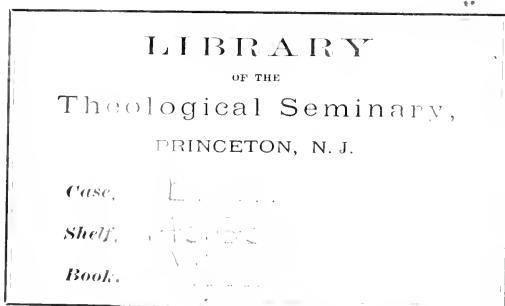


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THE  
PARALLEL HISTORIES  
OF  
WITH COPIOUS  
EXPLANATORY NOTES.  
IN TWO VOLUMES.

BY THE

INCUMBENT MINISTER OF THE CHURCH OF THE HOLY TRINITY,  
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THE PARALLEL HISTORIES

OF

JUDAH AND ISRAEL.

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#### SECTION IV.

MERODACH-BALADAN KING OF BABYLON SENDS TO CONGRATULATE HEZEKIAH ON HIS RECOVERY  
FROM SICKNESS, AND TO INQUIRE CONCERNING THE MIRACLE OF THE SUN'S GOING BACK.

~~~~~

#### Kingdom of Judah.

THE REIGN OF HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

*MERODACH-BALADAN, sending to visit Hezekiah because of the wonder, hath notice of his  
treasures. His error in the Ambassage of Babylon. Isaiah, understanding  
thereof, foretelleth the Babylonian Captivity.*

2 KINGS xx. 12—19.

ISAIAH xxxix. 1—8.

12 **AT** that time Berodach-baladan<sup>1</sup>,  
the son of Baladan, king of Babylon,  
sent letters and a present unto Hezekiah:  
for he had heard

**AT** that time Merodach-baladan<sup>a</sup>, 1  
the son of Baladan, king of Babylon,  
sent letters and a present to Hezekiah:  
for he had heard

MARG. <sup>1</sup> v. 12. *Berodach-baladan, or Merodach-baladan.*

<sup>a</sup> *Merodach-baladan*—מֵרֹדַךְ בַּלְאָדָן. In the parallel place it is written בְּרֹדַךְ בַּלְאָדָן, by a change of a single letter. Probably, says Preb. Lowth, the name was written and pronounced both ways. Merodach was the name of an idol worshipped by the Babylonians, and Baal or Bel was another, see Jerem. l. 2; and these two idols, with the addition of Adan or Adon, which signifies Lord, gave a name to this king of Babylon. It was usual for the Babylonian kings to take their names from the idols they worshipped. Thus we find one of their kings was named Evil-merodach,

2 Kings xxv. 27. Nebo was another idol of the Babylonians, Isai. xlvi. 1; from whence Nabonassar, Nebuchadnezzar, and several other kings of Babylon, took their names. And Daniel had the name Belteshazzar given him, according to the name of my God, says Nebuchadnezzar, Dan. iv. 8. This king is here called the son of Baladan, which latter Archbishop Usher supposes to be the same person who is called in profane authors Balesis or Balesus, and Nabonassarus; from whence the famous computation of time, called Æra Nabonassari, took its name. See Annales Vet. Test. ad A. M. 3257.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

2 KINGS XX.

that Hezekiah had been sick.

ISAIAH XXXIX.

that he had been sick,  
and was recovered.

In regard to the statement in this verse, says Barnes, no small degree of difficulty has been felt by commentators; and it is not until quite recently that the difficulty has been removed; and it has been done in a manner to furnish an additional and most striking demonstration of the entire and minute accuracy of the second narrative. The difficulty arose from several circumstances. This king of Babylon makes no other appearance in sacred history, and is nowhere else mentioned. The kingdom of Assyria was yet flourishing, and Babylon was one of its dependencies: for, only nine years before, Salmaneser, the Assyrian monarch, is said to have transported the inhabitants of Babylon to other parts, 2 Kings xvii. 24; and Manasseh, not many years after, was carried captive to Babylon by the king of Assyria, 2 Chron. xxxiii. 11. These instances incontestably prove that at the time of Hezekiah Babylon was dependent on the Assyrian kings. Who then, it is asked, was this Merodach-baladan, king of Babylon? If he was governor of that city, how could he send an embassy of congratulation to the Jewish sovereign, then at war with his liege lord? The Canon of Ptolemy gives us no king of this name, nor does his chronology appear reconcilable with sacred history. In this darkness and doubt, says Dr. Wiseman, we must have continued, and the apparent contradiction of this text to other passages would have remained inexplicable, had not the progress of modern Oriental study brought to light a document of the most venerable antiquity. This is nothing less than a Fragment of Berosus, preserved in the Chronicle of Eusebius. This interesting fragment informs us, that after Sennacherib's brother had governed Babylon, as Assyrian viceroy, Acises unjustly possessed himself of the supreme command. After thirty days he was murdered by Merodach-baladan, who usurped the sovereignty for six months; when he was in turn killed, and was succeeded by Elibus. But after three years, Sennacherib collected an army, gave the usurper battle, conquered and took him prisoner. Having once more reduced Babylon to his obedience, he left his

son Assordan, the Esar-haddon of Scripture, as governor of the city. The only objection to this statement, or to the entire consistency of this fragment with the Scripture narrative, is, that Isaiah relates the murder of Sennacherib, before Merodach-baladan's embassy to Jerusalem. But to this Gesenius has well replied, That this arrangement is followed by the prophet in order to conclude the history of the Assyrian monarch, which has no further connection with the subject, so as not to return to it again. By this order, also, the prophecy of his murder is more closely connected with the history of its fulfilment, Isa. xxxvii. 7. Comp. ver. 38. And this solution, which supposes some interval to have elapsed between Sennacherib's return to Nineveh and his death, is rendered probable by the words of the text itself: *He went and returned, and dwelt at Nineveh. And it came to pass, &c. Isa. xxxvii. 37, 38.* Thus we have it certainly explained how there was a king, or rather a usurper, in Babylon at the time when it was really a provincial city of the Assyrian empire. Nothing was more probable than that Merodach-baladan, having seized the throne, should endeavour to unite himself in league and amity with the enemies of his master, against whom he had revolted. Hezekiah, who, no less than himself, had thrown off the Assyrian yoke, and was in powerful alliance with the king of Egypt, would be his first resource. No embassy, on the other hand, could be more welcome to the Jewish monarch, who had the common enemy in his neighbourhood, and who would be glad to see a division made in his favour by a rebellion in the very heart of that enemy's kingdom. Hence arose that excessive attention which he paid to the envoys of the usurper, and which so offended Isaiah, or rather God, who, as a consequence, threatened the Babylonian Captivity. See Dr. Wiseman's Lectures on Science and Revealed Religion, pp. 369--371. ed. And. 1837.

According to the Canon of Ptolemy, the kings of Babylon, with whom the Hebrews now began to be connected, and with whom

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAAH AND MICAH.

2 KINGS XX.

ISAIAH XXXIX.

13 And Hezekiah hearkened unto them,  
and shewed them all the house  
of his precious things<sup>1</sup>, the silver,

And Hezekiah was glad of them<sup>a</sup>,  
and shewed them the house  
of his<sup>1</sup> precious things<sup>b</sup>, the silver,

MARG. 1 v. 2. *precious things, or spicery.*

they afterwards had much intercourse, were  
the following:—

Names.	B.C.	Their Reign.
Nabonassar . . . . .	747.	14
Nadius . . . . .	733.	2
Chinzirus, or Porus. . . . .	731.	5
Jugæus . . . . .	726.	5
Mardoch-empadus . . . . .	721.	12
Arkianus . . . . .	709.	5
<i>Interregnum</i> . . . . .	704.	2
Belibus . . . . .	702.	3
Apronadius . . . . .	699.	6
Rigebelus . . . . .	693.	1
Messomordacus . . . . .	692.	4
<i>Interregnum</i> . . . . .	688.	8
Esar-haddon, king of Assyria . . . . .	680.	13
Sardocheus . . . . .	667.	20
Chyniladan . . . . .	647.	22
Nabopolassar, a Chaldean . . . . .	625.	20
Nabocholassar (Nebuchadnezzar) . . . . .	605.	43
Uarodamus (Evi-merodach) . . . . .	562.	2
Nirichossolassar (Neriglissor) . . . . .	560.	4
Laborasarchad, reigned 9 months, 556		
Nabonned . . . . .	556.	17

In the Canon of Ptolemy, Laborasarchad is omitted between Neriglissor and Nabonned, and the nine months of his reign are attributed partly to his predecessor and partly to his successor. According to Jahn, Prideaux, and others, Mardoch-empadus is the Merodach-baladan of Scripture.—Jahn's Hist. of Heb. Comm. vol. I. Bk. V. sect. 41. Prideaux Connect. Pt. I. Bk. I. p. 28.

Ancient Babylonia, the modern Babylonian or Arabian Irak, constituting the Pashalic of Bagdad, comprises that tract of country inclosed between the Euphrates and Tigris, which is bounded on the north by Mesopotamia and Assyria, and on the south by the Persian Gulph. That gulph was the only fixed natural limit of ancient Babylonia. Towards the north, or Mesopotamia and Assyria; towards the east, or Persia, that is, Farsistan and Susiana; and towards the west, or Arabia Petræa and Deserta, the boundaries were less clearly defined. It is certain, however, that, both in former and

later times, tracts more or less extensive, on the east bank of the Tigris and the west bank of the Euphrates, and on both sides of the united streams of those rivers, called by the ancients Pasitigris, by the moderns Shat-el-Arab, have been reckoned to belong to Babylonia, or Irak-el-Arab. The name בבל is from בלל to *confound*: but some of the ancients derive it from Belus, the supposed founder: so the Etymol. Magnum. This is likewise the opinion of Eichhorn, in his Program.—Rosenmüller's Bib. Geograph. vol. II. pp. 1, 2, 64.

<sup>a</sup> *Hezekiah was glad of them.*—Possibly he regarded himself as flattered by an embassy from so great a distance, and so celebrated a place as Babylon. It is certain that he erred in some way in regard to the manner in which he received them, and especially in the ostentatious display which he made of his treasures. It was customary, as is well known, among the Orientals, as it is now, to send a valuable present when one prince sent an embassy for any purpose to another. It is stated in 2 Chron. xxxiii. 31, that one object of their coming was to make inquiry of the wonder that was done in the land; that is, of the miracle in regard to the retrocession of the shadow on the sun-dial of Ahaz. It is well known, that, from the earliest periods, the Babylonians and Chaldeans were distinguished for their attention to astronomy. Indeed, as a science, astronomy was first cultivated on the Plain of Chaldæa, and there the knowledge of that science was scarcely surpassed by any of the ancient nations. The report which they had heard of this miracle would, therefore, be to them a matter of deep interest, as an astronomical fact; and they came to make inquiry into the exact truth of the report.—Barnes. Hezekiah was glad, because he knew them to be enemies to Sennacherib: and the words seem to import that they came about some weighty business, to which he consented.—Bp. Patrick.

<sup>b</sup> *And shewed them the house of his precious things*—ויראם את־בית נכתה. The Lxx render this, *the house of Nechotha, νεχωθᾶ,*

Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

2 KINGS XX.

ISAIAH XXXIX.

and the gold, and the spices, and the precious ointment, and *all* the house of his armour<sup>1</sup>, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

and the gold, and the spices, and the precious ointment, and all the house of his <sup>1</sup>armour<sup>a</sup>, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

2 CHRON. XXXII. 31.

31 Howbeit in *the business* of the ambassadors<sup>2</sup> of the princes of Babylon, who sent unto him to enquire of the wonder that was *done* in the land, God left him, to try him, that he might know all *that was* in his heart.

2 KINGS XX.

ISAIAH XXXIX.

14 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon.

Then came Isaiah the prophet 3 unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, *even* from Babylon.

15 And he said, What have they seen in thine house? And Hezekiah answered, All *the things* that are in mine house have they seen: there

Then said he, What have they 4 seen in thine house? And Hezekiah answered, All that is in mine house have they seen<sup>b</sup>: there

MARG. <sup>1</sup> armour, or jewels. Heb. vessels, or instruments. <sup>2</sup> v. 31. ambassadors. Heb. interpreters.

retaining the Hebrew word. The margin renders it *spicery*. The Hebrew word נכתה properly means, according to Gesenius, a contusion, a breaking to pieces; hence *aromatic powder*, spices reduced to powder; and then any kind of aromatics. Hence the word here may mean *the house of his spices*, as Aquila, Symm., and the Vulgate, translate it; or a treasury, a store-house, as the Chaldee and the Syriac have rendered it. It was undoubtedly a treasure- or store-house; but it may have taken its name from the fact, that it was mainly employed as a place in which to keep spices, unguents, and the various kinds of aromatics which were used either in public worship or for the purposes of luxury.—Barnes. The spices and precious ointments, as Jarchi observes, were oil of olives, the precious balsam which grew in the plain of Jericho, and other spices which were laid up in store, for use as occasion should require.

<sup>a</sup> *All the house of his armour*.—The word כלל denotes *any* article of furniture, utensil, or vessel; any trapping, instrument, or tool; and any implement of war, weapon, or arms. Probably it here refers to the latter, and denotes shields, swords, spears, such as were used in war, and such as Hezekiah had prepared for defence. The phrase is equivalent to our word *arsenal*. Comp. 2 Chron. xxxii. 27. Solomon had an extensive arsenal of this description, 1 Kings x. 16, 17; and it is probable that these were regarded as a part of the necessary defence of the kingdom.—Barnes. There were other valuable things in other parts of his realm, besides those in his own palace at Jerusalem, which he thought worth their seeing; and therefore ordered his officers to shew them to these ambassadors.—Bishop Patrick.

<sup>b</sup> *All that is in mine house have they seen*.—Here was the confession of a frank, an honest, and a pious man. There was no



## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

2 KINGS XX.

is nothing among my treasures  
that I have not shewed them.

16 And Isaiah said unto Hezekiah,  
Hear the word of the LORD :

concealment—no disguise. Hezekiah knew that he was dealing with a man of God, a man to whom he was under great obligations. He knew that Isaiah had come commissioned by God, and that it would be in vain to attempt to conceal any thing. Nor does he seem to have wished to conceal any thing. If he was conscious that what he had done had been improper, he was willing to confess it; and at any rate he was willing that the exact truth should be known. Had Hezekiah been like Ahaz, he might have spurned Isaiah from his presence, as making improper inquiries. But Hezekiah was accustomed to regard with respect the messengers of God; and he was therefore willing to submit his whole conduct to the divine adjudication and reproof. Piety makes a man honest, and willing that all that he has done should be known. It saves him from double dealing, and subterfuges, a disposition to make vain excuses; and it inclines him to fear God, to respect his ambassadors, and to listen to the voice of eternal truth.—Barnes.

<sup>a</sup> *Isaiah said unto Hezekiah, Hear the word of the Lord.*—The ancient capital of the empire of Assyria was Nineveh. Babylon was a province of that empire; and the kings of Babylon were for a long time no more than tributary princes under the monarchs of Assyria. Bearing this in mind, we shall the more admire the marvels of prophetic foresight, in Isaiah's foretelling, first, that Jerusalem should set at defiance the great king of Assyria; foretelling this when the armies of that king were close at hand, countless in multitude, and bent upon its destruction: and next, that hereafter all Hezekiah's treasures, and his royal offspring, should be spoiled and taken captive by a king of Babylon, a city which at the time of Isaiah's prophecy was tributary to Nineveh, and its king then engaged in friendly intercourse with the king of Judah and Jerusalem. Thus that which with man is most improbable is foreseen and brought to pass

BOOK II. PART I.

ISAIAH XXXIX.

is nothing among my treasures  
that I have not shewed them.

Then said Isaiah to Hezekiah, 5  
Hear the word of the LORD<sup>a</sup> of hosts :

by God. Thus may we escape danger the most imminent, when it is God's pleasure to give safety; and may be overtaken by calamity the most unexpected, when it seems good to him that we should suffer harm. There is something both awful and instructive in the occasion taken by the prophet for communicating to Hezekiah the sad tidings of his country's impending ruin. The king, on recovering from his deadly sickness, was congratulated by messengers from Babylon; and was so pleased with the congratulations he received, and with the inquiries made by the same messengers concerning *the wonder that was done in the land, that his heart was lifted up*, 2 Chron. xxxii. 25, 31; and, under the influence of vanity, he displayed before these Babylonish messengers all his stores of wealth and armoury. Considering how lately he had been reduced to *cut off the gold from the doors of the Temple of the Lord*, 2 Kings xviii. 16, these stores must have consisted for the most part of the spoil of Sennacherib's fallen host. There was therefore probably a spirit of vain triumph, as well as of vain ostentation, in this displaying of his treasures before strangers. And when we read further in the Chronicles, that on this occasion *God left him, to try him, that he might know all that was in his heart*, 2 Chron. xxxii. 31, the result, in the case of such an one as Hezekiah, may well warn us, what frail creatures we are at the best; how sure to fall, if God leaves us to ourselves; how likely, if he tries what is in our hearts, to be found vain of our own wealth or strength, instead of being strong only in the Lord. It was when St. Peter had been saying, *Though all men shall be offended because of thee, yet will I never be offended*, that Our Lord gave him this solemn warning, *Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice*: Matt. xxvi. 33, 34. It is when we are elated by having triumphed in any measure over sin and Satan, that we are most in

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

2 KINGS XX.

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD.

danger of a shameful fall. Let us study, therefore, to be humble in the midst of success. Not only when our worldly goods increase, but also when our souls prosper, let us watch that no vain spirit of ostentation supplants a sense of dependency on God, and interferes with our devout purpose of ascribing unto him the praise and glory of all we have, and all we are. Nothing can more grievously mar the beauty of holiness, than a disposition to make a show of it for our own credit, before our admiring fellow-creatures. And, therefore, when our Lord enjoins us to make our light shine before men, he is careful to add, that he must do so with a view to this sole object, that they may glorify our Father which is in heaven: see Matt. v. 16. May God then, who makes us conquerors, ever keep us safe from vain glory! May he enable us not only to acquiesce when he chastens us for sin, not only to give thanks when he spares us chastisement, but even also to continue sober in mind, and lowly in heart, when he has given us the crown of victory, through Christ our Lord!—Girdlestone's Comm. Lect. 1145.

God appears to have revealed to Hezekiah the calamities which awaited his descendants in the Babylonish Captivity, as a punishment for his ostentatious display of his treasures, in which he seemed to confide; and for not having rather professed his confidence in God, whose mercies he had so recently experienced. These prophecies, and those in the ensuing chapters, relative to the same captivity, were literally fulfilled above a hundred years after. Vid. 2 Kings xxi. 12--14. xxiii. 27. compared with ch. xxiv. 13. and Dan. i. 1--6.—Gray's Key to the Old Test. p. 190. ed. 5.

<sup>a</sup> *All shall be carried to Babylon.*—This was literally fulfilled: see 2 Chron. xxxvi. 18. It is remarkable, says Vitringa, that this is the first intimation that the Jews would be carried to Babylon—the first designation of the *place* where they would be so long

ISAIAH XXXIX.

Behold, the days come, that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon<sup>a</sup>: nothing shall be left, saith the LORD.

punished and oppressed. Micah iv. 10, a contemporary of Isaiah, declares the same thing; but probably that was not before the declaration here made by Isaiah. Moses had declared repeatedly, that if they were a rebellious people, they should be removed from their own to a foreign land; but he had not designated the country: Lev. xxvi. 33, 34. Deut. xxviii. 64--67. xxx. 3. Ahijah, in the time of Jeroboam, 1 Kings xiv. 15, had predicted that they should be carried *beyond the river*, i. e. the Euphrates; and Amos, v. 27, had said that God would carry them *into captivity beyond Damascus*. But all these predictions were now concentrated on Babylon; and it was for the first time distinctly announced by Isaiah that that was to be the land where they were to suffer so long and so painful a captivity.—Barnes. The city and kingdom of Babylon was now small, under the power of the Assyrian, before it rose to be the golden head. For observe in 2 Chron. xxxiii. 11, that Babylon is in the hand of the king of Assyria. The captains of the host of the king of Assyria carried Manasseh unto Babel.—Dr. Lightfoot's Works, vol. II. p. 268.

This prediction, says Mr. Horne, was apparently contrary to all probability: the kings of Babylon and Judah were then allies, and united in interest. The former seemed in no respect formidable, when compared with the kings of Assyria, whose yoke Hezekiah had just shaken off, and to whom he was perhaps still tributary; and yet the prophecy is positive, and Hezekiah entertains no doubt of it. It was literally accomplished; and then the Jews hoped for their return from captivity, which Isaiah had not only foretold many times and in the most magnificent terms, but also marked out the conqueror of Babylon, and the deliverance of the Jews by name, Isa. xlv. and xlv., considerably more than one hundred years before Cyrus became king of Persia and liberated the captive Jews.—Horne's Crit. Intr. vol. I. chap. iv. sect. iii. § 2.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

2 KINGS XX.

18 And of thy sons<sup>a</sup> that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs<sup>b</sup> in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, Good is the word of the LORD<sup>c</sup> which thou hast spoken.

And he said, *Is it not good*, if peace and truth be in my days<sup>2</sup>?

ISAIAH XXXIX.

And of thy sons that shall issue 7  
from thee, which thou shalt beget,  
shall they take away; and they shall  
be eunuchs<sup>1</sup> in the palace of the  
king of Babylon.

Then said Hezekiah to Isaiah, 8  
Good is the word of the LORD  
which thou hast spoken.

He said moreover, For there shall  
be peace and truth in my days.

MARG. <sup>1</sup> v. 7. *they shall be eunuchs* &c. Fulfilled Dan. i. 2, 3, 7.<sup>2</sup> v. 19. *if peace and truth be in my days*, or *Shall there not be peace and truth* &c.

<sup>a</sup> *Thy sons*.—This prophecy was delivered when Hezekiah had not yet any children. See Usher's Annals, A.M. 3291.

<sup>b</sup> *They shall be eunuchs*.—The word here used, עַרְסִים, denotes, properly and strictly, eunuchs, or such persons as were accustomed to attend on the harems of Oriental monarchs: Est. ii. 3, 14, 15. These persons were also employed often in various offices of the court: Est. i. 10, 12, 15; and hence the word often means a minister of court, a court-officer, though not literally an eunuch: Gen. xxxvii. 36. xxxix. 1. It is not easy, however, to tell when the word is to be understood literally, and when not. The Targum understands it of those who should be *nurtured*, or who should become great in the kingdom of Babylon. That the Jews were advanced to some offices of trust and power in Babylon, is evident from the case of Daniel, i. 3--7. It is by no means improbable, also, that the king of Babylon would have a pride in having among the attendants at his court, or even over the harem, the descendants of the once-magnificent monarchs of the Jews.—Barnes. By the phrase *They shall be eunuchs*, Bishop Patrick understands, *They shall wait upon the king of Babylon as his servants*: see 2 Kings xxiv. 15. This was partly fulfilled in Daniel and his companions, Dan. i.

<sup>c</sup> *Good is the word of the Lord*.—The sense of this is, says Barnes, *I acquiesce; I perceive that it is right; I see in it evidence of benevolence and goodness. The grounds of his acquiescence seem to have been: I. The fact that he saw that it was just. He felt that he had sinned; that he had*

been proud and ostentatious; that he had made an improper display of his treasures, and that he deserved to be punished. II. He felt that the sentence was mild and merciful. It was less than he deserved; and less than he had reason to expect. III. It was merciful to *him*, and to his kingdom *at that time*. God was not coming forth to cut him off, or to involve him in any more calamity. IV. His own reign and life were to be full of mercy still. He had abundant cause of gratitude, therefore, that God was dealing with him in so much kindness. It cannot be shewn that Hezekiah was regardless of his posterity, or unconcerned at the calamity which could come upon them. All that the passage fairly implies, is, that he saw that it was right; and that it was proof of great mercy in God that the punishment was deferred; and was not, as in the case of David, 2 Sam. xii. 13, 14, &c., to be inflicted in his own time. The nature of the crime of Hezekiah is more fully stated in the parallel passage in the Book of Chronicles, xxxii. 25, 26, 31. *For there shall be peace*.—I am not threatened with war. My kingdom shall not be disturbed during my reign with a foreign invasion. *And truth*.—The truth of God shall be maintained; his worship shall be kept up; his name shall be honoured. *In my days*.—During his reign. He inferred this, because Isaiah had said, Is. xxxix. 7, that *his posterity* would be carried away to Babylon. He was assured, therefore, that these calamities would not come in his own time. We may learn from this, I. That we should submit to God, when he punishes us. If we have right feelings, we

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HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

*The promulgation of the Gospel. The preaching of John Baptist. The preaching of the Apostles. The prophet, by the omnipotency of God, and his incomparableness, comforteth the people.*

ISAIAH xl.

1 Comfort ye, comfort ye my people,  
Saith your God<sup>a</sup>.

may always see that we deserve all that we are called to suffer. II. In the midst of severest judgments we may find *some* evidence of mercy. Judgment is tempered with kindness. There are *some* considerations on which the mind may fix, that will console it with the evidence of the compassion of God; and that will not only make it submissive, but fill it with gratitude. III. We should accustom ourselves to such views of the divine dealings; and should *desire* to find in them the evidence of goodness and mercy, and not the evidence of wrath and severity. It is of infinite importance that we should cherish right views of God; and should believe that he is holy, good, and merciful. To do this, we should feel that we deserve *all* that we suffer; we should look at what we *might* have endured; we should look at the mercies *spared* to us, as well as at those which are *taken away*; and we should hold to the belief, as an unwavering principle from which we are never to depart, that God is *good*, SUPREME and WHOLLY GOOD. Then our mind will have peace. Then, with Hezekiah, we may say, *Good is the word of JEHOVAH*. Then with the suffering Redeemer of the world we may always say, *Not my will, but THINE BE DONE*: Luke xxii. 42.

<sup>a</sup> *Comfort ye, comfort ye my people, saith your God.*—The course of prophecies which follow from hence to the end of the Book, and which, taken together, constitute the most elegant part of the sacred writings of the Old Testament, interspersed also with many passages of the highest sublimity, was probably delivered in the latter part of the reign of Hezekiah. The prophet in the foregoing chapter had delivered a very explicit declaration of the impending dissolution of the kingdom, and of the captivity of the royal house of David, and of the people, under the kings of Babylon. As the subject of his subsequent prophecies was to be chiefly of the consolatory kind, he opens them with giving a promise of the restoration of the kingdom,

and the return of the people from that captivity, by the merciful interposition of God in their favour. But the views of the prophet are not confined to this event. As the restoration of the royal family and of the tribe of Judah, which would otherwise have soon become undistinguished, and have been irrecoverably lost, was necessary, in the design and order of Providence, for the fulfilling of God's promises, of establishing a more glorious and an everlasting kingdom under the Messiah to be born of the tribe of Judah and of the family of David, the prophet connects these two great events together, and hardly ever treats of the former without throwing in some intimations of the latter; and sometimes is so fully possessed with the glories of the future, more remote kingdom, that he seems to leave the more immediate subject of his commission almost out of the question. Indeed this evangelical sense of the prophecy is so apparent, and stands forth in so strong a light, that some interpreters cannot see that it has any other, and will not allow the prophecy to have any relation at all to the return from the captivity of Babylon. Bishop Lowth thinks that the return of the Jews from the captivity of Babylon is the first though not the principal thing in the prophet's view; that the redemption from Babylon is clearly foretold; and at the same time is employed as an image to shadow out a redemption of an infinitely higher and more important nature. The learned Vitringa excludes this view entirely. If the literal sense of this prophecy cannot be questioned, much less surely can the spiritual; which is allowed on all hands, even by Grotius himself. If both are to be admitted, here is a plain example of the mystical allegory or double sense, as it is commonly called, of prophecy, which the sacred writers of the New Testament clearly suppose, and according to which they frequently frame their interpretation of passages of the Old Testament.—Lowth *in loc.* Of the foundation and properties of this sort of allegory, see

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PROPHETS—ISAIAH AND MICAH.

ISAIAH xl.

2 Speak ye <sup>1</sup>comfortably <sup>a</sup> to Jerusalem, and cry unto her,  
That her warfare <sup>2</sup>is accomplished <sup>b</sup>,

MARG. <sup>1</sup> v. 2. *comfortably*. Heb. *to the heart*. <sup>2</sup> *warfare*, or *appointed time*.

Lowth de S. Poës. Hebr. Prælect. xi. Kimchi says that the whole of this prophecy belongs to the days of the Messiah.

It is admitted on all hands, that the second part of Isaiah, comprising the prophecies which commence at the fortieth chapter, and which continue to the end of the Book, is to be regarded as the most sublime, and to us the most important part of the Old Testament. No writings contain passages of greater elegance and of higher sublimity than this portion of Isaiah. It is wholly occupied with a description of events which were to occur long after the time of the prophet; and which should be of interest, not only to the Jewish nation, but to the whole human family. It is a beautiful and glowing description of occurrences in which men of these times, and of all subsequent times, will have as deep an interest as they who have lived at any former period. Indeed it is not improbable, that as the world advances in age, the interest in this portion of Isaiah will increase; and that as the Gospel is carried around the globe, and the earth comes under its influence, the beauty and accuracy of these descriptions will be more clearly seen and more highly appreciated; and that nations will yet derive their highest consolations, and see the clearest proof of the inspiration of the sacred volume, from the entire correspondence between this portion of Isaiah and the future events which are yet to gladden the world. There is no portion of the Old Testament where there is so graphic and clear a description of the times of the Messiah. None of the other Prophets linger so long, and with such apparent delight, on the promised coming of the Prince of Peace; on his character and work; on the nature of his instructions, and the manner of his reception; on the trials of his life, and the painful circumstances of his death; on the dignity of his nature, and on his lowly and humble manner of life; on the prevalence of his religion, and on its transforming and happy effects; on the consolations which he would furnish; and on the fact, that his religion would convey light and joy around the world.—Barnes.

<sup>a</sup> *Speak ye comfortably*—על־לב, *to the heart*, as in the margin.—The *heart* is the seat of the affections. It is there that sorrow and joy are felt. We are oppressed there with grief; and we speak familiarly now of being pained at the heart, and of being of a glad or merry heart, &c. To speak *to the heart*, is to speak in such a way as to remove the troubles of the heart—to furnish consolation and joy. It means, that they were not merely to urge such topics as should convince the understanding and satisfy, but such also as should be adapted to minister consolation to the heart. So the word is used in Gen. xxxiv. 3: *And his soul clave unto Dinah; and he loved the damsel, and spake kindly*, Heb. *to the heart of the damsel*. Gen. l. 21: *And he comforted them, and spake kindly unto them*, Heb. *to their hearts*. See also 2 Chron. xxxii. 6.—Barnes. The first two verses contain the principal argument of the remainder of the Book; the object of which is, to speak *comfort* to the Church; to the end of the world. The persons addressed are Ministers of Religion in general, who are thus directed to comfort and cheer the hearts of the faithful, by setting before them the great things which God had done, and will do, for his Church.—Jenour.

<sup>b</sup> *That her warfare is accomplished*.—Lxx, *humiliation*. The Hebrew word מלחמה, *warfare*, properly means an army or host, and is usually applied to an army going forth to war or marshalled for battle: 2 Sam. viii. 16. x. 7. It is there used to denote an appointed time of service; the discharge of a duty similar to an enlistment; and is applied to the services of the Levites in the tabernacle: Num. iv. 23: *All that enter in to perform the service*, Heb. *to war the warfare, to do the work in the tabernacle of the congregation*. Comp. Num. viii. 24, 25; and see the margin. Hence it is applied to human life, contemplated as a warfare, involving hard service and calamity; an enlistment from which there is to be a discharge by death.

Is there not a set-time, Heb. *a warfare*, to man upon earth?

Are not his days as the days of an hireling? Job vii. 1.

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HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XL.

That her iniquity is pardoned:  
For she hath received of the LORD's hand  
Double for all her sins<sup>a</sup>.

But if a man die, shall he indeed live again?

All the days of my appointed time, Heb. *my warfare*, will I wait,

Till my change come. Job xiv. 14.

Compare Dan. x. 1. The word then means hard service, such as soldiers endure; an appointed time which they are to serve; an enlistment, involving hardships, toil, privation, danger, calamity. And in this sense it is applied here to Jerusalem—to the trials, calamities, desolations, to which she was subjected for her sins, and which were to endure *a definite and fixed time*—like the enlistment of an army. That time was now coming to an end, and to be succeeded by a release or discharge. Vitringa, who supposes that this refers primarily and solely to the times of the Messiah, regards this as meaning that the definite time of the legal economy, a time of toil, and of vexatious and troublesome ceremonies, was about to end, by the coming of the Messiah. But the more correct interpretation is, probably, that which supposes that there was a primary and main reference to the long and painful captivity of the Jews in Babylon.—Barnes.

<sup>a</sup> *Double for all her sins*—

בכל-הטארה כפלים

The word rendered *double* is the dual form from כפל *a doubling*, and occurs in Job xli. 13:

Who will rip up the covering of his armour?

Against the *doubling* of his nostrils who will advance? Good.

And in xi. 6:

And that he would unfold to them the secrets of his wisdom.

That they are *double* to that which is;

that is, there are *double-folds* to God's wisdom: the wisdom of God is complicated, inexplicable.—Gesenius. The word in Job means *conduplications, folds, complications, mazes, intricacies*—Goon. Here the word has doubtless its usual and proper meaning; and denotes *double, twice as much*. And the expression may denote, that God had inflicted on them *double* that which had been usually inflicted on rebellious nations, or on

the nation before for its sins. Or, the word may be used to denote *abundance*; and the prophet may design to teach that they had been *amply* and *abundantly* punished for their crimes;—that is, says Grotius, as much as God judged to be sufficient. *Double*, here, says Calvin, is to be received for large and abundant. Some have supposed—see Rosenmüller, who approves of this interpretation—that the word *double* refers to the mercies or favours which they were about to receive, or which God had purposed to confer on them. So Lowth understands it; and renders the word לקרה, *shall receive*, in the future:

That she shall receive at the hand of

JEHOVAH

Blessings, double to the punishment of all their sins.

So Noyes:

That she shall receive from the hand of

JEHOVAH

Double for all her punishment.

But though this was true, that their favours on their return, in the hopes of the Messiah and in their renovated privileges, would be far more numerous than their sufferings had been, yet this does not so well suit the connection, where the prophet is giving *a reason* why they should be released from their bondage, and restored to the privileges of their own land. That reason manifestly is, that they had suffered what was regarded by Jehovah as an *ample* expression of his displeasure for their natural offences. It does not refer, as Barnes thinks, to individual sinners, nor to the atonement made by the Messiah. But it may be remarked, by the way, that in the suffering of the Redeemer there has been *ample* and abundant satisfaction for the sins of his people. The Chaldee interpreter understands this as Rosenmüller does, that the word *double* refers to the mercies which they had received: Because she has received a cup of consolation from the presence of the Lord, *as if* כאלו she had been smitten twice or twofold for all her sins. Vitringa also thinks that *double* consolation is meant,

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HEZEKIAH—15TH YEAR. B. C. 712.

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ISAIAH XL.

- 3 The voice of him that crieth in the wilderness<sup>a</sup>,  
 Prepare ye the way of the LORD,  
 Make straight in the desert a highway for our God.
- 4 Every valley shall be exalted,  
 And every mountain and hill shall be made low :  
 And the crooked shall be made straight<sup>1</sup>,  
 And the rough places plain<sup>2</sup> :
- 5 And the glory of the LORD shall be revealed<sup>b</sup>,  
 And all flesh shall see *it* together<sup>c</sup> :  
 For the mouth of the LORD hath spoken *it*.

MARG. <sup>1</sup> v. 4. *straight, or a straight place.* <sup>2</sup> *plain, or a plain place.*

rather than punishment. As if it had been written, She has now received from the hand of Jehovah a recompence double the punishment which had been inflicted upon her for her sins. This, says Jenour, I think the most consistent exposition of the passage. Thus St. Paul says, *I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us*: Rom. viii. 18.

<sup>a</sup> *The voice of him that crieth in the wilderness*—קול קורא בנגדבר. We have the authority of John the Baptist, and of our Saviour himself, as recorded by all the Evangelists, for referring this exordium to the opening of the Gospel by the preaching of St. John, and to the introducing of the kingdom of Messiah, who was to effect a much greater deliverance of the people of God, Gentiles as well as Jews, from the captivity of sin and the dominion of death. See Matt. iii. 3. Mark i. 3. Luke iii. 4--6. John i. 23. The idea is taken from the practice of Eastern monarchs, who, whenever they entered upon an expedition, or took a journey, especially through desert countries, sent harbingers before them to prepare all things for their passage, and pioneers, to open the passes, to level the ways, and to remove all impediments.—Lowth *in loc*.

We are specially taught by the Evangelists, that the voice here predicted, as crying in the wilderness, was John the Baptist: and John himself bears the same testimony to his own character: Matt. iii. 1--3. Mark i. 2--4. Luke iii. 1--6. John i. 19--23. But John was assuredly the harbinger of the Messiah.

Therefore the Messiah must be the person whose advent is announced by the voice. From these premises, then, we are brought to the important conclusion, that the Messiah is very Jehovah: for the voice announces the speedy approach of Jehovah the God of Israel: and the Baptist, whom we are instructed to identify with the voice, announces the speedy approach of Christ. Hence it will necessarily follow that the Messiah announced by the Baptist is the same person as the Jehovah announced by the voice. Those, consequently, who admit the Baptist to be the voice, stand pledged, on their own principles, to admit Christ to be Jehovah.—Faber's *Horæ Mosaicæ*, vol. II. § 4. chap. 2.

<sup>b</sup> *The glory of the Lord shall be revealed.*—The glory of Jehovah was revealed at the coming of Christ, by the display which was then made of his mercy, love, and holiness: for it is in these that the glory of God consists—in the wonderful method he had devised for the redemption and salvation of man, which was now for the first time made manifest, having only been shadowed forth before in types and figures. Yet this was only a *preparatory* fulfilment of the prediction. He has declared that his glory shall one day *fill the whole earth*. We must therefore look forward to a more perfect accomplishment of these words.—Jenour.

<sup>c</sup> *All flesh shall see it together, &c.*—Rosenmüller supposes that it should be thus translated:—

And all flesh shall see together  
 That the mouth of JEHOVAH hath spoken it.



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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XL.

- 6 The voice said, Cry<sup>a</sup>. And he said, What shall I cry?  
 All flesh *is* grass<sup>b</sup>,  
 And all the goodness thereof *is* as the flower of the field:  
 7 The grass withereth, the flower fadeth:  
 Because the spirit of the LORD bloweth upon it<sup>c</sup>:  
 Surely the people *is* grass<sup>d</sup>.  
 8 The grass withereth, the flower fadeth:  
 But the word of our God shall stand for ever.  
 9 <sup>1</sup>O Zion, that bringest good tidings<sup>e</sup>, get thee up into the high mountain;

MARG. <sup>1</sup> v. 9. *O Zion, that bringest good tidings, or O thou that tellest good tidings to Zion, chap. xli. 27. and lii. 7.*

<sup>a</sup> *The voice said, Cry*—Or rather, *a voice*, קול. Isaiah represents himself again as hearing a voice. The word *the*, introduced in our Translation, mars the sense, inasmuch as it leads to the supposition that it was the *same* voice, or the voice of the same person referred to in verse 3. But, says Barnes, it is different. *That* was the voice of a *crier* or herald, proclaiming that a way was to be opened in the desert. *This* is introduced for a different purpose. It is to proclaim distinctly, that while every thing else was fading and transitory, the promise of God was firm and secure. Isaiah, therefore, represents himself as hearing *a* voice requiring the Prophets—so the Chaldee—to *make a proclamation*. The answer was, That all flesh was grass, &c. He had, *verr.* 3-5, introduced a herald announcing that the way was to be prepared for their return. He now introduces *another* voice, with a distinct message to the people, that God was faithful, and that his promises would not fail. A voice, a command, is heard, requiring those whose duty it was, to make proclamation. The voice of God—the inspiration—the Spirit speaking to the Prophets, commanded them to cry. *And he said*.—Lowth and Noyes read this, *And I said*. The LXX and the Vulgate read it also in this manner, in the first person. Two manuscripts examined by Kennicott also read it in the first person. Houbigant, Hensler, and Doerderlin, adopt this reading; but the authority is not sufficient to justify a change in the Hebrew text. The Syriac and Chaldee read it, as it is in the present Hebrew text, in the third person. The sense is, that the person, or prophet, to whom the command came to make procla-

mation, made answer, *What shall I proclaim?* what shall be the nature of my proclamation? It is equivalent to saying, It was answered, or, I heard an answer: or if Isaiah is the person to whom the voice is represented as coming, it means that *he* answered; and is, therefore, equivalent to the reading in the LXX and Vulgate, and adopted by Lowth. This is the probable supposition, that Isaiah represents himself as hearing the voice, and as expressing a willingness to make proclamation, but as waiting to know *what* he was to proclaim.

<sup>b</sup> *All flesh is grass, &c.*—What is this, but a plain opposition of the flesh to the Spirit; of the carnal Israel to the spiritual; of the temporary Mosaic economy to the eternal Christian dispensation?—Lowth *in loc.* See 1 Pet. i. 24, 25. The idea is, that the plans of man must be temporary; but that JEHOVAH endures, and his plans reach from age to age, and will certainly be accomplished.—Barnes.

<sup>c</sup> *The spirit of the Lord bloweth upon it.*—The wind of JEHOVAH. A wind of JEHOVAH is a Hebraism, meaning no more than a strong wind. It is well known that a hot wind in the East at once destroys every green thing. Compare Ps. ciii. 15, 16.—Lowth *in loc.*

<sup>d</sup> *The people is as grass.*—Rosenmüller thinks that it refers to the people of Babylon, and means that *that* mighty people would fade away like grass. Lowth understands it as referring to the Jewish nation. So the Syriac: but the more probable interpretation is that which regards it as referring to *all* people, and therefore including both.

<sup>e</sup> *O Zion, that bringest good tidings.*—Get thee up upon a high mountain, O daughter that bringest glad tidings to Sion: exalt thy

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HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XL.

O Jerusalem, that bringest good tidings<sup>1</sup>,  
Lift up thy voice with strength<sup>a</sup>;

MARG. <sup>1</sup> V. 9. *O Jerusalem, that bringest good tidings, or O thou that tellest good tidings to Jerusalem.*

voice with strength, O daughter that bringest glad tidings to Jerusalem. That the true construction of the sentence is this, which makes Zion the receiver, not the publisher, of the glad tidings—which latter has been the most prevailing interpretation—will, I think, very clearly appear, if we rightly consider the image itself, and the custom and common practice from which it is taken. I have added the word *daughter*, to express the feminine gender of the Hebrew participle, which I know not how to do otherwise in our language; and this is absolutely necessary, in order to ascertain the image. For the office of announcing and celebrating such glad tidings as are here spoken of, belonging peculiarly to the women, on occasion of any great public success, a signal victory, or any other joyful event, it was usual for the women to gather together, and, with music, dances, and songs, to publish and celebrate the happy news. Thus, after the passage of the Red Sea, Miriam, and all the women with timbrels in their hands, formed a chorus, and joined the men in their triumphant song, dancing and throwing in alternately the refrain or burden of the song: Ex. xv. 20, 21. So Jephtha's daughter collected a chorus of virgins, and with dances and songs came out to meet her father, and to celebrate his victory, Jud. xi. 34. After David's conquest of Goliath, All the women came out of the cities of Israel, singing and dancing, to meet Saul, with joy and with instruments of music; and forming themselves into two chorusses, they sung, alternately, Saul has slain his thousands, and David his ten thousands, 1 Sam. xviii. 6, 7; and this gives us the true sense of a passage in the sixty-eighth Psalm, which has frequently been misunderstood:

JEHOVAH gave the word; that is, the joyful news;

The women who published the glad tidings were a great company.

The kings of mighty armies did flee,

And even the matrons who stayed at home shared the spoil.

The word signifying *the publishers of glad tidings* is the same, and expressed in the same form, by the feminine participle, as in this place; and the last distich is the song which they sung. So in this place; JEHOVAH having given the word, by his prophet, the joyful tidings of the restoration of Zion, and of God's returning to Jerusalem—see chap. lii. 8—the women are exhorted by the prophet to publish the joyful news with a loud voice, from eminences whence they might best be heard all over the country; and the matter and burden of their song was to be, BEHOLD YOUR GOD!—Lowth *in loc.*

Barnes thinks there are objections to this interpretation:—I. If this was the sense, the word would have been in the *plural* number, since there is no instance in which a female is employed alone in this service; and, II. It was not, according to this, the office of the female to *announce* good tidings, or to communicate a joyful message, but to *celebrate* some occasion of triumph or victory. Grotius supposes that the word is feminine in its sound, but common in its signification; and thus denotes *any* whose office it was to communicate glad tidings. Gesenius, *Comm. in loc.*, says, that the feminine form here is used, in a collective sense, for מְבַשְׂרִים, in the plural; and supposes that it thus refers to the prophets, or others, who were to announce the glad tidings to Zion. Vitringa coincides with our translation; and supposes that the sense is, that Zion was to make proclamation to the other cities of Judah of the deliverance; that the news was first to be communicated to Jerusalem; and that Jerusalem, as a centre, was entrusted with the office of announcing this to the other cities of the land; and that the meaning is, that the Gospel was to be preached first at Jerusalem, and then from Jerusalem, as a centre, to the other cities of the land; agreeably to Luke xxiv. 49. In this view, also, Hengstenberg coincides. Christol. vol. I. 424.

<sup>a</sup> *Lift up thy voice with strength*—As with a glad and important message, Do not deliver the message as if you were afraid

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XL.

Lift it up, be not afraid ;

Say unto the cities of Judah, Behold your God<sup>a</sup>!10 Behold, the Lord God will come <sup>1</sup>with strong hand<sup>b</sup>,

And his arm shall rule for him :

Behold, his reward is with him,

And <sup>2</sup>his work before him<sup>c</sup>.11 He shall feed his flock<sup>d</sup> like a shepherd :MARG. <sup>1</sup> v. 10. with strong hand, or against the strong.<sup>2</sup> his work before him, or recompence for his work. chap. xlix. 4.

that it should be heard. The message is one of joy ; and it should be delivered in a clear, decided, animated manner, as if it were true, as if it were important that it should be heard ; *With strength*—Aloud ; with effort ; with power. Compare Isai. xxxv. 3, 4. *Lift it up*—Lift up the voice. The command is repeated, to denote emphasis. The mind is full of the subject ; and the prophet repeats the command, as a man often does when his mind is full of an idea. This command is one that is not unusual in Isaiah. It requires animation, earnestness, zeal ; that the message of God should be delivered as if it were believed to be true. This will not justify, however, boisterous preaching, or a loud and unnatural tone of voice, alike offensive to good taste, injurious to the health, and destructive of the life of the preacher. It is to be remarked, also, that *this* command to lift up the voice appertains to the glad tidings of the Gospel, and not to the terrors of wrath ; to the proclamation of mercy, and not to the denunciation of woe. The glad tidings of Salvation should be delivered in an animated and ardent manner ; the future punishment of the wicked, in a tone serious, solemn, subdued, awful.—Barnes.

<sup>a</sup> *Behold your God!*—What can the Arian or Socinian say to this? When were these words accomplished, but at the time when the Apostles of Jesus Christ went through the cities of Judaea, declaring that he was Lord of all, and preaching salvation in his name? Can there be any doubt whether the passage under consideration have reference to the Messiah? Is it not the object of the whole prophecy to comfort the Church with the assurance that the promise made so long before, of a Saviour who should bruise the serpent's head, was about to be accom-

plished? But what can express more distinctly the divine nature of that Saviour than these words, *Behold your God!*?—Jenour. See the Note on Is. xlviii. 16. in this Volume.

<sup>b</sup> *With strong hand*—בְּרִזְקָה : marg. *against the strong*. So Vitringa and others understand it ; and regard it as referring to the mighty enemies of the people of God, or, as Vitringa particularly supposes, to the great foe of God and his people, the Prince of darkness. Lowth also translates it *against the strong one*. The Lxx render it, *with strength, with majesty* ; which Barnes thinks the more probable meaning, that the Lord would come with the manifestation of strength and power, able to subdue and vanquish all the enemies of his people, and to effect their complete and final salvation.

<sup>c</sup> *And his work before him*.—Bishop Stock renders לַפְּנֵי וּפְעֻלָּתוֹ *And his payment before him*. *Work*, he says, is here understood for *payment* of work, as Lev. xix. 13 ; and remarks, the Eastern purse is carried in *front*, appended to the girdle.

<sup>d</sup> *He shall feed his flock*—כִּרְעֵה עֲדָרֹו יְרֵעָה. In the preceding verse, the fact had been asserted, that God would come to establish his dominion, to subdue his foes, and reward his people. In this verse, the mild and gentle character of his rule over his people is presented. The word translated *shall feed*, כִּרְעֵה, denotes more than our word *feed* at present. It refers to all the care of a shepherd over his flock ; and means, to tend, to guard, to govern, to provide pasture, to defend from danger, &c., as a shepherd does his flock. It is often applied, in the Scriptures, to God, represented as the tender Shepherd, and especially to the Redeemer: Ps. xxiii. 1. Ezek. xxxiv. 23. John x. 11. Heb. xiii. 20. 1 Pet. ii. 25. v. 4. It is often applied to a

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SECT. IV.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

[ISAIAH XL.

He shall gather the lambs with his arm,

And carry *them* in his bosom,*And* shall gently lead those <sup>1</sup>that are with young <sup>a</sup>.12 Who hath measured the waters in the hollow of his hand <sup>b</sup>,MARG. <sup>1</sup> v. 11. *that are with young, or that give suck.*

leader, or a ruler of a people, 2 Sam. ch. v. 2. vii. 7. Ezek. xxxiv. 23. Thus Homer often uses the phrase ποιμήν λαῶν, *shepherd of the people*, to denote a ruler or monarch. Here it denotes that God would evince towards his people that same tender care, guardianship, and protection, which a shepherd shews for his flock. He would defend them from danger, guard them from enemies, lead them in the path of plenty and safety, provide for their wants, and evince a tender regard for the feeble and the delicate.—Barnes.

Slaw, speaking of the exposure of the flocks in Syria, says: The greatest skill and vigilance, and even tender care, are required in the management of such immense flocks as wander on the Syrian plains. Their prodigious numbers compel the keepers to remove them too frequently, in search of fresh pastures; which proves very destructive to the young, that have not strength to follow. The following extract from Anderson's Tour through Greece will also serve to illustrate this passage:—One of the great delights in travelling through a pastoral country, is to see and feel the force of the beautiful imagery in the Scriptures, borrowed from pastoral life. All day long the shepherd attends his flocks, leading them into *green pastures*, near fountains of water; and chooses a convenient place for them to *rest at noon*. At night he drives them near his tent; and, if there is danger, encloses them in the fold. They know his voice; *and he carries such as are exhausted in his arms*. Such a Shepherd is the Lord Jesus.—The following quotation from Roberts, in regard to the custom among the Hindoos, will serve still further to illustrate this beautiful passage:—The pastoral office in the East is far more responsible than in England; and it is only by looking at it in its various relations and peculiarities, as it exists there, that we gain a correct view of many passages of Scripture. Flocks at home are generally in fine fields, surrounded by hedges or fences; but there

they are generally in the wilderness; and were it not for the shepherd, would go astray and be exposed to the wild beasts. As the sons of Jacob had to go to a great distance to feed their flocks, so still they are often absent for one or two months together, in the place where there is plenty of pasturage. In their removals, it is an interesting sight to see the shepherds carrying the lambs in their bosoms, and also to witness how gently they *lead those that are with young*.

<sup>a</sup> *Shall gently lead those that are with young*—A beautiful image, expressing, with the utmost propriety as well as elegance, the tender attention of the shepherd to his flock. That the greatest care in driving the cattle, in regard to the dams and their young, was necessary, appears clearly from Jacob's apology to his brother Esau, Gen. xxxiii. 13; which is set in a still stronger light by Sir John Chardin. Their flocks, he says, speaking of those who live in the East after the Patriarchal manner, feed down the places of their encampment so quickly, by the great numbers which they have, that they are obliged to remove them too often; which is very destructive to their flocks, on account of the young ones, that have not strength enough to follow.—Harmer's Obs. I. p. 126.

<sup>b</sup> *Who hath measured the waters in the hollow of his hand, &c.*—The object of this verse, and the following verses to the 26th, is evidently to shew the greatness, power, and majesty of God, by strong contrast with his creatures, and more especially with idols. Perhaps the prophet designed to meet and answer an implied objection, that the work of deliverance was so great that it could not be accomplished. At the same time that the argument here is one that is entirely conclusive, the passage, regarded as a description of the power and majesty of God, is one of vast sublimity and grandeur; nor is there any portion of the sacred volume more

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HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xl.

- And meted out heaven with the span,  
 And comprehended the dust of the earth in a measure<sup>1</sup>,  
 And weighed the mountains in scales,  
 And the hills in a balance?  
 13 Who hath directed the Spirit of the LORD<sup>2</sup>,  
 Or *being* his counsellor<sup>2</sup> hath taught him?  
 14 With whom took he counsel, and *who* instructed him<sup>3</sup>,  
 And taught him in the path of judgment,  
 And taught him knowledge,  
 And shewed to him the way of understanding<sup>4</sup>?  
 15 Behold, the nations *are* as a drop of a bucket,

MARG. <sup>1</sup> v. 12. *a measure.* Heb. *a tierce.* <sup>2</sup> v. 13. *his counsellor.* Heb. *man of his counsel.*  
<sup>3</sup> v. 14. *instructed him.* Heb. *made him understand.*  
<sup>4</sup> *understanding?* Heb. *understandings?*

fitted to impress the mind with a sense of the majesty and glory of Jehovah. The question, Who hath measured &c. is designed to imply, that the thing referred to here was that which had never been done and could never be done by man, but that it had been done by God; and the *argument* is, that although that which the prophet predicted was a work which surpassed human power, yet it would be done by that God who had measured the waters in the hollow of his hand.—Barnes.

<sup>2</sup> *Who hath directed the Spirit of the Lord.*—This passage is quoted by St. Paul in Rom. xi. 34. and referred to in 1 Cor. ii. 16. The word rendered *directed*, דָּבַר, is the same which is used in the preceding verse, *And meted out heaven.* The idea is, Who has fitted or disposed the mind or Spirit of JEHOVAH? What Supreme Being has ordered, instructed, or disposed his understanding? Who has qualified him for the exercise of his wisdom, or for the formation and execution of his plans? and the sense is, God is supreme; he has no superior. The following is the text of the Hebrew, the Septuagint, and the New Testament:—

מִי־תִכַּן אֶת־רוּחַ יְהוָה  
 וּאִישׁ עֲצָתוֹ יוֹדִיעֵנו׃  
 אֶת־מִי נִוְעַן וַיְבִינֵהוּ  
 וַיְלַמְדֵהוּ בְּאֵרָה מִשְׁפָּט  
 וַיְלַמְדֵהוּ דַעַת  
 וַיַּרְא תְבוּנֹת יוֹדִיעֵנו׃

Τίς ἔγνω τοῦν Κυρίου;  
 καὶ τίς σύμβουλος αὐτοῦ ἐγένετο, ὃς συμ-  
 βίβασει αὐτόν;  
 ἢ πρὸς τίνα συνεβουλεύσατο, καὶ συνεβί-  
 βασεν αὐτόν;  
 ἢ τίς ἔδειξεν αὐτῷ κρίσιν;  
 ἢ ὁδὸν συνέσεως τίς ἔδειξεν αὐτῷ;  
 ἢ τίς προέδωκεν αὐτῷ;  
 καὶ ἀνταποδοθήσεται αὐτῷ;

Septuagint.

Ἐὼ βάθος πλοῖτον καὶ σοφίας καὶ γνώσεως  
 Θεοῦ.  
 ὡς ἀνεξερένητα τὰ κρίματα αὐτοῦ,  
 καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.  
 τίς γὰρ ἔγνω τοῦν Κυρίου;  
 ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;  
 ἢ τίς προέδωκεν αὐτῷ,  
 καὶ ἀνταποδοθήσεται αὐτῷ;  
 ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτόν  
 τὰ πάντα.  
 αὐτῷ ἢ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

Rom. xi. 33—36.

The last couplet of the Septuagint, having no equivalent in the Hebrew or in any of the other versions, and not appearing in the Vatican or Complutensian Text of the LXX, Bishop Jebb thinks was probably introduced in the margin, from Rom. xi. 35, as a gloss; and afterwards brought into the text of Isaiah by the Alexandrine copyist.—See Jebb's Sacred Literature, pp. 117—120.

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SECT. IV.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XL.

And are counted as the small dust of the balance :

Behold, he taketh up the isles as a very little thing<sup>a</sup>.16 And Lebanon is not sufficient to burn<sup>b</sup>,

Nor the beasts thereof sufficient for a burnt-offering.

<sup>a</sup> Behold, he taketh up the isles as a very little thing—*הן איים כדק יסול*.

Behold the islands he beareth up as a mote.

Bishop Stock.

*As an atom.*—Bishop Lowth and Jenour.

A more literal translation of this passage, says Barnes, would be, Lo, the isles are as the dust which is taken up, or which one takes up; *i.e.* which is taken up and carried away by the wind. There is something unusual in the expression, that God takes up the isles; and the idea is rather, that the isles in his sight are regarded as the fine dust which the wind sweeps away. The Chaldee renders it, So the isles are like ashes which the wind drives away. The word *isles* Vitringa and Jerome regard as denoting not the small portions of land in the sea which are surrounded by water, but lands which are encompassed and enclosed by rivers, like Mesopotamia. The word *קל* means that which is beaten small or fine; and then fine dust, chaff, or any light thing which the wind easily sweeps away.

<sup>b</sup> Lebanon is not sufficient to burn, &c.—

The idea is, that all the ranges of mountains to the north of Palestine, abounding in magnificent trees and forests, would not furnish fuel sufficient to burn the sacrifices which would be an appropriate offering to the majesty and glory of God.—Barnes. If we were to make an oblation suitable to the greatness of the Divine Majesty, the forest of Lebanon would not suffice for wood, nor the beasts that live in it for an offering. Compare Psalm l. 10--12.—Preb. Lowth.

How clearly does such a passage as this, and the parallel one in Micah vi. 6, 7, shew the necessity of some better atonement for sin than the blood of bulls and goats. For if no sacrifices of this description, however great, would be of any avail in taking away the guilt of sin, why were they appointed by God himself? Undoubtedly to this end, that the Jewish Church might have continually before their eyes a visible representation of the true sacrifice for sin—the

Lamb of God who taketh away the sins of the world.—Jenour.

Such is the infinite majesty and glory of God, that the most excellent and costly sacrifices cannot add to his felicity, nor make expiation for sin. Mount Lebanon was anciently celebrated for the sweet spices and noble cedars which it produced, and the fine cattle to which it yielded rich pasturage. On these accounts it may be here mentioned, to intimate that all the large timber, all the fragrant incense, and all the fat beasts that it could furnish, could not make one offering worthy of the divine acceptance. The sentiment contained in the word before us seems to be this, that all the oblations presented to the Most High, by Jews and Gentiles, however numerous and magnificent, were altogether insufficient to make expiation for sin. Though all the beasts of the forests, all the cattle upon a thousand hills—though all the wood that grew on Lebanon, Hermon, and Bashan, had been employed to consume them—they could not atone for transgression; they could not avert the divine displeasure, or procure the favour of God. Sacrifices and burnt-offerings cannot bring men into the presence of Jehovah with acceptance: they cannot acquit from guilt, or render men's services well-pleasing to the Lord. Though they constituted part of that homage which God demanded from his people of old, yet when they were trusted to as the ground of justification, or substituted in the room of moral duties, and not considered in reference to the perfect propitiation of Jesus Christ, they were rejected as frivolous and vain. The demands of the divine justice were not satisfied; conscience, when well informed, was not appeased; God did not graciously regard them. He hath provided and revealed in the Gospel the sacrifice of his own Son, infinitely more excellent and worthy of his acceptance. This is the only ransom that is pleasing to him—the one perfect offering, in virtue of which alone men can obtain favour of the Lord. Let us, then, take heed that

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISMAIAH AND MICAH.

ISMAIAH xl.

- 17 All nations before him *are* as nothing<sup>a</sup>;  
And they are counted to him less than nothing, and vanity.
- 18 To whom then will ye liken God?  
Or what likeness will ye compare unto him?
- 19 The workman melteth a graven image,  
And the goldsmith spreadeth it over with gold,  
And casteth silver chains.
- 20 He that *is* so impoverish'd that he hath no oblation<sup>1</sup>  
Chooseth a tree *that* will not rot;  
He seeketh unto him a cunning workman to prepare a graven image, *that*  
shall not be moved.
- 21 Have ye not known<sup>b</sup>? have ye not heard?  
Hath it not been told you from the beginning?  
Have ye not understood from the foundations of the earth?
- 22 *It is* he that sitteth upon the circle of the earth<sup>2</sup>,  
And the inhabitants thereof *are* as grasshoppers;  
That stretcheth out the heavens as a curtain<sup>c</sup>,  
And spreadeth them out as a tent to dwell in:
- 23 That bringeth the princes to nothing;  
He maketh the judges of the earth as vanity.
- 24 Yea, they shall not be planted<sup>d</sup>;

MARG. <sup>1</sup> v. 20. *is so impoverish'd that he hath no oblation.* Heb. *is poor of oblation.*

<sup>2</sup> v. 22. *It is he that sitteth upon the circle of the earth, or Him that sitteth, &c.*

we place not our dependence on any thing else than the sacrifice of Jesus Christ; through which are to be enjoyed pardon of sin, victory over enemies, union with the centre of all excellence, and the all-sufficient God for our friend and portion.—Macculloch.

<sup>a</sup> *All nations before him are as nothing, &c.*—There is nothing more magnificently expressive of the infiniteness of God to the human conception than this expression of God himself by the Prophet. In the perfection of a creature, something still may be thought greater to be added to it; but God, containing all perfection in himself—formally, if they be mere perfections, and eminently, if they be but perfections in the creature, mixed with imperfection—nothing can be thought greater, and therefore every one of them is infinite.—Charnocke on the Attributes, Discourse VII. p. 211. 1838.

<sup>b</sup> *Have ye not known?*—This is evidently an address to the worshippers of idols. The prophet in the preceding verses had shewn

the manner in which the idols were made, and the folly of regarding them as objects of worship. He now turns and addresses the worshippers of these idols, as being foolish, and without excuse.

<sup>c</sup> *That stretcheth out the heavens as a curtain.*—It is usual in the summer season, and upon all occasions when a large company is to be received, to have the court sheltered from heat or inclemency of the weather by a *velum*—umbrella, or veil, as I shall call it; which, being expanded on ropes from one side of the parapet wall to the other, may be folded or unfolded at pleasure. The Psalmist seems to allude to some covering of this kind in that beautiful expression of spreading out the heavens like a curtain.—Shaw's Travels, p. 274.

<sup>d</sup> *They shall not be planted.*—Vitringa supposes that wicked rulers are particularly intended here; and that the idea is, that the enemies of God and his cause, the wicked princes who persecuted his people, should be



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HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XL.

Yea, they shall not be sown :

Yea, their stock shall not take root in the earth :

And he shall also blow upon them, and they shall wither,

And the whirlwind shall take them away as stubble<sup>a</sup>.

entirely extinct on the earth. He refers particularly to Pharaoh, to Antiochus Epiphanes, Nero, Domitian, Decius, Gallus, Galerius, Maxentius, Maximinus, and some others, as instances of this kind, whose families soon became extinct. He thinks that God intends specifically and particularly to affirm that none of these enemies could prevent or embarrass the execution of his purposes, since with infinite ease he could entirely destroy their names. See Vitringa.

<sup>a</sup> *The whirlwind shall take them away as stubble.*—The following description of a whirlwind observed by Mr. Bruce may serve to illustrate this passage, as well as the passage in Ps. lxxxiii. 13 :

O my God, make them like a wheel,

As the stubble before the wind !

referring to the rotary action of the whirlwind, which often impels straw like a wheel set in rapid motion. Mr. Bruce, in his journey through the Desert of Senaar, had the singular felicity to contemplate this wonderful phenomenon in all its terrific majesty, without injury, although with considerable danger and alarm. In that vast expanse of desert, from west and to north-west of him, he saw a number of prodigious pillars of sand at different distances, moving, at times, with great celerity ; at others, stalking on with majestic slowness ; at intervals, he thought they were coming in a few minutes to overwhelm him and his companion. Again, they would retreat, so as to be almost out of sight, their tops reaching to the very clouds. There the tops often separated from the bodies ; and these, once disjoined, dispersed in the air, and appeared no more. Sometimes they were broken near the middle, as if struck with a large cannon-shot. About noon they began to advance with considerable swiftness upon them, the wind being very strong at north. Eleven of these awful visitors ranged alongside of them, about the distance of three miles. The greatest diameter of the largest appeared to him, at that distance, as if it would measure ten feet. They retired from

them with a wind at south-east, leaving an impression upon our intrepid traveller, to which he could give no name, though he candidly admits that one ingredient in it was fear, with a considerable deal of wonder and astonishment. He declares it was in vain to think of flying ; the swiftest horse, or fastest sailing ship, could be of no use, to carry them out of this danger ; and the full persuasion of this riveted him to the spot where he stood. Next day they were gratified with a similar display of moving pillars, in form and disposition like those already described, only they seemed to be more in number, and less in size. They came, several times, in a direction close upon them ; that is, according to Mr. Bruce's computation, within less than two miles. They became, immediately after sun-rise, like a thick wood, and almost darkened the sun : his rays shining through them, for near an hour, gave them the appearance of pillars of fire. At another time they were terrified by an army, as it seemed, of these sand-pillars, whose march was constantly south, a number of which seemed once to be coming directly upon them ; and though they were little nearer than two miles, a considerable quantity of sand fell around them. On the twenty-first of November, about eight in the morning, he had a view of the desert to the westward, as before ; and the sands had already begun to rise in immense twisted pillars, which darkened the heavens, and moved over the desert with more magnificence than ever. The sun shining through the pillars, which were thicker and contained more sand apparently than on any of the preceding days, seemed to give those nearest them an appearance as if spotted with stars of gold.—Paxton.

Mr. Morier, describing the whirlwinds of Persia, says, that they swept along the country, in different directions, in a manner truly terrific. They carried away, in their vortex, sand, branches, and the stubble of the fields, and really appeared to make a communication between the earth and the clouds. The

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XI.

- 25 To whom then will ye liken me,  
Or shall I be equal?  
Saith the Holy One.
- 26 Lift up your eyes on high, and behold  
Who hath created these *things*,  
That bringeth out their host by number :  
He calleth them all by names by the greatness of his might, for that *he is*  
strong in power ;  
Not one faileth.
- 27 Why sayest thou, O Jacob, and speakest, O Israel,  
My way is hid from the LORD,  
And my judgment is passed over from my God ?
- 28 Hast thou not known? hast thou not heard,  
*That* the everlasting God, the LORD,  
The Creator of the ends of the earth,  
Fainteth not, neither is weary ?  
*There is* no searching of his understanding.
- 29 He giveth power to the faint<sup>a</sup>;

correctness of the imagery used by the Prophet Isaiah, when he alludes to this phenomenon, is very striking: *The whirlwind shall take them away as stubble.* Chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. Chap. xvii. 13. See also Psalm lxxxiii. 13. —Morier's Second Journey, p. 202.

<sup>a</sup> *He giveth power to the faint.*—Another ground of comfort to the dejected servants of God, says Macculloch, is here suggested; namely, that he seasonably imparts necessary strength to the weak and infirm, who are the particular objects of his tender regard and attentive care. Though he may seem for a time to neglect them when conflicting with various distempers, and to decline gratifying their expectations, yet he will assuredly uphold them, and preserve their faith from failing. Various causes may contribute to reduce the upright among men to the feeble state in which they are represented in the words under consideration; such as, bodily distress, remaining corruptions, the deceitfulness of the human heart, the number and atrocity of their sins, disquietude of conscience, dismaying fears of the divine displeasure, unexpected calamities, disappointed desires of promised blessings, the want of

necessary divine support, and the weakness of grace. On these, and similar accounts, they become languid, feeble, and faint in their minds. When in this state, He who fainteth not, neither is weary, giveth them power, and increaseth strength. When lamenting, with the Church of old, that their strength and their hope is perished from the Lord, he brings to their remembrance the former years of the right hand of the Most High—former experiences of his mercy and loving-kindness. He makes his grace sufficient for them, and perfects strength in their weakness; he causes them to revive from their decayed condition; he enables them to repel temptations, to sustain afflictions, to improve privileges, to perform duties, to exercise grace, and to make progress in the spiritual life. This comfortable truth, of which I have now been treating, is clearly established in the Holy Scriptures: it is amply confirmed by the experience of the saints in all ages, to the glory of God, and the encouragement of those who have no might whereon they depend. Ought not this blessed declaration to invigorate us under all our weaknesses, and to animate us in all our addresses to the Throne of Grace. Let us be instant and earnest in prayer to God,

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XL.

And to *them that have* no might he increaseth strength.

30 Even the youths shall faint and be weary,

And the young men shall utterly fall :

31 But they that wait upon the LORD shall renew<sup>1</sup> *their* strength ;

They shall mount up with wings as eagles<sup>a</sup> ;

They shall run, and not be weary ;

And they shall walk, and not faint.

MARG. <sup>1</sup> v. 31. *renew.* Heb. *change.*

that, when weak in ourselves, he may grant unto us to be strengthened with all might according to his glorious power, unto all patience and long-suffering, with joyfulness.

<sup>a</sup> *They shall mount up with wings as eagles.*—They shall put forth fresh feathers, like the moulting eagle. It has been a common and popular opinion, that the eagle lives and retains his vigour to a great age ; and that, beyond the lot of other birds, he moults in his old age, and renews his feathers, and with them his youth. See St. Ambrose on Ps. ciii. 5. To this many fabulous and absurd circumstances are added by several ancient writers and commentators on Scripture. See Bochart, Hieroz. II. ii. 1. Whether the notion of the eagle's renewing his youth is in any degree well founded or not, I need not inquire : it is enough for a poet, whether profane or sacred, to have the authority of popular opinion to support an image introduced for illustration or ornament.—Lowth.

Three different progressive motions are here mentioned, descriptive of the spiritual exercises of the servants of God. I. *They shall mount up.*—Having laid aside every weight which pressed them down to the earth, their hearts and affections shall rise toward heaven, seeking those things which are above. With unrestrained freedom, as in their proper element, they shall make swift progress toward those celestial objects, to the enjoyment of which they bend their course with pleasure and agility. The elevation of their minds by things spiritual and divine is compared to the rapid lofty flight of the eagle. In the lively exercise of faith, hope, and delightful contemplation, their affections shall soar on high towards God, on whom terminates their most intense desires and supreme delight. II. *They shall run,*

*and not be weary*—They shall proceed with activity and diligence in the way of God's commandment, following hard after him with unremitting assiduity, as their chief good and all-sufficient portion. In this course they shall perseveringly hold on, not wearying in well-doing ; knowing that in due time they shall reap, if they faint not. III. *They shall walk and not faint.*—With a steady, uniform, progressive pace shall they advance in the ways of God, in the practice of piety and virtue, of mercy and benevolence ; studying universal conformity to the will of the Lord, in thoughts, words, and actions. Deeply sensible of their own insufficiency, and their need of divine instruction and assistance, they adopt the earnest request of the man according to God's own heart :—*Teach me, O Lord, the way of thy statutes ; and I shall keep it unto the end. Give me understanding, and I shall keep thy law ; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments ; for therein do I delight :* Ps. cxix. 33--35. Thus instructed and assisted, they proceed without fainting toward the heavenly and better country. Instead of being enfeebled by constant exertion, they acquire new life and vigour, they are renewed day by day, they go from strength to strength, until they appear perfect before God in Zion. As bees go from flower to flower in quest of provision, so the faithful go from ordinance to ordinance, from duty to duty ; by means of which they attain new degrees of grace and strength, and receive fresh encouragement to go on their way rejoicing. How reviving the consolation administered to the dejected people of God, who though *troubled on every side, yet are not distressed ; though perplexed, yet not in despair ; persecuted, but not forsaken ;*

## Judah.

SECT. IV.

HEZEKIAH—12TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

*God expostulateth with his people, about his mercies to the Church, about his promises, and about the vanity of idols.*

ISAIAH xli.

1 Keep silence before me, O islands<sup>a</sup>; and let the people renew *their* strength;

*cast down, but not destroyed*: 2 Cor. iv. 8, 9. Whilst other men, furnished with many important advantages, languish and decay, the saints, in consequence of the divine support afforded them, shall hold on their way, whether beset with thorns or strewed with flowers. Under the pressure of affliction, temptation, and weakness, the Lord will not forsake them; but in every case he will support them, by the power of his grace, and a lively sense of his favour. We therefore conclude with the words of the Song for the Sabbath-day: *The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God*: Ps. xcii. 12, 13. The above predictions or promises, which have been verified in manifold instances in every age of the Church, were remarkably accomplished at the time the Jews returned from captivity at Babylon; and still more eminently in the Apostolic age, when the disciples of the Son of God, being endowed with the Spirit of power, and animated by faith and hope, submitted with amazing fortitude to the most terrible calamities. Looking at the things which are not seen and eternal, after the illustrious example of their Divine Master, and through the strength of his grace, they went about doing good, they were established unblameable in holiness before God. And we may expect, that in some measure shall these gracious assurances be fulfilled to us, if we keep mercy, and diligently wait upon the God of salvation, to whom be glory for ever. Amen.—Macculloch.

<sup>a</sup> *Keep silence before me, O islands.*—This chapter may be conveniently divided into the following parts:

1. God calls the distant nations to an inquiry, or a public investigation of his ability to aid his people; or an *argument*, whether he was able to deliver his people, and to the statement of the reasons why they should confide in him: ver. 1.

11. He specifies that he will raise up a man from the east, who should be able to

overcome the enemies of the Jews, and to effect their deliverance. This, the prophet says, was to be effected by JEHOVAH: verr. 2--4.

III. The consternation of the nation at the approach of Cyrus, and their excited and agitated fleeing to their idols, is set forth: verr. 5--7.

IV. God gives to his people the assurance of his protection and friendship, verr. 8--14. This is shewn, 1. Because they were the children of Abraham his friend, and he was bound in covenant faithfulness to protect them: verr. 8, 9. 2. By direct assurance that he would aid and protect them;—that though they were feeble, yet he was strong enough to deliver them: verr. 10--14.

v. He says that he will enable them to overcome and scatter their foes, as the chaff is driven away on the mountains by the whirlwind: verr. 15, 16.

VI. He gives to his people, who are poor and needy, the special promise of assistance and comfort. He will meet them in their desolate condition; and will give them consolation, *as if* fountains were opened in deserts, and trees, producing grateful shade and fruit, were planted in the wilderness: verr. 17--20.

VII. He appeals directly to the enemies of the Jews—to the worshippers of idols: he challenges them to give any evidence of the power or the divinity of their idols. He appeals to the fact, that he had foretold future events, that he had raised up a deliverer for his people, in proof of *his* divinity, and *his* power to save: verr. 21--29. The *argument* of the whole is, that no confidence is to be placed in idols; that the idol gods were unable to defend the nations which trusted in them; that God would raise up a mighty prince, who would be able to deliver the Jews from their long and painful captivity; and that they, therefore, should put their trust in JEHOVAH. *O islands*—𐤎𐤍𐤃. This word properly means *islands*, and is so translated here by the Vulgate, the LXX, the Chaldee, the Syriac, and the Arabic; but the word also is used to denote maritime

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xli.

Let them come near; then let them speak:

Let us come near together to judgment.

2 Who raised up the righteous man<sup>a</sup> from the east<sup>a</sup>,MARG. <sup>a</sup> v. 2. *the righteous man.* Heb. *righteousness.*

countries—countries that were situated on sea-coasts, or the regions beyond sea. The word is applied, therefore, to the islands of the Mediterranean, to the maritime coast; and then also it comes to be used in the sense of any distant lands, any lands or coasts far remote, or beyond sea. See Jer. xxv. 22. Isai. xxiv. 15. xl. 15. xlii. 4, 10, 12. xlix. 1. li. 5. Ps. lxx. 10. Dan. xi. 18. Here it is evidently used in the sense of distant nations or lands—the people who were far from Palestine, and who were the worshippers of idols. The argument is represented as being *with* them; and they are invited to prepare their minds, by suitable reverence for God, for a contemplation of the argument which was to be presented.—Barnes. Jehovah is here represented as challenging the idolatrous nations not to be afraid of his displeasure; but to muster up all their strength and spirits, and to enter into a calm debate with him, which is the True God;—he who is able at all times to take his people by the hand, and deliver them from their enemies; or an idol, the work of the artificer, who cannot even help himself, but must be fastened up with nails, to prevent his being carried off from his temple.—Bishop Stock.

<sup>a</sup> *Who raised up the righteous man from the east.*—Some explain this of Abraham, others of Cyrus. I rather think that the former is meant, because the character of the righteous man, or righteousness, agrees better with Abraham than Cyrus. Besides, immediately after the description of the success given by God to Abraham and his posterity—who I presume are to be taken into account—the idolaters are introduced as greatly alarmed at the event.—Lowth.

It is generally agreed, says Calmet, that Abraham is here described; and the word which is used for the east is not Kedem, but Metzarah כְּמֵרָח, which signifies *the rising sun*, and certainly denotes a remote region. He refers to Isa. xlv. 11. xliii. 5. Zech. viii. 7, &c.; and concludes that Abraham came from a country far east of

Babylon, and consequently far east of that Mesopotamia to which he fled from the face of the gods of his native country: Judith v. 6. He quotes also Josh. xxiv. 3; and says that the original text does not say beyond the flood, but *ober e Naher*, עֵבֶר הַנְּהַר, *I took your father Abraham from ober e Naher*; which is much rather the name of a province, Trans-Oxiana, than descriptive of a situation. It is certain that, in the eastern province of Persia, the country beyond the River Gihoon—which name, says Herbert, signifies the Great River, and which certainly is the greatest river in those parts, there called eminently the river or *flood*—is called *Maver* or *Mober e Naher*, to this day. And *Balk*—where the inhabitants have a constant tradition that Abraham was born—is east of the Gihoon. Moreover, the district of *Ober e Naher* is between the Gihoon and the *Jaxartes*; so that it is well expressed by the Greek *Mesopotamia*, which implies, *Between the rivers*. I conceive, therefore, that this appellation, like many others, travelled westward, among a variety of names which are secondary, not primary; and that the western province was so called from a similarity to the eastern. This view of the question is confirmed by the appellation given to Abraham as early as Gen. xiv. 13, *Abram the Hebrew*, literally, *Abram the Oberite*, i. e. from the province called *Ober*. The Apostle seems to allude to something of this nature, Heb. xi. 13; and perhaps the simple mark of distinction, *The river*, was sufficiently personal, because the Gihoon was a distinguished river of Paradise, that which encompassed the whole land of Cush—Oriental Ethiopia. Tacitus, Hist. lib. v. cap. 2, speaking of the Jews, expressly styles them *Ethiopum prolem*, a posterity of Ethiopians; coincident with, though differing in phrase from Eusebius, who describes Abraham as of Chaldean descent; and with Nicholas of Damascus, who says that Abraham came from a country *beyond the Chaldean Babylon*.—Calmet's Fragments, No. 533.

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xli.

Called him to his foot,  
Gave the nations before him,

Many expositors understand this of Abraham; but I think it is rather meant of Cyrus, as appears by comparing this place with the 25th verse of the chapter, and with chap. xlv. 13. xlv. 11. And Cyrus is here described as typically representing Christ—see the Note of chap. xlv. 1;—being first of all styled *Righteousness*, the righteous man, as rendered in our English Version, which is one of the titles of Christ: see *Jerem.* xxiii. 5, 6. And he is said to come from the *East*, by which name Christ is also described, *Zech.* iii. 8; where the word צמח, which our Interpreters translate *BRANCH*, does properly signify the *East*, and is accordingly rendered Ἀνατολή by the LXX; which very word is applied to Christ, in allusion to that prophecy of Zechariah, by *St. Luke* i. 78; where our English translates it the *Day-spring*, but the margin reads it the *Sun-rising*.—*Preb. Lowth.* This latter is the opinion of many commentators, including *Bishop Stock*, *Rosenmüller*, and *Vitringa*.

The following are the words in the Hebrew, with *Bishop Stock's* translation:—

מי העיר ממזרח  
בדק יקראוהו לרגלו

Who is He that raised up from the East  
The man whom justice met at every step?

*Bishop Lowth* renders the words יקראוהו לרגלו, *Hath called him to attend his steps.* *Noyes* renders it, *Him whom victory meeteth in his march.* *Grotius*, *Called him that should follow him: and he refers to Gen.* xii. 1. *Josh.* xxiv. 3. *Heb.* xi. 8. *Rosenmüller* renders it, *Who hath called from the East that man to whom righteousness occurs at his feet; i.e. attends him.*

*Heb.* The man whom justice met him, יקראוהו לרגלו, by a common redundance of a vowel, at his foot; that is, wherever he placed his foot. This was *Cyrus*, whom all men celebrate for his great attention to justice.—*Rosenmüller.*

Who hath raised up from the East the  
just man,

And called him to follow his steps.

*Barnes.*

The word העיר, *awaked, aroused*, is usually applied to the act of arousing from sleep, *Zech.* iv. 1. *Cant.* ii. 7. iii. 5. viii. 4; thence, *To awake, and stir up to any enterprise.* Here it means, that *God* had caused the man referred to, to arise for the overthrow of their enemies. It was by *God's* agency that he had been qualified for this undertaking, and been led to form the plans which should result in their deliverance. This is the first argument or consideration which *God* urges to induce his people to put confidence in him, and to hope for deliverance; and the fact, that he had raised up and qualified such a man for the work, he urges as a proof that he would certainly protect and guard his people. *The righteous man.* *Heb. righteousness, צדק.* The LXX render it literally δικαιοσύνη. The *Vulgate* renders it, *the just.* The *Syriac* as the LXX. It is common in the *Hebrew*, as in other languages, to put the abstract for the concrete.

In regard to the *person* here referred to, there have been three principal opinions. The first is, that it refers to *Abraham*. This is the interpretation of the *Chaldee Paraphrase*, which renders it, *Who has publicly led from the east, Abraham the chosen of the just: and this interpretation has been adopted by Jarchi, Kimchi, Abarbanel, and by the Jewish writers generally.* A second opinion is, that it refers directly and entirely to the *Messiah*. Many of the *Fathers*, as *Jerome*, *Cyril*, *Eusebius*, *Theodoret*, *Procopius*, held this opinion. The third opinion is, that it refers to *Cyrus* the *Persian monarch*, by whom *Babylon* was taken, and by whom the *Jews* were restored to their own land. This opinion is held by *Vitringa*, *Rosenmüller*, and probably by a large majority of the most intelligent commentators.—*Barnes.* *Hengstenberg* applies it to *Cyrus*; and says that the prophet addresses partly the idolatrous people, setting forth the vanity and folly of their false worship; and partly the *Jews* in exile, to comfort them with the assurance of their early deliverance, and the blessings which should follow. See *Hengstenberg's Christ. des Alten Test. Ersten Theils, Zweite Abtheilung*, pp. 208-210.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XLi.

And made *him* rule over kings<sup>a</sup>?He gave *them* as the dust to his sword<sup>b</sup>,*And* as driven stubble to his bow.3 He pursued them, *and* passed safely<sup>1</sup>;*Even* by the way *that* he had not gone with his feet.4 Who hath wrought and done *it*, calling the generations from the beginning<sup>c</sup>?MARG. <sup>1</sup> v. 3. *safely*. Heb. *in peace*.

<sup>a</sup> *Made him rule over kings.*—The Persians were originally a nomadic mountain race, inhabitants of a rugged and poor country, and strangers to the wants of civilized and social life, as refined by the influence of science and art. Like all extensive pastoral tribes, they were divided into many different septs, of which Herodotus expressly mentions ten, lib. I. § 125. Three of these, among whom the Pasargadae were the principal, constituted the nobility: three others followed the practice of agriculture: the remaining four were wandering shepherds, but, in the event of war, they joined their countrymen, forming themselves into troops of cavalry. The noblest family, of the noblest race, was Achæmenides. According to the not improbable conjecture of Wahl—Asia, p. 210—Achæmenes, one of the oldest Persian kings, is identical with him, who is called, in the Zend books, *Djemshūd*; from whose name came *Adjem*, the appellation by which the Persians are commonly designated by the Arabs. The radical syllable is *Djem* or *Djam*. *Shūd* means *splendid* or *brilliant*, *elevated* or *sublime*. Compare Reland's *Dissert. de Vet. Ling. Pers.* sect. 6. p. 108 of the 2d vol. of his *Dissertations*. From among them were chosen the heads and leaders of the nation. Subdued by Phraortes, king of the Medes, the Persians were under the Median dominion for about fifty years. But in the year B. C. 555, or 560, one of the Achæmenides, called *Agradad*, the son of the tributary king of Persis, Cambyses, and the Median princess Mandane, was chosen leader of the Persian tribes, and, at their head, made war against his maternal grandfather, Astyages, who, when he was an infant, had sought to cut him off. After two successful battles, in the last of which he took his grandfather prisoner, he became lord of the Median empire, and exchanged

his original name for *Khorshīd*, i. e. *Splendour of the sun*, which the Hebrews abridged to *Koresh*, the Greeks to *Kuros*, and the Romans to *Cyrus*. Under him the Persians became not only an independent, but a conquering people; for the dethronement of king Astyages involved Cyrus in wars, which issued in the subjection of the Lydian and Babylonian empires. See the Note on Ez. xx. 7, 10. —Rosenmüller *Bib. Geog.* vol. I. pp. 210--212.

<sup>b</sup> *He gave them as the dust to his sword.*—יָתֵן כְּעָפָר חֶרְבוֹ. According to Bp. Stock, Rendered *swift* as the dust his sword. This is a just description of the rapidity of Cyrus's conquests. God made his arms as quick in their progress as the dust or the stubble flying before the wind. He skimmed so swiftly over the road of pursuit, that it seemed as if he had not set the print of his feet upon it.—Rosenmüller. Since, says Gill, Christ is the person speaking, and concerning whom the controversy is, therefore some person distinct from him must be meant; and I am inclined to think, with Cocceius, that the Apostle Paul is intended, though this sense is rejected by Vitranga. He was a righteous man, made such by the righteousness of Christ: he believed in it, and was a preacher of it, and lived a holy and righteous life: his weapons were not carnal, but spiritual, and mighty through God: his sword was the sword of the Spirit, which is the word of God: his bow and arrows were the Gospel; and these being attended with the power of God, men could no more stand against them than dust and stubble before the wind.

<sup>c</sup> *Calling the generations from the beginning.*—The idea here seems to be, that all the nations that dwell on the earth in every place owed their origin to God. He had founded them—he had directed them—he had ordered the circumstances of their

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xli.

I the LORD, the first,  
And with the last; I *am* he.

5 The isles saw *it*, and feared<sup>a</sup>;  
The ends of the earth were afraid,  
Drew near, and came.

6 They helped every one his neighbour;  
And *every one* said to his brother, 'Be of good courage<sup>b</sup>.

MARG. v. 6. *Be of good courage.* Heb. *Be strong.*

being. Comp. Acts xvii. 25. The word *calling* here seems to be used in the sense of commanding, directing, or ordering them; and the truth taught is, that all the nations were under his controul, and had been from the beginning. It was not only true of Cyrus and his armies, and of those who were subdued before him, but it was true of all the nations and generations. The object seems to be, to lift up the thoughts from the conquests of Cyrus, to God's universal dominion over all the nations from the beginning of the world. *I the Lord, I JEHOVAH*; that is, I have done this. It is by my counsel, power, and providential direction, that it has all been done. *The first*—Before any creature was made; existing before any other being. It implies that he had always existed. The description that God here gives of himself, as *the first and the last*, is one that is often applied to him in the Scriptures, and is one that properly expresses eternity: see Isaiah xlv. 6. xlviii. 12. It is to be remarked also that this expression, which so obviously implies proper eternity, is applied to the Lord Jesus in Rev. i. 17. and xxii. 13. *And with the last*—The usual form in which this is expressed, is simply *the last*. The idea here seems to be, *And with the last, I am the same*, i.e. I am unchanging, and eternal. None will subsist *after me*; since *with the last of men*, and all created objects, I shall be the same that I was in the beginning. Nothing would survive God; or, in other words, he would exist for ever and ever. The argument here is, that to this unchanging and eternal God, who had thus raised up and directed Cyrus, and subdued the nations before him, and who had controul over all nations, they might commit themselves with unwavering

confidence, and be assured that he was able to protect and deliver them.—Barnes.

<sup>a</sup> *The isles saw it, and feared*—That is, says Gill, the progress of the Gospel, through the ministry of the Apostle Paul: the idolatrous inhabitants of the Gentile nations saw great multitudes embracing and professing the Gospel: they saw their idols neglected, and their temples abandoned: they heard what would be the consequence of all this; and, especially, a panic seized the priests, whose livelihood depended on the continuance of idolatry: *The ends of the earth were afraid*, for the sound of the Gospel by him and other Apostles went into all the earth, and their words to the end of the world: Rom. x. 18.

<sup>b</sup> *Be of good courage*.—The sense is, says Barnes, Do not be alarmed at the invasion of Cyrus. Unite to resist his arms, and seek again the favour of the gods. Make new images, set them up in the temples, shew unusual zeal in religion; and the favour of the gods may be secured, and the dangers be averted. This is to be understood as the language of idolatrous nations, among whom Cyrus, under the direction of JEHOVAH, was carrying his conquests and spreading desolation. This is a beautiful description of the anxiety and pains and consternation of sinners, when calamity is coming upon them, and of the nature of the reliances. What could these dumb idols, these masses of brass and silver or stone, do to protect them? And, in like manner, what can all the refuges of sinners do, when God comes to judge them, and when the calamities connected with death and the Judgment shall overtake them? They are just as full of consternation as were the heathen who are here described; and all their refuges will be just



## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xli.

- 7 So the carpenter encouraged the goldsmith<sup>1</sup>,  
*And he that smootheth with the hammer him that smote<sup>2</sup> the anvil,*  
 Saying, *It is ready for the sodering<sup>3</sup>:*  
*And he fastened it with nails, that it should not be moved.*
- 8 But thou, Israel, *art my servant<sup>a</sup>,*  
 Jacob whom I have chosen,  
 The seed of Abraham my friend.
- 9 *Thou whom I have taken from the ends of the earth<sup>b</sup>,*

MARG. <sup>1</sup> v. 7. *goldsmith, or founder.*    <sup>2</sup> *him that smote, or the smiting.*

<sup>3</sup> *Saying, It is ready for the sodering, or Saying of the soder, It is good.*

as little to be relied on as were the senseless images which the heathen had made for their defence.

<sup>a</sup> *Thou, Israel, art my servant, &c.*—The expressions are very endearing. It is honourable to be God's servant; still more so to be his chosen servant, and to be descended from one to whom he vouchsafed the title of *friend*, as God did to Abraham, 2 Chron. xx. 7; the greatest honour of which man is capable. This glorious privilege Christ was pleased to communicate to his disciples: John xv. 13.—Preb. Lowth.

The prophet now proceeds, says Macculloch, to administer consolation to the afflicted Church of God, by the most reviving assurances of support and relief. The appellations which are here given them first demand our attention. Israel and Jacob are the respectful designations given to the posterity of the renowned patriarch who was called by these names. They are seldom denominated by the name of Isaac; not because he was less worthy of regard than his son, but, as he was the progenitor of the Idumæans, as well as of the people whom God appropriated to himself, his name could not have so properly discriminated them from every other nation. In the words before us are comprised not only the descendants from Jacob according to the flesh, but likewise also his spiritual posterity. Though the Jews were primarily intended, yet this part of the discourse must be transferred and applied to the Church at large, professing faith in God and his salvation. To them, especially in circumstances of distress, the designation is peculiarly suitable; for the patriarch himself experienced many afflictions,

from all which he was delivered through the tender mercy and care of God. When in trouble and perplexity, when visited with trials of his faith and patience, he wrestled with God in prayer, he had power, and prevailed; the Lord heard him in the day of his distress, and was with him in the way that he went. On these, and other accounts, did Israel afford an eminent type of the Church of God contending with various afflictions, who became more than conquerors through Him that loved them. Israel is here designated the servant of God. This honourable character belongs to him in common with the whole Church, who, having renounced the other lords who had dominion over them, yield unlimited subjection to the Lord their God, solicitous to know and obey his will.

<sup>b</sup> *Thou whom I have taken from the ends of the earth*—

אשר החזקתיך מקצות הארץ  
 ומאציליה קראתיך

Whom I have led by the hand from the ends of the earth,

And from the edges thereof have called thee. Bp. Stock.

*Extremities*, Lowth and Barnes — *Boundaries*, Jenour. The word אציל means, properly, a *side*; and when applied to the earth, means the sides, ends, or extremities of it. In Ex. xxiv. 11, it is rendered *nobles*, from an Arabic word signifying to be deep-rooted; and hence, those who are sprung from an ancient stock.—Gesenius. The parallelism requires us to give this interpretation to the word. St. Jerome renders it, *a longinquis ejus, sc. terræ*. The LXX render it, ἐκ τῶν σκοπιῶν,

Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xli.

- And called thee from the chief men thereof,  
 And said unto thee, Thou *art* my servant ;  
 I have chosen thee, and not cast thee away.  
 10 Fear thou not ; for I *am* with thee<sup>a</sup> :  
 Be not dismayed ; for I *am* thy God :  
 I will strengthen thee ; yea, I will help thee ;  
 Yea, I will uphold thee with the right hand of my righteousness.  
 11 Behold, all they that were incensed against thee<sup>b</sup>  
 Shall be ashamed and confounded :  
 They shall be as nothing ;  
 And they that strive with thee<sup>1</sup> shall perish.  
 12 Thou shalt seek them, and shalt not find them<sup>c</sup> ;

MARG. <sup>1</sup> v. 11. *they that strive with thee.* Heb. *the men of thy strife.*

from the speculations of the earth, Thompson—or rather, perhaps, meaning from the extremity of *vision*—from the countries lying in the distant horizon, or from the elevated places, those which offered an extensive range of vision. The Chaldee renders it, *From the kingdoms I have selected thee.* Symmachus renders it, ἀπὸ τῶν ἄγκωνων αὐτῆς, *from its angles, its corners.* Some have supposed that this refers to the deliverance from Egypt; but the more probable interpretation is, that which refers it to the call of Abraham from Chaldaea; and the idea is, that as God had called him from that distant land, and had made him his friend, he would preserve and guard his posterity. Perhaps, says Barnes, it may be implied, that he would be favourable to them in that same land from whence he had called their illustrious progenitor, and would in like manner conduct them to the Land of Promise, that is, to their own land.

<sup>a</sup> *Fear thou not ; for I am with thee ; &c.*—These words, no doubt, were addressed primarily to the literal Israel, captive in Babylon; and were intended to assure them of the destruction of their enemies, and of their own preservation. But may not every believer take the promises contained in them to himself? Who can doubt that they were intended for the strengthening and consolation of the Church, to the end of the world?—Jenour.

<sup>b</sup> *Behold, all they that were incensed against thee &c.*—The following are the words of the original:

הן יבשו ויכלמו  
 כל הנחרים בך  
 יהיו כאין ויאבדו  
 אמש דיבך :  
 תבקשם ולא תמצאם  
 אמש מצתך  
 יהיו כאין וכאפס  
 אמש מלהמתך :

The following is Bishop Stock's translation of these two verses:

Behold, they shall be ashamed and confounded,  
 All that shouted against thee ;  
 They shall be as nothing, and they shall perish,  
 Who did persecute thee.  
 Thou shalt seek them, but shalt not find them,  
 The men that quarrelled with thee :  
 They shall be as nothing, and as a blank,  
 Who made war upon thee.

דיבך אמש *viri litis tue*, Montanus; *vires tue*, Vatablus אמש מצתך *vires jurgii tui*, Montanus. מלהמתך *viri belli tui*, Vatablus; *pugna tue*, Montanus.

God's truth shall at last prevail against all opposition, and the kingdom of Christ shall subdue and break in pieces all its adversaries: see Dan. ii. 44. Compare Isa. liv. 17. lx. 12.—Preb. Lowth.

<sup>c</sup> *Thou shalt seek them, and shalt not find them.*—The subject introduced in the preceding verse, says Macculloch, is here con-

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xli.

*Even* them that contended with thee<sup>1</sup>:They that war against thee<sup>2</sup>

Shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand,

Saying unto thee, Fear not; I will help thee.

14 Fear not, thou worm Jacob, and ye<sup>3</sup> men of Israel<sup>4</sup>;MARG. <sup>1</sup> v. 12. *them that contended with thee.* Heb. *the men of thy contention.*<sup>2</sup> *They that war against thee.* Heb. *The men of thy war.*<sup>3</sup> v. 14. *men of Israel, or few men.*

tinued and amplified. The persons who were to be sought for in vain, are the furious persecutors of the servants of God, who with great rancour and rage contended with them on account of the principles and practices to which they were inviolably attached, and who were therefore consigned to destruction. Though, like a mighty river overflowing its banks, and which runs with the utmost impetuosity, they threatened ruin to all that lay in their way, yet, being themselves unexpectedly overthrown, they were to be sought for in vain. According to the prediction of the royal prophet, *The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away:* Ps. xxxvii. 20. *They passed away, and, lo, they are not; yea, I sought them, but they could not be found:* Ps. xxxvii. 36. The latter part of this verse contains the same sentiment expressed in the former verse; and strongly suggests this useful remark, that the malicious actions done by false brethren to the people of God expose the perpetrators to desolating judgments. Many instances of this sort are recorded in Scripture, of which I only mention one at present. The Edomites, for their unfriendly conduct toward the posterity of Jacob, incurred this awful denunciation of divine vengeance: *For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever:* Obadiah, ver. 10. Thus it came to pass in the times of the Maccabees, in the early ages of the Christian Church, and in subsequent periods, as might be easily evinced, were it necessary.

<sup>a</sup> *Ye men of Israel*—מְתֵי יִשְׂרָאֵל. Margin, *few men.* There has been a great variety in the explanation of this phrase. Aquila

renders it *πεθνεῶτες*; and Theodotian, *νεκροί*. The Vulgate, *Qui mortui estis in Israel.* Mortales Israelita, Castalio. The Lxx render it, *Fear not Jacob, ὀλιγοστός Ἰσραὴλ, O diminutive Israel!* The Chaldee, *Fear not, O tribe of the house of Jacob, ye seeds of Israel, &c.* Lowth renders it, *Ye mortals of Israel.* The Hebrew denotes properly, as in our Translation, *Men of Israel*; but there is evidently included the idea of fewness, or feebleness, among the Jews. The parallelism requires us so to understand it; and the word *men*, or *mortal men*, may be to express the idea of feebleness. We may remark, says Barnes, in view of these verses, that God's people are in themselves feeble and defenceless; but they have nothing to fear. Their God and Redeemer is strong; and that, in times of trial, want, and persecution, the friends of God should put their trust alone in him. When human help fails, and when they feel their utter helplessness, they should come and repose their all on God. It is often the plan of God so to afflict and humble his people, and so to shew them their weakness, as to lead them to confide in him alone.—Barnes. Christ's flock is a little flock; his Church is a little city; and few men in it, in comparison with the men of the world. God calls his people, *Thou worm Jacob*, chiefly because of their weakness and impotence to defend themselves. It is an observation of Jarchi, Kimchi, and Ben Melech, that the strength of a worm lies in its mouth, which, though tender, can strike the strongest cedar, and penetrate into it: and the last observes, that the strength of Israel lies in their prayers; as Jacob's did, when wrestling with the angel, and making supplication, he had power with God, and prevailed.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xli.

I will help thee, saith the LORD,  
And thy Redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp threshing instrument<sup>a</sup>  
Having teeth<sup>1</sup>:

Thou shalt thresh the mountains<sup>b</sup>, and beat *them* small,  
And shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away,  
And the whirlwind shall scatter them:

And thou shalt rejoice in the LORD,  
And shalt glory in the Holy One of Israel.

17 *When* the poor and needy seek water<sup>c</sup>, and *there is* none,

MARG. <sup>1</sup> v. 15. *teeth.* Heb. *mouths.*

<sup>a</sup> *I will make thee a new threshing instrument.*—The object of the illustration, in this verse and the following, is, to shew that their enemies should be destroyed before them; that God would clothe them with power; and that all difficulties in their way would vanish. Every thing that opposed and resisted their return to their own land should be removed, as if lofty mountains were levelled, and scattered like chaff before the wind. To express this idea, the prophet uses an image derived from the mode of threshing in the East; where the heavy wain or sledge was made to pass over a large pile of sheaves, and to crush them and bruise out the grain, and separate the chaff, so that the wind would drive it away. The phrase, *I will make thee*, means, *I will constitute or appoint thee*, *i.e.* thou shalt be such a threshing instrument. It is not that God would make such a sledge or wain for them, but that they should be such themselves; they should remove the obstacles in the way, as the threshing wain crushed the pile of grain. *A new sharp threshing instrument*—A threshing-wain, or a corn-drag.—Barnes. For a description of this, comp. the Note on Isa. xxviii. 27. p. 364 of the First Volume of this Work.

<sup>b</sup> *Thou shalt thresh the mountains.*—The words *mountains* and *hills* in this verse seem designed to denote the kingdoms, greater and smaller, that should be opposed to the Jews, and should become subject to them.—Rosenmüller. Grotius supposes that the prophet refers particularly to the Medes and Babylonians. But perhaps, says Barnes, the

words are used to denote, simply, difficulties in their way; and the expression may mean, that they should be able to overcome all these obstacles, and to subdue all that opposed them. Mountains and hills are in the way, and oppose obstacles to the march of an army. And the prophet may mean simply that they should be able to overcome all their difficulties, and all the obstacles in their path; *as if*, in a march, they should crush all the mountains, and dissipate all the hills, by an exertion of power.

This prophecy, says Gill, may have a further accomplishment, in the destruction of Papal Rome, and all the antichristian States; when the kingdom of Christ, signified by the stone cut out without hands, shall break in pieces, and consume all other kingdoms, which shall become like the chaff of summer threshing-floors, and the wind shall carry them away, and no place be found for them: see Deut. ii. 31, 35, 44. This threshing of the nations is ascribed to the Church, though only as an instrument: the work is the Lord's, as in verse 20. See Mic. iv. 13. Habak. iii. 12.

<sup>c</sup> *When the poor and needy seek water, &c.*—Water is often used in the Scriptures as an emblem of the provisions of divine mercy, or of the blessings of the Gospel of the Redeemer. It is so used, because it is necessary to life; because of its purity, and of its abundance. Bursting fountains in a desert, and flowing streams unexpectedly met with in a dry and thirsty land, are often also employed to denote the comfort and refreshment which the Gospel furnishes to sinful and suffering man in his journey through

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HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XLII.

- And* their tongue faileth for thirst,  
 I the LORD will hear them,  
 I the God of Israel will not forsake them.
- 18 I will open rivers in high places<sup>a</sup>,  
 And fountains in the midst of the valleys:  
 I will make the wilderness a pool of water,  
 And the dry land springs of water.
- 19 I will plant in the wilderness the cedar, the shittah-tree<sup>b</sup>,

this world. *The poor and needy* here doubtless refer primarily to the afflicted and suffering captives in Babylon. But the expression of the prophet is general, and the description is as applicable to his people at all times in similar circumstances as it was to them. The image here is derived from their anticipated return from Babylon to Judæa. The journey lay through a vast pathless desert. In that journey, when they were weary, faint, and thirsty, God would meet and refresh them; as if he should open fountains in their way, and plant trees with far-reaching boughs and thick foliage along the road, to produce a grateful shade, and make the whole way a pleasant grove. The promise is, that God would be with them, that he would provide for them, that he would sustain and comfort them. As he had met their fathers in their journey from Egypt to the Land of Canaan, and had brought water from the flinty rock in the desert, Ex. xv. 22, seq., so, in their journey through the sands of Arabia Deserta, he would again meet them and comfort them, and provide for all their wants.—Barnes.

<sup>a</sup> *I will open rivers in high places, &c.*—God will change the course of nature, and work miracles, rather than his people shall want what is necessary for them: thus he opens to them his everlasting and unchangeable love, which is as a broad river which cannot be passed over. This is in high places: it flows from the throne of God and of the Lamb; and of this river of pleasure he makes his people to drink, the streams whereof make glad the city of God: likewise he shews them the fulness of his grace in his Son. This is as rivers of water in a dry land, exceedingly abundant, and very refreshing: he vouchsafes the grace of his Spirit in great abundance. *And fountains*

*in the midst of valleys.*—God himself is the fountain of life; Christ himself is the fountain, and in him are wells of salvation: the grace of the Spirit is as a well of living water, springing up into everlasting life; and of these the truly humble, who may be compared to lowly valleys, are partakers, Ps. xxxvi. 9. Cant. iv. 15. Is. xii. 3. John iv. 14. James iv. 6. This passage is applied by the Jews to the times of the Messiah.—Gill. Bemidbar Rabba, sect. 14. fol. 212.3.

<sup>b</sup> *I will plant in the wilderness &c.*—Other important benefits are here promised to the faithful servants of God, in beautiful figurative language. Seven different kinds of trees are mentioned: and as seven is a number sometimes used in Scripture to denote perfection, some writers have supposed that it here serves to express the extensive protection, support, and consolation, which God assures his people he will confer upon them. Some of the trees specified, as the box, are useful for shelter from storms, from piercing cold, and scorching heat. Some of them are remarkable for magnificent appearance and excellence of timber, serving both for ornament and use, as the cedar and the fir-tree. Some of them afford the best means of obtaining light, nourishment, and the cure of various distempers, as with the oil-tree. Now, when God foretells that he will plant them together in the wilderness, the prediction may import, that in the course of his providence he will raise up instruments to protect, to adorn, to illuminate, to cherish, and comfort his servants. In the more figurative sense, it intimates that the Lord God would raise up, for the benefit of his Church, men of distinguished eminence and usefulness, such as judges and generals, to afford them protection; rulers and governors, who would prove both ornamental and useful to

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xli.

- And the myrtle, and the oil-tree<sup>a</sup>;  
 I will set in the desert the fir-tree,  
 And the pine<sup>b</sup>, and the box-tree<sup>c</sup> together:  
 20 That they may see, and know,  
 And consider, and understand together,  
 That the hand of the LORD hath done this,  
 And the Holy One of Israel hath created it.  
 21 <sup>1</sup>Produce your cause<sup>d</sup> saith the LORD;

MARG. <sup>1</sup> v. 21. *Produce your cause.* Heb. *Cause to come near.*

them; and choice ministers of the word, from whose doctrine they were to derive defence from evil, spiritual nourishment, and consolation. The design of God in giving us these promises, is, that we may be thereby excited to cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in his fear: much more ought the actual enjoyment of the benefits contained in them to promote these salutary purposes. All the mercies we receive are intended to improve our spiritual state, particularly these now mentioned; and good were it for us that we had not enjoyed them, if we are not thereby made holier, and wiser, and better.—Macculloch.

*I will plant in the wilderness the cedar.*—The two preceding verses express God's mercy to them, in their passage through the dry deserts, in supplying them with abundant water when distressed with thirst, in allusion to the Exodus: this verse expresses the relief afforded to them, fainting with heat in their journey through that hot country, destitute of shelter, by causing shady trees, and those of the tallest and most beautiful kinds, to spring up in their defence.—Lowth.

*The shittah-tree.*—This is the Hebrew name without change, שִׁטָּה. The Vulgate is, *spinam*. The LXX render it *πίξον*, the *box*. Lowth renders it, the *acacia*. Probably the acacia, or the spina Ægyptiaca, the Egyptian thorn of the ancients, is intended by it. It is a large tree, growing abundantly in Egypt and Arabia, and is the tree from which the gum-arabic is obtained. It is covered with large black thorns; and the wood is hard, and, when old, resembles ebony. The shittah-tree is called shittim-wood, Ex. xxv. 5, 10, 13, and elsewhere.

<sup>a</sup> *The oil-tree*—Hebrew, *tree of oil*, i. e.

producing oil. Doubtless the olive is intended, from the fruit of which oil was obtained in abundance. This was a common tree in Palestine, and was one of the most valued that grew.

<sup>b</sup> *The pine.*—תְּרֵדֶרֶךְ, occurs only here and in Is. lx. 13. Its meaning is very uncertain; and the translations fluctuate between the plane, beech, pine, cypress, larch, and elm. The last has the support of Aquila, Symmachus, and Jerome.—Pict. Bible. The LXX render it *λεύκη*, the white poplar. Gesenius supposes that a species of hard oak, holm, or ilex, is intended. Bishop Stock translates it the ash, rather than the pine, on account of the elasticity of the ash; תְּרֵדֶרֶךְ, from דָּרַךְ *to bound like a deer*; the English name of which animal may be traced to this word.

<sup>c</sup> *Box-tree.*—This word also, תְּאֵשֶׁרֶת, occurs only here and in Is. lx. 13; and it is not very clear what tree is intended. Translations are divided between cedar, fir, poplar, box-tree, &c. The last, which is that of our Translation, is, perhaps, the best supported alternative.—Pict. Bible. Gesenius supposes that by this word is denoted some tall tree, a species of cedar, growing on Mount Lebanon, which was distinguished by the smallness of its cones, and the upward direction of its branches. With us the word *box* denotes a shrub used for bordering flower-beds; but the word here denotes a tree, such as was sufficient to constitute a shade.

<sup>d</sup> *Produce your cause.*—The false gods are called upon to come forth and appear in person; and to give evident demonstration of their foreknowledge and power, by foretelling future events, and exerting their power in doing good or evil.—Lowth.

This address is made to the same persons who are referred to in ver. 1, the worshippers

## Judah.

SECT. V.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xli.

Bring forth your strong *reasons*, saith the King of Jacob.22 Let them bring *them* forth, and shew us what shall happen :Let them shew the former things, what they *be*,That we may consider them<sup>1</sup>, and know the latter end of them ;

Or declare us things for to come.

23 Shew the things that are to come hereafter,

That we may know that ye *are* gods<sup>a</sup> :

Yea, do good, or do evil,

That we may be dismayed, and behold *it* together.24 Behold, ye *are* of nothing<sup>2</sup>,And your work<sup>3</sup> of nought<sup>b</sup> :MARG. <sup>1</sup> v. 22. *consider them*. Heb. *set our heart* upon them.<sup>2</sup> v. 24. *of nothing*, or, worse than nothing. <sup>3</sup> *of nought*, or, worse than of a viper.

of idols ; and the prophet here returns to the subject, with reference to a further argument on the comparative power of JEHOVAH and idols. In the former part of the chapter, God had urged his claim to confidence from the fact that he had raised up Cyrus ; that the idols were weak and feeble compared with him ; and from the fact, that it was his fixed purpose to defend and preserve his people, and to meet and refresh them when faint and weary. In the verses which follow the 21st, he urges his claims to confidence from the fact that he only was able to *predict future events*, and calls on the worshippers of idols to shew their claims in the same manner. This is the *cause* which is now to be tried. *Bring forth your strong reasons*—Adduce the arguments which you deem to be of the greatest strength and power. Comp. ver. 1. The object is, to call on them to adduce the most convincing demonstration, on which they relied, of their power and their ability to save. The argument to which God appeals, is, that he had foretold future events. He calls on them to shew that they had given, or could give, equal demonstrations of their divinity. Lowth regards this as a call on the idol-gods to come forth in person, and shew their strength. But the interpretation which supposes that it refers to their reasons or their arguments, accords better with the parallelism, and with the connection.—Barnes.

<sup>a</sup> *Shew the things that are to come hereafter, that we may know that ye are gods.*

—God only can certainly foreknow future events, especially such as depend upon contingent causes, and the determinations of men's free-will. But this does not hinder but that some of the predictions of the heathen idols or oracles might be true, or else they would hardly have been able to have kept up their credit. But the event answered their predictions in such cases chiefly where prudent conjecture might go a great way. Such might be the prediction of Saul's death by the evil spirit at Endor : 1 Samuel xxviii. 19. Evil spirits being very quick and active, may likewise foretell in one place what they see in another. This account Athanasius gives of the oracle which foretold the overflowing of the Nile ; which he supposes the evil spirit might do, by having some time before seen the rains which fell in Ethiopia, and caused that inundation. See Athanas. Life of Anthony the Hermit, p. 456. tom. II. edit. Commel. But there is no comparison between such predictions and the prophecies recorded in Scripture, where there is a series of remarkable events foretold, reaching from the beginning of the world to the end of it, together with a punctual prediction of names and other circumstances several ages before the event : see Isaiah xli. 10.—Preb. Lowth.

<sup>b</sup> *And your work of nought*—The word used here in the Hebrew text, נֶפֶשׁ, occurs in no other place. Gesenius supposes that this is a corrupt reading for דָּבָר, *nothing*, and so our Translators have regarded it ; and in this opinion most expo-

## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xli.

An abomination is he that chooseth you.

25 I have raised up *one* from the north<sup>a</sup>, and he shall come :  
From the rising of the sun shall he call upon my name :

sitors agree. See Rosenmüller, and Lowth *in loco*. The Jewish Rabbins suppose, generally, that it is the same word as אֲפֵיָה, *a ripper*, according to the reading in the margin. But this interpretation Barnes thinks contrary to the connexion, as well as the ancient versions. The Vulgate and Chaldee render it, *of nought*. The Syriac renders it, *Your works* are of the sword. This is, probably, one of the few instances in which there has been a corruption of the Hebrew text. Compare Is. xl. 17. xli. 12, 19. The text in the Hebrew is as follows :

הֲנִי־אֲתֵמַר מֵאֵין  
וּפְעֵלְכֶם מֵאֲפֵיָה  
; תִּמְעַבֶּה יִבְחַר בְּכֶם :

Of which the following is Bishop Stock's version :

Behold, ye are less than nothing,  
And your work less than a breath :  
An abomination is he that liketh you.

Bishop Lowth thus renders it :

But, behold, ye are less than nothing ;  
And your operation is less than nought :  
Abhorred be the man that chooseth you !

Jenour's translation is :

Behold, ye are nothing, and your work  
less than nothing ;  
He that chooseth you is an abomination.

The following is Barnes's new translation :

Behold ye are less than nothing,  
And your work less than nothing ;  
An abomination is he that chooseth you.

An abomination, says Gill, is he that chooseth you as the object of his worship : he is such to God, and to all men of sense and religion ; for the choice he makes of an idol to be his God, shews him to be a man void of common sense and reason, and destitute of all true religion and godliness. The Targum is—An abomination is that which ye have chosen for yourselves, or in which ye delight, meaning their idols. This is the final issue of the controversy, and the judgment passed both upon the idols and their worshippers.

<sup>a</sup> I have raised up one from the north.—

God, by the prophet, had in the previous verses shewn that the idols had no power of predicting future events. He stakes, so to speak, the question of his divinity on that point ; and the whole controversy between him and them is to be decided by the inquiry, whether they had the power of foretelling what would come to pass. God here urges *his* claims to divinity ; and to the confidence of his people on this ground, that he had power to foretell future events. In illustration of this, he appeals to the fact, that he had raised up, i. e. *would* afterwards raise up Cyrus, in accordance with his prediction, and in such a way that it would be distinctly seen that he had this power of foretelling future events. To see the force of this argument, it must be remembered that the Jews are contemplated as in Babylon, and near the close of their captivity ; that God had by the Prophets, and especially by Isaiah, distinctly foretold the fact, that he would raise up Cyrus to be their deliverer ; that these predictions were uttered at least a hundred and fifty years before the time of their fulfilment ; and that they would *then* have abundant evidence that they were accomplished. To these recorded predictions, and to their fulfilment, God here appeals ; and designs, that in that future time when they should be in exile, his people should have evidence that he was worthy of their entire confidence, and that even the heathen should see from these fulfilments of prophecy that Jehovah was the true God, and that the idols were nothing. The personage referred to here is undoubtedly Cyrus : see ver. 2. Compare ch. xlv. 1. *From the north*.—In ver. 2, he is said to have been raised *from the east*. Both were true. Cyrus was born in Persia, in the country called in the Scriptures the East ; but he early went to Media ; and came from Media under the direction of his uncle, Cyaxares, when he attacked and subdued Babylon. Media was situated on the north, and north-east of Babylon. *From the rising of the sun*—The east, the land of the birth of Cyrus. *Shall he call upon my name*.—This expression means, probably, that he should



## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xli.

- And he shall come upon princes as *upon* mortar,  
 And as the potter treadeth clay.
- 26 Who hath declared from the beginning, that we may know?  
 And beforetime, that we may say, *He is righteous* <sup>a</sup>?  
 Yea, *there is* none that sheweth, yea, *there is* none that declareth,  
 Yea, *there is* none that heareth your words.
- 27 The first *shall say* to Zion <sup>b</sup>, Behold, behold them:  
 And I will give to Jerusalem one that bringeth good tidings.
- 28 For I beheld, and *there was* no man;  
 Even among them, and *there was* no counsellor,

acknowledge Jehovah to be the true God, and recognise him as the source of all his success. This Cyrus did, in his proclamation respecting the restoration of the Jews to their own land. Thus saith Cyrus, king of Persia, JEHOVAH God of heaven hath given me all the kingdoms of the earth, &c.: Ezra i. 2. There is no decided evidence that Cyrus regarded himself as a worshipper of JEHOVAH, or that he was a pious man; but he was brought to make a public recognition of JEHOVAH as the true God, and to feel that he owed the success of his arms to him.—Barnes.

<sup>a</sup> *He is righteous.*—The words *he is* are not in the Hebrew. The original is simply *righteous*, צַדִּיק, *just*, i. e. It is just and true. The prediction is fulfilled. It does not refer to the character of God, but to the certainty of the fulfilment of the prediction.

<sup>b</sup> *The first shall say to Zion*, &c.—This translation, says Barnes, is unhappy. It does not convey any clear meaning; nor is it possible, from the translation, to conjecture what the word *first* refers to. The correct rendering is—

I first said to Zion, Behold, behold them!

And I gave to Jerusalem the messenger of good tidings.

I, JEHOVAH, predicted the restoration of the Jews to their own land, and the raising up of the man who should deliver them; and I only have uttered the predictions respecting the time and circumstances in which these events would occur. The words are,

ראשון לציון הנה הנם  
 לירושלם מבשר אתן:

The LXX render it, I will first give notice to Zion, and I will comfort Jerusalem in the

way. The Chaldee renders it, The words of consolation which the Prophets have uttered respecting Zion in the beginning, lo they are about to come to pass. The sense of the passage is, that no one of the idol gods or their prophets had predicted these events. The first intimation of them had been by JEHOVAH; and this had been made to Zion, and designed for its consolation. Some interpret, one that bringeth good tidings of Isaiah; others, of Cyrus; others, of Christ; and others, of John the Baptist. I suppose, says Gill, the singular is put for the plural; and may be understood of Gospel teachers, whom the Lord gave to his Church and people, and by means of whom he spread his Gospel, not only in Judæa, but in the Gentile world, to the overthrow of paganism.

The doctrine of the whole chapter, says Barnes, is, that confidence should be reposed in God alone: he is the friend of his people, and he is able to protect them. He will deliver them from the hand of all their enemies; and he will be always their God, protector, and guide. The idols of the heathen are nothing. They have no power; and it is folly, as well as sin, to trust in them, or to suppose that they can aid their friends. It may be added, also, that it is equally vain to trust in *any* Being for salvation but God. He only is able to protect and defend us: and it is a source of unspeakable consolation now, as it was in times past, that he is the friend of his people; that he never forgets his promises to them; and that, in times of deepest darkness and distress, he can raise up deliverers, as he did Cyrus; and will, in his own way and time, rescue his people from all their calamities.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xli.

That, when I asked of them, could answer<sup>1</sup> a word.29 Behold, they *are* all vanity;Their works *are* nothing:Their molten images *are* wind and confusion.

*The office of Christ, graced with meekness and constancy. God's promise unto him. An exhortation to praise God for his gospel. He reproveth the people of incredulity.*

ISAIAH xlii.

1 Behold my servant<sup>a</sup>, whom I uphold;Mine elect, *in whom* my soul delighteth;MARG. <sup>1</sup> v. 23. *answer. Heb. return.*

<sup>a</sup> *Behold my servant.*—In this chapter the prophet proceeds to the greater deliverance; and at once brings forth into full view, without throwing any veil of allegory over the subject, the Messiah. Behold my servant, Messiah! says the Chaldee. St. Matthew has applied it directly to Christ, xii. 18–21; nor can it with any justice or propriety be applied to any other person or character whatever.—Lowth.

Christ is often called God's servant, by Isaiah: see chap. xlix. 3, 5. l. 10. lii. 13. liii. 11; as he is also by Zechariah, as being *sanctified and sent into the world* upon a message of the highest importance that ever any person was employed about: and this title agrees very well with those many declarations our Saviour made of his *coming into the world to do the will of his Father that sent him*: see John iv. 31. vi. 38. xiv. 31: and it is perhaps in this respect that St. Paul saith, *Christ took upon him the form of a servant*, Philip. ii. 7. God is said to *uphold him* here, and to *hold his hand*, ver. 6, because his person was under the particular care and protection of providence: see John viii. 29. xvi. 32; and, as the evangelist observes, none of the designs of his enemies against his life could take effect, till *his hour was come*: John vii. 30. viii. 20.—Preb. Lowth. And he would convert them, not by violent means, but by the power of gentleness and love. His success in this marvellous undertaking is set forth. And the ground of his succeeding is declared to be no less than the appointment, the purpose, and the covenant, of the God of heaven and earth; who resolves, and proclaims long before, that the Gentiles shall not always be

in darkness, that his glory shall not be given perpetually to others, but that a new and better order of things shall be established in the world. Hereupon the most remote inhabitants of the earth are called on to sing unto the Lord a new song, and to declare his praise from beyond the mountains and the seas. And the benefits for which they must glorify his name are stated by God; namely, his going forth with power to overthrow idolatry; his abolishing that worship of rival gods which he had long put up with, see Acts xvii. 30; his renovating the spiritual condition of mankind; his giving sight to the blind and hearing to the deaf; and his not forsaking those whom he thus enlightened and renewed. But upon this enlightening of the Gentiles, the Jews, who had been chosen and trained and commissioned to be messengers of the truth unto their brethren, would prove more blind than they. Though the Gospel would in reality greatly glorify the Lord, the Jews, out of a mistaken and perverse zeal for their own dispensation, would reject their Messiah: and in consequence, they would be given up by God to the various calamities here mentioned, and which, as all the world well knows, they have now for many centuries been enduring. God forbid, then, that we should ever risk the guilt of rejecting our Saviour, or crucifying our King! God grant, that as we have been so far enlightened as to be ashamed of images and of false gods, we may have the grace to glorify his name, by never being ashamed of him or of his truth, never deterred by shame from doing that which is pleasing in his sight!—Girdlestone.

There have been no less than four other

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlii.

I have put my spirit upon him :

different views with regard to the personage here referred to. The Septuagint Version, Jarchi, Eckermann, Rosenmüller, Paulus, and some others, refer it to *the Jewish nation*. A second opinion has been, that by the servant of Jehovah, *Cyrus* is intended. Many Jewish interpreters have adopted this view; and not a few German critics, as Koppe, Hezel, Hensler, &c. Others suppose that *the prophet refers to himself*. Among the Jews, Aben Ezra, and among others Grotius, Dathe, and Doederlin, held this opinion. A fourth opinion has been advocated by Gesenius, that the phrase here refers to *the Prophets taken collectively*. The chapter is, as I apprehend, says Barnes, occupied mainly or entirely with a description of the character and work of the Messiah. The evidence of this opinion will be adduced in the Notes on the chapter itself. The *design* for which the Messiah is introduced, is, to convince the Jews that they would be restored to their own land; that God was their protector; and that it was his purpose that the long-promised Prince and Saviour should yet arise from their restored and recovered nation. Of course, if this was to occur, their national existence would be preserved. There is therefore, in the chapter, a reference to their return to their own land, though the main scope relates to the Messiah. The chapter may be regarded as divided into two portions. In the first, from ver. 1. to ver. 9, the prophet describes the Messiah. JEHOVAH is introduced as speaking; and in verr. 1—4, he describes his character. He is the servant of JEHOVAH, endowed with the fulness of the Divine Spirit: he is meek, and lowly, and gentle, and kind: he is unobtrusive, and noiseless in his movements, and yet securing the conquest of truth. JEHOVAH then, verr. 5—7, addresses the Messiah himself directly, and states the object for which he had appointed him—to be a light to the Gentiles, to open the eyes of the blind, and to be the pledge of the covenant between him and his people, and, in general, to accomplish the work of Redemption. In verr. 8, 9, JEHOVAH turns to the people for whom the prophecy was given, and awakens their attention to the subject;

reminds them of the predictions which had been made; and says that the fulfilment of this prophecy, like all former predictions, would demonstrate his superiority over idols, and shew that he was the true God. The second part of the chapter, verr. 10—25, consists mainly of a call on the world, and especially on the exile Jews, to rejoice in view of the truth here announced; and a statement of the consequences which will follow from this great and glorious event. This general call contains the following portions or parts:—I. In the exordium, verr. 10, 12, JEHOVAH calls on the inhabitants of all the earth to praise and glorify his name; and makes his appeal to those who are upon the sea, the inhabitants of the isles, the wilderness and solitary places, the villages, and the inhabitants of the rock, as all interested in it, and all having occasion to rejoice on account of this glorious event. II. In verr. 13—17, JEHOVAH speaks particularly of the deliverance of his people, and of the certainty of its being accomplished. He had long restrained himself; he had long held his peace; he had long delayed to interpose; but now he would come forth in his strength, and annihilate his foes, and redeem his people, and make darkness light before them; while all the worshippers of idols should be left without defence or aid. III. The people of Israel are next addressed directly, and their character and duty set forth, verr. 18—25. They are addressed as a people blind and deaf; and are admonished to raise themselves, and to strive to attain to true knowledge. Notwithstanding all that God had done for them, and all his gracious interpositions, they had hardened their hearts, and shut their eyes, and had steeled themselves against every good impression. For this, God had punished them. He had given them as a spoil to their enemies, and a prey to plunderers; and had poured upon them the fury of his anger, and overwhelmed them in grievous and long-continued calamities. They were now called on to hear, and attend to his instructions and promises, and henceforward be an obedient people. See Hengstenberg's *Christologie, Ersten Theiles zweite Abtheilung*, pp. 231—243.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlii.

- He shall bring forth judgment<sup>a</sup> to the Gentiles,  
 2 He shall not cry, nor lift up,  
 Nor cause his voice to be heard in the street.  
 3 A bruised reed shall he not break,  
 And the smoking<sup>1</sup> flax shall he not<sup>2</sup> quench<sup>b</sup>:  
 He shall bring forth judgment unto truth<sup>c</sup>.  
 1 He shall not fail nor be<sup>3</sup> discouraged<sup>d</sup>,

MARG. <sup>1</sup> v. 3. *smoking*, or *dimly burning*. <sup>2</sup> *quench*. Heb. *quench it*.  
<sup>3</sup> v. 4. *discouraged*. Heb. *broken*.

<sup>a</sup> *He shall bring forth judgment*.—The word *נְשִׁפֵּט*, *judgment*, like *righteousness*, is taken in a great latitude of signification. It means rule, form, order, model, plan; rule of right or of religion; an ordinance, institution, judicial process, cause, trial, sentence, condemnation, acquittal, deliverance, mercy, &c. It certainly means, in this place, the law to be published by Messiah; the institution of the Gospel.—Lowth.

<sup>b</sup> *Smoking flax shall he not quench*.—This beautiful allusion is explained by the fact, that the Hebrews used flax for the wicks to their lamps. Flax was cultivated to a considerable extent in Palestine. Garments made of it were worn not only by the priests and Levites, but very largely by the people. The coarser linen cloths were manufactured at home by the women, but the finer linens were imported from Egypt.—Pict. Palestine, p. cccxxxi.

The word rendered *smoking*, *כהה*, means that which is weak, small, thin, feeble, than that which is just ready to go out or to be extinguished; and the phrase refers literally to the expiring wick of a lamp when the oil is almost consumed, and when it shines with a feeble and dying lustre. It may denote here a state of humble and feeble piety. God will supply it with grace, as with oil to cherish the dying flame. The whole passage is descriptive of the Redeemer, who is gentle and tender and kind, and who will not suffer true religion in the soul ever to become wholly extinct. It may be like the dying flame which hangs on the point of the wick; but if there be true religion, it will not be extinguished, but will be re-kindled to a pure and glowing flame, and it will yet rise high and burn brightly.—Barnes.

<sup>c</sup> *He shall bring forth judgment unto*

*truth*.—These words, *לְאֵמֶת יִצְיֵא כְּשֵׁפֶט*, Bp. Stock translates, A rule of right to the nations shall he publish: and he says that *כְּשֵׁפֶט* here denotes an institution or settled plan of conduct, like the law of Jesus Christ, of which this whole chapter is an evident prediction: see Matt. xii. 18. In Matt. xii. 20, it is rendered, *unto victory*. The meaning of Isaiah is, that he shall establish his religion according to truth. He shall faithfully announce the true precepts of religion, and shall secure their ascendancy among men. He shall bring it forth, or conduct it through the world, until the power of truth shall be felt and recognised everywhere. It shall overcome all falsehood and all idolatry, and shall obtain a final triumph in all nations. Thus explained, says Barnes, it is clear that St. Matthew has retained the general idea of the passage, though he has not quoted it literally.

<sup>d</sup> *He shall not fail nor be discouraged*—*לֹא יִכְהֶה וְלֹא יִרָוץ*. He shall not slacken; he shall not founder.—Bp. Stock. There may be an allusion in the Hebrew word *יִכְהֶה* to that which is applied to the flax *כהה*; and the idea may be, that he shall not become in his purposes like the smoking, flickering, dying flame of a lamp: there shall be no indication that his purposes are about to fail, or that there is any want of determination and resolution and firmness in their execution. Such also should be the fixed and determined purposes of his people. Their zeal should never fail; their ardour should never grow languid. The word *יִרָוץ* is rendered in the margin, *broken*. The Hebrew word may be derived from *רָצַץ* To break, To break in pieces; or from *רוּץ* To run, To move hastily, To rush upon any one. Our Translators have adopted the former.

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlii.

Till he have set judgment in the earth:

And the isles shall wait for his law<sup>a</sup>.5 Thus saith God the LORD<sup>b</sup>,

He that created the heavens, and stretched them out;

He that spread forth the earth, and that which cometh out of it;

He that giveth breath unto the people upon it,

And spirit to them that walk therein:

6 I the LORD have called thee in righteousness,

And will hold thine hand,

And will keep thee, and give thee for a covenant of the people<sup>c</sup>,

Gesenius also supposes that this is the true interpretation of the word, and that it means that *he would not be broken*, i. e. checked in his zeal, or discouraged by any opposition. The latter interpretation is preferred by Vittinga, Rosenmüller, Hengstenberg, and others. The Chaldee renders it, *And shall not labour*; that is, shall not be fatigued or discouraged. The LXX render it, *He shall shine out, and not be broken*. The connection, says Barnes, seems to require the sense which our Translators have given it; and according to this, the sense is, He shall persevere amidst all opposition and embarrassment, until he shall accomplish his purpose. We have a similar phraseology when we speak of a man's being *broken in heart*—*heart-broken* and discouraged. Jesus Christ would be resolute and firm, until he would secure the universal prevalence of the truth and of pure religion.

<sup>a</sup> *The isles shall wait for his law*—Distant nations. The expression is equivalent to saying, according to Barnes, that the Gentiles shall be desirous of receiving the religion of the Messiah, and shall wait for it. *Shall wait*—They shall expect, or desire, or wish for his law. They shall be in a position that shall demand it; they shall be dissatisfied with their own religion, and see that their idol gods are unable to aid them; and they shall be in a posture of *waiting* for some new religion that shall meet their wants, and the religion of the Messiah shall be thus adapted to their condition. It cannot mean that they shall wait for it, or expect it, in the sense of their already having a knowledge of it, but that their sad and desolate and lost condition, their being sensible that their own religion cannot save them, may be represented as a condition of waiting for

some better system. It has been true, as in the Sandwich Islands, and in the South-Sea Islands, that the heathen have been so dissatisfied with their own idol worship, as to cast away the idols, and to be without *any* religion; and thus to be in a waiting posture for some new and better system. And it may be true yet, that the heathen will become extensively dissatisfied with their idolatry; that the hold of false religions shall be loosened; that they shall be convinced that some better system is necessary; and that they may thus be prepared to welcome the Gospel, when it shall be proposed to them. It may be that in this manner God intends to overcome and remove the now apparently insuperable obstacles to the spread of the Gospel in the heathen world. The LXX render this, *And in his name shall the Gentiles trust*; which form has been retained by Matthew, ch. xii. 21. *His law*—His commands, the institutions of his religion. The word *law* is often used in the Scriptures to denote the whole of religion.

<sup>b</sup> *Thus saith God the Lord*.—This verse commences a new form of discourse. It is still JEHOVAH who speaks; but in the previous verses he had spoken of the Messiah in the third person: here he is introduced as speaking to him directly.

<sup>c</sup> *A covenant of the people*.—This, says Barnes, is evidently an abbreviated form of expression; and the meaning is, I will give or appoint thee as the medium, or means, by which a covenant shall be made with this people; or a mediator of the new covenant which God is about to establish with men. See ch. xlix. 8. The new covenant should be ratified through him. A similar expression occurs in Micah v. 5; where it is said of

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlii.

For a light of the Gentiles<sup>a</sup>;

7 To open the blind eyes,

To bring out the prisoners from the prison,

And them that sit in darkness out of the prison-house.

the Messiah, *And this man shall be in peace*; that is, he shall be the source of peace, or the means of procuring peace; peace shall be established and maintained by him. So in Eph. ii. 14, it is said of him, *And he is our peace. Of the people.*—It has been doubted whether this means the Jewish people, or the Gentiles. Grotius, Hengstenberg, Vitringa, and others, understand it of the Jews; Rosenmüller and others, of the Gentiles. It is not easy to determine which is the correct interpretation. But the meaning, as I apprehend, is not that he should confirm the ancient covenant with the descendants of Abraham, as Hengstenberg and Vitringa suppose, but that his covenant should be established with ALL, with both Jews and Gentiles. According to this, it will refer to the Jews, not as the Jews, or as already interested in the covenant, but as constituting one portion of the world; and the whole expression will mean, that his religion will be extended to Jews and Gentiles, *i. e.* to the whole world. See Hengstenberg's Christ. Ersten Theiles zweite Abtheilung, pp. 253—256.

<sup>a</sup> *A light of the Gentiles*—אור גוים. Isa. xlix. 6. The chief qualities of light are four, brightness, utility, pleasantness, and purity; whence there are, with reference to this word, four sources of metaphorical application. The first respects *doctrine* or *teaching*, especially heavenly: Prov. vi. 23. Ps. cxix. 105: compare 2 Pet. i. 19. And in this view the Apostles were called the *light of the world*, Matt. v. 14: compare Luke viii. 16. Isa. v. 20. also Ps. xliii. 3: compare John xvii. 7. Secondly, any *benefits and blessings*, Is. lviii. 8. lix. 9. Ps. xcvi. 11. Thirdly, *joy and gladness*, Prov. xiii. 9; *grace and favour*, Ps. iv. 7. Prov. xvi. 15. Fourthly, *holiness*. God is said to be light, 1 John i. 5; and the godly are so in their measure, Eph. v. 8. From this we see how Christ is the *light of the Gentiles* by his heavenly teaching, Is. ix. 1, 2. Comp. Matt. iv. 14—16; the abundance and richness of the blessings which he has procured for us by his mediation in our behalf; the spiritual joy with which he fills the

hearts of those that believe by his Holy Spirit; the grace which he communicates, and the holiness which he produces. The whole work of Christ, in one word, and the fulness of his blessings, are comprised in this word. Glassii, 'ONOMATOLOGIA Messia: Prophetica, pp. 443, 444.

This verse, and two other passages in the prophecy of Isaiah, are supposed by many commentators to be alluded to in the Song of Simeon:

ואצרך ואתנך  
לברית עם לאור גוים:

Φῶς εἰς ἀποκάλυψιν ἔθνων,  
καὶ δόξαν λαοῦ σου Ἰσραήλ.

Luke ii. 32.

A light for the unveiling of the Gentiles,  
And the glory of thy people Israel.

Bishop Jebb.

I will give thee for a *light to the Gentiles*;  
To be my salvation—σωτηρίαν, Sept. also

Luke ii. 30—to the end of the earth;  
Saying to the bounden, *Go forth*;  
And to those that are in darkness, *Be un-*  
*veiled, ἀνακαλυφθῆναι.* Sept.

Is. xlix. 6. 9.

A third passage has been adduced by Grotius:

And I will give in Sion *salvation*;

To ISRAEL I will give MY GLORY.

Is. xlv. 13.

That these three passages, says Bishop Jebb, were present to the mind of Simeon while uttering his hymn, I have no hesitation in believing. Where the Virgin ends in her prophetic hymn, Zacharias begins; and where Zacharias ends, Simeon begins. These three favoured individuals all spake as the Spirit gave them utterance: and matters have been so ordered, that each subsequent, advances upon each preceding speaker, not only in the dignity, but in the chronological order of their respective subjects. The Virgin gives vent to her *immediate* feelings; and her subject closes with the birth of the Messiah. Zacharias opens a *prospective* though limited field of vision: he begins with the gracious

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HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISALAH AND MICAH.

ISALAH xlii.

- 8 *I am* the LORD<sup>a</sup>: that *is* my name:  
 And my glory will I not give to another,  
 Neither my praise to graven images.
- 9 Behold, the former things are come to pass,  
 And new things do I declare:  
 Before they spring forth<sup>b</sup> I tell you of them.
- 10 Sing unto the LORD a new song<sup>c</sup>,

visitation of Messiah's birth, and ends with the *guidance* of the Jewish people into the way of peace. But Simeon altogether passes by the first gathering of Jewish converts: he commences with the removal of the veil, ἀποκάλυψιν ἐθνῶν. Conf. 2 Cor. iii. 18. iv. 6, from the understanding and affections of the Gentiles; and concludes with that final manifestation of divine glory, when all the fulness of the Gentiles shall have come in, and all Israel shall be saved.—Bishop Jebb's Sacred Literature, sect. xxii. pp. 419--421.

<sup>a</sup> *I am the Lord*, &c.—I am JEHOVAH. Here is also a change in the address. In the previous verses, God had addressed the Messiah. Here he turns to the people, and assures them that he is the only true God, and that he claims homage as the only true God; and that he will not suffer the praise that is due to him to be given to any other, or to any graven image. The name JEHOVAH signifies Being, or essential existence. It is a name which is given to none but the true God; and which is everywhere in the Scriptures appropriated to him alone, and used to distinguish him from all others. *That is my name*—That is my appropriate name which I have chosen to distinguish myself from all idols, and which I regard as appropriately expressive of my existence and perfections. Thus it is used in Ps. lxxxiii. 18. Comp. Ps. xevi. *And my glory*—The glory, honour, or praise that is due to me—*Will I not give*—I will not allow to be ascribed to another. I will not allow another to assume or receive the honour which is due to me. *To another*—*To any* other, whether it be man, or whether it be an idol. God claims that all appropriate honours should be rendered to him; and that men should cherish no opinions, maintain no doctrines, indulge in no feelings which would be derogatory to the honour of his name. He claims that he

should be acknowledged as the only true God, to be recognised in all his agency, and his appropriate works. This declaration is designed to counteract the propensity everywhere manifest to attribute to man that which belongs to God; or to ascribe to our own wisdom, skill, or power, that which he alone can accomplish. *Neither my praise*—The praise which is due to me. He would not permit graven images to receive the praise of having done that which he himself had accomplished. He had a right to the homage and adoration of all men.—Barnes.

<sup>b</sup> *Before they spring forth*—Before they occur. But there is here, says Barnes, a beautiful image. The metaphor is taken from plants and flowers; the word פרוצו properly referring to the sprouting or springing up of plants, or to their sending out shoots, buds, or flowers. The phrase literally means, *Before they begin to germinate*; i.e. before there are any indications of life, or growth in the plant. And the sense is, that God predicted the future events before there were any *indications* that they should occur—before there was any thing by which it might be inferred that such occurrences would take place. It was not done by mere sagacity;—as men, like Burke and Canning, may sometimes predict future events with great probability by marking certain indications or developments: see Burke on the French Revolution. God did this when there were no such indications, and when it must have been done by omniscience. In this respect, all God's predictions differ from the *conjectures* of man, and all the reasonings which are founded on mere sagacity.

<sup>c</sup> *Sing unto the Lord a new song*.—The Lord God having manifested his name and his salvation to the islands that waited for his law, and having allowed the Gentiles to share in these inestimable benefits, they are invited to celebrate the praises of Jehovah,

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HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlii.

And his praise from the end of the earth,  
Ye that go down to the sea, and all that is therein<sup>1</sup>;  
The isles, and the inhabitants thereof.

- 11 Let the wilderness and the cities<sup>a</sup> thereof lift up *their voice*,  
The villages *that* Kedar doth inhabit:  
Let the inhabitants of the rock<sup>b</sup> sing,  
Let them shout from the top of the mountains<sup>c</sup>.

MARG. <sup>1</sup> v. 10. *all that is therein.* Heb. *the fulness thereof.*

who conferred upon them these precious blessings. This tribute of gratitude is to be conveyed by singing a new song—a song proper for renewed redeemed man to sing in the new creation of Jesus Christ, and suited to celebrate new mercies, prefigured by those conferred on Israel in former times. Prior to this period of the Church, besides the Book of Psalms and the Song of Songs, there were composed the Song which had been sung by the Israelites at the Red Sea, after their wonderful deliverance, Exod. xv.; the Song of Moses, which a little before his death he gave to the congregation of Israel, Deut. xxxii.; the Song of Deborah and Barak, Judges v.; the Song of Hannah on the nativity of Samuel, 1 Sam. ii.; the Song of Jonah on account of his deliverance in ch. ii. of his Book; the Song of David on the death of Saul and Jonathan, 2 Sam. i.; the Song of Isaiah, representing the unfruitfulness of the Church, Isa. v.; the Song of Praise, Is. xii.; the Song to excite confidence in God, Is. xxvi.; the Song of Hezekiah after recovery, Is. xxxviii. None of these, it seems, were perfectly adapted to the occasion, or the structure and design of their composition did not altogether accord with present circumstances, and therefore the inhabitants of the earth are required to sing unto the Lord *a new song*; or perhaps they are directed to recite with gratitude and gladness some of the hymns which bear this inscription, such as Ps. xxxiii. xl. xevi. xeviii. After the prophecies of Isaiah were delivered, there are recorded in Scripture, besides the Lamentations of Jeremiah, written in the poetical and metrical form, the Song of Habakkuk, wherein the power and righteousness of Jehovah is celebrated, chap. iii.; the Song of Mary on saluting Elizabeth, Luke i. 46; the Song of Zacharias on recovering the use of his speech, Luke i. 68; the Song of

Simeon expressive of gratitude on seeing the Messiah, Luke ii. 29; the Song of Moses and the Lamb, in Rev. xv. These, says Macculloch, are most if not all of the songs contained in the Bible, which I take this opportunity of enumerating.

<sup>a</sup> *Let the wilderness and the cities &c.*—The most uncultivated countries, and the most rude and uncivilized people, shall confess and celebrate with thanksgiving the blessing of the knowledge of God graciously imparted to them. By the desert is meant Arabia Deserta; by the rocky country, Arabia Petraea; by the mountains, probably those celebrated ones, Paran, Horeb, Sinai, in the same country; to which also belonged Kedar, a clan of Arabians dwelling for the most part in tents: but there were others of them, who inhabited or frequented cities and villages, as may be collected from this place of the prophet.—Lowth *in loc.*

<sup>b</sup> *Inhabitants of the rock*—סלע. According to Vitranga, Selah is meant, the capital city of the Nabatean Arabs. See the Note on 2 Kings xiv. 7. on page 166 of the First Volume of this Work, for an account of this place.

<sup>c</sup> *Let them shout from the top of the mountains*—Those who dwell, says Barnes, on the top of the mountains;—they who had taken refuge there, or who had made their permanent abode there. Vitranga supposes that the mountains of Paran are meant, which are situated on the north of Mount Sinai. The idea in the verse is, that all the dwellers in Arabia should celebrate the goodness of God, and join in praising him for his mercy in giving a deliverer. They were yet to partake of the benefits of his coming, and to have occasion of joy at his advent. It is possible that Cowper may have had this passage in his mind in the following beautiful description



## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAAH AND MICAH.

ISAIAH xlii.

- 12 Let them give glory unto the LORD,  
And declare his praise in the islands<sup>a</sup>.
- 13 The LORD shall go forth as a mighty man<sup>b</sup>,  
He shall stir up jealousy like a man of war:  
He shall cry, yea, roar;  
He shall prevail against his enemies<sup>1</sup>.
- 14 I have long time holden my peace;  
I have been still, *and* refrained myself:  
Now will I cry like a travailing woman;  
I will destroy and devour at once<sup>2</sup>.
- 15 I will make waste mountains and hills,  
And dry up all their herbs;  
And I will make the rivers islands,  
And I will dry up the pools<sup>c</sup>.

MARG. <sup>1</sup> v. 13. *prevail against his enemies, or behave himself mightily.*<sup>2</sup> v. 14. *devour at once.* Heb. *swallow, or sup up.*

of the final and universal prevalence of the Gospel:—

The dwellers in the vales and on the rocks  
Shout to each other, and the mountains' tops  
From distant mountains catch the flying joy;  
Till, nation after nation taught the strain,  
Earth rolls the rapturous hosannas round.

Task.

<sup>a</sup> *Declare his praise in the islands.*—Especially are we, who are the inhabitants of this highly-favoured island, called upon to give thanks to the Lord God for the inestimable blessings we enjoy through the Gospel of Christ.—Macculloch.

<sup>b</sup> *The Lord shall go forth as a mighty man, &c.*—It comes all to one, whether we make these verses, as some do, the song itself which is to be sung by the Gentile world, or as a prophecy of what God will do to make way for the singing of that song. He will appear in his power and glory more than ever: so he did at the preaching of the Gospel, and that divine power and energy which went along with it, and the wonderful success it had in pulling down the strong-holds of Satan. The going forth of the Gospel is thus represented Revelat. vi. 2: Christ in it *went forth conquering, and to conquer.* The ministry of the Apostles is called their warfare, and they were the soldiers of Christ. *He shall stir up jealousy*—shall appear more jealous than ever, for the glory of his own

name, and against idolatry. *He shall cry*—in the preaching of his word—*cry like a travailing woman*; for the Ministers of Christ preached as men in earnest, who travailed in birth again till they saw Christ formed in the souls of the people: Gal. iv. 19. *He shall cry, yea, roar*—in the Gospel woes, which are more terrible than the roaring of a lion, and which must be preached along with the Gospel blessings, to awaken a sleeping world. He shall conquer by the power of the Spirit. *He shall prevail against his enemies*—shall prevail to make them friends, Col. i. 21; and shall prevail against those who contradict and blaspheme the Gospel, to put them to silence and shame. He will destroy and devour at once all the opposition of the Powers of darkness. Satan shall *fall as lightning from heaven*; and he that had the power of death shall be destroyed. Thus, when the Gospel is preached, it shall have a free course, and that which hinders the progress of it shall be taken out of the way.—Henry.

<sup>c</sup> *I will dry up the pools*—The pools on which they have been dependent for water for their flocks, herds, &c. The sense of the whole passage is, I will bring to desolation those who worship idols, and the idols themselves. I will produce an entire change among them, *as great* as if I were to spread desolation over their cultivated hills, and to

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISALAH AND MICAH.

ISALAH xlii.

- 16 And I will bring the blind by a way *that* they knew not:  
 I will lead them in paths *that* they have not known:  
 I will make darkness light<sup>a</sup> before them,  
 And crooked things straight<sup>1</sup>.  
 These things will I do unto them, and not forsake them.
- 17 They shall be turned back, they shall be greatly ashamed,  
 That trust in graven images,  
 That say to the molten images,  
 Ye *are* our gods.
- 18 Hear, ye deaf<sup>b</sup>;

MARG. <sup>1</sup> v. 16. *straight*. Heb. *into straightness*.

dry up all their streams. The reference, Barnes thinks, is, to the great changes which God would make in the heathen world. Every thing then should be changed. All that flourished on pagan ground; all that was nurtured by idolatry; all their temples, fanes, altars, shrines, should be overturned and demolished; and in all these things great and permanent changes should be produced. The time would have come when God could no longer bear with the growing abominations of the pagan nations, and when he would go forth as a conqueror, to subdue all to himself.

<sup>a</sup> *I will make darkness light* &c.—Darkness, in the Scriptures, is the emblem of ignorance, sin, adversity, and calamity. Here it seems to be the emblem of adverse and opposing events—of calamities, persecutions, and trials. And the meaning is, that God would make those events which seemed to be adverse and calamitous the means of furthering his cause, and promoting the spirit of the true religion, and the happiness of his people. This has been eminently the case with the persecutions which the Church has endured; and it has been true that the events which have been apparently most adverse and full of darkness have been ultimately overruled to the best interests of the true religion. Such was the case with the persecutions under the Roman Emperors; and, in general, such has been the case in all the persecutions which the Church has been called to suffer. *And crooked things straight*—Things which seem to be adverse and opposing—the persecutions and trials which the people of God would be called to endure.

—Barnes. Those who by nature were blind, and those who, being under convictions of sin and wrath, are quite at a loss, and know not what to do, God will lead in a way they know not; will shew them the way to life and happiness by Jesus Christ, who is the Way; and will conduct and carry them on in that way to which before they were strangers. Thus St. Paul, in his conversion, was struck blind first; and then God revealed his Son in him, and made the scales to fall from his eyes. Believers are weak in knowledge, and the truths of God at first seem unintelligible; but God will make darkness light before them, and knowledge easy to them: they are weak in duty, and the commands of God seem impracticable; but God will make crooked things straight. Those whom God brings into the right way he will guide in it. These are great things, and kind things—very great and very kind: but lest they should say they are too much to be expected from God by such an undeserving people, he adds, *These things will I do unto them, and I will not forsake them*. He that begins to shew this great mercy will go on to do them good.

<sup>b</sup> *Hear, ye deaf*.—In order to see the parallelism in the original, it is given below:

הַהֲרִישׁ שְׂמִיעוֹ  
 וְהִעֲוִירָם הַבִּיטוּ לִרְאוֹת;  
 מִי עוֹר כִּי אִם־עֲבָדִי  
 וְחָרַשׁ כַּמְלֹאכֵי אֲשֶׁלָּה  
 מִי עוֹר כַּמְשֻׁלָּם  
 וְעוֹר כַּעֲבַד יְהוָה;  
 רְאוֹת רַבּוֹת וְלֹא תִשְׁמַר  
 פֶּקֶד אֹתָם וְלֹא יִשְׁמָעוּ;

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlii.

- And look, ye blind, that ye may see.  
 19 Who *is* blind, but my servant?  
 Or deaf, as my messenger *that* I sent?  
 Who *is* blind as *he that is* perfect,  
 And blind as the LORD's servant?  
 20 Seeing many things, but thou observest not;  
 Opening the ears, but he heareth not.  
 21 The LORD is well pleased for his righteousness' sake<sup>a</sup>;

It is observable, says Bishop Stock, that the Mohametans have always claimed this very title, מושלם *Moslem*, that is, *perfect* or true believers. Rosenmüller justly remarks, that the same person is here spoken of, under the appellations of the perfect, the servant of Jehovah, the domestic sent on God's errands; namely, the idolatrous Jew, going astray notwithstanding the opportunity of better knowledge. The prophet had in the previous verses spoken of the blindness and stupidity of the Gentile world. He here turns to his own countrymen, and addresses them as more blind and deaf and stupid. So deeply sunk were they, and such was their guilt, that it might be said that, comparatively, none were blind but they. Even the degradation of the heathen nations, under the circumstances of the case, could not be compared with theirs. Bishop Lowth renders the fourth line, And deaf as he to whom I have sent my messenger. The LXX render it, And deaf but those that rule over them—by a slight change in the Hebrew text. The Vulgate reads it as Lowth has rendered it. The Chaldee: If the wicked are converted, shall they not be called my servants? And the sinners to whom I sent my prophets? But the sense seems to be this: The Jews were a people who were selected and preserved by God for the purpose of keeping and extending the true religion. They might be spoken of as a messenger sent for this purpose; or perhaps the word *messenger* here may denote, collectively, the Jewish leaders, teachers, and priests, who had been sent as the messengers of God to that people, and who were, with the people, sunk in deep debasement and sin. A great variety of interpretations have been offered on the word מושלם, arising from the difficulty of giving the appellation *perfect* to a people so corrupt

as were the Jews in the time of Isaiah. Jerome renders it, Qui venundatus est, He that is sold. The Syriac, Who is blind as the prince. Symmachus, ὡς ὁ τέλειος: and Kimchi, in a similar manner, by תמיים, *perfect*. The word שלם means, properly, to be whole, sound, safe; to be completed, finished, ended; and then to be at peace or friendship with any one. And it may be applied to the Jews, to whom it undoubtedly here refers, in one of the following senses; either, 1. *ironically*, as claiming to be perfect; or, 2. as those who *professed* to be perfect; or 3. as being favoured by God with institutions and ordinances that were perfect; with rules and laws, and a civil and sacred constitution, which were complete—see Vitringa; or, 4. as being in friendship with God, as Grotius and Gesenius suppose. It most probably, says Barnes, refers to the fact, that they were richly endowed by JEHOVAH with all that was necessary to make them perfect, and with such complete and happy institutions as were adapted to their entire welfare, such as, in comparison with other nations, were fitted to make them perfect.

<sup>a</sup> *The Lord is well pleased for his righteousness' sake, &c.*—There is a great variety of translation and interpretation of this verse:

יהוה חפץ לכמן צדקו  
 יגדיל תורה ויאדיר :

Bishop Lowth renders it :

Yet Jehovah was gracious unto him for his truth's sake ;  
 He hath exalted his own praise, and made it glorious.

Bishop Stock renders it :

Jehovah was precious *unto him* for his faithfulness sake ;  
 He magnified his law, and made it glorious.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAAH AND MICAH.

ISAIAH xlii.

He will magnify the law, and make it<sup>1</sup> honourable.

22 But this is a people robbed and spoiled;

MARG. <sup>1</sup> v. 21. it, or, him.

Jenour renders it:—

Jehovah took pleasure in him because of his righteousness;

Because he magnified the law, and honoured it.

And he says: It is impossible to make any clear connected sense of the Authorised Version in this place. We have only to supply **ו** to him, after **צַדִּיק**, and the meaning becomes plain. The prophet now proceeds to shew why Jehovah had determined to cast off and punish the people he had once so highly favoured. He formerly took pleasure in them because of their righteousness; that is to say, their comparative righteousness in the days of David, and in the former part of Solomon's reign, when, as a nation, they magnified the law of Jehovah and honoured it, paying at least an external regard to its precepts and its requirements: but now, because of their sins, he had ceased to regard them with an eye of favour, and would give them up into the hands of their enemies.

Noyes renders it:

It pleased Jehovah for his goodness' sake

To give him a law great and glorious;

And yet it is a robbed and plundered people, &c.

The LXX render it: The Lord God determined that he should be justified, and magnify his praise. The Chaldee: Jehovah willed that Israel should be justified; he magnified the doers of his law, and comforted them. The Syriac, The Lord willed, on account of his righteousness, to magnify his law, and to command it. Vitringa explains it: God has embraced the Jewish people in his love and favour, and regards them as acceptable to himself; not indeed on account of any merit of theirs, or on account of any external advantages, but on account of his own truth, fidelity, and equity, that he might fulfil the promises which he had made to their fathers. This seems to express the sense of the passage. According to this, it refers solely to the Jewish people; and not, as often supposed, to the Messiah. The phrase *Is*

*well pleased*, means that Jehovah takes delight in his people; he looks upon them with a favourable regard, and with an eye of tenderness and affection. He finds pleasure in contemplating them as *his* people, and in regarding and trusting them as such.

Barnes renders it:

JEHOVAH was well pleased *with him* on account of his own righteousness;

He hath exalted his own law, and made it glorious;—

And says, that God was pleased, not for the righteousness of his people, but on account of *his own* righteousness; that is, his own goodness, clemency, mercy, and forbearance. It is not because he sees in them any thing that should win his love or excite his favour; for he says, ver. 22, that they are robbed and plundered, and hid, and bound in prison: but JEHOVAH had selected their fathers as his own people; He had made them precious promises; He had designs of mercy towards them; He had given them a holy law; He had promised to be their protector and their God. *On this account* he was well pleased with them still; and it was on account of his own fidelity and plighted protection that he delighted in them as his people. The word *righteousness*, therefore, **צַדִּיק**, is used to denote God's purpose to do right; that is, to adhere to his promises, and to maintain a character of fidelity and integrity. He would not fail or violate his own pledges to his people.

Some, says Scott, explain it of the willingness which the Lord had always shewn to fulfil his covenant and promises to Israel, for the sake of shewing himself faithful and just, and thus to magnify and honour his word:—The Lord took delight in *this people* for his righteousness' sake: he hath given *them* an excellent law, and *thereby* made *them* honourable: Deut. iv. 6--8. Their law, if they had kept close to it, would have been both their ornament and defence.—Lowth.

But these interpretations seem foreign to

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XLII.

*They are all of them snared<sup>1</sup> in holes<sup>a</sup>,  
And they are hid in prison-houses :*

MARG. <sup>1</sup> v. 22. *They are all of them snared, or In snaring all the young men of them.*

the subject of the prophecy, which is allowed to relate to the Messiah, and the conduct of the Jews in rejecting him: nor does it appear that the original can be made to bear this construction; but the verse may be thus rendered: The Lord is well pleased because of his, the Messiah's, righteousness. He, the Messiah, will magnify and render honourable the law. Christ brought in an everlasting righteousness; believers are made the righteousness of God in him; his name is, The Lord our Righteousness. Thus the holy law of God is established in honour and authority, both as to its precept and sanction. In him, the righteous Servant, the chosen of God, his soul delighteth: *This is my beloved Son, in whom I am well pleased*: he always did those things which pleased the Father. This accords entirely with the New Testament, and with the scope of the prophecy. The Messiah is the grand subject of the chapter; and seems here intended, though not expressly named. While the Jewish rulers and teachers blindly rejected and crucified him, as an opposer and violator of the divine law, God was well pleased on account of his righteousness, because he magnified the law by his infinitely valuable obedience unto death as well as by his holy doctrine; so that, for the sake of his righteousness and atonement, salvation was freely preached to the Jews first, and then to the Gentiles. And when the Jews put it from them, God took pleasure, for his righteousness' sake, to magnify and honour his law, by inflicting on them deserved punishment. This connects the verse with those which follow, and shews the whole chapter to be a regular and connected prediction of the coming of Christ, and the events which followed, in the conversion of the Gentiles and the rejection of the Jews, without any direct reference to other events.

*And make it honourable* — Or make it glorious, by himself shewing a constant regard for it, and by so dealing with them that they should be brought to see and feel its importance. According to this interpreta-

tion, Barnes thinks that the passage has no reference particularly to the Messiah. It is true, however, that the language here used is such as would appropriately describe the work of the Redeemer; and that a large part of what he said in his public ministry, and by his atonement, was to magnify the law and make it honourable; to vindicate its equity; to shew its binding obligation; to sustain its claims; to shew that it could not be violated with impunity; to demonstrate that its penalty was just; at the same time that he released men from its penalty, by giving himself a sacrifice in their stead. The whole effect of the Redeemer's work is to do honour to the law of God; nor has any thing occurred in the history of our world that has done so much to maintain its authority and binding obligation as his death on the cross in the place of sinners.

<sup>a</sup> *They are all of them snared in holes.*— This passage has been very variously rendered. See Rosenmüller. Lowth renders it—

All their chosen youth are taken in the toils:

following in this the translation of Jerome, and rendering it as Le Clerc and Houbigant render it. The Lxx read it, And I saw, and the people were plundered and scattered, and the snare was in all their private chambers, and in their houses where they hid themselves;—meaning, evidently, that they had been taken by their invaders from the places where they had secreted themselves in their own city and country. The Chaldee renders it, All their youth were covered with confusion, and shut up in prison. The Syriac, All their youth are snared, and they have hid them bound in their houses. This variety of interpretation has arisen, in part, because the Hebrew, which is rendered, in our version, *in holes*, בְּחֹרִים, may be either the plural form of the word בְּחֹר *chosen, selected*—and thence *youths*, selected for their beauty or strength; or it may be the plural form of the word חֹר, *a hole or cavern*, with the preposition ב prefixed. Our Translation prefers the latter; and this is probably the

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlii.

They are for a prey, and none delivereth;  
For a spoil<sup>1</sup>, and none saith, Restore.

23 Who among you will give ear to this?

*Who* will hearken and hear for the time to come<sup>2</sup>?

24 Who gave Jacob for a spoil<sup>a</sup>,

And Israel to the robbers?

Did not the LORD, he against whom we have sinned?

For they would not walk in his ways,

Neither were they obedient unto his law.

25 Therefore he hath poured upon him

The fury of his anger, and the strength of battle:

And it hath set him on fire round about, yet he knew not;

And it burned him, yet he laid *it* not to heart.

*The Lord comforteth the Church with his promises. He appealeth to the people for witness of his omnipotency. He foretelleth them the destruction of Babylon, and his wonderful deliverance of his people. He reproveth the people as inexcusable.*

ISAIAH xliii.

1 But now thus saith the LORD<sup>b</sup> that created thee, O Jacob,

MARG. <sup>1</sup> v. 22. *a spoil.* Heb. *a treading.*

<sup>2</sup> v. 23. *for the time to come?* Heb. *for the after-time?*

correct interpretation; as the *parallel* expression, *they are hid in prison-houses*, seems to demand this. The literal interpretation of the passage is, therefore, *a snare, or the snare in the caverns or holes*: that is, they were snared, or secured, in the caverns, holes, or places of refuge where they sought security. They found no safety there, but were taken by their foes and made captive; or they were obliged to resort to caverns and places of obscure retreat for safety, and were there *confined*, so that they did not dare to go out, *as if* a snare, net, or gin, had been thrown over the mouth of the cavern, to take them.—Barnes.

<sup>a</sup> *Who gave Jacob for a spoil, &c.*—These verses evidently predict the very punishment inflicted on the nation of Israel for all their sins, but especially for obstinate enmity to Christ and the Gospel. To avenge this crime, Jerusalem was given up to the Romans; and the Jews have been robbed and spoiled, imprisoned and enslaved for nearly eighteen hundred years, without a deliverer; whereas seventy years' captivity expiated the national guilt of their idolatry, and the Lord delivered

them and restored them to their own land. As the Jews from age to age read this chapter, the Lord calls upon them to reflect on their condition, and the cause and author of it; and to inquire who *among them will hearken for the time to come*. Nor can they assign any other reason for their long-continued miseries, except the hot displeasure of JEHOVAH; nor any so evident cause, as their rejection of the promised Messiah. But though he has thus poured upon them the fury of his anger, yet *they know not, and lay it not to heart*: and their insensibility forms as striking a demonstration of the truth of the Scripture as their desolate and unprecedented situation. The present condition of the Jews is a warning to all such as oppose the Gospel. Seeing he has poured out his indignation on that once-favoured people for their sins, let us lay it to heart, and fear, lest, a promise being left us of entering into his rest, any of us should be found to come short of it. Heb. ii. 1—4. iv. 1, 2. xii. 22--25.—Scott.

<sup>b</sup> *But now thus saith the Lord &c.*—After the threatenings mentioned at the latter end

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xliii.

And he that formed thee, O Israel,  
Fear not: for I have redeemed thee<sup>a</sup>,

of the foregoing chapter, God here revives his people with comfortable promises and assurances that he will never utterly forsake them; but will do such miracles for their deliverance, in after-times, as shall obscure the memory of those which he wrought for them heretofore. Towards the conclusion, he renews his expostulations with them for their ingratitude and neglect of his service; which will be justly punished with the destruction of their Temple, and depriving them of the opportunities of public worship. Probably many of the promises, mentioned here and in the following chapters, relate to that general restoration of the Jews so often spoken of by the Prophets.—Preb. Lowth.

This chapter, says Barnes, may be regarded as composed of a *succession of arguments*, or striking considerations, all tending to shew them that God would be their protector, and that their deliverance would be certain. These arguments are not distinguished by any very clear marks of transition.

*But now.*—This expression, says Barnes, shews that this chapter is connected with the preceding. The sense is, Though God has punished the nation, and shewed them his displeasure, ch. xlii. 24, 25, yet *now* he will have mercy, and will deliver them. *That created thee.*—The word *thee* is here used evidently in a collective sense, as denoting the Jewish people, or the chosen people of God. It is used because the names *Jacob* and *Israel*, in the singular number, are applied to the people. *Jacob*, or *Israel*, was chosen by God, in preference to *Esau*, as his friend: Mal. i. 2, 3. Rom. ix. 13; and the name is often applied to the Jews, as their peculiar appellation. The word *created* is here used to denote the idea, that, as the peculiar people of God, they owed their origin to him, as the universe owed its origin to his creative power. It does not mean that as a people they had been formed in the same mode in which the universe was created, nor that there was any *creative* energy employed in forming them to be his people; but it means, that, as a people, they were *originated* by him; their institutions, their laws and customs, and privileges, and what

ever they had that was valuable, were all traced to him. The same word occurs in ver. 7, and again in ver. 15: *I am Jehovah, the Creator of Israel, your King.* See also ch. xlv. 1. Comp. Ps. c. 3. *And he that formed thee*—That formed thee as a people, originating thy laws, and institutions, and constituting the nation as it is. *Fear not.*—This is to be understood as addressed to them when suffering the evils of the captivity of Babylon. Though they were captives, and had suffered long, yet they had nothing to fear in regard to their final extinction as a people. They should be redeemed from captivity, and restored again to the land of their fathers. The *argument* here is, that they were the chosen people of God; that he had organised them as his people for great and important purposes; and that those purposes must be accomplished. It would follow from that, that they *must* be redeemed from their captivity, and be restored again to their land.

<sup>a</sup> *I have redeemed thee.*—The word  $\text{כָּאַפְּרָם}$  means properly to *redeem*, to ransom by means of a price or a valuable consideration, as of captives taken in war; or to redeem a farm that was sold, by paying back the price. It is sometimes used, however, to denote deliverance from danger or bondage, without specifying any price that was paid as a ransom. Thus the deliverance of the Jews from Egyptian bondage is sometimes spoken of as a redemption: Ex. vi. 6. xv. 13. Compare Isaiah xxix. 22. xlv. 23. xlviii. 20. Jer. xxxi. 11. It is not improbable, however, that whatever *redemption* is spoken of in the Scriptures, even in the most general manner, and as denoting deliverance from danger, oppression, or captivity, there is still retained the idea of a *ransom*, in some form—a price paid—a valuable consideration—or *something that was given in the place of that which was redeemed*, and which answered the purpose of a price, or a valuable consideration, or a public reason of its deliverance. Thus in regard to the deliverance from Egypt. Egypt, Ethiopia, and Seba, are mentioned as the ransom; and so, in the deliverance from Babylon, Babylon was given

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xliii.

I have called *thee* by thy name; thou *art* mine.

2 When thou passest through the waters<sup>a</sup>, I *will be* with thee;

And through the rivers, they shall not overflow thee :

When thou walkest through the fire, thou shalt not be burned ;

Neither shall the flame kindle upon thee.

3 For I *am* the LORD thy God,

The Holy One of Israel, thy Saviour :

I gave Egypt *for* thy ransom<sup>b</sup>,

in the place of the ransomed captives, or was destroyed in order that they might be redeemed. God destroyed Babylon in order to vindicate or redeem them. So in all notions of redemption; as, *e. g.* God destroyed the life of the great Redeemer, or caused him to be put to death, in order that his chosen people might be saved.—Barnes.

<sup>a</sup> *When thou passest through the waters.*—This is a *general* promise; and means, that whenever and wherever they should pass through water or fire, he would protect them. It had been true in their past history, as a people; and the assurance is here given in order that they might be comforted in view of the calamities which they were then suffering in Babylon. Fire and water are often used in the Scriptures to denote calamity: the latter, because it overwhelms; the former, because it consumes. Water, in particular, is often used to denote calamity. See Psalm lxix. 1, *The waters are come in unto my soul.* Ps. lxxiii. 10. cxxiv. 4, 5. So fire and water are united to express calamity. Ps. lxxvi. 12, *We went through fire and through water.*—Barnes.

Here God assures the Israelites, that having created them, formed them into a people, redeemed them from their enemies, called them by the name of Israel, a *prince with God*, to be his own inheritance, he would still shew them special favours, even as if, by his powerful presence with them, they should pass through seas and rivers, nay, through raging fires, without harm. Accordingly, the nation being preserved through all the ravages of the Chaldean invasions, and through the Captivity, was again restored to prosperity. Even the desolations which attended and followed the destruction of Jerusalem by the Romans did not consume it; but the Jews have been kept distinct from other nations to this day, notwithstanding

their dispersions, and the massacres and oppressions to which they have been continually exposed. This is as marvellous an effect of Jehovah's power, as if they had passed through vehement flames unscorched, or dry shod through rivers and seas. This seems to be the prophetic meaning: as a promise, it ensures the preservation of true believers through all possible trials and temptations.—Scott. Jerome says, that the Jewish writers, by *waters*, would have the Egyptians understood; by the *rivers*, the Babylonians; by *fire*, the Macedonians; and by the *flame*, the Romans.

<sup>b</sup> *I gave Egypt for thy ransom.*—This is commonly supposed to refer to the time of Sennacherib's invasion; who, when he was just ready to fall upon Jerusalem, soon after his entering Judæa, was providentially diverted from that design; and turned his arms against the Egyptians, and their allies the Cushean Arabians, with their neighbours the Sabæans, probably joined with them under Tirhakah: see chap. xx. and xxxvii. 9. Or, as there are some reasonable objections to this opinion, perhaps it may mean more generally that God had often saved his people at the expense of other nations, whom he had, as it were in their stead, given up to destruction. Vitring explains this of Shalmaneser's design upon the kingdom of Judæa, after he had destroyed that of Samaria; from which he was diverted, by carrying the war against the Egyptians, Cusheans, and Sabæans; but of this I think he has no clear proof in history. It is not to be wondered that many things of this kind should remain very obscure, for want of the light of history, which, in regard to these times, is extremely deficient.—Lowth. Did not Cyrus overcome these nations? and might they not be given him for releasing the Jews? It seems



## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xliiii.

## Ethiopia and Seba for thee.

to have been so, from chap. xlv. 14.—Secker. Rosenmüller.

This is a very important passage, in regard to the meaning of the word *ransom*, as well as in regard to the correct interpretation of נתתי כפרך מצרים. The word נתתי, *I gave*, is rendered by Gesenius, and by Noyes, in the future, *I will give*. Gesenius supposes that it refers to the fact, that the countries specified *would* be made desolate in order to effect the deliverance of the Jews, or that such *should* be the result of the deliverance. He observes, that although Cyrus did not conquer and desolate them, yet it was done by his successors. In particular, he refers to the fact, that Cambyses invaded and subdued Egypt, Herod. III. 15; and that he then entered into and subdued Ethiopia and Meroë: Strabo xvii. Joseph. Antiq. ii. 10, 2. But the word properly refers to the past time; and the scope of the passage requires us to understand it of past events. For God is giving a *reason* why his people might expect protection; and the reason here is, that he *had* been their protector and deliverer, and that his purpose to protect them was so fixed and determined that he had even brought ruin on nations more mighty and numerous than themselves in order to effect their deliverance. The *argument* is, that *if* he had suffered Egypt, Ethiopia, and Seba, to be desolated and ruined *instead of them*, or in order to effect their deliverance, they had nothing to fear from Babylon, or any other hostile nation, but that he would effect their deliverance even at the expense of the overthrow of the most mighty kingdoms. The word rendered *ransom* here is כפר. It is derived from כפר, whence the Latin *cooperio*, the Italian *coprire*, the French *couvrir*, the Norman *coverer* and *coverer*, and the English *cover*, and means literally *to cover*; to cover over; to overlay with any thing, as pitch, as in Gen. vi. 14. Hence, to cover over sins; to overlook; to forgive;—and hence, to make an expiation for sins, or to atone for transgression, so that it may be forgiven: Ps. lxxv. 4. lxxviii. 38. Jer. xviii. 23. Dan. ix. 24. Ezek. xlv. 20. Lev. vi. 26. Ex. xxx. 15. Leviticus iv. 20. xvi. 6. Genesis xxxiii. 20. Prov. xvi. 14. The *noun* כפר

means, I. *A village or hamlet*, as being a cover or shelter to the inhabitants, 1 Sam. vi. 18. Comp. the word כפר in Cant. vii. 12. 1 Chron. xxvii. 25. Neh. vi. 2. II. *Pitch*, as a material for overlaying, Gen. vi. 14. III. *The cypress-flower, the althenna* of the Arabs, so called because the powder of the leaves was used to *cover over* or besmear the nails, in order to produce the reddish colour which Oriental females regarded as an ornament. *Simonis*. Cant. i. 14. iv. 13. *margin*. IV. *A ransom*, a price of redemption; or an expiation, so called because by it sins were covered over, concealed, or removed: Ex. xxix. 36. xxx. 10, 16. In such an expiation, that which was offered as the ransom was supposed to take the place of that for which the expiation was made; and this idea is distinctly retained in the versions of this passage. Thus the Lxx, ἐποίησα ἀλλαγμά σου Ἀγυπτου κ.τ.λ. *I made Egypt &c. thy ἀλλαγμα* &c., a commutation for thee—a change for thee; I put it in thy place, and it was destroyed instead of thee. So the Chaldee: *I gave the Egyptians as a commutation for thee*, הלפך. So the Syriac: *I gave Egypt in thy place*. The true interpretation therefore is, that Egypt was regarded as having been given up to desolation and destruction instead of the Israelites: one of them must perish; and God chose that Egypt, though so much more mighty and powerful should be destroyed rather than his people, and should be destroyed *in order* to deliver his people. They took their place, and were destroyed *instead of* the Hebrews, in order that they might be delivered from the bondage under which they groaned. This may be used as a striking *illustration* of the atonement made for sin, when the Lord Jesus, the expiatory offering, was made to suffer in the stead, ἀλλαγμα, of his people, and in order that sinners might live. And if God's giving up the Egyptians to destruction—themselves so guilty and deserving of death—in order to save his people, was a proof of his love for them, how much greater is the demonstration of his love when he gives his own holy Son to the bitter pains of death on a cross, in order that his Church may be redeemed!

## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xliii.

- 4 Since thou wast precious in my sight<sup>a</sup>,  
 Thou hast been honourable, and I have loved thee:  
 Therefore will I give men for thee,  
 And people for thy life<sup>1</sup>.
- 5 Fear not: for I *am* with thee:  
 I will bring thy seed from the east<sup>b</sup>,

MARG. <sup>1</sup> v. 4. *life*, or *person*.

Perhaps the exact historical facts in the case cannot be clearly made out; nor is it to be wondered at that many things of this nation, says Lowth, should remain obscure, for want of the light of history, which, in regard to those times, is extremely deficient. In regard to Egypt, however, I think the case is clear. Nothing, it seems to me, is more manifest, than that the prophet refers to that great and wonderful fact, the common-place illustration of the sacred writers, that the Egyptians were destroyed in order to effect the deliverance of the Jews, and that they were thus given as a ransom for them. The historical facts in regard to the other places mentioned are not so apparent.—Barnes.

<sup>a</sup> *Since thou wast precious in my sight*, &c.—This verse contains another reason why God would be their protector, and would defend and deliver them. That reason was, that he had loved them as his people; and he was willing, therefore, that other people should be overcome in order that they might be saved. They were his chosen people; to them he had committed his oracles and the true religion; with them also were his precious promises; and through them the world was to be blessed with the knowledge of the true religion; and they were therefore precious, or of value, in his sight. *Thou hast been honourable*.—This does not refer so much to their personal character, as to the fact that they had been honoured by him with being the depository of the precious truths of his religion. *He* had made them honourable, in reference to their own personal character and worth. *Therefore will I give men for thee*—As in the case of Egypt, Ethiopia, and Sheba, ver. 3. He would cause other nations to be destroyed, if it were necessary, in order to effect their deliverance, and to restore them to their own land. As

his people, they were of more value than other nations; and he would suffer Cyrus to overturn the Babylonian Empire, and armies to be discomfited and fall, in order that they might be delivered. We learn here. I. That nations and armies are in the hand of God, and at his disposal. II. That his people are dear to his heart, and that it is his purpose to defend them. III. That the revolutions among nations, the rise of one empire, and the fall of another, are often in order to promote the welfare of his Church, to defend it in danger, and deliver it in time of calamity: and, IV. That his people should put the utmost confidence in God, as being able to defend them, as having formed a purpose to preserve and save them. Expressions similar to those used in this verse occur frequently among the Arabians. See Rosenmüller *in loco*.

<sup>b</sup> *I will bring thy seed from the east*, &c.—In the deliverance of the Jews from Babylon, God speaks of giving Egypt, Ethiopia, and Seba, for their ransom. That is to say, He would give these nations into the hands of Cyrus the Persian, who had let the Jews go free. This he mentions as one proof of that unchangeable regard which he had from the first shewn towards his people. And thence he would have them take courage and comfort under the afflictions of much longer continuance, which were to follow on their rejecting the Messiah; and after which, he assures them that he would again gather them together into one, for the glory of his holy name. Such at least seems to be the event chiefly pointed out in these gracious promises. For though they might have a primary fulfilment in the return from Babylon, we cannot confine to an event like that such terms as these: *I will bring thy seed from the east, and gather thee from the*

## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xliii.

- And gather thee from the west ;  
 6 I will say to the north, Give up ;  
 And to the south, Keep not back :  
 Bring my sons from far,  
 And my daughters from the ends of the earth ;  
 7 *Even every one that is called by my name :*  
 For I have created him for my glory, I have formed him ;  
 Yea, I have made him.  
 8 Bring forth the blind people that have eyes<sup>a</sup>.

*west: I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.* And hereupon, God calls on all mankind to observe his dealings with his people; and especially he challenges the long-benighted Gentiles to say whether any such divine protection was afforded, or any such divine foreknowledge manifested, by those whom they held for gods. And he addresses his own people as his witnesses, who could testify from what they had experienced when they obeyed his will, and had no other gods but him, how mighty he is to save, how irresistible when he purposes to destroy. And is not this same people even now a witness unto us of these very attributes of God? Is not their present actual condition, agreeing as it does so beyond all question with God's prophetic word and with his assertion of his own omnipotence, is not this one of the most striking proofs we can conceive that He is the one only true God? How much more, when their state shall be renewed, and their dispersion cease, and when the remnant that has survived all their calamities shall be re-established in the favour of the Lord, how much more will they be witnesses to the word of God, so unexceptionable and undeniable as to compel the most reluctant to *hear and say, It is truth!*—Girdlestone's Comm.

Vitringa understands this of the *spiritual* descendants of the Jews, or those who should believe in the Messiah among the Gentiles, or who should become the people of God. But, says Barnes, the more natural interpretation is, to refer it to the Jews who were

scattered abroad during the exile in Babylon, and as a promise to collect them again in their own land. This, says Preb. Lowth, may have partly been fulfilled in the return of the Jews from Babylon, and other countries under that monarchy; but these promises also import some more general restoration of that nation: see the Notes on Isa. xi. 11--16. pp. 474--479, of the First Volume of this Work, and Jer. xlv. 27. Or else we may interpret the words of the gathering together of God's elect into one body: see Eph. i. 10. The conversion of the Jews, and bringing in the fulness of the Gentiles into the Church, will be coincident in time; and each of these events will help to advance and carry on the other: see Isa. xvi. 12, 10.

The four cardinal points, east, west, south, north, are called in the Scriptures the four *corners*, *γῶνιαι*, of the earth, Rev. vii. 1. xx. 8; the four *ends* or *borders*, *כַּנְפוֹת*, of the earth, Isa. xi. 12; the four *ends*, *קְצוֹת*, of heaven, Jer. xlix. 36; the four *winds*, *רוּחוֹת*, of heaven, 1 Chron. ix. 24. *Zech.* ii. 6. vi. 5. Matt. xxiv. 31. Mark xiii. 27. Job describes them, chap. xxxiii. 8, 9, by the words *before* and *behind*, *right* and *left*. The origin of such phraseology is, that while, in the projection of our maps, the spectator is supposed to be looking towards the *north*, among the Jews and other Orientals, the foundation of all geographical bearings is the idea of having the face directed toward the *rising sun*; when we place the east *before* us, the west *behind* us, the south on our *right hand*, and the north on our *left*.—Rosenmüller's Biblical Geography, vol. I. p. 5.

<sup>a</sup> *The blind people that have eyes.*—I understand this of the Gentiles, as the verse following; not of the Jews. Their natural faculties, if they had made a proper use of

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xliii.

And the deaf that have ears.

- 9 Let all the nations be gathered together,  
 And let the people be assembled:  
 Who among them can declare this, and shew us former things?  
 Let them bring forth their witnesses, that they may be justified:  
 Or let them hear, and say, *It is truth.*
- 10 Ye *are* my witnesses, saith the LORD<sup>a</sup>,  
 And my servant whom I have chosen:  
 That ye may know and believe me,  
 And understand that I *am* he:  
 Before me there was <sup>1</sup> no God formed<sup>b</sup>,

MARG. <sup>1</sup> v. 10, *no God formed, or nothing formed of God.*

them, must have led them to the knowledge of the being and attributes of the one true God: for his eternal power and godhead, if well attended to, are clearly seen in his works, Rom. i. 20; and would have preserved them from running into the folly and absurdity of worshipping idols. They are here challenged to produce the evidence of the power and foreknowledge of their idol gods: and the Jews are just afterwards, verse 10, appealed to as witnesses for God in this cause: therefore these latter cannot here be meant by the people blind with eyes and deaf with ears.—Lowth. This is understood as referring to the Jews, by Rosenmüller, Grotius, and Vitringa.

<sup>a</sup> *Ye are my witnesses, saith the Lord.*—God's witnesses are summoned to appear and give in evidence for him. Ye, O Israelites! all ye that are called by my name, ye are all my witnesses; and so is my servant whom I have chosen. It was Christ himself that was so described, Isai. xlii. 1. All the Prophets, who testified to Christ, and Christ himself, the Great Prophet, are here appealed to, as God's witnesses. *God's people* are witnesses for him, and can attest, upon their own knowledge and experience, concerning the power of his grace, the sweetness of his comforts, the tenderness of his providence, and the truth of his promise. They will be forward to witness for him, that he is gracious, and no word of his has fallen to the ground. *His Prophets* are in a particular manner witnesses for him; his secret is with them; and they know more of him than others do.

But *the Messiah* especially is given to be a witness for God to the people: having lain in his bosom from eternity, HE has declared him.

<sup>b</sup> *Before me there was no God formed, neither shall there be after me.*

לפני לא־נִצְר אֵל  
 ואחרי לא־יִדְוֶה:

Before me no God was formed,  
 Nor after me shall there be any.

Bishop Stock.

I am the only true God; the eternal God. In this expression JEHOVAH says that he was the *first* Being. He derived his existence from no one. He depended on none. He was original, and he was therefore independent. Perhaps the Hebrew will bear a little more emphasis than is conveyed by our Translation, *Before me God was not formed*; implying, that *he* was God, and that he existed anterior to all other Beings. It is known that it was an opinion among the Greeks that the same gods had not always reigned, but that the more ancient divinities had been expelled by the more modern. It is possible that some such opinion may have prevailed in the Oriental idolatry; and that God here means to say, in opposition to that, that he had not *succeeded* any other God in his kingdom. His dominion was original, underived, and independent. *Neither shall there be after me.*—He would exist for ever. He would never cease to live; he would never vacate his throne for another. This expression is equivalent to that which occurs in

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xliii.

Neither shall there be after me.

11 I, *even I*, am the LORD ;And beside me *there is* no saviour.

12 I have declared, and have saved,

And I have shewed, when *there was* no strange *god* among you :Therefore ye *are* my witnesses, saith the LORD,

That I am God.

13 Yea, before the day *was*<sup>a</sup> I am he ;And *there is* none that can deliver out of my hand :

I will work, and who shall let it ?

14 Thus saith the LORD,

Your redeemer<sup>b</sup>, the Holy One of Israel ;MARG. <sup>1</sup> v. 13. *let it ?* Heb. *turn it back ?*

the Book of Revelation, *I am Alpha and Omega, the first and the last*, Rev. i. 11 ; and it is remarkable that this language, which obviously implies eternity, and which in Isaiah is used expressly to prove the divinity of JEHOVAH, is, in the passage referred to in the Book of Revelation, applied no less unequivocally to the Lord Jesus Christ.—Barnes.

<sup>a</sup> *Before the day was* &c.—Before the first day ; before the beginning of time ; from eternity. The word *day* is used here, says Barnes, to denote the beginning of time ; and the expression means, Before time was, or From the beginning of time. The LXX renders it correctly, ἀπ' ἀρχῆς, and the Vulgate *ab initio*, From the beginning. *I am he*—I am the same, ver. 10. *I will work*—I will accomplish my designs. *And who shall let it.*—marg. as in the Heb. *turn it back*. The meaning is, Who can hinder it ? And the doctrine taught here is, I. That God is from everlasting : for if he was before *time*, he must have been eternal. II. That he is unchangeably the same ;—a doctrine which is, as it is here designed to be used, the only sure foundation for the security of his people : for who can trust a Being who is fickle, changing, vacillating ? III. That he can deliver his people always, no matter who their enemies are, and no matter what are their circumstances. IV. That he will accomplish all his plans ; both to save his people, or to destroy his foes. V. That no one, man or devil, can hinder him. How can

the feeble arm of a creature resist God ? VI. That opposition to him is as fruitless as it is wicked. If men wish for happiness, they must *fall in* with his plans, and aid in the furtherance of his designs.

The posterity of Israel having been distinguished by their religion from all the people of the earth, other nations might have objected to the novelty of their sacred rites, as having commenced in the days of Moses, by whom they were taught to worship Jehovah, their deliverer from thralldom and oppression. To obviate every objection of this sort, the Lord God declares his eternity and immutability ; that his being is undeviated ; and that he existed before the commencement of time ; and that none can resist his power, or counteract his operations.—Macculloch.

<sup>b</sup> *Thus saith the Lord, your Redeemer, &c.*—This verse commences another argument for the safety of his people. It is the assurance to the Jews in Babylon, that he had sent to them a deliverer, and would bring down the pride of the Chaldæans, and demolish their city. *I have sent to Babylon*—That is, the Persians and Medes, under the command of Cyrus. This implies that God had command over all their armies, and had the power of sending them where he pleased. Comp. Isa. x. 5, 6. This is to be understood as seen by the prophet by vision. He sees the armies of Cyrus encompass Babylon, and the haughty city fall, and then says, God had sent or directed them there.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xliii.

For your sake I have sent to Babylon,  
And have brought down all their 'nobles',  
And the Chaldeans, whose cry *is* in the ships<sup>b</sup>.

MARG. <sup>1</sup> v. 14. *nobles*. Heb. *bars*.

<sup>a</sup> *And have brought down all their nobles*—margin, *bars*. But the word in this place, says Barnes, probably means neither, but rather *fugitives*. The word used, בריחים, means, sometimes, *bar*, *cross-bar*, that which passed from one side of the tabernacle to the other, through rings, in order to carry it; then a bar, or bolt of any kind. Jud. xvi. 3. Neh. iii. 3. But the word may also denote one who flies—a fugitive; and is properly used in that sense here. The verb ברה, from which the word is derived, means often *to break away, to flee*. Gen. xvi. 8. xxxv. 1. 7. Jonah i. 3. Job xxvii. 22. 1 Sam. xix. 12. Here it probably means *fugitives*; those who endeavoured to escape from the impending calamity and destruction. Or it *may* refer to those who had taken refuge in Babylon from other lands; as Babylon was doubtless composed, in part, of those who had sought a refuge there from among other nations—a conflux of strangers. But the former is the more probable interpretation; and the idea seems to be, that JEHOVAH had brought them down to their ships, or had led them to take refuge in their ships from the impending judgments. Jerome, however, understands it of removing the strong bars with which the prisoners of the exiled Jews were protected, so that they would be permitted to go forth in peace and safety. Lowth renders it, I will bring down all her strong bars. The LXX render it, All that fly, φεύγοντες πάστας. So the Syriac.

<sup>b</sup> *And the Chaldeans, whose cry is in the ships*—וכשרים באניות רנתם. And the Chaldeans, whose boast is in their ships: Bishop Stock. Exulting in their ships: Bishop Lowth. In ships is there shouting: Barnes. Whose shout of joy is in their ships: Jenour. Ships of their delight: Noyes. Glorying in their ships: the Vulgate. The Chaldeans shall be bound, δεθύσονται, in ships: the LXX. Who glory in their ships: the Syriac. The sense is probably, that the captive Chaldeans, when their city was taken, would seek to take refuge in

their ships, in which they would raise a shout.—Rosenmüller. רנה, says Jenour, is an equivocal word; and may mean either the shout of war, the song of exultation and joy, or the cry of distress. It is not easy to say which of these significations ought to be assigned to it here. It denotes properly, says Barnes, a shout of rejoicing or joy: Psalm xlii. 5. 1 Kings xxii. 36; and then also a mournful cry, an outcry, wailing: Psalm xvii. 1. lxi. 2. Here it may mean the joyful cry of commerce, the shout of the sailor as he leaves the port, or the cry of the mariner as he returns to his home—the shout, the clamour, which is heard at the wharfs of a commercial city. The sense here is, that God had sent to bring down the exulting city, and humble it, and destroy all the indications of its commercial importance and prosperity. Babylon was, says Bishop Lowth, very advantageously situated, both in respect to commerce and as a naval power. It was open to the Persian Gulph by the Euphrates, which was navigable by large vessels; and being joined to the Tigris above Babylon by the canal called Nahermalca or the Royal River, supplied the city with the produce of the whole country to the north of it, as far as the Euxine and Caspian Seas: Herod. 1. 194. Semiramis was the foundress of this part also of the Babylonian greatness; she improved the navigation of the Euphrates: Herod. 1. 184. Strabo, lib. xvi.; and is said to have had a fleet of three thousand galleys: Huet. Hist. du Commerce, chap. xi. We are not to wonder that in later times we hear little of the commerce and naval power of Babylon: for after the taking of the city by Cyrus, the Euphrates was not only rendered less fit for navigation, by being on that occasion diverted from its course and left to spread over the whole country, but the Persian monarchs, residing in their own country, to prevent any invasion by sea on that part of their empire, purposely obstructed the navigation of both the rivers by making cataracts in them—Strabo, *ibid.*;

## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xliii.

- 15 I *am* the LORD, your Holy One,  
The Creator of Israel, your King.
- 16 Thus saith the LORD,  
Which maketh a way in the sea,  
And a path in the mighty waters ;
- 17 Which bringeth forth the chariot and horse, the army and the power ;  
They shall lie down together, they shall not rise :  
They are extinct, they are quenched as tow.
- 18 Remember ye not the former things,  
Neither consider the things of old,
- 19 Behold, I will do a new thing ;  
Now it shall spring forth ; shall ye not know it ?  
I will even make a way in the wilderness,  
*And* rivers in the desert.
- 20 The beast of the field shall honour me <sup>a</sup>,  
The dragons and the owls <sup>1</sup> :  
Because I give waters in the wilderness,  
*And* rivers in the desert,  
To give drink to my people, my chosen.
- 21 This people have I formed for myself ;  
They shall shew forth my praise.
- 22 But thou hast not called upon me, O Jacob ;  
But thou hast been weary of me, O Israel.
- 23 Thou hast not brought me the small cattle <sup>2</sup> of thy burnt-offerings <sup>b</sup> ;

MARG. <sup>1</sup> v. 20. *owls*, or *ostriches*. Heb. *daughters of the owl*.

<sup>2</sup> v. 23. *small cattle*. Heb. *lambs*, or *kids*.

that is, by raising dams across the channel, and making artificial falls in them, that no vessel of any size or force could possibly come up. Alexander began to restore the navigation of the rivers, by demolishing the cataracts upon the Tigris as far up as Seleucia, Arrian. lib. vii. ; but he did not justly finish his great designs : those upon the Euphrates still continued. Ammianus, xv. 1, mentions them as subsisting at his time. The prophet, therefore, might very justly speak of the Chaldeans as glorying in their naval power ; though afterwards they had no foundation for making any such boast.

<sup>a</sup> *The beast of the field shall honour me.*—The image is elegant, and highly poetical. God will give such an abundant miraculous supply of water to his people traversing the dry desert, in their return to their country,

that even the wild beasts, the serpents, the ostriches, and other animals that haunt those adust regions shall be sensible of the blessing, and shall break forth into thanksgiving and praises to him, for the unusual refreshment which they receive from his so plentifully watering the sandy wastes of Arabia Deserta, for the benefit of his people passing through them.—Lowth.

<sup>b</sup> *Thou hast not brought me the small cattle of thy burnt-offerings, &c.*—The *burnt-offerings* were those which were all burnt or offered upon the altar : they are called here the *lambs*. Our English Version reads it, the *small cattle of thy burnt-offerings*, a lamb being always offered for the daily burnt-offering : Exod. xxix. 38. The *sacrifices*, properly so called, were those offerings, part of which belonged to the priest, or was eaten

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HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xliii.

Neither hast thou honoured me with thy sacrifices.  
I have not caused thee to serve with an offering,  
Nor wearied thee with incense<sup>a</sup>.

24 Thou hast bought me no sweet cane<sup>b</sup> with money,  
Neither hast thou filled me<sup>1</sup> with the fat of thy sacrifices:  
But thou hast made me to serve with thy sins,  
Thou hast wearied me with thine iniquities.

25 I, even I, am he that blotteth out thy transgressions for mine own sake,  
And will not remember thy sins<sup>c</sup>.

MARG. <sup>1</sup> v. 24. *filled me.* Heb. *made me drunk, or abundantly moistened.*

by those that offered the sacrifice, after the fat had been offered upon the altar. See Lev. iii. 16. iv. 3. vii. 25, 33. God complains here that he had not been honoured in either of these ways; the meaning of which complaint is, that although the Jews were punctual in offering sacrifices—for in Isa. i. 11, he speaks of the multitude of their sacrifices—yet they did not perform this service with a devout mind; just as God says, Amos v. 25, *Have ye offered unto me sacrifices and offerings in the wilderness forty years?* that is, Did you do it out of a religious principle, or a sincere regard to my honour? No; because, as it follows, you were fond of the idolatry which you brought with you out of Egypt. To the same sense are these words of Zechariah, vii. 5, *Did ye at all fast unto me even to me?* or else the words of the text may relate to those idolatrous times, in the reigns of Ahaz and Manasseh, when the Temple Service quite ceased, and the House of the Lord was shut up, see 2 Chronicles xxviii. 24; or else profaned, by having an idol set up in it, and idolatrous worship performed there: 2 Kings xxi. 7.—Preb. Lowth.

<sup>a</sup> *Incense.*—The word לבונה, Greek λίβανος, denotes properly frankincense, a substance so called from its white colour, from לבן, *to be white.* It is found in Arabia, Isai. lx. 6. Jerem. vi. 20; and in Palestine, Cant. iv. 6, 14; and was obtained by making incisions in the bark of trees which produced it. It was much used in worship among the Jews, as well as by other nations. It was *burned*, in order to produce an agreeable fragrance: Ex. xxx. 8. xxxvii. 29. Lev. xvi. 13.

<sup>b</sup> *Sweet cane.*—The word here used, קנה,

denotes properly *cane, reed, calamus.* Greek, κάνα, and κάνη. Latin, *canna.* It usually refers to a reed growing in wet or marshy ground. It denotes, also, sweet cane, *calamus aromaticus.* It is sometimes joined with the word בושם, aromatic, odor, fragrance, spice, as in Ex. xxx. 23. See also Jer. vi. 20. According to Pliny, xii. 22, it grew in Arabia, Syria, and India; according to Theophrastus, in the vales of Lebanon. Hist. Plant, ix. 7. It was used among the Hebrews in compounding the sacred perfumes: Ex. xxx. 23. It is a knotty root, of a reddish colour; and contains a soft white pith, and in resemblance probably not unlike the calamus so well known in this country. Strabo and Diodorus Siculus say that it grew in Saba. Hasselquist says that it is common in the deserts of the two Arabias. It is gathered near Jumbo, a port town of Arabia Petraea, from whence it is brought into Egypt. The Venetians purchase it, and use it in the composition of their Theriaca. It is much esteemed among the Arabs, on account of its fragrance. See Calmet, art. *Cane*; and Gesenius, Lex. and Comm. *in loco.* It was not, as Barnes thinks, used in the worship of God any where, except among the Hebrews: the heathens made use of incense, but not the calamus.

<sup>c</sup> *I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*—The original is extremely abrupt, אֲנִי אֲנִי הוּא, *I, I, He.* Is there, inquires Adam Clarke, any mystery in this form? Does it refer to a plurality of Persons in the Godhead? This gracious declaration of God's readiness to pardon, says Henry, comes in very strangely. The charge ran very high, *Thou hast wearied me with*



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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xliii.

26 Put me in remembrance; let us plead together:

Declare thou, that thou mayest be justified.

27 Thy first father hath sinned<sup>a</sup>,

*thine iniquities.* Now, one would think it should follow, I, even I, am he that will destroy thee. No; but I will forgive thee;—as if the great God would teach us, that forgiving injuries is the best way to make ourselves easy under them, and to keep ourselves from being wearied with them. This comes in here to encourage them to repent, because there is forgiveness with God, and to shew the freeness of divine mercy. Where sin has been exceeding sinful, grace appears exceeding gracious. Apply this, 1. To the forgiveness of the sins of Israel as a people in their national capacity, when God stopped the course of threatening judgments, and saved them again and again from ruin. 2. To the forgiveness of the sins of every believing penitent. God will blot them out, as a cloud is blotted out by the beams of the sun, Isa. xlv. 22; or as a debt is blotted out, not to appear against the debtor; or as a sentence is blotted out when it is reversed; or as a curse is blotted out with the waters of jealousy, which made it of no effect to the innocent, Numb. v. 28. He will not remember the sin;—which intimates, not only that he will remit the punishment of what is past, but it shall be no diminution to his love for the future. What God forgives, he forgets. And observe what is the ground and reason of the pardon. It is not for the sake of any thing in us, but for *His own sake*, for his mercies' sake, his promise sake, and especially for his Son's sake, and that he may himself be glorified in it. And see how God glories in it—*I, even I, am he.* He glories in it as his prerogative: none can forgive sins but God only, and He will do it: it is his settled purpose and resolution: he will do it willingly, and with delight: it is his pleasure; it is his honour; so he is pleased to reckon it.

<sup>a</sup> *Thy first father hath sinned.*—This is the argument on the side of God, to shew that they were neither unjustly punished, nor with undue severity. Various interpretations have been given of this phrase, אֲבִיךָ הִרְשָׁאון. A slight notice of these will lead to a correct

exposition. 1. Many have supposed that *Adam* is here referred to. Thus Piscator, Calovius, and most of the Fathers, understand it; and among the Jews, Kimchi: but *Adam* was not peculiarly the first ancestor of the Jews, but of the whole human race. 2. Others refer it to *Abraham*. This was the opinion of Jerome, and some others: but *Abraham* is everywhere set forth as an example of piety, and as one eminently devoted to God. 3. Others refer it to the rulers and princes of the people individually. Thus Grotius applies it to Manasseh; *Aben Ezra*, to Jeroboam. 4. Others, as Vitringa, refer it to the high-priest, and peculiarly to *Uriah*, who lived in the time of *Ahaz*; and particularly to the fact, that, in obedience to the command of *Ahaz*, he constructed an altar in Jerusalem like the one he had seen and admired at Damascus; 2 Kings xvi. 10–16. This is Bishop Stock's opinion, and also Rosenmüller's: but this was only one instance, out of many, of the crimes which brought the national judgments upon them. 5. Others, as Gesenius, suppose that the word is to be taken *collectively*, not as referring to any particular individual, but to the high-priests in general. It is not uncommon to give the name *father* thus to a principal man among a people, and especially to one eminent in religious character or authority. The word *first*, here, does not refer to *time*, but to *rank*; not the ancestor of the people, but the one having appropriately the title of father, who had the priority also in rank. The Lxx render it, οἱ πατέρες ὑμῶν πρόωτοι. It means therefore, probably, says Barnes, that the character of even the presiding officers in religion, the priests, supreme in rank, and whose example was so important, was bad; that there was irreligion at the very fountain of influence and authority; and that therefore it was necessary and proper to bring these heavy judgments on the nation. No one acquainted with the history of the Jewish people at the times immediately preceding the Captivity can doubt that this was the character of the high priesthood.

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xliii.

And thy <sup>1</sup> teachers<sup>a</sup> have transgressed against me.28 Therefore I have profaned the princes<sup>2</sup> of the sanctuary,

And have given Jacob to the curse,

And Israel to reproaches<sup>b</sup>.

*God comforteth the Church with his promises. The vanity of idols, and folly of idol-makers.  
He exhorteth to praise God for his redemption and omnipotency.*

ISAIAH xliv.

1 Yet now hear, O Jacob my servant<sup>c</sup>;

And Israel, whom I have chosen :

MARG. <sup>1</sup> v. 27. *teachers.* Heb. *interpreters.* <sup>2</sup> v. 23. *princes, or holy princes.*

<sup>a</sup> *Thy teachers*— $\text{ללמי}$ , marg. *interpreters.* The word here used is derived from  $\text{לל}$ , which means, to stammer, to speak unintelligibly; and then to speak in a foreign and barbarous language; and then, to interpret, to act as an interpreter, from the idea of thinking in a foreign tongue. Hence it may be used in the sense of an *internuncius* or a messenger, 2 Chron. xxxii. 31. In Job xxxiii. 23, it is applied to an interceding angel, that is, interceding with God for men. It is probably used in some such sense here. That it refers to the priests, says Barnes, there can be no doubt; and is properly applied to them, because they sustained the office of *interceding* with God for his people; of *interpreting* his will to them; and generally of acting as internuncii, or messengers between God and them. The LXX render it, *your rulers*,  $\alpha\rho\chi\omega\tau\epsilon\varsigma$ .

<sup>b</sup> *I have given Jacob to the curse, and Israel to reproaches*—Made them a proverb of execration and reproach to all the neighbouring nations. Comp. Jer. xxiv. 9. Dan. ix. 16. Zech. viii. 13. Psalm lxxix. 4. The words are addressed to the Jews as if they were already in captivity: see verse 14. — Preb. Lowth. This prophecy had its most signal fulfilment in the combination of the high-priest, chief-priests, scribes, and rulers, against Christ; and in the rejected and disgraced state of the nation, with its rulers and teachers, to this day. But as of mere mercy their national guilt was formerly pardoned, and they were brought back from Babylon, so the Lord, of the same abounding grace, will bring the nation to repentance and faith in Christ, and glorify himself in blotting out all their transgressions.—Scott.

Thus far, says Barnes, God states the causes or reasons why he had punished the nation. It had been on account of the national irreligion and sins—the sins of the rulers and the people; and the destruction had come upon all, but pre-eminently on the priests and the rulers. Here, in the arbitrary division which is made in the Bible into chapters, a very improper separation has been made, and here the chapter has been made to close. The sense of the whole passage is materially injured by this division, and the scope of the argument is forgotten. The design of the whole argument is, to shew that God would not leave his people; that though he punished them, yet he would not utterly destroy them; and that he would appear again for their rescue, and restore them to their own land. This argument is prosecuted in the following chapter; and in the commencement of that chapter the thought is pursued, that though God had thus punished them, yet he would appear and save them. The beginning of that chapter is properly the continuation and completion of the argument urged here; and *this* chapter should have closed what is now the fifth verse of chapter xliv.

<sup>c</sup> *Yet now hear, O Jacob my servant.*—The commencement of this chapter, being a continuation of the argument at the close of the preceding chapter, the division should have been made at the close of the fifth verse of this chapter. According to Barnes, it may be divided into the following parts: I. An assurance, that though they had sinned, and had been punished, Is. xliiii. 22—28, yet that God would have mercy upon them, and would deliver them, and restore them to his

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HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xliv.

- 2 Thus saith the LORD that made thee,  
 And formed thee from the womb, *which* will help thee;  
 Fear not, O Jacob, my servant;  
 And thou, Jesurun, whom I have chosen<sup>a</sup>.
- 3 For I will pour water upon him that is thirsty<sup>b</sup>,  
 And floods upon the dry ground:  
 I will pour my Spirit upon thy seed<sup>c</sup>,

favour, and to their land: 1—5. II. An argument to shew that JEHOVAH was the true God: 6—20. III. An assurance that JEHOVAH would redeem Israel, and deliver them from their calamities and oppressions: 21—28. When read in connection with what precedes, the opening of the chapter intimates, that, notwithstanding they had sinned, and been justly punished, *yet* now they should hear the gracious promise which is made in regard of their deliverer.

<sup>a</sup> *Jesurun, whom I have chosen.*—Jesurun means Israel. This name was given to that people by Moses: Deut. xxxii. 15. xxxiii. 5, 26. The most probable account of it seems to be that in which the Jewish Commentators agree; namely, that it is derived from ישר, and signifies *upright*. In the same manner Israel, as a people, is called כִּשְׁלֹם *perfect*: ch. xlii. 19. They were taught of God, and abundantly furnished with the means of rectitude and perfection in his service and worship.—Lowth *in loc.*

This word Jesurun יֶסְרוּן occurs but four times in the Bible, as a poetical name for the Children of Israel, apparently expressing affection and tenderness: Deut. xxxii. 15. xxxiii. 5, 26. and in this place. It is, says Gesenius, Commentar. *in loc.* a flattering appellation, *Schmeichelwort*, for Israel, and is probably a diminutive form יֶשֶׁר = יֶשֶׁר the passive form in an intransitive verb. with an active signification. The ending ון, he adds, is *terminatio chaviviva*, a termination indicating affection or kindness. In his Lexicon, he observes, however, as translated by Robinson, that it seems not improbable it was a diminutive form of the name יִשְׂרָאֵל *Israel*, which was current in common life for the fuller form יִשְׂרָאֵלֹן *Israelun*, a title of affection for Israel, but, like other common words of this sort, contracted, and more freely inflected, so as at the same time to imply an allusion to the signification of

*right*, or *uprightness*, contained in the root יֶשֶׁר. Jerome renders it *rectissima*, Most upright. The LXX render it ἡγαπῆμενος Ἰσραὴλ, *beloved Israel*. The Syriac renders it *Israel*. See also the Chaldee. It is doubtless, says Barnes, a title of affection, and probably includes the notion of *uprightness* or *integrity*. Jesurun, says Parkhurst, means a true believer, one that has been *set in the right way* with respect to religion.

<sup>b</sup> *I will pour water upon him that is thirsty.*—God's blessings, says Preb. Lowth, are often represented under the metaphor of rivers and streams, which water ground, and render it fruitful. And the latter part of the verse explains what blessings are here intended; viz. the plentiful effusion of God's Spirit, which is mentioned by the Prophets as the peculiar character of the Gospel-times: see chap. liv. 13. Jer. xxxi. 34. Ezek. xi. 19. xxxvi. 27. Joel ii. 28. And the pouring out such abundant measures of grace and mercy, especially upon the ignorant and unbelievers, is usually set forth under the metaphor of watering barren land: see chap. xxxv. 6, 7. xli. 18. xliii. 19. and the Notes upon Isaiah xxx. 25. p. 416, and xii. 3. pp. 482—484, of the First Vol. of this Work.

<sup>c</sup> *I will pour my Spirit upon thy seed.*—These two verses teach us, I. That God will pour his blessings on the children of his people;—a promise which in all ages, when parents are faithful, is abundantly fulfilled. II. That one of the richest blessings which can be imparted to a people is, that God's Spirit should descend on their children. Nothing can be better fitted to comfort them in calamity and trial. III. That the Spirit of God alone is the source of true happiness and prosperity to our children. All else—property, learning, accomplishment, beauty, vigour—will be vain. It is by his blessing only—by the influence of piety—that they will spring forth as among the grass, and like

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SECT. IV.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xliv.

And my blessing upon thine offspring :

4 And they shall spring up *as* among the grass,

As willows by the water-courses.

5 One shall say, *I am* the LORD's<sup>a</sup> ;And another shall call *himself* by the name of Jacob ;And another shall subscribe *with his hand*<sup>b</sup> unto the LORD,

willows by the streams of water. IV. Parents should seek this blessing as the richest inheritance which they can have for their children. Parents may leave the world in peace if they see the divine blessing, the Spirit of God, descend on their children, like waters on the thirsty land, and like torrents upon the dry ground. V. Parents should pray earnestly for a revival of religion. No better description can be given of a revival, than that given here, of the Spirit of God descending like streams and floods on the children and the young ; and their springing forth in the graces of piety, as among the grass, and growing in love to God and love to men, like willows by the water-courses. Who would not pray for such a work of grace ? What family, what congregation, what people, can be happy or blessed without it?—Barnes.

<sup>a</sup> *One shall say, I am the Lord's*—I belong to JEHOVAH—I devote myself to him. This expresses, says Barnes, the true nature of a profession of religion—a feeling that we are not our own, but that we belong to God. It is, that we not only feel that we are bound to worship him, but that we actually *belong to him* ; that our bodies and spirit, and all that we have and are, *belong to him* ; that our bodies and spirits, and all that we have and are, are his, and are to be sacredly employed in his service, and his service alone. See 1 Cor. vi. 20. 2 Cor. viii. 5. v. 14, 15. Nothing, in few words, can more appropriately describe the true nature of a profession of religion, than the expression here used ליהוה אני, *for JEHOVAH am I*—I am wholly and entirely, and for ever, for JEHOVAH ; to serve him ; to obey him ; to do his will ; to suffer patiently all that he appoints ; to live where he directs ; to do what he requires ; to die when, where, and how he pleases ; to moulder in the grave according to his will ; to be raised up by his power, and to serve him for ever in a better world.

<sup>b</sup> *Another shall subscribe with his hand*—Another shall write upon his hand, I belong to God : LXX. Lowth thinks they understood it rightly as an allusion to the marks which were made by punctures, rendered indelible by fire or by staining, upon the hand or some other part of the body, signifying the state or character of the person, and to whom he belonged : the slave was marked with the name of his master, the soldier of his commander, the idolater with the name or ensign of his god : and the Christians seem to have imitated this practice, by what Procopius says on this place of Isaiah, Because many marked their wrists or their arms with the sign of the cross, or with the name of Christ. See Rev. xx. 4. Spencer, de Leg. Hebr. lib. ii. cap. 20.

The LXX render this, *And another shall write with his hand* χειρῖ, *I am of God*. Bishop Lowth's idea, Barnes thinks too refined, and a departure from the true sense of the passage. The mark or writing, he says, was not *on* the hand, but *with* the hand, literally, And this shall write his hand to Jehovah יהוה יכתב ידו ליהוה. And the figure is evidently taken from the mode of making a contract or bargain, where the name is subscribed to the instrument. It was a solemn contract or covenant, by which they enrolled themselves among the true worshippers of God, gave in their names to be recorded, and pledged themselves to his service. The *manner* of the contract among the Hebrews is described in Jer. xxxii. 10, 12, 14. A public, solemn, and recorded covenant, to which the names of princes, Levites, and priests were subscribed, and which was sealed, by which they bound themselves to the service of God, is mentioned in Neh. ix. 38. Here it denotes the solemn manner in which they would profess to be worshippers of the true God ; and it is expressive of the true nature of a profession of religion. The *name* is given to God. It is enrolled

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HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xliv.

And surname *himself* by the name of Israel<sup>a</sup>.

- 6 Thus saith the LORD<sup>b</sup> the King of Israel,  
 And his redeemer the LORD of hosts ;  
 I *am* the first, and I *am* the last ;  
 And beside me *there is* no God.
- 7 And who, as I, shall call,  
 And shall declare it, and set it in order for me,  
 Since I appointed the ancient people ?  
 And the things that are coming, and shall come,  
 Let them shew unto them.
- 8 Fear ye not, neither be afraid<sup>c</sup> :

by the voluntary desire of him who makes the profession. It is recorded among his friends. It is done after the manner of solemn compacts among men, in the presence of witnesses: Heb. xii. 1. Among Christians, it is sealed in a solemn manner by Baptism and the Lord's Supper: it has therefore all the binding force and obligation of a solemn compact; and every professor of Religion should regard his compact with God, his covenant with him, as the most sacred of all compacts, and as having a more solemn obligation than any other. And yet how many professors are there, who would shrink back with horror from the idea of breaking a compact with men, but have no alarm at the idea of having proved unfaithful to their solemn pledge that they would belong wholly to God, and would live to him alone! Let every professor of Religion remember, that his profession has all the force of a solemn compact; that he has voluntarily subscribed his name, and enrolled himself among the friends of God; and that there is no agreement of a more binding nature than that which unites him in public profession to the cause and the kingdom of God.—Barnes.

<sup>a</sup> *And surname himself by the name of Israel*—Shall call himself an Israelite; shall be united to the family and people of that name; and shall be a worshipper of the same God. The word rendered *shall surname*, כִּנְיָהוּ, says Barnes, means, To address in a friendly and soothing manner, To speak kindly to any one. Gesenius renders it: And kindly, soothingly, names the name of Israel. Noyes renders it, And seek the protection of Israel. But the idea is pro-

bably that expressed in our Translation. The word is not often used. It is used sometimes to denote a giving of flattering titles to any one, either by way of dignity or of compliment: Isa. xxxii. 21, 22. In Isa. xlv. 4, it is rendered, *I have surnamed thee*, that is, Cyrus, *though thou hast not known me*. The word does not occur elsewhere.

<sup>b</sup> *Thus saith the Lord &c.*—The portion of the discourse on which we now enter, intended to convince the Jews of the vanity and absurdity of idolatry, and to lead them to repentance, commences by establishing the divinity of the God of Israel from the illustrious operations of Divine Providence which he had clearly foretold, and which exactly corresponded to the predictions verr. 6--8. It then exhibits at great length, and with much energy, the folly and baseness of idolatry, verr. 9--20: after which the people who had been ensnared by superstition and idolatrous worship are invited to repentance, to which they are encouraged by the most gracious assurances, verr. 21--22. Toward the conclusion of the chapter, Cyrus, the anointed of Jehovah, is introduced as the deliverer of God's people, to avenge his injured glory, and to confound the wise men of Babylon, who set themselves in opposition to the servants of the true God.—Macculloch.

<sup>c</sup> *Fear ye not, neither be afraid.*—The word here rendered *be afraid* occurs no where else in the Bible. There can be no doubt, however, in regard to its meaning. The LXX render it μηδὲ πλανᾶσθε, *Neither be deceived*. All the other ancient versions express the sense *to fear, to be afraid*. Gesenius, Lex. on the word יִרָא.

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xliv.

- Have not I told thee from that time, and have declared *it*?  
 Ye *are* even my witnesses.  
 Is there a God beside me?  
 Yea, *there is* no 'God<sup>a</sup>; I know not *any*.  
 9 They that make a graven image *are* all of them vanity<sup>b</sup>;  
 And their delectable<sup>2</sup> things shall not profit;  
 And they *are* their own witnesses;  
 They see not, nor know;  
 That they may be ashamed.  
 10 Who hath formed a god<sup>c</sup>,  
 Or molten a graven image *that* is profitable for nothing?  
 11 Behold, all his fellows shall be ashamed:  
 And the workmen, they *are* of men:  
 Let them all be gathered together, let them stand up;  
 Yet they shall fear, *and* they shall be ashamed together.  
 12 The smith<sup>3</sup> with the tongs<sup>d</sup>

MARG. <sup>1</sup> v. 8. *God*. Heb. *rock*. Deut. xxxii. 4. <sup>2</sup> v. 9. *delectable*. Heb. *desirable*.  
<sup>3</sup> v. 12. *with the tongs*, or *with an ar*.

<sup>a</sup> *Yea, there is no God*—marg. *rock*, צור. The word *rock* is often applied to God: see Isa. xxx. 29. Compare Deut. xxxii. 4, 30, 31. Ps. xix. 14. xxxi. 2, 3. xlii. 9, &c. The idea is taken from the fact, that a lofty rock or fastness was inaccessible by any enemy, was firm against attacks, and those who took refuge there were safe.

<sup>b</sup> *They that make a graven image, are all of them vanity, &c.*

יצרי־פסל כלם תהו  
 והמזוּרִיהֶם בל־יעִלו  
 ועֲרִיהֶם הַמָּזֶה בל־יִרְאוּ  
 : ובל־יִדְעוּ לִמְעַן יִבְשׁוּ :

They that form a graven image are all of them emptiness,  
 And their favourite works shall not profit:  
 Yea, they are their own witnesses, that they see not,  
 Neither have knowledge; that they may be ashamed. Bp. Stock.  
 They that form the graven image are all of them vanity;  
 And their most curious works shall not profit,  
 Yea, their works themselves bear witness to them

That they see not, and that they understand not;  
 That every one may be ashamed that he hath formed a God. Bp. Lowth.  
 They who form a carved image are all of them vanity,  
 And the things in which they delight shall not profit;  
 And as for their idols, they see not,  
 They understand not, therefore shall they be confounded. Jenour.

The word עֲרִיהֶם, says Jenour, plainly answers to הַמְזוּרִיהֶם in the preceding line. Now as this signifies *desirable things*, from חמד, this, I imagine, means *pleasant things*, from ערן, and may therefore be fitly rendered by our English word *idol*, which implies any thing very dear. עֲרִיךְ, *thy delightful things*, occurs in Ps. xxxvi. 8.

<sup>c</sup> *Who hath formed a god*.—From the tenth to the seventeenth verse a most beautiful strain of irony is carried on against idolatry; and we may naturally think that every idolater, who either read or heard it, must have been for ever ashamed of his own devices.—A. Clarke.

<sup>d</sup> *The smith with the tongs &c.*—The sacred writers are generally large and eloquent

## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISALAH AND MICAH.

ISALAH XLIV.

- Both worketh in the coals, and fashioneth it with hammers,  
 And worketh it with the strength of his arms :  
 Yea, he is hungry, and his strength faileth :  
 He drinketh no water, and is faint.
- 13 The carpenter stretcheth out *his* rule ; he marketh it out with a line ;  
 He fitteth it with planes,  
 And he marketh it out with the compass,  
 And maketh it after the figure of a man,  
 According to the beauty of a man ;  
 That it may remain in the house.
- 14 He heweth him down cedars,  
 And taketh the cypress<sup>a</sup> and the oak,  
 Which he strengtheneth<sup>1</sup> for himself among the trees of the forest :  
 He planteth an ash<sup>b</sup>, and the rain doth nourish it.

MARG. <sup>1</sup> v. 14. *strengtheneth, or taketh courage.*

upon the subject of idolatry: they treat it with great severity, and set forth the absurdity of it in the strongest light. But this passage of Isaiah, ver. 12—20, far exceeds any thing that ever was written upon the subject, in force of argument, energy of expression, and elegance of composition. — Lowth *in loc.*

The force and beauty of this passage are considerably diminished by the manner in which it is translated in our Bibles. The prophet does not describe first the manufacture of the idols of metal by the smith, and then of wood by the carpenter, as represented in the Authorised Version; but his object being to set the folly of idolatry in the most striking light, he traces the production of idols from the very first, and shews that they are from first to last entirely the work of men's hands. He begins therefore with the manufacture of the instruments with which the idol is formed, and describes the labour and exhaustion accompanying the work of the smith in hammering and shaping the axe. He then proceeds to speak of the second part of the operation which belongs to the worker in wood, as the carpenter, and gives a lively picture of his share in the formation of the image. Lastly, he shews how the wood itself is produced, which is destined at a future period to become a god; and, to make the absurdity of the practice more glaring, he finely opposes the different uses for which the same tree is employed; with

part the deluded idolater dresses his food and warms himself; the remainder he forms into an object of divine worship.—Jenour.

<sup>a</sup> *Cypress*.—The word *תררה* occurs here only: and it seems very uncertain what particular tree is intended; but the Arabic root, as well as the purpose to which it was applied, would suggest that it furnished a strong and durable wood. Besides the cypress, the holly, pine, *thuja orientalis*, and others, have been suggested as alternatives. —Pict. Bible.

<sup>b</sup> *Ash*.—The word *ארן*, which our Translators have rendered *ash*, is by the LXX translated *πίτυς* or *larch*, which seems to be the tree intended. It is a fast growing tree, and its wood is scented like the cedar of our black-lead pencils. The rapidity of its growth would naturally recommend itself to one who wished to have an idol hewn out of the tree which he had himself planted; while the freedom with which any kind of deal burns when kindled rendered it very proper for fuel. The larch, or *pinus larix*, has its delicate leaves in bundles, after the manner of the cedar of Lebanon; the cones are of an elegant form; while every feature has something light about it, though the tree attains a large size. It is a native of warm climates, and produces a kind of Venice-turpentine; and the inner portion of the wood gives forth a gum, which so nearly resembles gum-arabic that the experienced can scarcely tell the difference.—Ib.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XLIV.

- 15 Then shall it be for a man to burn :  
 For he will take thereof, and warm himself ;  
 Yea, he kindleth *it*, and baketh bread ;  
 Yea, he maketh a god, and worshippeth *it* ;  
 He maketh it a graven image, and falleth down thereto.
- 16 He burneth part thereof in the fire ;  
 With part thereof he eateth flesh ;  
 He roasteth roast, and is satisfied :  
 Yea, he warmeth *himself*, and saith,  
 Aha, I am warm, I have seen the fire :
- 17 And the residue thereof he maketh a god, *even* his graven image :  
 He falleth down<sup>a</sup> unto it, and worshippeth *it*,  
 And prayeth unto it, and saith,  
 Deliver me : for thou *art* my god.
- 18 They have not known nor understood :  
 For he hath shut<sup>1</sup> their eyes, that they cannot see<sup>b</sup> ;  
 And their hearts, that they cannot understand.

MARG. <sup>1</sup> v. 12. *shut*. Heb. *daubed*.

<sup>a</sup> *He falleth down* &c.—There were four forms of adoration used among the Hebrews : 1. השתחויה HISTACHAVEH, The prostration of the whole body. 2. כרד KADED, The bowing of the head. 3. כרע KARA, The bending of the upper part of the body down to the knees. 4. ברך BARAK, Bowing the knees, or kneeling.—A. Clarke.

<sup>b</sup> *He hath shut their eyes, that they cannot see*.—The word here used טוה, from טוה, denotes properly to spread over, to besmear, to plaster ; as, *e.g.* a wall with mortar : Lev. xiv. 42. 1 Chron. xxix. 4. Ezek. xiii. 10. xxii. 28. Here it means, To cover over the eyes so as to prevent vision ; and hence, metaphorically, To make them stupid, ignorant, dull. It is attributed to God, in accordance with the common statement of the Scriptures, that he does what he permits to be done. See Note chap. vi. 9, 10. p. 271 of vol. I. of this Work. It does not mean that God had done it by any physical or direct agency, but that it had occurred under the administration of his providence. It is also true that the Hebrew writers sometimes employ an active verb when the signification is passive ; and when the main idea is, that any thing was *in fact* done. Here the main point is not the *agent* by which that was

done, but *the fact* that their eyes were blinded ; and perhaps all the force of the verb טוה used here would be expressed if it was rendered in an impersonal or in a passive form, *It is covered as to their eyes*, i.e. their eyes are shut, without suggesting that it was done by God. So the LXX render it ἀπημανώθησαν, *they are blind*, or involved in darkness. So the Chaldee, כטממוטמן, also in the plural, *Their eyes are obscured or blind*. The main idea, says Barnes, is the *fact*, that it was done. It cannot be proved from this text that God is, by direct agency, the author by whom it was done. That it was not uncommon to shut up or seal up the eyes, for various purposes, in the East, is apparent from the following extract from Harmer's Observations ; and unquestionably the prophet alludes to some such custom. It is one of the solemnities at a Jewish wedding at Aleppo, according to Dr. Russel, who mentions it as the most remarkable thing in their ceremonies at that time. It is done by fastening the eyelids together with a gum ; and the bridegroom is the person, he says, if he remembered right, that opens the bride's eyes at the appointed time. It is also used as a punishment in those countries. So Sir Thomas Roe's chaplain, in his account of his



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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XLIV.

- 19 And none considereth in his heart<sup>1</sup>,  
 Neither *is there* knowledge nor understanding to say,  
 I have burned part of it in the fire ;  
 Yea, also I have baked bread upon the coals thereof ;  
 I have roasted flesh, and eaten *it* :  
 And shall I make the residue thereof an abomination<sup>a</sup>?  
 Shall I fall down to the stock of a tree<sup>2</sup>?
- 20 He feedeth on ashes<sup>b</sup>: a deceived heart hath turned him aside,  
 That he cannot deliver his soul, nor say,  
*Is there* not a lie in my right hand?
- 21 Remember these, O Jacob and Israel ;  
 For thou *art* my servant :  
 I have formed thee ; thou *art* my servant :  
 O Israel, thou shalt not be forgotten of me.
- 22 I have blotted out, as a thick cloud, thy transgressions,  
 And, as a cloud, thy sins :  
 Return unto me ; for I have redeemed thee.
- 23 Sing, O ye heavens ; for the LORD hath done *it*<sup>c</sup> :

MARG. <sup>1</sup> v. 19. *considereth in his heart.* Heb. *setteth to his heart.*

<sup>2</sup> *the stock of a tree?* Heb. *that which comes of a tree?*

voyages to East India, tells us of a son of the Great Mogul, whom he had seen, and with whom Sir Thomas had conversed, that had before that time been cast into prison by his father, where his eyes were sealed up by something put before them, which might not be taken off for three years; after which time the seal was taken away, that he might with freedom enjoy the light, though not his liberty.—Harmer's Observ. vol. III. pp. 507, 508. ed. Lond. Svo. 1808. The old translation, says Preb. Lowth, expresses the sense better, *Their eyes are stopped*; for the verb transitive is often taken in an impersonal sense, see Isai. xxii. 19. So Exod. vii. 13, we read, *He hardened Pharaoh's heart*, which is explained in the next verse, *Pharaoh's heart was hardened*. Thus Isai. ix. 6, the Hebrew reads, *He shall call his name Wonderful*, which our English Translation rightly renders, *His name shall be called Wonderful*. Again, Luke xii. 20, it is in the Greek, *They require thy soul of thee*, ἡ ψυχὴ σου ἀπαιτοῦσάν ἀπὸ σοῦ, which our Interpreters translate, *Thy soul shall be required of thee*.

<sup>a</sup> *Shall I make the residue thereof an abomination?* &c.

ויתרו לתועבה אעשה  
 לבול עץ אסנוד רעה אפר :

And the remnant thereof shall I make an abomination?

To the branch of a tree shall I fall down, to the comrade of ashes? Bp. Stock.

This interpretation is confirmed by the Latin Vulgate and Chaldee, רעה, *socius*, that whose other half had been consumed in the fire. It is here the same with the words in Prov. xiii. 20. xxviii. 7. xxix. 3.—Rosenmüller.

<sup>b</sup> *He feedeth on ashes*—He feedeth on that which affordeth no nourishment: a proverbial expression for using ineffectual means, and bestowing labour to no purpose. In the same sense, Hosea says, *Ephraim feedeth on wind*: ch. xii. 1.—Lowth *in loc*.

<sup>c</sup> *Sing, O ye heavens, for the Lord hath done it*.—Vitrina has endeavoured to shew that the various subjects here enumerated are emblematic, and that by the heavens are

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SECT. IV.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XLIV.

Shout, ye lower parts of the earth :  
 Break forth into singing, ye mountains,  
 O forest, and every tree therein :  
 For the LORD hath redeemed Jacob,  
 And glorified himself in Israel.

- 21 Thus saith the LORD, thy redeemer,  
 And he that formed thee from the womb,  
 I am the LORD that maketh all things ;  
 That stretcheth forth the heavens alone ;  
 That spreadeth abroad the earth by myself ;  
 25 That frustrateth the tokens of the liars,  
 And maketh diviners mad ;  
 That turneth wise men backward,  
 And maketh their knowledge foolish ;  
 26 That confirmeth the word of his servant<sup>a</sup>,

meant the angels which are in heaven ; by the lower parts of the earth, the more humble and obscure republics of the heathen ; by the mountains, the greater and more mighty kingdoms ; by the forest and the trees, large and spacious cities, with their nobles, &c. So Grotius also interprets the passage. But this interpretation, says Barnes, is fanciful, and is not in accordance with the spirit of the passage. It is a highly-wrought expression of elevated feeling ; the language of poetry, where the prophet calls on all objects, in an apostrophe to the heavens and the earth—the highest heavens and the lowest part of the earth, the mountains and the forests—the most sublime objects in nature—the whole universe—to exult in the fact, that the Jewish people were delivered from their long and painful captivity, their sins forgiven, and they restored again to their own land. *The Lord hath done it*—Has delivered his people from their captivity in Babylon. There is, however, no impropriety in supposing that the eye of the prophet also rested on the glorious deliverance of his people by the Messiah ; and that he regarded one event as emblematic of and as introductory to the other. Numerous instances of this kind occur in Isaiah, where the eye rests on objects lying in the same *range*, and resemblance to one another ; and where the mind of the prophet glances rapidly from the one to the other, and the object which at first

suggested the description is lost sight of, and the mind fixed entirely on the more remote and glorious event. The *language* here used will certainly appropriately express the feelings which should be manifested in view of the plan of redemption under the Messiah.

There is something exceedingly grand and beautiful in these apostrophes to the whole inanimate creation ; of which we meet with several in the sacred writings, but not that I remember in any others. But if the redemption of the Jews from Babylon, which was merely a temporary benefit, and typical of something better, deserved to be thus celebrated, how much does the redemption of sinners from death and hell call for the united praises of the astonished universe ! Yet man, the object of this great work, hears of it without one feeling of gratitude or love.—Jenour.

<sup>a</sup> *That confirmeth the word of his servant*, &c.—Bishop Lowth adduces this verse as an illustration of a period forming a stanza of five lines ; in which the odd line or member comes in after the two distiches, making a full close :

מקים דבר עבדו  
 תעצת מלאכיו ישלים  
 האמר לירושלם תושב  
 ולערי יהודה תבנינה  
 וחורבותיה אקומם :

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XLIV.

And performeth the counsel of his messengers ;  
 That saith to Jerusalem, Thou shalt be inhabited ;  
 And to the cities of Judah, Ye shall be built,  
 And I will raise up the decayed places<sup>1</sup> thereof :  
 27 That saith to the deep, Be dry<sup>2</sup>,

MARG. <sup>1</sup> v. 26. *decayed places.* Heb. *wastes.*

Who establisheth the word of his servant,  
 And accomplisheth the counsel of his mes-  
 sengers :

Who saith to Jerusalem, Thou shalt be  
 inhabited ;

And to the cities of Judah, Ye shall be built ;  
 And her desolate places I will restore.

Bishop Lowth.

The exact fulfilment of the prophecies of Scripture is a confirmation of the truth of the whole book, and an incontestable evidence of its divine original and authority. It is here supposed that Jerusalem and the cities of Judah shall for a time lie in ruins, dispeopled and uninhabited ; but it is promised that they shall be rebuilt and re-peopled. When Isaiah lived, Jerusalem and the cities of Judah were full of inhabitants ; but they shall be emptied, burnt, and destroyed. It was then hard to believe this concerning such strong and populous cities ; but the justice of God will do it : and when it is done, it will be hard to believe that they will ever recover themselves again ; and yet the zeal of the Lord of Hosts will do this. God hath said to Jerusalem, *Thou shalt be inhabited* : for while the world stands, God will have a Church in it ; and therefore he will raise up those who will say to Jerusalem, *Thou shalt be built* ; for if it be not built it cannot be inhabited : Ps. lxi. 35, 36. When God's time is come for the building up of his Church, he will find houses for his people, for they shall not lie exposed ; and people for his houses, for they shall not stand empty. The cities of Judah, too, shall again be built. The Assyrian army under Sennacherib only took them ; and then, upon the defeat of that army, they returned undamaged to the right owners. But the Chaldean army demolished them, and, by carrying away the inhabitants, left them to go to decay of themselves : for if lesser judgments prevail not to humble and reform

men, God will send greater : yet these desolations shall not be perpetual ; God will raise up the waste and decayed places thereof, for he will not contend for ever. The city of strangers, when it is ruined, shall never be built : Isai. xxv. 2 : but the city of God's own children is but discontinued for a time. It is here supposed that the Temple, too, shall be destroyed, and lie for a time rased to the foundations ; but it is promised that the foundation of it shall again be laid, and, no doubt, built upon. As the desolation of the sanctuary was to all the pious Jews the most mournful part of the destruction, so the restoration and re-establishment of it would be the most joyful part of the deliverance. What joy can they have in the rebuilding of Jerusalem, if the Temple then be not rebuilt ; for it is that which makes it a holy city, and truly beautiful. This, therefore, was the chief thing which the Jews had at heart, and had in view in their return. They would go back to Jerusalem, *to build the House of the Lord God of Israel there* : Ezra i. 3.—Henry.

<sup>2</sup> *That saith to the deep, Be dry.*—Cyrus took Babylon by laying the bed of the Euphrates dry, and leading his army into the city, by night, through the empty channel of the river. This remarkable circumstance, in which the event so exactly corresponded with the prophecy, was also noted by Jeremiah : L. 38. LI. 36. It is proper here, says Bishop Lowth, to give some account of the means and method by which the stratagem of Cyrus was effected. The Euphrates, in the middle of summer, from the melting of snows on the mountains of Armenia, like the Nile, overflows the country. In order to diminish the inundation, and to carry off the waters, two canals were made by Nebuchadnezzar, a hundred miles above the city ; the first on the eastern side, called Naharmalca, or the Royal River, by which the Euphrates was

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAAH AND MICAH.

ISAIAH xlv.,

And I will dry up thy rivers<sup>a</sup>:28 That saith of Cyrus, *He is my shepherd*<sup>b</sup>,

And shall perform all my pleasure:

let into the Tigris; the other on the western side, called Pallacopas, or Naharaga, the River of the Pool, by which the redundant waters were carried into a vast lake forty miles square, contrived not only to lessen the inundation, but for a reservoir, with sluices, to water the barren country on the Arabian side. Cyrus, by turning the whole river into the lake by the Pallacopas, laid the channel, where it ran through the city, almost dry; so that his army entered it, both above and below, by the bed of the river, the water not reaching above the middle of the thigh. By the great quantity of water let into the lake, the sluices and dams were destroyed; and being never repaired afterwards, the waters spread over the whole country below, and reduced it to a morass, in which the river is lost.—Mela, iii. 8. Herod. i. 185, 190. Xenophon. Cyrop. vii. Arrian, vii.

Lowth supposes that this refers to the fact that Cyrus took Babylon by diverting from their course the waters of the river Euphrates, and thus leaving the bed of the river dry, so that he could march his army under the walls of the city. With this interpretation, also, Vitringa, J. H. Michaëlis, Grotius, Rosenmüller, and some others, accord. Gesenius supposes that it is a description of the power of God in general; and some others have referred it to the dividing of the waters of the Red Sea when the Hebrews came out of Egypt, as in Is. xliii. 16, 17. The most obvious interpretation is that of Lowth, Vitringa, &c.; by which it is supposed that it refers to the drying up of the Euphrates and the streams about Babylon, when Cyrus took the city. The principal reasons for this interpretation are: I. That the entire statement in these verses has reference to the events connected with the taking of Babylon, and the deliverance of the Jewish people. II. That it is strikingly descriptive of the manner in which the city was taken by Cyrus: and, III. That Cyrus is expressly mentioned, ver. 28, as being concerned in the transaction here referred to. The word rendered *deep*, צִלְלוֹת, denotes properly any thing *sunk*; the depth of the sea; an abyss. But it may be applied to a deep river, and

especially to the Euphrates, as a deep and mighty stream. In Jer. li. 36, the word *sea* is applied to the Euphrates:

I will dry up her sea,

And make her springs dry. Barnes.

<sup>a</sup> *I will dry up thy rivers.*—The river Euphrates was a quarter of a mile broad, and twelve feet deep; and in the opinion of one of the counsellors of Cyrus, the city was stronger by the river than by its walls. In the words of Herodotus, if the besieged had either been aware of the designs of Cyrus, or had discovered the project before its actual accomplishment, they might have effected the total destruction of the enemies' troops. They had only to secure the little gates which led to the river, and to man the embankments on either side, and they might have enclosed the Persians as in a net, from which they could never have escaped.—Herod. lib. i. c. 191. Guarding as much as possibly they could against such a catastrophe, Cyrus purposely chose for the execution of his plan the time of a great annual Babylonish festival, during which, according to their practice, the Babylonians drank and revelled the whole night: and while the unconscionable and reckless citizens were engaged in dancing and merriment, the river was suddenly turned into the lake, the trench, and the canals; and the watchful Persians, both foot and horse, as soon as the subsiding water permitted, entered by its channel, and were followed by the allies, in array, on the dry part of the river.—Keith on Proph. pp. 258, 259. Herod. *ibid.* Xenoph. Cyrop. lib. vii. pp. 434—437.

<sup>b</sup> *That saith of Cyrus, He is my shepherd.*—It is rather remarkable, that Xenophon reports Cyrus as comparing kings, and himself in particular, to shepherds; observing, that there was great resemblance between the offices of a shepherd and a king; for as the good shepherd was bound to provide for the welfare and comfort of his flock, so was a king bound to make men and cities happy. The comparison of a king to a shepherd was, however, anciently very common. The peculiarly distinguished manner in which Cyrus is mentioned in Scripture, named and

## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xliiv.

Even saying to Jerusalem, Thou shalt be built ;  
And to the temple, Thy foundation shall be laid.

addressed so long before his birth, called by the Lord *His shepherd* and *His anointed*, and promised his high protection and assistance, are circumstances which have led to much investigation concerning the character of this great king. Some think that all these terms apply to his character as an appointed agent in fulfilling the Lord's will, altogether distinct from any considerations connected with his personal or religious character. Others however are of opinion that there was that in Cyrus which, in connection with his appointment to perform the divine will among the nations, gives a peculiar propriety and force to the terms which are applied to him. Dr. Hales, after reviewing his character and history, concludes strongly that he lived the life and died the death of the righteous, and thinks that he was a believer in the One God; that is, God as known to the Patriarchs, and who had been worshipped by his venerable ancestors, the Pischdadians. The probable opinion may be briefly stated. It is repeatedly said, in the next chapter, to Cyrus, *Thou hast not known me*. In that remarkable passage, Ezra i. 1, 2, Cyrus intimates his acquaintance with this very prophecy; for where else is he charged to build the Lord a House in Jerusalem? and he distinctly acknowledges that the God who so charged him was the God of heaven, who had also given him all the kingdoms of the earth. It would therefore seem, that in arriving at the conviction that in his great and successful undertakings he had been but performing the duty to which he was by name appointed and ordained, he was enabled also to perceive and acknowledge the truth of that sublime declaration which immediately follows, and is equally addressed to himself: *I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: Isai. xlv. 5*. In estimating the effect which this prophecy, regarded as a whole, was calculated to produce upon a mind which appears to have been eminently candid and open to conviction, we must recollect that Daniel, who probably directed his attention to this grand prediction, would not fail to enforce and explain those decla-

rations concerning God which it contains.—Pict. Bible.

Cyrus was an upright and gentle ruler, and treated the people he conquered with indulgence. This likewise he manifested towards the colony of Jews whom the Chaldæo-Babylonian monarchs had transported from their native country to the eastern provinces of that kingdom. Hence, according to Herodotus, III. 89, he received from his people the title of *Father*; and consequently Xenophon might with truth represent him as such in the *Cyropæd.* chap. viii. where he introduces Cyrus himself as describing the maxims of his government. Scarcely was Cyrus master of Babylon, when he granted to the Jews permission to return to the land of their fathers, and to rebuild their Temple, 2 Chron. xxxvi. 22, 23. Ezra i. 1—4. He thus fulfilled the anticipations of inspired Jewish seers, who, long before the overthrow of the Chaldæan dynasty, had announced him as a conqueror favoured of Jehovah, and saw in him the future deliverer of their countrymen. Isaiah xli. 2--5. *Woltmann*, Elements of Ancient Hist. p. 293. and Gesenius, Comment. on Isaiah, Part ii. p. 48, are of opinion that Cyrus was chiefly induced to permit the return of the Jews to their own country, and the re-erection of their Temple, because they abhorred polytheism as much as he did; and there was, so far, a resemblance between the Jewish and Persian religion. But in the edict of the king in reference to the business, which is given with diplomatic precision, 2 Chron. xxxvi. 23. Ezra i. 2, Cyrus appears as a worshipper of Jehovah: *Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an House in Jerusalem*. In Ezra vi. 1--4, it is mentioned, that fifteen years after, in the time of Darius, a decree was found in the royal archives at Ecbatana, which shewed not only that Cyrus had commanded the rebuilding of the Temple at Jerusalem, but had provided for the cost of the erection out of the royal treasury. According to the narrative of Josephus, Antiq. xi. 1, 2, the resolution of Cyrus was

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

*God calleth Cyrus for his Church's sake. By his omnipotency, he challengeth obedience.  
He convinceth the idols of vanity by his saving power.*

ISAIAH XLV.

- 1 Thus saith the LORD<sup>a</sup> to his anointed<sup>b</sup>,  
To Cyrus<sup>c</sup>, whose right hand I have holden<sup>1</sup>,  
To subdue nations before him ;  
And I will loose the loins of kings<sup>d</sup>.  
To open before him the two-leaved gates<sup>e</sup> ;

MARG. <sup>1</sup> V. 1. *have holden, or strengthened.*

prompted by his perusal of those prophecies of Isaiah which relate to himself in chap. xlv. 28. xlv. 1. See the Note on Is. xli. 2. vol. II. pp. 23, 24, of this Work. — Rosenmüller, Bib. Geog. vol. I. pp. 214, 215, 253, 254.

<sup>a</sup> *Thus saith the Lord.*—This is a continuation of the preceding chapter ; and the subject which was introduced there, xlv. 28, constitutes the main topic of this. In the close of the previous chapter, God had introduced Cyrus as he who was to deliver his people from their captivity, and to restore them to their own land. This chapter is almost entirely occupied with a full statement of what he would accomplish, and of the deliverance which would be effected through him ; with an occasional reference to the more important deliverance which would be effected under the Messiah, and the effect of his coming.

<sup>b</sup> *Anointed, &c.*—He was raised up to be an instrument of Providence for great purposes.—Bishop Newton.

<sup>c</sup> *Cyrus* is here foretold by name, above a hundred years before he was born.—Bishop Newton.

<sup>d</sup> *I will loose the loins of kings, &c.*—Cyrus subdued several kings, and took many cities, particularly Sardes and Babylon ; and extended his conquest over all Asia, from the river Indus to the Ægean Sea. Marsham Chron. Sec. xviii. p. 587. Xenophon gives the following list of the nations conquered by Cyrus : the Syrians, Assyrians, Arabians, Cappadocians, both the Phrygians, Lydians, Carians, Phœnicians, Babylonians. He moreover reigned over the Bactrians, Indians, Cilicians, the Sæcæ, Paphlagonians, and Mariandini. Cyrop. lib. i. p. 4. edit. Hutchinson, 4to. All these kingdoms he acknowledges, in his decree for the restoration of the Jews,

to have been given to him by JEHOVAH the God of heaven : Ezra i. 2.

God gives the title of *Anointed* to Cyrus, the same which is usually given to David and other kings of the Jews, who were God's immediate deputies, to shew that he was raised up to be an immediate instrument of Providence in restoring the Jews from their captivity. Many of the ancient Fathers understand this verse, of Christ ; which opinion was partly occasioned by some of the copies of the Septuagint, which read *Κυρίω* for *Κύρω*, which reading is followed by Barnabas, in his Epistle, ch. xii. ; as also by Tertullian, Cyprian, and others. But that the deliverance here foretold was a figure of the Redemption to be accomplished by Christ plainly appears from several passages in this chapter, and particularly from ver. 8, 17, 20, &c. ; and, as our learned Mr. Thorndike has observed, Cyrus may as well be a type of Christ, as Nebuchadnezzar, Antiochus Epiphanes, the prince of Tyre, and other idolatrous and persecuting tyrants, are spoken of in the Prophets as types and forerunners of Antichrist. See his Book *De Jure Finiend. Controvers.* cap. iv. p. 58.

<sup>e</sup> *To open before him the two-leaved gates.*—The gates of Babylon within the city, leading from the streets to the river, were providentially left open when Cyrus' forces entered the city in the night through the channel of the river, in the general disorder occasioned by the great feast which was then celebrated : otherwise, says Herodotus, I. 191, the Persians would have been shut up in the bed of the river, and taken, as in a net, and all destroyed. And the gates of the palace were opened imprudently by the king's orders, to inquire what was the cause of the tumult without, when the two parties under

## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XLV.

- And the gates shall not be shut;  
 2 I will go before thee,  
 And make the crooked places straight<sup>a</sup>:  
 I will break in pieces the gates of brass<sup>b</sup>,  
 And cut in sunder the bars of iron:  
 3 And I will give thee the treasures of darkness<sup>c</sup>,  
 And hidden riches of secret places,  
 That thou mayest know that I, the LORD,  
 Which call thee by thy name,  
 Am the God of Israel.  
 4 For Jacob my servant's sake,  
 And Israel mine elect,  
 I have even called thee by thy name:  
 I have surnamed thee, though thou hast not known me.  
 5 I am the LORD, and there is none else,  
 There is no God beside me:  
 I girded thee, though thou hast not known me:  
 6 That they may know from the rising of the sun,  
 And from the west<sup>d</sup>, that there is none beside me.

Gobrias and Gadates rushed in, got possession of the palace, and also of the king. Xenoph. Cyrop. vii.

<sup>a</sup> *I will go before thee, and make the crooked places straight.*—The divine protection which attended Cyrus, and rendered his expedition against Babylon easy and prosperous, is finely expressed by God's going before him, and making the mountains level. The image is highly poetical.—Lowth.

<sup>b</sup> *Gates of brass.*—The city had a hundred gates, twenty-five on each side, all made of solid brass. Herod. lib. I. cap. 179. p. 74. edit. Gale. See also Abydenus apud Euseb. Præp. Evang. ix. 41.

<sup>c</sup> *Treasures of darkness, &c.*—The riches which Cyrus obtained in his conquests amounted to a prodigious sum: see Pliny's account, lib. xxxiii. c. 15. ed. Harduin. Nor can we wonder at it, for those parts of Asia at that time abounded in wealth and luxury: Babylon had been heaping up treasures for many years; and the riches of Cræsus king of Lydia, whom Cyrus conquered and took prisoner, are in a manner become proverbial.—Bishop Newton on Proph. Diss. x.

Sardes and Babylon, when taken by Cyrus, were the wealthiest cities in the world.

Cræsus, celebrated beyond all kings of that age for his riches, gave up his treasures to Cyrus; with an exact account in writing of the whole, containing the particulars with which each waggon was loaded, when they were carried away, and they were delivered to Cyrus at the palace of Babylon. Xenoph. Cyrop. lib. vii. pp. 503, 515, 540. The gold and silver, estimated by weight, in the account of Pliny above referred to, being converted into pounds sterling, amounted to £126,224,000. Breewood de Ponderibus, cap. x. Rosenmüller's Bib. Geograph.

<sup>d</sup> *From the rising of the sun, and from the west.*—Sometimes the sacred writers designate all the four quarters of the heavens by the two which lie opposite: thus the east and west, Mal. i. 11. Ps. l. 1. lxxv. 6. cxiii. 3. Matt. viii. 11. Zech. viii. 7.; the north and south, Is. liv. 3. Zech. xii. 6. Ps. lxxxix. 13. The east is termed the rising or place of the rising of the sun: מזרח השמש, or מוצא השמש, also, what lies before the face פנים, ex. gr. על־פני מוצרים, what is before, or on the fore-ground, קדם Kedem. Thus, in Gen. xxv. 18, it is said, The Ishmaelites dwelt from Havilah unto Shur in the face of Egypt, i. e. to the east of Egypt. Compare Gen. xvi. 7. Ex. xv. 22.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XLV.

I am the LORD, and there is none else.

7 I form the light, and create darkness<sup>a</sup>:

1 Sam. xv. 7. The Israelites encamped in the desert which is *in the face of Moab*, Numb. xxi. 11: it is added, *towards the sun-rising*. Mount Abarim lay *in the face of Jericho*, Deuter. xxxii. 49. In 1 Kings xi. 7, a hill is mentioned as being *before Jerusalem*, which, from Zech. xiv. 4, is found to be the Mount of Olives. The Fore Sea, Ha-Yam Ha-Kadmoni, is the Dead Sea, which lies to the east of Jerusalem: Joel ii. 20. Zech. xiv. 8. Ezek. xlvi. 8. By *men of the east* are to be understood the inhabitants of Arabia and southern Chaldaea; Palestine being the central point of view: Isa. ii. 6. Ezek. xxv. 4. 1 Kings iv. 30. Job i. 3. Matt. ii. 1. — Rosenmüller's Biblical Geogr. vol. I. pp. 5, 6. See Note on p. 53 of this Vol.

The phrase, says Barnes, is evidently here used to designate the whole world. Through the conquests and the proclamation of Cyrus this great truth would be extensively known. That this was accomplished, see Ezra i. 1, &c. Cyrus made public proclamation that JEHOVAH had given him all the kingdoms of the earth, and had commanded him to rebuild the Temple in Jerusalem. The purpose of all this was to secure the propagation and acknowledgment of the truth that JEHOVAH was the only true God as extensively as possible. Nothing could be better adapted to this than the actual course of events. FOR, 1. The conquest of Jerusalem by Nebuchadnezzar was an event which would be extensively known throughout the pagan world. 2. Babylon was then the magnificent capital of the heathen world; and the kingdom of which it was the centre was the most mighty kingdom of the earth. 3. The fact of the conquest of Babylon, and the manner in which it was done, would be known all over the empire, and would attract universal attention. Nothing had ever occurred more remarkable; nothing more fitted to excite the wonder of mankind. The hand of JEHOVAH was so manifest in this, and the prophecies which had been uttered were so distinctly fulfilled, that Cyrus himself acknowledged that it was of JEHOVAH. The existence, the name, and the truth of JEHOVAH, became known as far as the name and exploits of

Cyrus; and there was a public recognition of the true God by him who had conquered the most mighty capital of the world, and whose opinions and laws were to enter into the constitution of the Medio-Persian empire which was to succeed.

<sup>a</sup> *I form the light, and create darkness.*— It was the great principle of the Magian religion, which prevailed in Persia in the time of Cyrus, and in which probably he was educated, that there are two supreme co-eternal and independent causes, always acting in opposition one to the other; one the author of all good, the other of all evil: the good Being they called light; the evil Being, darkness. With reference to this absurd opinion, held by the person to whom this prophecy is addressed, God, by his prophet, in the most significant terms, asserts his omnipotence and absolute supremacy; declaring, that light and darkness are no other than instruments which he employs in the government of the world, and that there is no power, either of good or evil, independent of the one supreme God, infinite in power and in goodness.—Lowth. See also Prideaux, Connect. Pt. I. Bk. IV. and Gray's Connect. vol. I. p. 57. ed. 2.

There is, says Barnes, no reason to think that the words *darkness* and *evil* are to be understood here as referring to moral darkness or evil; that is, *sin*. A strict regard should be had to the connexion in the interpretation of such passages; and the connexion here does not demand such an interpretation. The main subject here is, *the prosperity which should attend the arms of Cyrus, the consequent reverses and calamities of the nations whom he would subdue, and the proof thence furnished that JEHOVAH was the true God*; and the passage should be limited in the interpretation to this design. The statement then is, that all this was under his direction. It was not the work of chance or hazard. It was not accomplished or caused by idols. It was not originated by any inferior or subordinate cause. It was to be traced at once, and entirely, to God. The success of arms, and the blessings of peace, were to be traced to him; and the reverses of arms, and the calamities of war,



## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XLV.

I make peace, and create evil:

I the LORD do all these *things*.S Drop down, ye heavens<sup>a</sup>, from above,And let the skies pour down righteousness<sup>b</sup>:

to him also; He was to be recognised as presiding over, and as directing all; and in all these events there was proof that He only was God. That is all that the connexion of the passage demands; and this is in accordance with the interpretation of Kimchi, Jerome, Rosenmüller, Gesenius, Calvin, and Grotius. The comment of Grotius is, Giving safety to the people, as the Persians; sending calamities upon the people, as upon the Medes and Babylonians. Lowth, Jerome, Vitringa, Jahn, and some others, suppose that there is reference here to the prevalent doctrine among the Persians, and the followers of the Magian religion in general, which prevailed all over the East, and in which Cyrus was probably educated. That these opinions prevailed in very early times, and perhaps as early as Isaiah, there seems no good reason to doubt. Hyde, de Relig. Veter. Persar. cap. xxii. But there is no good evidence that Isaiah here referred to those opinions. Good and evil, prosperity and adversity, abound in the world at all times; and all that is required, in order to a correct understanding of this passage, is the general statement, that God presides over all, and that all these things are under his providential direction; that he is the giver of prosperity, and that he presides over and directs in times of adversity.

<sup>a</sup> *Drop down, ye heavens.*—These images of the dew of heaven descending from heaven, and making the earth fruitful, employed by the prophet, may perhaps be primarily understood as designed to set forth in a splendid manner the happy state of God's people, restored to their country, and flourishing in peace and plenty, in piety and virtue: but justice and salvation, mercy and truth, righteousness and peace, and glory dwelling in the land, cannot, with any sort of propriety, be interpreted as the consequence of that event: they must mean the blessings of the great redemption by Messiah.—Lowth.

<sup>b</sup> *Let the skies pour down righteousness.*—The words of this verse, remarkable for

beauty and sublimity, may be considered as expressing the sovereign command of Jehovah, or the earnest request of the Church. By the righteousness which the heavens are requested or commanded to pour upon the earth may be meant the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe. Through the perfect obedience of the Great Messiah, who is emphatically denominated *The Lord our Righteousness*, salvation flows to mankind with abundance of grace, which reigns and produces righteousness in men, and terminates in eternal life. *Salvation* consists in deliverance from the greatest evil, and restoration to the favour and image of God. *And let righteousness spring up together.*—Salvation and righteousness are intimately and inseparably connected. The everlasting righteousness brought in by the Messiah is necessary to salvation; and salvation inevitably produces the practice of righteousness, of which it constitutes an essential ingredient, so that the one always springs up with the other. The fulfilment of this prophecy cannot be limited to the time of the Jews' restoration from captivity, though it was then partially verified under the government of Cyrus. Its true and full completion I imagine is to be looked for under the New Testament, after the appearance of the Messiah, who was sent down from heaven to bring in everlasting righteousness; from whence the Holy Spirit is also sent to impart the principles of righteousness, and the earnest of salvation. Precludes of this more perfect manifestation of the kingdom of God have been enjoyed; and its full accomplishment may be expected when his righteousness and salvation, accompanied with faith and repentance, with holiness and consolation, are published to the whole world. Let us then earnestly pray for these promised effects of the incarnation of the Son of God, and the descent of his Spirit, which are set forth in the Prophecies. Let us supplicate from God for ourselves the gifts of righteousness and salvation, the justification

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlv.

Let the earth open, and let them bring forth salvation,  
And let righteousness spring up together;  
I the LORD have created it.

9 Woe unto him that striveth with his Maker<sup>a</sup>!

*Let the potsherd strive with the potsherds of the earth.*

Shall the clay say to him that fashioneth it, What makest thou?  
Or thy work, He hath no hands?

10 Woe unto him that saith unto *his* father, What begetteth thou<sup>b</sup>?

Or to the woman, What hast thou brought forth?

11 Thus saith the LORD,

of our persons, the renovation of our minds, the sanctification of our natures, and grace to serve him with reverence, delight, and joy.—Macculloch.

<sup>a</sup> *Woe unto him that striveth with his Maker!*—The prophet answers or prevents the objections and cavils of the unbelieving Jews disposed to murmur against God, and to arraign the wisdom and justice of his dispensations in regard to them, in permitting them to be oppressed by their enemies, and in promising them deliverance, instead of preventing their captivity. St. Paul has borrowed the image, and has applied it to the like purpose, with equal force and elegance, Rom. ix. 20, 21.—Lowth.

The words in the original are,

הוּ רַב אֲתִיצֵרוֹ  
חֶרֶשׁ אֲתִחְרְשֵׁי אֲדָמָה

Bishop Stock renders them,

Woe to him that contendeth with his Maker,  
The potsherd with the moulders of the clay!

and observes, the חֶרֶשׁ אֲדָמָה is a *potter*, as עֵץ חֶרֶשׁ a *carpenter*, בְּרוֹל חֶרֶשׁ a *smith*, &c. Bp. Lowth's and Jenour's translation are very similar. Noyes renders the passage,

Woe to him that contendeth with his Maker!  
A potsherd of the potsherds of the earth!

This is also Barnes's translation; and he remarks that the word חֶרֶשׁ means properly a *fragment of an earthen vessel*: Job ii. 8. Ps. xxii. 15. It is, then, put proverbially for any thing frail, mean, and contemptible. Here it is put for man, regarded as weak in his efforts against God. Our Translation would seem to denote that it was *appropriate* for man to contend with man,

but not for him to contend with God; but this sense does not well suit the connection. The idea in the mind of the prophet is, not that such contentions are proper among men, but it is the supreme folly and sin of contending with God. The translation proposed therefore by Jerome, Woe to him that contends with his Maker! a potsherd among the earthen pots of the earth! and which is found in the Syriac, and adopted by Noyes, is doubtless the true reading. This translation is approved by Rosenmüller and Gesenius. According to the latter, the particle אֵת here means *by* or *among*; and the idea is, that man is a potsherd among the potsherds of the earth, a weak, fragile creature, among others equally so, and yet *presuming* impiously to contend with the God that made him. The Lxx render this: Is any thing endowed with excellence? I fashioned it like the clay of the potter. Will the ploughman plough the ground all the day long? Will the clay say to the potter? &c.

<sup>b</sup> *Woe unto him that saith unto his father, What begetteth thou?*—The extreme folly and danger of the insolent cavils of presumptuous people are further represented in these words. Thus did the prophet reply to the calumnies of those who blamed the dispensations of Providence towards the Jewish people, who impiously found fault with their Maker because he suffered them to be led captive and oppressed by the Babylonians, after he had elevated them to a rich, powerful, and flourishing state. And by these arguments he clearly shews that the conduct of such fretful, discontented persons is highly reprehensible and criminal.—Macculloch.

## Judah.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlv.

The Holy One of Israel, and his Maker,  
Ask me of things to come concerning my sons,  
And concerning the work of my hands command ye me<sup>a</sup>.

12 I have made the earth,

And created man upon it:

I, *even* my hands, have stretched out the heavens,  
And all their host have I commanded.

13 I have raised him up in righteousness,

And I will direct<sup>1</sup> all his ways:

He shall build my city, and he shall let go my captives,  
Not for price nor reward,  
Saith the LORD of hosts.

11 Thus saith the LORD,

The labour of Egypt<sup>b</sup>, and merchandise of Ethiopia

And of the Sabeans, men of stature<sup>c</sup>,

Shall come over unto thee, and they shall be thine:

They shall come after thee; in chains they shall come over,

And they shall fall down unto thee<sup>d</sup>, they shall make supplication unto thee,

MARG. <sup>1</sup> v. 13. *direct*, or *make straight*.

<sup>a</sup> *Concerning the work of my hands command ye me.*—This is read as a question by Bishop Lowth, And do ye give me directions concerning the work of my hands? According to this interpretation, God would reprove them for presuming to give him directions about what he should do, in accordance with the sentiment in verses 9, 10. This interpretation is also adopted by Vitringa, Jarchi, Aben Ezra, and some others. Grotius renders it, That is, hinder, if you can, my doing, and what I can do. Rosenmüller supposes it to mean, Commit my sons, and the work of my hands, to me: suffer me to do with my own what I will. It seems to me, says Barnes, that the word *command* is here to be taken rather as indicating the privilege of his people to present their desires in regard to the future events which were to take place in reference to themselves, and to denote the language of fervent and respectful petition; and that God here indicates, that he would comply with their desires; that he would, so to speak, allow them to *direct* him; that he would hear their prayers; and that he would conform the events of his administration to their wishes and their welfare. This is the most obvious interpreta-

tion. Instead of complaining and finding fault with him, and opposing his administration, verr. 9, 10, it was their privilege to come before him and spread out their wants, and to give *direction* in regard to future events, as far as his children were concerned; and so far as the events of his administration would bear on them, he would meet their desires. This was better than to murmur. Thus interpreted, it accords with the numerous passages of the Bible which command us to pray; and with the promises of God, that he will meet our wants, and lend a listening ear to our cries.

<sup>b</sup> *The labour of Egypt.*—This seems to relate to the future admission of the Gentiles into the Church of God; comp. Ps. lxxviii. 32. lxxii. 10. chap. lx. 6—9; and perhaps these particular nations may be named by a metonymy common in all poetry for powerful and wealthy nations in general.—Lowth.

<sup>c</sup> *The Sabeans, men of stature.*—That the Sabeans were of a more majestic appearance than common, is particularly remarked by Agatharchides, an ancient Greek historian quoted by Bochart Phaleg. II. 26.

<sup>d</sup> *They shall fall down unto thee.*—Not to pay any sacred homage to the Church; for

## Judah.

SECT. IV.

HEZEKIAH—12TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlv.

*Saying, Surely God is in thee ; and there is none else,  
There is no God.*

- 15 Verily thou art a God that hidest thyself<sup>a</sup>,  
O God of Israel, the Saviour.
- 16 They shall be ashamed, and also confounded, all of them :  
They shall go to confusion together  
*That are makers of idols.*
- 17 *But* Israel shall be saved in the LORD with an everlasting salvation :  
Ye shall not be ashamed nor confounded world without end.
- 18 For thus saith the LORD that created the heavens ;

it is written, *Thou shalt worship the Lord thy God, and him only shalt thou serve*, Matt. iv. 10 ; but to testify the humble sense they had of their own unworthiness, and the profound respect they felt for the servants of the true God, to whom they approached with sentiments of esteem and affection, desirous to be permitted to share in the precious privileges belonging to his peculiar people, and to enjoy intimate communion with him in the ordinances of his appointment. *Surely God is in thee.*—The Lord God had a fixed permanent habitation among his people of old, and therefore he was emphatically said to dwell among them. But this was not all : according to the words before us, he is also in them. Having been received into his family, and formed after his image, his word dwells in them richly, being laid up in their hearts as a costly treasure ; his Spirit abides in them continually, as in his Temple ; and his presence ever attends them, to strengthen, refresh, and gladden their hearts. This divine presence is their highest glory and greatest delight. To this expression the apostle Paul seems to allude, when giving directions as to the proper use of spiritual gifts, that they may promote edification : he says, *If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all : and thus are the secrets of his heart made manifest ; and so falling down on his face, he will worship God, and report that God is in you of a truth*, 1 Cor. xiv. 24, 25—that the presence of God is in the Church—that the power of God attends the ministry of the word.—Macculloch.

This verse cannot be understood of the conquests of Cyrus, as Grotius and some

others explain it ; for the words *live* and *thine*, so often repeated in this verse, are all of the feminine gender in Hebrew, and consequently must be understood of Jerusalem, the city mentioned verse 13. Therefore I conceive this place is principally meant of the flourishing state of the Church, often described under the figure of a city, when the Gentile world should come into it, bringing their riches to adorn and support it, and submitting themselves to its government, as being the only seat and temple of truth. Compare Isaiah xviii. 7. xxiii. 18. xlix. 23. lx. 9, 10, 14. Psalm lxxviii. 30, 31. — Preb. Lowth.

<sup>a</sup> *Verily thou art a God that hidest thyself.*—The people of God are here taught to trust God further than they can see him. The prophet puts this word into their mouths, and goes before them in saying it. 1. God hid himself when he brought them into trouble : Is. lvii. 17. Though God be his people's God and Saviour, yet sometimes, when they provoke him, he hides himself from them in displeasure, suspends his favours, and lays them under his frowns. But let them wait upon the Lord, that hideth his face, Is. viii. 17. 2. He hid himself when he was bringing them out of the trouble. When God is acting as Israel's God and Saviour, commonly *his way is in the sea*, Psalm lxxvii. 19. The salvation of the Church is carried on in a mysterious way by the Spirit of the Lord of Hosts working on men's spirits, Zech. iv. 6, by weak and unlikely instruments, small and accidental occurrences, and not wrought till the last extremity. But there is one comfort, though God hides himself ; we are sure he is *the God of Israel the Saviour* : Job xxxv. 14.—Henry.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XLV.

God himself that formed the earth and made it; he hath established it,  
He created it not in vain, he formed it to be inhabited<sup>a</sup>:

I am the LORD; and *there is none else.*

19 I have not spoken in secret<sup>b</sup>, in a dark place of the earth:

I said not unto the seed of Jacob, Seek ye me in vain:

I the LORD speak righteousness<sup>c</sup>, I declare things that are right.

<sup>a</sup> *He created it not in vain, he formed it to be inhabited*—By man and the various tribes of animals. He designed that it should sustain countless multitudes of animated beings. He makes it a convenient habitation for them; adapts its climates, its soils, and its productions, to their nature; and makes it yield abundantly for their support. The main idea, Barnes thinks, in the statement of this general truth, is, that God designed that the earth at large should be inhabited; that he did not design that it should lie waste; and that therefore he intended that Judæa—then supposed to be lying waste, while the captives were in Babylon—should be re-peopled, re-cultivated, and again become the happy abode of the returning exiles. He did not intend that it should be given up to desolation, but that they should return and dwell again in the land of their fathers: so Grotius interprets it. The Jews, from this passage, infer that the earth shall be inhabited after the Resurrection;—an idea which has every probability, since there will not be fewer reasons why the earth should be inhabited *then*, than there are now; nor can there be any reasons why the earth should *then* exist in vain, any more than now.

The words are commonly explained thus: That if God did not create the world to be empty and uninhabited, much less will he suffer the lot of his own inheritance, Judæa, to lie desolate, but will certainly restore its captivity;—the establishing a political government being sometimes expressed by creation: see Is. li. 16. But I think this verse hardly comes up to the full import of the words. Mr. Mede, p. 578 of his Works, has observed, That in the eleventh verse God condescends to declare to his servants the things that are to come: and St. Paul has applied the 23d verse to the Day of Judgment, Rom. xiv. 10—12. So that, in that learned person's judgment, the scope of the place directs us to explain it of the *new heavens*

and new earth wherein dwelleth righteousness, which St. Peter tells us we are to expect at the end of the world, according to God's promise, 2 Pet. iii. 13; which promise must relate to some of the prophecies of the Old Testament which speak of the subject. This earth, the text says, *God created not in vain*; that is, not to be *subject to vanity*, as the earth at present is, see Rom. viii. 20; but to be inhabited by the Mystical Israel, who shall be *saved with an everlasting salvation*, v. 17. These are the same who are called the *escaped of the nations*, ver. 20; and those that are *saved out of all the ends of the earth*, ver. 22. What is said also in ver. 14 has some relation to the latter times, as may be collected by comparing it with some of the parallel texts referred to in the notes.—Preb. Lowth.

<sup>b</sup> *I have not spoken in secret*—In opposition to the manner in which the heathen oracles gave their answers; which were generally delivered from some deep and obscure cavern. Such was the seat of the Cumæan Sybil, Virg. Æn. vi. 42: such was that of the famous oracle at Delphi, of which Strabo says, lib. ix, The oracle is said to be a hollow cavern of considerable depth, with an opening not very wide. And Diodorus, giving an account of the origin of this oracle, says, That there was in that place a great chasm or cleft in the earth; in which very place is now situated what is called the Adytum of the Temple. Hesych.—*Adytum* means a *cavern*, or the hidden part of the Temple.

<sup>c</sup> *I the LORD speak righteousness*—I am JEHOVAH, who speak truth, who give direct answers. This also is said in opposition to the false and ambiguous answers given by the heathen oracles; of which there are many noted examples: none more so than that of the answer given to Cræsus, when he marched against Cyrus; which piece of history has some connection with this part of Isaiah's prophecies. See Cic. De Divinat. II. 56.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XLV.

- 20 Assemble yourselves and come ;  
 Draw near together, ye *that are* escaped of the nations<sup>a</sup> :  
 They have no knowledge that set up the wood of their graven image,  
 And pray unto a god *that* cannot save.
- 21 Tell ye, and bring *them* near ;  
 Yea, let them take counsel together :  
 Who hath declared this from ancient time ?  
*Who* hath told it from that time ?  
*Have* not I the LORD ? and *there is* no God else beside me ;  
 A just God and a Saviour ; *there is* none beside me.
- 22 Look unto me, and be ye saved<sup>b</sup>, all the ends of the earth :  
 For *I am* God, and *there is* none else.
- 23 I have sworn by myself<sup>c</sup>,

<sup>a</sup> *Ye that are escaped of the nations.*—Mead supposes these to be the same with the nations of them that are saved ; or that escape mentioned in Rev. xxi. 24 ; and thinks this interpretation is confirmed by verse 22 of this chapter, *Look unto me, and be ye saved, all the ends of the earth.* See likewise verse 18.—Mede's Works, p. 915.

<sup>b</sup> *Look unto me, and be ye saved, &c.*—This verse and the following contain a plain prediction of the universal spread of the knowledge of God through Christ ; and so the Targum appears to have understood it : see Romans xiv. 11. Philippians ii. 10. The reading of the Targum is remarkable, אֲתִפְסֶה לְמִימְרֵי לִי לֵאמֹר Look to my Word—ὁ Λόγος, the Lord Jesus.

The best comment that can be given upon these verses, says Jenour, is furnished by the Gospels and Apostolical Epistles : see Matt. xi. 28. John xii. 32. Rom. xv. 7—12. Phil. ii. 9—11. Comparing these several passages of Scripture, we gather that the incarnate Son of God is He to whom all the ends of the earth must look, that they may be saved ; and that it is the determinate purpose of the Eternal Trinity that all mankind shall acknowledge Him to be the Lord of all created things, to the glory of God the Father. And further, that the whole Church, the Spiritual Israel, shall ever acknowledge, that justification and holiness, and all the other blessings of the Gospel, are secured to them from Christ, their Covenant-Head and Redeemer. Comp. Phil. iii. 7. The expression, *All the ends of the earth*, says Maccul-

loch, accords with the Jewish notion that their land was situated in the midst of the earth, and that the countries which lay most remote from them were the ends of the earth.

Hear how the God of our salvation invites us ; and note with what solemnity he declares, that unto Him every knee shall bow, every tongue swear. Observe the profession of a true faith to be made by the Universal Church : *In the Lord have I righteousness and strength.* And mark how all who are at enmity with God—and some at enmity there still will be—*shall be ashamed* ; whilst all the seed of Israel, all those who are his people of a truth, shall both be justified in the Lord, and glory in the Lord. How plainly are the chief doctrines of the Gospel here preached in prophecy ! And to Him, who hath declared this from ancient time, what heartfelt thanks are due from us, for proof so undeniable that we, in receiving those glad tidings of great joy, have not followed cunningly-devised fables ! Thanks, then, to Him, for thus shewing us his truth ! Thanks be to him for giving us this ample occasion to say, as far as we and our brother Christians are concerned, Verily thou art a God that revealest thyself, O God of Israel the Saviour !—Girdlestone's Comm.

<sup>c</sup> *I have sworn by myself.*—This is rendered in Rom. xiv. 11, *As I live, saith the Lord* ; shewing that they are equivalent expressions. The declaration indicates the utmost certainty. It is an assurance confirmed in the most solemn manner ; and the

## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlv.

The word is gone out of my mouth *in* righteousness,  
 And shall not return<sup>a</sup>,  
 That unto me every knee shall bow,  
 Every tongue shall swear.

24 <sup>1</sup>Surely, shall *one* say,  
 In the LORD have I righteousness<sup>2</sup> and strength<sup>b</sup>:  
 Even to him shall *men* come;

MARG. <sup>1</sup> v. 24. *Surely, shall one say, In the LORD have I righteousness and strength, or Surely he shall say of me, In the LORD is all righteousness and strength.*

<sup>2</sup> *righteousness.* Heb. *righteousnesses.*

solemnity of the manner denotes the importance of the truth affirmed, and the fixed and settled purpose of God to accomplish it.

<sup>a</sup> *And shall not return*—That is, it shall be fully accomplished. Compare Isa. lv. 11. Here God confirms by an oath the truth of what was foretold, verse 22, that the time should certainly come when all the world should give glory to him, by paying him solemn worship and adoration, and by swearing or professing allegiance to him: see chap. xix. 18. And this should be verified both in the Gentiles, verse 22, and in the Jews, verse 25, who, after the fulness of the Gentiles is come in, shall all be saved, as St. Paul tells us, Rom. xi. 25, 26. The same Apostle applies this text to the Day of Judgment, Rom. xiv. 11, when it will receive its utmost accomplishment; not only wicked men, but even apostate spirits being summoned to appear before the Judgment-seat of God and Christ. Compare Phil. ii. 10. We may further observe, that what the prophet speaks here, in the person of God, is applied by St. Paul to Christ, that is, to the second Person of the Blessed Trinity. See like instances in Isai. vi. 1, compared with John xii. 41; and Isai. viii. 14, compared with Rom. ix. 33. and 1 Pet. ii. 8; and Ps. cii. 25, compared with Heb. i. 10. Many more such instances might be given; and all of them are plain proofs of the Divinity of Christ, and that the Prophets of the Old Testament had all along an eye to the times of the New, and spoke of the Messiah as God. See more on this matter in the Notes on Isai. xlviii. 16.—Preb. Lowth.

<sup>b</sup> *In the Lord have I righteousness and strength.*—The design of the verse is, to

set forth more fully the effect of the universal prevalence of true religion; and the main thought is, that there shall be a universal acknowledgment that salvation and strength are in Jehovah. Idols could not save, men could not save, and salvation was to be traced to JEHOVAH alone. A literal translation of the passage would be, Truly in Jehovah he said to me—*i. e.* I heard it said—is righteousness and strength. The sense is, that they could obtain *righteousness* from him alone, or that by him alone they could be pardoned and justified. They could not be self pardoned, they could not work out a righteousness of their own, nor be justified by any of their own works, but would be dependent on him for that righteousness by which they could be pronounced just, in his sight: and that it would be by him alone they could obtain *strength* or ability to smite their enemies, to overcome their sins, to discharge their duties, to encounter temptations, to bear afflictions, and to support them in death. These two things, *righteousness* and *strength*, are all that man needs. These are to be found alone in JEHOVAH, manifested in Jesus Christ. And this verse, therefore, is a declaration that all which man needs shall be obtained from him; and that the universal acknowledgment shall be, that they are to be found in him alone. The whole of religion consists essentially in the feeling that all our righteousness and strength are to be found in God our Saviour. The LXX render it thus: Every tongue shall swear to God, saying, Righteousness and glory shall come unto him, and all those who make distinctions among them shall be ashamed.—Barnes.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlv.

And all that are incensed against him shall be ashamed<sup>a</sup>.

25 In the LORD shall all the seed of Israel be justified,

And shall glory.

*The idols of Babylon could not save themselves. God saveth his people to the end.*

*Idols are not comparable to God for power, or present salvation.*

ISAIAH xlvi.

1 Bel boweth down<sup>b</sup>, Nebo stoopeth,

<sup>a</sup> *All that are incensed against him shall be ashamed.*—They shall be ashamed, either when they are convinced of the truth of these things now, or at least when they shall see him appear in his glory at the Last Day. Kimchi connects this verse with the preceding, thus: He saith, Every tongue shall swear verily by the Lord alone, and not by any other God. And so saith God, I have righteousness and strength to give to those that serve me: and all the people who are incensed against me, and reject my service unto that day, then shall they come unto him, and confess before him, and shall be ashamed for what they have done.

<sup>b</sup> *Bel boweth down.*—The scene of this prophecy is laid in Babylon, and at the time when the city was about to be taken by Cyrus, and when the Jews were about to be delivered from captivity. The idols of the Chaldæans, unable to defend the city, are borne in haste away for safety, and Cyrus is at the gates. The *design* is, to give to the exiles there an assurance, that when they should see these things they should conclude that their deliverance drew nigh; and to furnish them with this ample demonstration, that JEHOVAH was the true God, and that he was their protector and friend. In their long and painful captivity, also, they would have these promises to comfort them; and when they surveyed the splendour of the idol-worship in Babylon, and their hearts should be pained with the prevalent idolatry, they would also have the assurance that those idols were to be removed, and that that idolatry would come to an end.

Bel, or Belus, בל, from בעל, the same as Baal, was the chief domestic god of the Babylonians, and was worshipped in the celebrated tower of Babylon. Comp. Jer. L. 2. L. 44. It was common to compound names of the name of the divinity which was worshipped; and hence we often meet with this

name, as Belshazzar, Belteshazzar, Baal-Peor, Baalzebub, Baal-Gad, Baal-Berith. The Greek and Roman writers compare Bel with Jupiter; and the common name which they give to this idol is Jupiter Belus. Pliny, N. Hist. xxxvii. 10. Cic. de Nat. Deor. iii. 16. Diod. ii. 8, 9. The idol Baal, or Bel, was peculiarly the God of the Phœnicians, of the Canaanites, of the Chaldæans, of the Moabites, and some of the surrounding nations. The most common opinion has been, that the idol was the *Sun*, and that under this name that luminary received divine honours. But Gesenius supposes that by the name Jupiter Belus was not denoted Jupiter, the father of the gods, but the planet Jupiter, *stella Jovis*, which was regarded, together with Venus, as the principle of all good, and the giver of all good fortune; and which formed, with Venus, the most fortunate of all constellations under which sovereigns could be born. The planet Jupiter, therefore, he supposes to have been worshipped under the name *Bel*, and the planet Venus under the name of Astarte or Astaroth. See Gesenius Comm. zu Isa. ii. 333 seq.; and Rob. Cal. art. *Baal*.

The temple of Belus stood in the middle of Babylon. At its foundation, it was a square, of a furlong on each side, Herod. lib. i., that is, half a mile in compass; and consisted of eight towers, one built above the other. Strabo, who calls it a pyramid, because of its decreasing at every tower, says the whole was a furlong high, on every side: Strabo, lib. xvi. According to these dimensions, it was one of the most wonderful works in the world, and much exceeding the greatest of the Pyramids of Egypt: for although it fell short of that pyramid at the basis—the pyramid being a square of 700 feet, and this 600—yet it far exceeded it in height, the perpendicular measure of the pyramid being 481 feet, that of the temple 600; and therefore it was higher than the



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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XLVI.

Their idols were upon the beasts, and upon the cattle :

pyramid by 119 feet, which is a quarter of the whole. And therefore it was not without reason that Bochartus asserts it to have been the very same tower which was there built at the confusion of tongues, Phaleg. Part I. lib. i. c. 9 ; for it is prodigious enough, to answer the Scripture account of it ; and it is particularly attested by several authors to have been built of bricks and bitumen, as the Scripture tells us the Tower of Babel was. Strabo, lib. xvi. Herod. lib. i. Diodor. Sic. lib. ii. Arrian de Expeditione Alexandri, lib. vii. ; among which were several images of statues of massy gold ; and one of them is said by Diodorus Siculus, lib. ii., to have been forty feet high ; which might perhaps have been that which Nebuchadnezzar set up in the Plains of Dura ; the proportions of the figure mentioned in Scripture rendering it probable that there the pedestal is included in the height specified, viz. ninety feet. Diodorus informs us, lib. ii., that this image contained a thousand Babylonish talents of gold ; which, according to Pollux, amounted to three millions and a half of our money. See Prideaux' Connections, Part I. Bk. ii.

The loftiest temple ever built is nothing now but the highest heap in Babylon, bowed down, little more than the third part of its original height. The whole mound is a ruin. Rich's Memoirs, p. 37.

*Nebo stoopeth.*—This was an idol god of the Chaldeans. In the astrological mythology of the Babylonians, according to Gesenius, the idol was regarded as the planet Mercury, which the Chaldeans and ancient Arabs worshipped as the celestial scribe or writer. He is regarded as the scribe of heaven, who records the succession of the celestial and terrestrial events, and is related to the Egyptian Hermes and Anubis. The extensive worship of this idol among the Chaldeans and Assyrians is evident from the many compound proper names occurring in the Scriptures, of which this word forms a part, as Nebuchadnezzar, Nebuzaradan ; and also in the classics, as Neboned, Nebonasser, &c. Nebo was therefore regarded as an attendant on Bel, or as his scribe. The exact form of the idol god is, however, unknown. The word *stoopeth* means that it had fallen down, as, when one is struck dead, he falls suddenly to the earth ; and the *language* denotes conquest, where even the idols so long worshipped would be thrown down and despoiled. The scene was in Babylon ; and the image in the mind of the prophet is,

This temple stood till the time of Xerxes ; but he, on his return from his Grecian expedition, demolished the whole of it, and laid it all in rubbish, having first plundered it of all its immense riches—Strabo, lib. xvi. p. 738. Herod. lib. i. Arrian. de Expeditione Alexandri, lib. vii. ; among which were several images of statues of massy gold ; and one of them is said by Diodorus Siculus, lib. ii., to have been forty feet high ; which might perhaps have been that which Nebuchadnezzar set up in the Plains of Dura ; the proportions of the figure mentioned in Scripture rendering it probable that there the pedestal is included in the height specified, viz. ninety feet. Diodorus informs us, lib. ii., that this image contained a thousand Babylonish talents of gold ; which, according to Pollux, amounted to three millions and a half of our money. See Prideaux' Connections, Part I. Bk. ii.

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xvi.

- You carriages *were* heavy loaden<sup>a</sup>;  
*They are* a burden to the weary *beast*.  
 2 They stoop, they bow down together;  
 They could not deliver the burden,  
 But themselves<sup>1</sup> are gone into captivity.  
 3 Harken unto me, O house of Jacob<sup>b</sup>,  
 And all the remnant of the house of Israel,  
 Which are borne *by me*<sup>c</sup> from the belly,  
 Which are carried from the womb :  
 4 And *even* to *your* old age I *am* he ;  
 And *even* to hoar hairs will I carry *you* :  
 I have made, and I will bear ;  
 Even I will carry, and will deliver *you*.

MARG. <sup>1</sup> v. 2. *themselves*. Heb. *their soul*.

that the city was taken, and the idols which were worshipped thrown down by the conqueror, and carried away in triumph. The prophet sees the idols in vision, laid upon beasts of burden, and upon waggons, to be borne off to Media in triumph. It was customary for conquerors to carry away all that was splendid and valuable, to grace their triumph on their return; and nothing would be a more certain indication of victory, or a more splendid accompaniment of a triumph, than the gods whom the vanquished nations had adored. Thus in Jer. xviii. 7, it is said, *And Chemosh shall go forth into captivity with his priests and his princes together*. Compare Jer. xlix. 3. marg.—Barnes. See Gesenius Comm. za Is. ii. p. 333, seq.

<sup>a</sup> *Your carriages were heavy loaden*—*נשאתיכם עמיסות*. *Your chairs of state are packed up*—the curule chairs in which the idols were carried in procession, raised aloft on men's shoulders.—Bishop Stock.

<sup>b</sup> *Harken unto me, O house of Jacob!*—From this view of the captive gods, the address is now turned to the Jews. The utter vanity of the idols had been set before them, and the futility of trusting in them; and in view of that, God now addresses his own people, and entreats them to put their trust in him. This is evidently addressed to the exiles in Babylon; and the idea is, that when they should thus see the idols borne away, they should put their trust in JERUSALEM, and be led more and more to rely on his protection and on his arm. He commences with

words of great tenderness and endearment, designed to lead them to confide in him as their father and friend.

The application of these words to the case of every individual believer, says Jenour, is obvious and encouraging. We may consider them with humility and thankfulness, as giving us an assurance that the same gracious God who first called us to a knowledge of himself will continue to strengthen us with might by his Spirit in the inner man, and enable us to persevere, even to the end. To what purpose are such promises as these recorded, unless they may be so applied? Would not the Christian, indeed, be of all men most miserable, if, believing with the firmest persuasion in the eternity of rewards and punishment in a future state, he were always doubtful whether he should enjoy the one, or suffer the other? Only let him remember, that God promises to preserve him from condemnation, by saving him from its cause—that is, sin.

<sup>c</sup> *Which are borne by me*.—The prophet very ingeniously and with great force contrasts the power of God, and his tender goodness effectually exerted towards his people, with the inability of the false gods of the heathen. He, like an indulgent father, had carried his people in his arms, as a man carrieth his son, Dent. i. 31; he had protected them, and delivered them from their distresses; whereas the idols of the heathen are forced to be carried about themselves.—Lowth *in loc*.

## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XLVI.

- 5 To whom will ye liken me, and make me equal,  
And compare me, that we may be like ?
- 6 They lavish gold out of the bag,  
And weigh silver in the balance,  
*And hire a goldsmith; and he maketh it a god :*  
They fall down, yea, they worship.
- 7 They bear him upon the shoulder, they carry him,  
And set him in his place, and he standeth ;  
From his place shall he not remove :  
Yea, *one* shall cry unto him, yet can he not answer,  
Nor save him out of his trouble.
- 8 Remember this, and shew yourselves men<sup>a</sup>;  
Bring *it* again to mind, O ye transgressors.
- 9 Remember the former things of old :  
For *I am* God, and *there is* none else ;  
*I am* God, and *there is* none like me.
- 10 Declaring the end from the beginning,  
And from ancient times *the things* that are not *yet* done,  
Saying, My counsel shall stand,  
And I will do all my pleasure :
- 11 Calling a ravenous bird from the east<sup>b</sup>,  
The man that executeth my counsel<sup>1</sup> from a far country :  
Yea, I have spoken *it*, I will also bring it to pass ;  
I have purposed *it*, I will also do it.
- 12 Harken unto me, ye stouthearted,  
That *are* far from righteousness :
- 13 I bring near my righteousness ; it shall not be far off,

MARG. <sup>1</sup> v. 11. *The man that executeth my counsel.* Heb. *The man of my counsel.*

<sup>b</sup> *Shew yourselves men*—Act as men ; be wise ; throw away the childish trifles of idolaters. The word here used, אִישׁ אִישׁוֹ, occurs nowhere else in the Bible. It is, according to Gesenius, derived from אִישׁ, a man, and means, To act as a man. A similar word is used in 1 Cor. xvi. 13, ἀνδρῶδεςθε, from ἀνὴρ a man, and is correctly rendered there, *Quit you like men.* The word often occurs in the Septuagint. It is used as a translation of אִישׁ, in Josh. i. 6, 7, 9, 18. 1 Chron. xxviii. 20. 2 Chron. xxxii. 7 ; of נָרַל, in Ruth i. 12 ; of קִוּ, in Deut. xxxi. 6, 7, 23. Josh. x. 25. and in several other places. Jerome renders it, *Be confounded* ; the LXX, στενάξατε, *groan* ; the Syriac, *consider, or understand.* The meaning

is, says Barnes, that they should act as became those who were endowed with immortal souls, and not as the brutes. So Kimchi. Bishop Stock renders it, *Be ye on fire*, that is, with shame for your apostacy. אִישׁ, from אִישׁ, *fire*.—Rosenmüller.

<sup>b</sup> *Calling a ravenous bird from the east.*—*Calling from the East the eagle* ; a very proper emblem for Cyrus, as in other respects, so particularly because the ensign of Cyrus was a golden eagle, ἄετος χρυσοῦς, the very word עֵשׂ which the prophet uses here, expressed, as near as may be, in Greek letters. Xenoph. Cyrop. lib. vii. sub *init.*

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XLVI.

And my salvation shall not tarry :  
And I will place salvation in Zion  
For Israel my glory.

*God's judgment upon Babylon and Chaldea, for their unmercifulness, pride,  
and overboldness, shall be irresistible.*

ISAIAH XLVII.

1 Come down, and sit in the dust<sup>a</sup>, O virgin daughter of Babylon,  
Sit on the ground :

<sup>a</sup> *Come down, and sit in the dust.*—For further prophecies respecting Babylon, see Is. xxi. 1—10, and the Notes on that chapter, pp. 403—406 of the First Volume of this Work ; also Is. xlvi. 1--2, vol. II. pp. 82--84 ; xlvi. pp. 93—101 ; also Is. xiii. xiv. 1—23. Jer. xxv. 12—14. L. LI. In the closing verse of the preceding chapter, God gives his people the most positive assurance that their captivity shall cease. In this chapter, says Barnes, he describes the vengeance which he would take on Babylon ; and the entire chapter is occupied in portraying, under various images, the prostration and humiliation of that proud and oppressive seat of magnificence and of empire. Babylon is described under the image of a lady carefully nourished and decorated ; proud, self-confident, and haughty ; and all the images of her destruction are drawn from those circumstances which would tend to humble and afflict a gay and proud female, who had been accustomed to luxury, and unused to scenes of humiliation, poverty, and bereavement. The scope of the chapter is, to state the crimes for which she would be humbled and punished, and the circumstances and manner in which it would be done. This chapter contains many very particular statements about the manner in which Babylon was to be destroyed—statements which will be found to have been fulfilled with surprising accuracy. They are statements, moreover, which could not have been the result of conjecture, or mere political sagacity ; for political conjecture and sagacity do not descend to minute particulars and details. It is to be borne in remembrance, that this prophecy was uttered a hundred and fifty years before its fulfilment ; and that there were no circumstances existing in the time of Isaiah which would have laid the foundation for conjecture in regard to the

events predicted in this chapter, and the foregoing and succeeding chapters. The Temple was then standing ; the city of Jerusalem was not in ruins ; the kingdom of Judah was powerful ; Babylon was just rising into magnificence, and the power which ultimately overthrew it had scarcely begun to start into being ; and none of the causes which eventually led Cyrus to attack and destroy it had as yet an existence. And if these things were so, then the conclusion is inevitable, that Isaiah was under the influence of divine inspiration. It is the particularity of the description in the Prophets, long before the events occurred, which more than any thing else distinguishes them from mere political conjecture and sagacity. And if the particular descriptions, here and elsewhere recorded of the overthrow of Babylon, and of other future events, were actually made before the events occurred, which assuredly they were, then the conclusion is inevitable, that they were inspired of God.

What a fearful warning is there here for such as abuse any station of authority over others, to an indulgence of an oppressive disposition in themselves ! And in the loss of children and widowhood which, as here foretold, befel Babylon most signally in one day, what a terrible instance of God's judgments, against pride, sensuality, self-sufficiency, and the substituting superstition for religion ! Far be it from us to dwell at ease in sin, and not remember the latter end of it ! Far be it from us to dwell in sin at all, less of all in such sins as these of Babylon—the love of pleasure, the neglect of God, and thinking to be independent of Him, and trusting to be unseen by him, and relying for help and safety on means which He has forbidden us to resort to, and which are altogether powerless to save ! Far be all such thoughts and practices from us, bound though

## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XLVII.

SECT. IV.

*There is no throne, O daughter of the Chaldeans :  
For thou shalt no more be called tender and delicate.*

- 2 Take the millstones, and grind meal<sup>a</sup> :  
Uncover thy locks<sup>b</sup>, make bare the leg,  
Uncover the thigh, pass over the rivers.  
3 Thy nakedness shall be uncovered<sup>c</sup>,

we be to live in the midst of many who hold and do them ; dwelling not far removed from that mystic Babylon, of which it is testified in the Book of Revelation, that *she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine ; and she shall be utterly burned with fire : for strong is the Lord God who judgeth her* : Rev. xviii. 7, 8. Who that reads of those dreadful judgments, as foreshewn in either Testament—who that hears of this awful fire, not to warm at, but to consume—who but must tremble to look around him, and observe the godlessness which prevails in nations professing faith in God through Christ ? Who but must admit, that no wickedness of idolaters in Babylon of old could possibly deserve worse at the hand of God, than the superstitions, the covetousness, the cruelty, the pride, and the sensuality, of Mammon's worshippers in Christian lands ? *Girdlestone's Comm. Lect. 1158.*

*Virgin*—So called, as never before been taken by an enemy. Herodotus says expressly that this was the first time that Babylon was taken. Herod. lib. I. cap. 191.

After it had been taken, it never recovered its ancient splendour : it sat in the dust : from an imperial it became a tributary city ; from being governed by its own kings, and governing strangers, it came itself to be governed by strangers ; and the seat of empire being transferred to Shushan, it decayed by degrees, till it was reduced at last to utter desolation. Berosus, in Josephus, says that when Cyrus had taken Babylon, he ordered the outer walls to be pulled down, because the city appeared to him to be very factious, and difficult to be taken : *Contra Apion*, lib. I. sect. 20. And Xenophon informs us that Cyrus obliged the Babylonians to deliver up all their arms upon pain of death, distributed the best houses among his officers, imposed a tribute upon them, appointed a strong garrison, and compelled the Baby-

lonians to defray the charge, being desirous to keep them poor, as the best means of keeping them obedient.—Bp. Newton *Proph. Diss. x.*

<sup>a</sup> *Take the mill-stones, and grind meal.*—It was the work of slaves to grind the corn. They used hand-mills. Water-mills were not invented till a little before the time of Augustus : see the Greek epigram of Antipater, which seems to celebrate it as a new invention : *Anthol. Cephalæ, 653* :—wind-mills, long after. It was not only the work of slaves, but the hardest work ; and often inflicted upon them as a severe punishment. But in the East it was the work of the female slaves : see *Exod. xi. 5. xii. 29.* in the version of the LXX. *Matt. xxiv. 41. Homer, Odys. xx. 105–108* : and it is the same to this day. Women alone are employed to grind their corn : *Shaw, Algiers and Tunis, p. 297.* They are the female slaves that are generally employed in the East at those hand-mills for grinding corn : it is extremely laborious, and esteemed the lowest employment in the house. *Sir J. Chardin, Harmer's Observ. I. p. 153.*

<sup>b</sup> *Uncover thy locks.*—This is a still deeper degradation. The head is the seat of female modesty in the East, and no woman allows her head to be seen bare. Great as is their care to conceal their faces, it is far more important in their estimation to keep the head concealed. It is of more consequence with them to hide the head than the face, and the face more than any other parts of the person. In our travelling experience, say the Editors of the Pictorial Bible, we saw the *faces* of very many women, but never the bare head of any, except one—a female servant, whose *face* we were in the constant habit of seeing, and whom we accidentally surprised while dressing her hair. The perfect consternation, the deep sense of humiliation, which she expressed on that occasion, could not be easily forgotten, and furnished a most striking illustration of the text.

<sup>c</sup> *Thy nakedness shall be uncovered.*—I am perfectly incapable of conveying an

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlvii.

Yea, thy shame shall be seen :

I will take vengeance,

And I will not meet *thee* as a man<sup>a</sup>.4 *As for our redeemer, the LORD of hosts is his name<sup>b</sup>.*

adequate idea, says Captain Mignan, of the dreary lonely nakedness that appeared before me : p. 116. The whole face of the country is covered with the vestiges of buildings.—Rich, p. 2.

<sup>a</sup> *I will not meet thee as a man.*—This phrase  $\text{אֲנִי לֹא אֶפְגַּע בְּאִישׁ}$  has been variously interpreted. Jerome renders it, And man shall not resist me. The LXX render it, I will take that which is just of thee, and will no more deliver thee up to men. The Syriac : I will not suffer man to meet thee. Grotius : I will not suffer any man to be an intercessor. So Lowth : Neither will I suffer man to intercede with me. Noyes : I will make peace with none. So Gesenius renders it : I will take vengeance, and will not make peace with man ; *i. e.* will make peace with none, before all are destroyed. Lex. by Robinson. The word here used,  $\text{אֶפְגַּע}$ , is derived from  $\text{פָּגַע}$ , which means To strike upon, or against ; To impinge upon any one, or any thing ; hence, To fall upon, in a hostile manner, 1 Sam. xxii. 17 ; To kill, to slay, Judg. viii. 21. xv. 12 ; To *assail* with petitions, to urge, entreat any one, Ruth i. 16. Jer. vii. 16 ; To light upon, or meet with any one ; Gen. xxviii. 11 ; and then, according to Gesenius, To *strike* a league with any one ; to make peace with him. Jarchi renders it, I will not solicit any man that he should take vengeance ; *i. e.* I will do it myself. Aben Ezra : I will not admit the intercession of any man. Vitringa renders it, I will take vengeance, and will not have a man to concur with me ; that is, although I should not have a man to concur with me, who should execute the vengeance which I meditate ; on which account I have raised up Cyrus from Persia, of whom no one thought. In my view, says Barnes, the most probable meaning, and the one which best accords with the usual sense of the word, is that proposed by Lowth, That no one should be allowed to interpose or intercede for them. All the interpretations concur in the same general signification, that Babylon should be totally destroyed ; that he would

take entire vengeance ; and that no means—whether, as Jerome supposes, by resistance, or, as Lowth, by intercession—should be allowed to oppose the execution of his purpose of vengeance. The city so proud, so haughty, and so long the oppressor of the nations, should be totally destroyed. Woe to those, says Henry, on whom God comes to take vengeance, for who knows the power of his anger ; and what a fearful thing it is to fall into his hands ? Were it a man like ourselves, who would be revenged on us, we might hope to be a match for him, either to make our escape from him, or to make our part good with him ; but He will come with the power of a God which cannot be resisted ; not with the justice of a man, which may be bribed, or biassed, or mollified by a foolish pity ; but with the justice of a God, which is strict and severe, and can never be evaded ;—as in pardoning the penitent, so in punishing the impenitent, he is *God, and not man* : Hos. xi. 9.

<sup>b</sup> *As for our Redeemer, the Lord of Hosts is his name.*—This verse stands absolutely, and is not connected with the preceding or the following. It seems to be an expression of admiration, or of grateful surprise, by which the prophet saw JEHOVAH as the Redeemer of his people. He saw, in vision, Babylon humbled ; her pride brought low ; her power destroyed ; and the exile people set at liberty ; and, full of the subject, he breaks out into an expression of grateful surprise and rejoicing :—O ! our Redeemer ! It is the work of *our Saviour*, the Holy One of Israel ! How great is his power ! How faithful is he ! How able to protect ! How manifestly is he revealed ! Babylon is destroyed. Her idols could not save her. And her destruction has been accomplished by Him who is the Redeemer of his people, and the Holy One of Israel. Lowth regards this verse as the language of a *chorus*, that breaks in upon the midst of the subject, celebrating the praises of God. The subject is resumed in the next verse.—Barnes. Babylon has reason to tremble when she is told who it is

## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAMAH AND MICAH.

ISAMAH xlvii.

The Holy One of Israel.

- 5 Sit thou silent<sup>a</sup>, and get thee into darkness, O daughter of the Chaldeans :  
For thou shalt no more be called, The lady of kingdoms.
- 6 I was wroth with my people<sup>b</sup>,  
I have polluted mine inheritance,  
And given them into thine hand :  
Thou didst shew them no mercy<sup>c</sup> ;

that has this quarrel with her. As for our Redeemer, or *Goel*, who undertakes to plead our cause as the avenger of our blood, he has two names, which speak not only comfort to us, but terror to our adversaries. 1. *He is the Lord of Hosts*, who has all creatures at His command, and therefore has *all power both in heaven and earth*. Woe to those against whom the Lord fights! for the whole creation is at war with them. 2. *He is the Holy One of Israel*, a God in covenant with us, who will faithfully perform all the promises he has made to us. God's power and holiness are engaged against Babylon, and for Zion. This may fitly be applied to Christ our great Redeemer: he is both Lord of Hosts, and the Holy One of Israel.—Henry.

<sup>a</sup> *Sit thou silent*.—A silent and sublime solitude; a silence profound as the grave.—Porter's Travels, vol. II. pp. 294, 407. Lowth remarks, that here a chorus breaks in upon the midst of the subject, with a change of construction, as well as sentiment, from the longer to the shorter kind of verse, for one distich only: after which, the former subject and style is resumed.—Lowth *in loc*.

<sup>b</sup> *I was wroth with my people*, &c.—God, in the course of his providence, makes use of great conquerors and tyrants, as his instruments, to execute his judgments in the earth: he employs one wicked nation to scourge another. The inflieter of the punishment may perhaps be as culpable as the sufferer; and may add to his guilt, by indulging his cruelty in executing God's justice. When he has fulfilled the work to which the divine vengeance has ordained him, he will become himself the object of it. See chap. x. 5—12. God charges the Babylonians, though employed by himself to chastise his people, with cruelty in regard to them. They exceeded the bounds of justice and humanity, in oppressing and destroying them; and though they were really executing the righteous

decree of God, yet, as far as it regarded themselves, they were only indulging their own ambition and violence. The Prophet Zechariah sets this matter in the same light:—I was but a little displeas'd, and they helped forward the affliction: chap. i. 15.—Lowth *in loc*.

In this verse, and the following, a reason is assigned why God would deal so severely with her. One of the reasons was, that she had dealt cruelly with the people of God; and in executing the punishment which he had designed on the Jewish people, she had done it with pride, ambition, and severity; so that though God intended *they* should be punished, yet the feelings of Babylon in doing it were such also as to deserve his decided rebuke and wrath. Instead of doing it with any view to his glory and honour, it had been done for purposes of conquest, and with the utmost cruelty and severity of feeling. God had indeed been angry with his people, and he had delivered them into the hand of the Chaldeans; but in executing this design of his, *they* had evinc'd such feelings as to deserve his most decided indignation.—Barnes.

<sup>c</sup> *Thou didst shew them no mercy*.—Though God had given up his people to be punished for their sins, yet this did not justify the spirit with which the Chaldeans had done it, or make proper the cruelty which they had evinc'd toward them. It was true that some of the Jewish captives, as *e.g.* Daniel, were honoured and favoured in Babylon. It is not improbable that the circumstances of many of them were comparatively easy while there, and they are said to have acquired possessions, and formed attachments there which made them unwilling to leave that land when Cyrus permitted them to return to their own country. But it is also true, that Nebuchadnezzar shewed them no compassion when he destroyed the Temple and city, and spread desolation over the land. And it is also true, that the mass of them were treated with great

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlvii.

- Upon the ancient hast thou very heavily laid thy yoke.
- 7 And thou saidst, I shall be a lady for ever:  
So that thou didst not lay these *things* to thy heart,  
Neither didst remember the latter end of it.
- 8 Therefore hear now this, *thou that art* given to pleasures,  
That dwellest carelessly,  
That sayest in thine heart,  
I *am*, and none else beside me;  
I shall not sit *as* a widow,  
Neither shall I know the loss of children :
- 9 But these two *things*<sup>a</sup> shall come to thee in a moment in one day,  
The loss of children, and widowhood:  
They shall come upon thee in their perfection,  
For the multitude of thy sorceries,  
*And* for the great abundance of thine enchantments.
- 10 For thou hast trusted in thy wickedness:  
Thou hast said, None seeth me.  
Thy wisdom and thy knowledge, it hath perverted thee<sup>1</sup>;  
And thou hast said in thine heart, I *am*, and none else beside me.

MARG. <sup>1</sup> v. 10. *perverted thee, or caused thee to turn away.*

indignity and cruelty in Babylon: see Psalm cxxxvii. 1, 3, where they pathetically and beautifully record their sufferings:—

By the rivers of Babylon, there we sat down,

Yea, we wept, when we remembered Zion.

For there they that carried us away captive required of us a song;

And they that wasted us required of us mirth,

Saying, Sing us one of the songs of Zion.

Thus, also, Jeremiah describes the cruelty of their conquerors: Jer. L. 17: Israel is a scattered sheep—the lions have driven him away; and last, this Nebuchadnezzar king of Babylon hath broken his bones. See also Jer. li. 34. Lam. iv. 16. v. 11--14. 2 Kings xxv. 5--7--26.—Barnes.

God often punishes the persons whom he makes instruments of his vengeance upon others for those very things which they did by his appointment, because they exceeded their commission, and were more intent upon satisfying their own ambition and cruelty than upon executing his commands. See Zech.

i. 15. For the same reason, God says, Hos. i. 4, that he *will avenge the blood of Jezreel upon the house of Jehu*, though Jehu was expressly commanded to smite the house of Ahab: 2 Kings ix. 7. But he exceeded his commission, when he slew all Ahab's *great men* or officers of state, and when he destroyed the family of Ahaziah: 2 Kings x. 11, 14.—Preb. Lowth.

<sup>a</sup> *Two things* &c.—Notwithstanding the precautions which Cyrus took, the Babylonians rebelled against Darius; and in order to hold out to the last extremity, they took all their women, and each man choosing one of them out of those of his own family whom he liked best, they strangled the rest, that unnecessary mouths might not consume their provisions; thus signally fulfilling, as Dr. Prideaux remarks, this prophecy of Isaiah, Connect. Pt. I. Bk. 3; or rather, according to Bp. Newton, this prophecy was then fulfilled a second time, having been fulfilled before, when the Persians slew the king himself, and a great number of the Babylonians. See his Diss. on the Prophecies x.



## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH,

ISAIAH xlvi.

- 11 Therefore shall evil come upon thee<sup>a</sup>;  
 Thou shalt not know from whence it riseth<sup>1</sup>:  
 And mischief shall fall upon thee;  
 Thou shalt not be able to put it off<sup>2</sup>:  
 And desolation shall come upon thee suddenly, *which* thou shalt not know.
- 12 Stand now with thine enchantments,  
 And with the multitude of thy sorceries,  
 Wherein thou hast laboured from thy youth;

MARG. <sup>1</sup> v. 11. *from whence it riseth.* Heb. *the morning thereof.* <sup>2</sup> *put it off.* Heb. *expiate.*

<sup>a</sup> *Therefore shall evil come upon thee*—In consequence of thy pride and self-confidence; in consequence of the prevalence of corruption, licentiousness, and sin; in consequence of the prevalence of the arts of magic and of divination, and the contempt of the God of vengeance; and in consequence of the cruel and unfeeling oppression of the people of God; for all these crimes ruin shall come certainly and suddenly upon thee. *Thou shalt not know from whence it cometh.* Marg. *the morning thereof.* The margin expresses the true sense of the phrase. The word here used, שחר, means the aurora, the dawn, the morning. See Is. xiv. 12. Lowth, says Barnes, has strangely rendered it, *Evil shall come upon thee, which thou shalt not know how to deprecate.* But the word properly means *the dawning of the morning, the aurora*; and the sense is, that evil should come, or calamity should befall them whose springing forth, rising, or dawning, they did not see or anticipate. It would come unexpectedly and suddenly, like the first rays of the morning. It would spring up, as if from no antecedent cause which would seem to lead to it, as the light comes suddenly out of the darkness. The origin of it they would not see, and the destruction would suddenly and inevitably come upon them. Bp. Lowth observes that the word שחרה, *how to deprecate*, is so rendered by the Chaldee; which is approved by Jarchi on the place; and Michaelis Epim. in Prælect. xix. See Psalm lxxviii. 34. Videtur, says Secker, in fine hujus commatis, deesse verbum, ut hoc membrum prioribus responderet. In order to set in a proper light this judicious remark, it is necessary to give the reader an exact verbal translation of the whole verse from Lowth, after the words of the original:

ובא עליך רעה  
 לא תדעי שחרה  
 ותפל עליך הוה  
 לא תוכלי כפרה  
 ותבא עליך פתאם שאה  
 לא תדעי

And evil shall come upon thee,  
 Thou shalt not know how to deprecate it;  
 And mischief shall fall upon thee,  
 Thou shalt not be able to expiate it;  
 And destruction shall come suddenly upon thee,  
 Thou shalt not know—

What? how to escape, to avoid it, to be delivered from it. Perhaps צאת מומה, Jer. xi. 11. I am persuaded that a phrase is here lost out of the text; but as the ancient versions retain no traces of it, and a wide field lies open to uncertain conjecture, I have not attempted to fill up the chasm; but have in the translation, as others have done before me, palliated and disguised the defect, which I cannot with any assurance pretend to supply; namely,

Of which thou shalt have no apprehension.  
 Lowth.

Bishop Stock takes the same view of the verse, and says: 'To the verb כפר, in the fourth line, which probably signifies *To hide by smearing over*, and thence *to expiate*, two parallel verbs appear to be wanting to complete the sense. The first of these, שחר, though used in a neutral sense in Job xxx. 30, where only it occurs, may very well be understood, also actively, to signify *darken* or *shade*, as I render it; in like manner as in English *to blacken* is either neuter or active. The third synonyme has been entirely lost from our copies; perhaps because it was

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAAH AND MICAH.

ISAAH XLVII.

- If so be thou shalt be able to profit,  
 If so be thou mayest prevail.
- 13 Thou art wearied in the multitude of thy counsels.  
 Let now the astrologers<sup>a</sup>, the star-gazers<sup>1</sup>,  
 The monthly prognosticators<sup>2</sup>,  
 Stand up, and save thee  
 From *these things* that shall come upon thee.
- 14 Behold, they shall be as stubble;  
 The fire shall burn them;  
 They shall not deliver themselves<sup>3</sup> from the power of the flame:  
*There shall not be* a coal to warm at,  
*Nor* fire to sit before it.
- 15 Thus shall they be unto thee with whom thou hast laboured,  
*Even* thy merchants, from thy youth:  
 They shall wander every one to his quarter;  
 None shall save thee<sup>b</sup>.

MARG. <sup>1</sup> v. 13. *astrologers, the star-gazers.* Heb. *viewers of the heavens.*

<sup>2</sup> *The monthly prognosticators.* Heb. *that give knowledge concerning the months.*

<sup>3</sup> v. 14. *themselves.* Heb. *their souls.*

written over the end of a long line, and so neglected by transcribers. The Bishop puts the last two lines in one; but, he adds, it seems so necessary to fill up the parallelism, that I was almost tempted to insert after תרעי a significant verb which suits the metre תרודה—to *overlay it*, to plate it over. I forbore, however; because the passage, as it is, carries a meaning with it.

<sup>a</sup> *Astrologers.*—The words here rendered astrologers, הַבְּרִי שָׁמַיִם, means properly *the dividers of the heavens*; those who divided or cut up the heavens for the purpose of augury, or to take a horoscope.—Gesenius. What this art was, is not certainly known. It is probable that it referred to their designating certain stars or constellations, or conjunctions of the planets in certain parts of the heavens, as being fortunate and propitious; and certain others, as unfortunate and unpropitious. At first, astrology was synonymous with Astronomy; but in process of time, it came to denote a distinct science, that which professes to discover certain connexions between the position and movements of the heavenly bodies, and the event which occurs on the earth. It was supposed that the rising and setting, the conjunction, and opposition of the planets excited a powerful

influence over the fates of men—over the health of their bodies and the character of their minds, and the vicissitudes of their lives. Some regarded, it would seem, the positions of the stars as mere *signs* of the events which were to follow; and others, and probably by far the larger portion, supposed that those positions had a positive influence in directing and controlling the affairs of this lower world.—Barnes.

<sup>b</sup> *None shall save thee.*—So certainly will all the predictions of God be accomplished; so vain are all the arts and devices of man—all the strength of fortifications, and all the advantages for commerce, where God purposes to inflict his vengeance on a guilty nation. The skill of astrology cannot save it; the advantages of science cannot save it; accumulated treasures cannot save it; brazen gates and massive walls cannot save it; and commercial advantages, and the influx of foreigners, and a fertile soil, cannot save it. All these things are in the hand of God; and he can withdraw them when he pleases. Babylon once had advantages for commerce, and for merchandize, equal to most of the celebrated marts now of Europe and America. So had Palmyra, and Tyre, and Baalbec, and Petra, and Alexandria, and Antioch,

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

*God, to convince the people of their foreknown obstinacy, revealeth his prophecies. He saveth them for his own sake. He exhorteth them to obedience, because of his power and providence. He lamenteth their backwardness. He powerfully delivereth his people out of Babylon.*

ISAIAH XLVIII.

1 Hear ye this, O house of Jacob<sup>a</sup>,  
Which are called by the name of Israel,

Babylon was in the midst of a country as fertile by nature as most parts of the United States. She had as little prospect of losing the commerce of the world, or of ceasing to be a place of wealth and power, as Paris, or London, or Liverpool, or New York. Yet how easy was it for God, in the accomplishment of his plans, to turn away the tide of her prosperity, and level her walls, and reduce her to ruins! How easy, in the arrangement of his Providence, to spread desolation over all the once-fertile plains of Chaldaea, and to make those plains pools of water! And so with equal ease, if he pleases, and by causes as little known as were those which destroyed Babylon, can he take away the commercial advantages of any city now on earth, and reduce it to ruins. Tyre has lost all its commercial importance; the richly-laden caravan has ceased to pause at Petra; Tadmor lies waste; Baalbec is known only by the far-strewn ruins—see Lamartine's description, in his *Holy Land*; and Nineveh and Babylon are stripped of all that ever made them great, and *can* rise no more. God has taken away the importance and the power of Rome—once, like Babylon, the mistress of the world—by suffering the malaria to desolate all the region in her vicinity: and so, with equal truth, all that contributes to the commercial importance and the wealth of New York, Philadelphia, Boston, London, or Paris, are under the controul of God. By some secret causes he could make these cities a wide scene of ruins; and they *may* be, if they are like Babylon, and Tyre, and Tadmor in their character, yet *like* them in their doom. They should feel that the sources of their prosperity and their preservation are not in themselves, but in the favour and protection of God.—Barnes. Whilst this prophecy indubitably refers to Ancient Babylon, may we not consider it as predicting the fall of Mystical Babylon under the New Testament? Besides its literal fulfilment, it may have a

more full accomplishment in the discriminating characters and terrible overthrow of the Great City, which is figuratively so called. The learned Dr. Hurd, Bishop of Worcester, in his Introduction to the Study of the Prophecies, speaking of the Reformation, observes, vol. II. p. 37 of the 4th edit.: This important work was begun and prosecuted on the common principle, that the Bishop of Rome was Antichrist; and the great separation from the Church of Rome was everywhere justified on this idea, that Rome was the Babylon of the Revelation, and that Christians were bound, by an express command in those prophecies, to come out of her communion. Why then, says he, page 169, was such an emblem employed? The reason is obvious: it is because Babylon was the first of all idolatrous cities, and the fittest to be an emblem of the enormous guilt, or to set in full light the extensive influence of idolatrous Rome; for each, in its turn, was the mother of harlots and abominations of the earth; the former corrupting the Heathen world, and the latter the Christian. If, then, with the celebrated Vitrtinga, we apply this prophecy to Babylon under the New Testament, we have not only a graphical description of her wickedness, but a remarkable prediction of her desolation and complete overthrow. In this prospect, whilst others bewail her ruin, let us be prepared to obey the summons given by the Apostle John in the Revelation, xviii. 20: *Rejoice over her, thou heaven, ye celestial inhabitants, and ye holy apostles and prophets, ye most distinguished honourable characters in the Church; for God hath avenged you on her.* And let us unite with the great voice of much people, saying, *Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments:* Rev. xix. 1, 2.—Macculloch.

<sup>a</sup> *Hear ye this, O house of Jacob!*—This chapter contains renewed assurances of the

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAAH AND MICAH.

ISAAH xlviil.

- And are come forth out of the waters of Judah<sup>a</sup>,  
 Which swear by the name of the LORD,  
 And make mention of the God of Israel,  
*But* not in truth, nor in righteousness.
- 2 For they call themselves of the holy city,  
 And stay themselves upon the God of Israel;  
 The LORD of hosts *is* his name.
- 3 I have declared the former things from the beginning<sup>b</sup>;

deliverance of the exile Jews from Babylon. It is designed, says Barnes, to state the cause for which the Captivity should occur; and to furnish the assurance also, that, notwithstanding their sins, and the justice of the judgment that should come upon them, God would deliver them from bondage. It contains lamentations that there was a necessity for bringing these calamities upon them; assurances that God had loved them; appeals to themselves in proof that all they had suffered had been predicted; and a solemn command to go forth out of Babylon. It is to be regarded as addressed to the exile Jews in Babylon; though it is not improbable that the prophet designed it to have a bearing on the Jews of his own time as given to idolatry, and that he intended that the former part of the chapter should be an indirect rebuke to them, by shewing them the consequences of their proneness to idolatry. The chapter is exceedingly tender, and full of love; and is an expression of the kindness which God had for his own people.

God had given them a special instance of his kind providence over them, in raising up a succession of prophets among them, to give them notice of such events as none of the heathen idols could tell. Their stubbornness, the prophet tells them, was the occasion of their captivity; and he exhorts them to be reformed by their afflictions, to fit themselves for the deliverance which God had promised them.—Preb. Lowth.

<sup>a</sup> *And are come forth out of the waters of Judah*—Are sprung from Judah as a fountain; or, Flow from the fountain of Judah. The metaphor is taken from a fountain which sends forth its streams of water; and the idea is, that they owed their origin to Judah, as the streams flowed from a fountain. A

similar figure is used by Balaam, in describing the vast increase of the Jews: *He shall pour the water out of his buckets, and his seed shall be in many waters*: Num. xxiv. 7. So in Deut. xxxiii. 28: *The fountain of Jacob shall be upon a land of corn and wine*. So Ps. lxxviii. 26:

Bless ye God in the congregations,  
 JEHOVAH, ye that are of the fountain of  
 Israel. *Margin.*

The idea is, that *Judah* was the fountain or the origin of the people who were then exiled in Babylon. The Ten Tribes had revolted, and had been carried away; and the name of Benjamin had been absorbed in that of Judah, and this had become the common name of the nation. Hence the name *Jews*. Perhaps *Judah* is here mentioned with honour as the fountain of the nation, because it was from him that the Messiah was to descend, Gen. xlix. 10: and this mention of his name would serve to bring that promise to view, and of course would be an assurance that the nation would not be destroyed, nor the power finally depart, until the Messiah should come.—Barnes.

<sup>b</sup> *I have declared the former things from the beginning*.—The first argument here brought forward to establish the deity of God is taken from the prophecies delivered by his servants in ancient times respecting improbable events which had actually happened. This proof, adapted to the meanest capacity, was with great propriety adduced for the conviction of the sceptical, hypocritical, and profane. The former things which God had revealed by his servants were fulfilled in their season. Of this sort were the deliverance of Israel from Egypt; their being put into possession of the land of Canaan; with others of more recent date.—Macculloch.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlvi.

- And they went forth out of my mouth, and I showed them ;  
 I did *them* suddenly, and they came to pass.
- 4 Because I knew that thou *art* obstinate<sup>1</sup>,  
 And thy neck *is* an iron sinew,  
 And thy brow brass ;
- 5 I have even from the beginning declared *it* to thee ;  
 Before it came to pass I showed *it* thee :  
 Lest thou shouldst say, Mine idol hath done them,  
 And my graven image, and my molten image, hath commanded them.
- 6 Thou hast heard, see all this ;  
 And will not ye declare *it* ?  
 I have shewed thee new things from this time,  
 Even hidden things, and thou didst not know them.
- 7 They are created now, and not from the beginning ;  
 Even before the day when thou heardest them not ;  
 Lest thou shouldst say, Behold, I knew them.
- 8 Yea, thou heardest not<sup>a</sup> ; yea, thou knewest not ;  
 Yea, from that time *that* thine ear was not opened :  
 For I knew that thou wouldest deal very treacherously.  
 And wast called a transgressor from the womb.
- 9 For my name's sake will I defer mine anger<sup>b</sup>,

MARG. <sup>1</sup> v. 4. *obstinate*. Heb. *hard*.

<sup>a</sup> *Yea, thou heardest not, &c.*—These four lines, says Jenour, must be read alternately ; the first with the third, and the second with the fourth :

גם לא־שמעת גם לא־ידעת  
 גם מאז לא־פתחה אוֹןך  
 כי ידעתי בגוד תבגוד  
 ופשע מבטן קרא לך :

Yea, thou heardest not ; yea, thou knewest not ;

Yea, from the first thine ear was not opened to them :

For I know that thou wouldest deal most falsely,

And Backslider was thy name from the womb.

The second line should be translated, says Prebendary Lowth, Nor was thine ear opened of old, or from the beginning ; as the particle *מֵאז* is translated in this very chapter, *verr. 3, 5*. The prophet persists in repeating what he had said in the foregoing verses ;

because he knew their proneness to idolatry, and therefore would take away any pretence which could be made of ascribing this foreknowledge unto idols. *To open the ear*, is a Hebrew phrase, signifying *To make known*. See *Is. l. 5*. The word *בגוד* properly signifies a wife being unfaithful to her husband, see *Jer. iii. 10* ; and from thence it is applied to the sin of idolatry, which is often styled spiritual whoredom. See *Jer. iii. 14*. *Isa. liv. 5*. and Bishop Patrick's Preface to his Commentary on the Canticles.

<sup>b</sup> *For my name's sake will I defer mine anger.*—It is true they had been very provoking, says Henry, and God had been justly angry with them : their captivity was the punishment of their iniquity ; and if, when he had them in Babylon, he had left them to pine away and perish there, and made the desolation of their country perpetual, he had but dealt with them according to their sins ; and it was what such a sinful people might expect from an angry God : but, saith God, *I will defer mine anger*, or rather, *stifle and*

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XLVIII.

And for my praise will I refrain for thee,  
That I cut thee not off.

10 Behold, I have refined thee, but not <sup>1</sup>with silver<sup>a</sup>;

MARG. <sup>1</sup> v. 10. with silver, or for silver.

*suppress it*: I will make it appear I am slow to wrath; and will refrain from thee, not pour upon thee what I justly might, that I should cut thee off from being a people. And why will God thus stay his hand? *For my name's sake*: because this people was called by his name, and made profession of his name: and if they were cut off, the enemies would blaspheme his name. It is *for my praise*: because it will redound to the honour of his mercy, to spare and reprove them; and if he continued them to be to him a people, they might be to him for a name and a praise. It is true they were very corrupt and ill-disposed; but God would himself refine them, and make them fit for the mercy he intended for them. *I have refined thee*—That thou mightest be made a vessel of honour. Though he doth not find them meet for his favour, he will make them so. And this accounts for his bringing them into the trouble, and continuing them in it so long as he did: it was not to cut them off, but to do them good: it was to refine them, but not as silver, or with silver; not so thoroughly as men refine their silver, which they continue in the furnace till all the dross is separated from it: but if God should take that course with them, they would be always in the furnace, for they are all dross, and, as such, might justly be put away, Ps. cxix. 119, as reprobate silver, Jer. vi. 30. He therefore takes them as they are, refined in part only, and not thoroughly. *I have chosen thee in the furnace of affliction*: i.e. made thee a choice one, by the good which the affliction has done thee; and then designed thee for great things. Many have been brought home to God as chosen vessels, and a great work of grace has been begun in them, in the furnace of affliction. Affliction is no bar to God's choice, but subservient to his purpose. It is true they could not pretend to merit at God's hand so great a favour as their deliverance out of Babylon, which would put such an honour upon them, and bring them so much joy; therefore,

saith God, *for mine own sake, even for mine own sake*, will I do it. See how the emphasis is laid upon that! for it is a reason which cannot fail, and therefore the resolution grounded upon it cannot fall to the ground.

<sup>a</sup> *I have refined them, but not with silver*—הנה צרפתך ולא בכסף. Bishop Stock, with Bishop Lowth, reads בכסף for ככסף; and renders it, *as silver*: that is, not with the severe purgation which it undergoes in refining. And in the next line he reads בהנתך for בהרתך, *I have tried thee*, proved thee, *in the furnace of affliction*, but not with its utmost force. In the margin it is, *for silver*. Many different interpretations of this have been proposed. Jerome renders it, Non quasi argentum, *not as silver*. The LXX, οὐκ ἔρεκεν ἀργύριον, *not on account of silver*. Grotius explains it, I have a long time tried thee by afflictions, but nothing good appears in thee; that is, I have not found you to be silver, or to be pure, as when a worker in metals applies the usual heat to a mass of ore for the purpose of separating the dross, and obtains no silver. Gesenius explains it to mean, I sought to make you better by afflictions; but the end was not reached; you were not as silver which is obtained by melting, but as dross. And the idea, according to him, Comm. *in loco*, is, that they were made no better by their trials. Rosenmüller supposes it means that he had not tried them with that intensity of heat which was necessary to melt and refine silver; and remarks, that those skilled in metals observe that gold is easily liquefied, but that silver requires a more intense heat to purify it; and that the sense is, that God had not dealt with his people with the utmost severity, but with comparative clemency and mildness. Jarchi renders it, Not by the fire of Gehenna, as silver is melted by the fire. Kimchi explains it, Not as one who is smelting silver, and who removes all the scoria from it, and so consumes it that nothing but pure silver remains. If that had been done, but few of you would have been left.

## Judah.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XLVIII.

I have chosen thee in the furnace of affliction<sup>a</sup>.11 For mine own sake, *even* for mine own sake, will I do it :For how should *my name* be polluted<sup>b</sup>?

Vitringa supposes that it means, that God had sent them to Babylon to be purified. Yet it was not to be done *with* silver: it was by the agency of a people who were wicked, sinful, and unbelieving. That he had not sent them to a people who could be compared with silver, but to a people depraved and abandoned, &c. Amidst this variety of interpretation, it is difficult to determine the sense. Probably, says Barnes, it may be, I have melted thee, and found no silver; or the result has not been that you have been shewn to be pure by all your trials;—and thus it will agree with what is said above, that they were perverse, and false, and rebellious, as a people.

<sup>a</sup> *I have chosen thee in the furnace of affliction.*—Lowth renders this, I have tried thee. So Noyes and the Syriac read it. The Vulgate and the LXX, however, render it, *I have chosen thee.* The word here used, בָּרַר, means, according to Gesenius, I. To prove, to try, to examine; and the primary idea, according to him, is that of *rubbing* the lapis Lydius or the touch-stone, or else of cutting in pieces for the purpose of examining. II. It means to approve, choose, or select. That is the most common signification in the Hebrew Bible: Job ix. 14. xv. 5. xxix. 25. Gen. xiii. 11. Exodus xvii. 9. Josh. xxiv. 15. III. To choose, to select, *i.e.* to delight in: Genesis vi. 2. Isaiah i. 29. Probably the meaning here is, I have proved or tried thee in the furnace of affliction. It was true, however, that God had *chosen* or selected their nation to be his people when they were suffering in the furnace of affliction in Egypt; and it is also true that God *chooses* sinners now, or calls them to him, and converts them, as the result of heavy affliction. Possibly this may be the idea, that their afflictions had *prepared* them to embrace his offers, and to seek consolation in him; and he may design to teach, that one effect of affliction is to *prepare* the mind to embrace the offers of mercy. *In the furnace of affliction.*—Referring particularly to their trials in Babylon. Afflictions are often

likened to fire; from the fact, that fire is used to purify or try metals; and afflictions have the same object in reference to the people of God.—Barnes.

<sup>b</sup> *For mine own sake, even for mine own sake, will I do it: for how should my name be polluted?*

לִמְנַעַי לִמְנַעַי אִנְשָׁה כִּי־אֶךְ אֶחָד

The Jews were known to be the people who, in opposition to all others, worshipped one God alone, JEHOVAH. Had he permitted them to be utterly destroyed by the Babylonians, it would have seemed as if he were unable to save them. Therefore he says, *For mine own name's sake will I not suffer them to be cut off.* Thus the honour of God in the eyes of the world is connected with that of his professed people. How careful, then, ought they to be, so to let their light shine before men, that they may see their good deeds, and glorify their Father in heaven.—Jenour. God will do it, says Henry, not because he owes them such a favour, but to save the honour of his own name, that it may not be polluted by the insolent triumphs of the heathen, who, in triumphing over his people Israel, thought that they did so also over the God of Israel, and imagined that their gods were too hard for him. This was plainly the language of Belshazzar's words, when he profaned the holy vessels of God's Temple, at the same time that he praised his idols, Dan. v. 2—4; and of the demand of the Babylonians, Psalm cxxxvii. 3, *Sing us one of the songs of Zion.* God will therefore deliver his people, because he will not suffer his glory to be given to another. Moses pleaded this often with God: *Lord, what will the Egyptians say?* God is jealous for the honour of his name, and will not suffer the wrath of men to proceed any further than he will make it turn to his praise. And it is matter of comfort to God's people, that whatever becomes of them, God will secure his own honour, and, as far as necessary to that, God will work deliverance for them.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlviii.

And I will not give my glory unto another.

12 Hearken unto me, O Jacob

And Israel, my called;

I *am* he; I *am* the first, I also *am* the last<sup>a</sup>.

13 Mine hand also hath laid the foundation of the earth,

And my right hand hath spanned<sup>1</sup> the heavens:*When* I call unto them, they stand up together.

14 All ye, assemble yourselves, and hear;

Which among them hath declared these *things*?The LORD hath loved him<sup>b</sup>: he will do his pleasure on Babylon,And his arm *shall be on* the Chaldeans.15 I, *even* I, have spoken; yea, I have called him:

I have brought him, and he shall make his way prosperous.

16 Come ye near unto me, hear ye this;

I have not spoken in secret from the beginning;

From the time that it was, there *am* I<sup>c</sup>:And now the Lord God, and his Spirit, hath sent me<sup>d</sup>.MARG. <sup>1</sup> v. 13. *my right hand hath spanned, or the palm of my right hand hath spread out.*

<sup>a</sup> *I am he; I am the first, I also am the last*—אני ראשון אני אחרון.—It is clear, from the 16th verse of this chapter, that he who here speaks is the Son of God: see Is. xli. 4. lxi. 1. Luke iv. 18, 21. Rev. i. 11, 17. xxii. 13; in the last of which places Jesus Christ is called *ὁ πρῶτος καὶ ὁ ἔσχατος*. Which is thus explained by Andr. Cæsar and others: *πρῶτος διὰ τὴν θεότητα, ἔσχατος διὰ τὴν ἀνθρώποτητα*; or, as others understand it, The beginning and the end, The efficient and the final cause of all. He is the Eternal, and will save and defend his people for ever. Ps. xxxvii. 28. Is. ix. 6, 7. Luke i. 33. He is our Redeemer, ver. 17, and will save us with an everlasting salvation; Is. xxxv. 10. 1 Cor. i. 30; our hope, which rests on him, shall never be disappointed: Ps. xxxi. 2. Rom. v. 5. He, who is the First and the Last, has the keys of death and of hell: Rev. i. 17, 18. He will not therefore leave his members under the power of death, but will raise them up to eternal life in the last day, 1 Cor. xv. 20. John v. 28, 29. Glassii ὈΝΟΜΑΤΟΛΟΓΙΑ Messie Prophetica, pp. 393, 394.

<sup>b</sup> *The Lord hath loved him*—That is, Cyrus. He whom JEHOVAH hath loved, will execute, &c. So Symmachus has well rendered it.—Lowth.

<sup>c</sup> *From the time that it was, there am I*—בגעת הייתה שם אני. The two first words in the Hebrew, says Preb. Lowth, may be translated, *Before the time that this was declared or foretold*. So the same particle signifies, Is. xliii. 13, where our Translators rightly render ניום *Before the day was*. So Is. xviii. 2, מן היחיה signifies *aforetime*; or thus, *Before the time that it happened, then I foretold it, or then I had a being*, as the same words, אני שם, may very fitly be rendered, Prov. viii. 27; for the scope of that place is to shew the eternity of the Divine Wisdom. And נשם signifies, *from that time*, Is. lxxv. 20. This interpretation will make the sense clearer to this purpose: I have not delivered my predictions in ambiguous terms; because I am from all eternity, and, being present to all the successions of time, can clearly foresee those distant events which my providence produces.

<sup>d</sup> *And now the Lord God, and his Spirit, hath sent me*—ועתה ארני יהוה שלחני ורוחו.—*And now the Lord JEHOVAH hath sent me, and his Spirit*. Τις ἐστὶν ὁ ἐν τῷ Ἠσαΐα, λέγων, Καὶ νῦν Κύριος ἀπέστειλέ με, καὶ τὸ Πνεῦμα αὐτοῦ; ἐν ᾧ, ἀμφιβόλου ὄντος τοῦ ῥητοῦ, πότερον ὁ Πατήρ καὶ τὸ Ἅγιον Πνεῦμα ἀπέστειλαν τὸν Ἰησοῦν, ἢ ὁ Πατήρ ἀπέστειλέ



## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XLVIII.

17 Thus saith the LORD,

τὸν τε Χριστὸν καὶ τὸ Ἅγιον Πνεῦμα; Τὸ δεύτερόν ἐστιν ἀληθές. Who is it, that saith in Isaiah, And now the Lord hath sent me, and his Spirit? in which, as the expression is ambiguous, is it the Father and the Holy Spirit who have sent Jesus; or the Father who hath sent both Christ and the Holy Spirit? The latter is the true interpretation.—Origen cont. Cels. lib. i. I have kept, says Bishop Lowth, the order of the words in the original, on purpose that the ambiguity which Origen remarks in the version of the LXX, and which is the same in the Hebrew, might still remain; and the sense, which he gives to it, be offered to the reader's judgment, which is wholly excluded in our Authorised Version.

The foregoing part of the verse shews that the words are spoken by God; and since it is here affirmed that the Lord God hath sent him, we can understand the words of none other but the Second Person in the Blessed Trinity, who was sent into the world by his Father, and was anointed to his prophetic office by the Holy Spirit: see Is. xi. 2. xli. 1. lxi. i. Comp. Zech. ii. 10, 11. Here, indeed, only the divine nature of the Son of God is directly spoken of; but it is usual in Scripture to apply that to one part of his nature which properly belongs to the other, because of the Communication of Properties, as the Schoolmen term it. Thus St. Paul saith, that the Jews tempted Christ in the Wilderness, 1 Cor. x. 9; meaning the Logos, who afterwards assumed human-nature, and was called the Christ. It need not seem strange that Christ is introduced speaking these words; for we find many other texts which are spoken of God in the Old Testament applied to Christ in the New, to shew us that almost all the prophecies of the Old Testament relate to the times of the Gospel, and are to receive their utmost completion then. See Isaiah viii. 14. xlv. 23. And this will appear still more probable if we consider that several passages in this chapter, as well as in the general strain of these prophecies concerning the Restoration of Israel, have a plain aspect to some further restoration of the Church in the latter times, and its deliverance from the mystical Babylon

described in the Revelation. See Isai. xlv. 22, 23.—Preb. Lowth.

There is evidently a change in the speaker here. In the former part of the verse it is God who is the speaker, but here it is he who is sent to bear the message. Or if this should be regarded, as Lowth and many others suppose, as the Messiah who is speaking to the exiled Jews, then it is an assertion that *He* had been sent by the LORD God and his Spirit. There is an ambiguity in the original which is not retained in our common Translation. The Hebrew is, *And now the Lord JEHOVAH hath sent me and his Spirit*: and the meaning may be, either, as in our Version, that JEHOVAH and his Spirit were united in sending the Persons referred to—the speaker here; or, that JEHOVAH had sent him, and at the same time had also sent his Spirit to accompany what he said. Grotius renders it: *The Lord, by his Spirit, has given me these commands.* Jerome understands the word *Spirit* as in the nominative case, and as meaning that the Spirit united with JEHOVAH in sending the Person referred to. *Dominus Deus misit me, et Spiritus ejus.* The Septuagint, like the Hebrew, is ambiguous: *Ἦν Κύριος Κύριος ἀπέστειλέ με, καὶ τὸ Πνεῦμα αὐτοῦ.*

The Syriac has the same ambiguity. The Targum of Jonathan renders it: *And now JEHOVAH, ὃ, God hath sent me and his Word.* It is perhaps not possible to determine, where there is such ambiguity in the form of the sentence, what is the exact meaning. As it is not common, however, in the Scriptures to speak of the Spirit of God as sending or commissioning his servants; as the work of sending messengers is rather that which is claimed as appertaining to God the Father; and as the object of the speaker here is evidently to conciliate respect for his message as being inspired, it is probably to be regarded as meaning, that he had been sent by JEHOVAH, and was accompanied *with* the influences of his Spirit. Many of the Reformers, and others since their time, have supposed that this refers to the Messiah, and have derived a demonstration from this verse of the doctrine of the Trinity. The argument which it has been supposed

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XLVIII.

Thy Redeemer<sup>a</sup>, the Holy One of Israel;

I am the LORD thy God which teacheth thee to profit,

Which leadeth thee by the way *that* thou shouldst go.18 O that thou hadst hearkened to my commandments<sup>b</sup>!

that these words furnish on that subject is, that three Persons are here spoken of; the person *who sends*, i.e. God the Father; the Person who is sent, i.e. the Messiah; and the Spirit who concurs in sending him, or by whom he is endowed.—Barnes.

<sup>a</sup> *Thus saith the Lord, thy Redeemer, &c.*—This solemn introduction to what follows in the two subsequent verses represents the supreme excellence of the glorious Person who addresses his people, his intimate connection with them, and the powerful obligations he hath brought them under to his obedience. God conveys instruction by means of his providence, his Law, and his Gospel, by his servants and his ordinances: and through the powerful agency of his Spirit he causes to profit by the important lessons which he inculcates. He opens the understanding, to perceive the meaning and design of the salutary instructions he conveys, and effectually disposes to hearken to his voice and to obey his precepts. He writes his Law upon the heart, he puts his Spirit into his people, and causes them to walk in his statutes and judgments, and do them: Ezek. xxxvi. 27. In this manner God teaches to profit. And what the cloud was to the Israelites in the Wilderness, what the guide is to the wandering traveller, what the leader and commander is to the army, that, and infinitely more, is God to his people. He leadeth them by the way in which they should go. This expression may allude to the practice of parents who have the care of children, and, observing their incapacity to conduct themselves, take them by the hand, and lead them in the way that they should take. Let us diligently follow our gracious Lord and Leader, studious, whether in public or private, continually to set him before us, and to comply with his directions.—Macculloch.

<sup>b</sup> *O that thou hadst hearkened to my commandments!* &c.—God had indeed brought them into captivity; that is, he was about to do so; and here forewarns them of it by his prophet: but they themselves were the cause

of it. He did not afflict them willingly: as when he gave them his Law, he earnestly wished that they might be obedient: *O that there were such an heart in them!* Deut. v. 29. xxxii. 29. So, when he punished them for the breach of his Law, he wished they had been obedient: *O that my people had hearkened unto me!* see Psalm lxxxi. 13. This confirms what God hath said and sworn, that *He hath no pleasure in the death of sinners.* He assures them, that if they had been obedient, it would have not only prevented their captivity, but would have advanced and perpetuated their prosperity. He had abundance of good things ready to bestow upon them, if their sins had not turned them away: Isai. lix. 1, 2. They should have been carried on in an uninterrupted stream of prosperity: *Thy peace should have been as a river*:—thou shouldst have enjoyed a series of mercies, one ever following another as the waters of a river, which ever last. Their virtue and honour, and the justice of their cause, should in all cases have borne down opposition by their own strength, *as the waves of the sea*: such should their righteousness have been, nothing should have stood before it: whereas, now they have been disobedient, the current of their prosperity was interrupted, and their righteousness overpowered. The rising generation should have been very numerous; whereas they were now very few, as appears by the small number of returning captives, Ezra ii. 64, not so many as one tribe when they came out of Egypt. They should have been numberless *as the sand*, according to the promise, Gen. xxii. 17, of which they had forfeited the benefit. The honour of Israel had still been unstained: *His name should not have been cut off*, as now it is, in the land of Israel, which is either desolate or inhabited by strangers, nor should it have been *destroyed from before God.* Now, God tells them thus what he would have done for them if they had persevered in their obedience, that they might be the more humbled for their sins, by which they had forfeited such rich

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlvi.

- Then had thy peace been as a river,  
 And thy righteousness as the waves of the sea :
- 19 Thy seed also had been as the sand,  
 And the offspring of thy bowels like the gravel thereof<sup>a</sup>;  
 His name should not have been cut off nor destroyed from before me.
- 20 Go ye forth of Babylon<sup>b</sup>,  
 Flee ye from the Chaldeans, with a voice of singing  
 Declare ye, tell this,  
 Utter it *even* to the end of the earth ;  
 Say ye, The LORD hath redeemed his servant Jacob.
- 21 And they thirsted not *when* he led them through the deserts<sup>c</sup> :  
 He caused the waters to flow out of the rock for them :  
 He clave the rock also, and the waters gushed out.
- 22 *There is no peace*, saith the LORD, unto the wicked.

mercies. This should engage us against sin, that it has not only marred the good things which we have, but prevented the good things God had in store for us. It will make the misery of the disobedient more intolerable, to think how happy they might have been. God tells them this also, that his mercy might appear the more illustrious in working deliverance and salvation for them, though they had forfeited it, and rendered themselves unworthy of it. Nothing but a prerogation of mercy would have saved them.—Henry.

<sup>a</sup> *The offspring of thy bowels like the gravel thereof*—וּצְאֵצְאֵי מֵעַיִן כַּמְשֵׁתוֹי. *As the issue of the bowels of the sea ;* that is, the fishes.—Salom. ben Melec. And so likewise Aben Ezra, Jarchi, Kinchi, &c. Literally it is, *And the offspring of thy bowels shall be like its bowels ;* i. e. like the offspring of the sea. There is no place where the word means *gravel*. Jerome, however, renders it, *ut lapilli ejus*, as its pebbles. The LXX, ὡς ὁ χόσῳς τῆς γῆς, *as the dust of the earth*. The Chaldee renders it, *as the stones of the sea ;* and the Syriac also. The sense, says Barnes, is essentially the same, that the number of the people of that nation would have been vast.

<sup>b</sup> *Go ye forth of Babylon*.—The Jews had permission to do so, by the proclamation of Cyrus ; and so, says Gill, the people of God will be called to come forth out of the mystical Babylon before its destruction, to which these words are applied, Rev. xviii. 4. Perhaps this, in the figurative sense, may be a

call to the Christians in Jerusalem, now become another Babylon for wickedness, to come out of it a little before its ruin ; and may be applied to the call of persons by the Gospel, from a state of confusion, sin, and darkness. *Flee from the Chaldeans, with the voice of singing ;* not by stealth, or through fear, but openly and publicly, and with all the tokens and demonstrations of joy and gladness. So the Christians separated from the unbelieving Jews, as well as the followers of the Lamb from the Antichristian States, Rev. xix. 1 ; and so all that are called by great should flee from the company of wicked men. *Declare ye, tell this, utter it even to the end of the earth*.—This shews that something more than deliverance from the Babylonish captivity is here intended ; even redemption and salvation by Christ, which the Apostles and Ministers of the word are here exhorted to declare and proclaim, even to the ends of the earth.

Just so Lot was commanded to depart immediately out of Sodom, and not so much as look behind him, or shew any token of affection for the place, Gen. xix. 17. This admonition is renewed Is. lii. 11 ; repeated by the prophet Jeremiah, L. S. li. 6, 45 ; and applied by St. John to mystical Babylon, Rev. xviii. 4. And the prophet orders this message to be published to the ends of the earth, which implies that it is a matter of general concern.—Preb. Lowth.

<sup>c</sup> *They thirsted not when he led them through the deserts*.—This is a part of that for which they would be called to celebrate

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

*Christ, being sent to the Jews, complaineth of them. He is sent to the Gentiles, with gracious promises. God's love is perpetual to his Church. The ample restoration of the Church. The powerful deliverance out of captivity.*

ISAIAH xlix.<sup>a</sup>

I Listen, O isles, unto me ;

his name. It was not merely that he had redeemed them, but that he had abundantly provided for their wants in the desert, and guided them safely, through the pathless Wilderness, to their own land. The language used here is designed to denote that God would take care of them, and provide for them in returning to their country. The figure is taken from the fact, that God smote the rock in the Wilderness, and caused the waters to gush out, so as to meet their wants when they were travelling to the Promised Land. In like manner, he would provide for them while crossing the pathless sands of Arabia, in returning from Babylon. He would provide for them, as if he should smite the rocks, or make fountains gush forth at their feet: see Isaiah xxxv. 6, 7. xli. 17, 18: *He caused the waters to flow out of the rock for them.* The allusion here is undoubtedly to the fact, that God caused the waters to flow out of the rock that Moses smote in the Wilderness: Num. xx. 11.—Barnes. Kimchi has a surprising observation upon this place. If the prophecy, says he, relates to the return from the Babylonish Captivity, as it seems to do, it is to be wondered how it comes to pass that in the Book of Ezra, in which he gives an account of their return, no mention is made that such miracles were wrought for them; as, for instance, that God clave the rock for them in the desert. It is really much to be wondered, says Bishop Lowth, that one of the most learned and judicious of the Jewish Expositors of the Old Testament, having advanced so far in a large comment on Isaiah, should appear to be totally ignorant of the prophet's manner of writing; of the parabolic style which prevails in the writings of all the Prophets; and more particularly of the prophecy of Isaiah, which abounds throughout in parabolic images, from the beginning to the end:—*Hear, O heavens! and give ear, O earth!*—to the worm, and the fire, in the last verse. All that the prophet designed in this place, and which he has executed in the most elegant manner, was an explication

and illustration of the gracious care and protection of God vouchsafed to his people in their return from Babylon, by an illusion to the miraculous Exodus from Egypt. See De Sac. Pössi Hebr. Prael. ix.

Thus, says Gill, the Apostles of Christ, when they travelled through the Gentile world, as through a desert, publishing redemption and salvation by Christ, had every needful supply, both of temporal and spiritual things; they lacked not any thing. In like manner, the people of God, whilst they pass through the wilderness of this world to the heavenly glory, are furnished and refreshed with living water, out of the fountain and fulness of grace in Christ; of which, if a man drink, he shall thirst no more: John iv. 14. See Isai. xlix. 10. The rock in the Wilderness typified Christ, from whom the living waters of grace flow, for the support and refreshment of the saints, 1 Cor. x. 4.

<sup>a</sup> *Isaiah* xlix.—Hitherto the subject of the prophecy has been chiefly confined to the redemption from the Captivity of Babylon; with strong intimations of a more important deliverance sometimes thrown in, to the refutation of idolatry, and the demonstration of the infinite power, wisdom, and foreknowledge of God. The character and office of the Messiah was exhibited in general terms at the beginning of chapter xlii.; but here he is introduced in person, declaring the full extent of his commission; which is, not only to restore the Israelites, and reconcile them to their Lord and Father, from whom they had so often revolted, but to be a light to lighten the Gentiles, to call them to the knowledge and obedience of the true God, and to bring them to be one Church together with the Israelites, to partake with them of the same common salvation procured for all by the Great Redeemer and Reconciler of man to God.—Lowth *in loc.*

The Redeemer here is to be regarded as having already come in the flesh, and as having been rejected and despised by the Jews, see *verr.* 4, 5; and as now turning to

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HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlix.

And hearken, ye people, from far ;  
The LORD hath called me from the womb ;

the Gentile world, and proffering salvation to them. The preaching of the Gospel, and the conversion of the heathen, and the homage which kings and princes would shew him, are represented as still future. The *time* when this is supposed to occur, therefore, as seen by the prophet, is when the Messiah had preached in vain to his own countrymen, and had been rejected by them ; and when there was a manifest fitness and propriety in his extending the offer of salvation to the heathen world.—Barnes. Faber considers this prophecy to relate particularly to Europe.—Hor. Mos. vol. II. sect. 4. ch. 2.

In this chapter, it has been commonly supposed that the Messiah is introduced directly and personally, and that there is a primary reference to him and his work. There has been, says Barnes, great difference of opinion on this point ; but the common sentiment has been, that the chapter has a direct reference to the Messiah. Some of the opinions which have been held may be briefly referred to, as introductory to the exposition of the chapter ; since the exposition of the whole chapter will be affected by the view which is taken of its primary and main design. This statement is abridged from Hengstenberg, *Christology*, vol. I.

I. According to some, the people of Israel are here introduced as speaking. This is the opinion of Paulus, Deoderlin, and Rosenmüller. The argument on which Rosenmüller relies, is, that in ver. 3 the speaker is expressly called *Israel*. According to this idea, the whole people are represented as *a prophet*, who is here introduced as speaking ; who had laboured in vain ; and who, though Israel was not to be gathered, was in future times to be the instructor of the whole world, verr. 4–6. Yet this interpretation is forced and unnatural. To say nothing of the impropriety of representing the collected Jewish people as a prophet—an idea not to be found elsewhere—according to this interpretation the people are represented as labouring in vain, when they had made no effort for the conversion of the heathen, and when their labouring in vain must have been to convert themselves ; and in ver. 5, this same people,

as a prophet, is represented as *not gathered* ; and then in ver. 6, turning to the Gentiles, in order to be a light to them, and for salvation to the end of the earth. It should be added, also, that even the ancient Jewish commentators, who have applied Isaiah liii. to the Jewish people, have not ventured on such an interpretation here. The only argument on which Rosenmüller relies in favour of this interpretation—that drawn from the fact that the name *Israel* is given to the speaker—will be considered in the Notes on ver. 3.

2. According to others, the prophet here refers to himself. This opinion was held by Jarchi, Aben Ezra, Kimchi, Grotius ; and, among recent Interpreters, by Koppe, Hensler, Stäudlin, &c. But this interpretation has little probability. It is incredible that the prophet should speak of himself as the light of the heathen world. The speaker represents himself as not satisfied, ver. 6, that the Jewish people should be given to him, but represents himself as sent for the salvation of the ends of the earth. Before this same individual who thus speaks, and who is rejected and despised by the Jewish people, kings and princes are represented as prostrating themselves with the deepest reverence, ver. 7. But it is certain that Isaiah never formed such extravagant expectations for himself. He was sent to the Jews, and not to the heathen. Besides, there is the same objection to applying the name *Israel*, ver. 3, to the prophet Isaiah which there is to the Messiah.

3. Gesenius supposes that this refers not to the prophet Isaiah alone, but to the collective body of the Prophets, as represented by him. But to this view, also, there are insuperable objections. (1) Every thing in the statement here proves that the subject is an individual, and not a mere personification. The personal pronouns are used throughout, see verr. 1, 2, 4, &c. ; and the whole aspect of the account is that of its relating to an individual. It would be as easy and as proper to regard a statement made anywhere respecting an individual, as referring to some collective body, as to interpret this in this manner. (2) The Prophets, taken

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PROPHETS—ISAIAH AND MICAH.

ISAIAH XLIX.

From the bowels of my mother hath he made mention of my name.

collectively, cannot bear the name *Israel*, ver. 3; and even Gesenius admits this; and, in order to evade the force of it, denies the genuineness of the word *Israel* in the third verse. (3) The Prophets nowhere represent themselves as called to exert an influence upon the heathen world; but their common representation is, that the heathen would be converted by the Messiah.

4. The only other opinion which has been extensively held is that which refers the chapter directly to the Messiah. This was the opinion of the Christian Fathers generally, and has been the common view of Expositors in modern times. It is the opinion of Lowth, Vitringa, Calvin, Hengstenberg, and of most Interpreters. The particular reasons for this opinion will be more clearly seen in the Notes on the chapter itself, particularly vers. 1-9. In favour of this interpretation, it may be observed in general: (1) That if the other interpretations which have been referred to are unfounded, it follows, as a matter of course, that it must have reference to the Messiah. (2) The accurate agreement of the words and phrases in the prophecy with the character of the Redeemer, as developed in the New Testament, proves the same thing. (3) It is referred to the times of the Messiah in Acts xiii. 47. and in 2 Cor. vi. 2.

The chapter may be contemplated under the following division of parts or subjects; viz.

I. According to the interpretation suggested above, that it refers directly and mainly to the Messiah, he is introduced as himself speaking, and stating the object of his mission, and his rejection by the Jewish nation, and the fact, that he would be for an light to the Gentiles, vers. 1-6. This portion consists of the following subjects:

a. The exordium, in which he calls the distant nations to attend to him, and to hear his voice, ver. 1.

b. His call to the office of the Messiah, and his qualifications for the work, vers. 1-3. He was called from the womb, ver. 1: he was eminently endowed for the work, as a sharp sword, or a polished shaft is for battle, ver. 2: he was the selected servant of God, by whom he designed to be glorified, ver. 3.

c. The want of evident and manifest suc-

cess in his work, ver. 4. He had laboured in vain; yet he would commit his cause to God, with the certainty of entire future success, and with the assurance of the divine approbation.

d. His future success would be glorious, vers. 5, 6. He should yet gather in the tribes of Israel, and should be for a light to the heathen world, and for salvation to the ends of the earth.

II. A direct promise from JEHOVAH to the Messiah of ultimate success in his work, ver. 7-12.

a. Men should indeed despise him, and reject him, ver. 7.

b. Yet kings and princes should yet arise and honour him, ver. 7.

c. Jehovah had heard him, and would yet give him for a covenant to the world; a mediator, to recover the earth back to himself, ver. 8.

d. He should lead forth the prisoners, and those who sat in darkness, ver. 9: he should protect and provide for them, so that the sun should not smite them, and so that their wants should be supplied, ver. 10: he would remove all obstructions from their path, and would level mountains and exalt valleys, ver. 11: and they who should be his followers should come from far, from a distant land, ver. 12.

III. A song of praise, in view of the glorious results of the work of the Messiah, ver. 13. The heavens and earth are called on to rejoice.

IV. Zion is comforted with the assurance that God had not forgotten her, and with great and glorious promises, ver. 14-21.

a. Zion had said that JEHOVAH had forgotten her, and left her to suffer alone, without pity or compassion, ver. 11.

b. God assures her that he could no more forget her than a mother could forget her child, ver. 15.

c. He had engraven her name on the palms of his hands, and he could not forget her, ver. 16.

d. All her enemies and destroyers should flee away, ver. 17.

e. She should be yet decorated and adorned as a bride, instead of being desolate, ver. 18; and should be greatly increased and enlarged,

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SECT. IV.

EZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XLIX.

- 2 And he hath made my mouth like a sharp sword<sup>a</sup>;  
 In the shadow of his hand hath he hid me,  
 And made me a polished shaft;  
 In his quiver hath he hid me;  
 3 And said unto me, Thou art my servant,  
 O Israel, in whom I will be glorified<sup>b</sup>.

by accessions from the Gentile world, so that the place where she dwelt should be too strait for her, verr. 19--21.

V. God would extend salvation, with all its blessings, to the Gentiles. Kings and queens should become the patrons of the Church of God; and all the foes of himself, and of his cause, should be destroyed. However mighty they might be, they should be humbled, and all flesh should see God's power to save, verr. 22--26.

<sup>a</sup> *He hath made my mouth like a sharp sword.*—The servant of God, who speaks in the former part of this chapter, must be the Messiah. If any part of this character can in any sense belong to the prophet, yet in some parts it must belong exclusively to Christ, and in all parts to him in a much fuller and more proper sense. Isaiah's mission was to the Jews, not to the distant nations to whom the speaker in this place addresses himself. *He hath made my mouth like a sharp sword*, to reprove the wicked, and to denounce unto them punishment, says Jarchi, understanding it of Isaiah; but how much better does it suit him who is represented as having *a sharp two-edged sword going out of his mouth*, Rev. i. 16, who is himself the word of God; which word is *quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart*: Heb. iv. 12. This mighty agent and instrument of God, long laid up in store with him, and sealed up among his treasures, is at last revealed and produced by his power, and under his protection, to execute his great and holy purposes: he is compared to a polished shaft, stored in his quiver for use in due time. The polished shaft denotes the same efficacious word which is before represented by the sharp sword. The doctrine of the Gospel pierced the hearts of its hearers, *bringing into captivity every*

*thought to the obedience of Christ.* The metaphor of the sword and the arrow, applied to powerful speech, is bold yet just.—Lowth.

The words in the original are as follow :

ישם פי כחרב חדה  
 בצל ידו החביאני  
 וישמני לחץ ברור  
 באשפתו הסתירני :

The word rendered *polished*, ברור, says Barnes, may mean either *chosen* or *polished*. It properly means that which is separated or severed from others; then, select, chosen, &c. Then it may mean any thing which is cleansed or purified; and here may denote an arrow *cleansed* from rust, that is, polished or made bright. The word *shaft*, רֹחֵץ, means properly, an arrow. And the sense here is, that the Messiah was like a sharp arrow, which penetrates the heart. The word *quiver*, אֲשֵׁפֶת, means the covering which was made for arrows, and which was so slung over the shoulder that the arrows could be readily reached by the hand as they should be needed. *He hath hid me*—before his appearing, says Hengstenberg, the Messiah was concealed with God like a sword kept in a sheath, or like an arrow lying in the quiver. But Barnes thinks this is, perhaps, too refined and forced. The meaning is, probably, simply that he had protected him. God by his own power, says Calvin, protected Christ and his doctrine, so that nothing could hinder its course. Yet there is undoubtedly the idea that he was adapted to produce rapid and mighty execution; that he was fitted, like an arrow, to overcome the foes of God; and that he was kept in the quiver for that purpose.

<sup>b</sup> *Thou art my servant, O Israel, in whom I will be glorified.*—There has been a great variety, as was intimated in the analysis of the chapter on p. 103, in the interpretation of this verse. The question of difficulty, says Barnes, is, To whom does the word *Israel*

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HEZEKIAH—15TH YEAR. B. C. 712.

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ISAIAH xlix.

1 Then I said, I have laboured in vain,

refer? And if it refer to the Messiah, why is this name given to him? There is no variety in the ancient versions, or in the MSS. The opinions which have been maintained on the verse have been referred to in the analysis, and are briefly these: I. The most obvious interpretation of the verse, if it stood alone, would be, to refer it to *the Jews*, as *the servant of Jehorah*, in accordance with ch. xli. 8, by whom he would be glorified, in accordance with the declaration in ch. xlv. 23. This is the opinion of Rosenmüller, and of some others. But the objection to this is, that the things which are affirmed of this *servant* by no means apply to the Jews. It is evidently an individual that is addressed; and in no conceivable sense can that be true of the Jews at large, which is affirmed of this person, in verr. 4, 6, 8, 9. II. It has been referred to *Isaiah*. This was the opinion of Grotius, Dathe, Saadias, Doederlin, and others. Grotius supposes it means, Thou art my servant for the good of Israel. So Dathe renders it, It is for Israel's benefit that I will glorify myself in thee. Saadias renders it, Thou art my ambassador to Israel. Aben Ezra says of the passage, Thou art my servant, descended from Israel, in whom I will be glorified. Or the sense is this: Thou who in my eyes art reputed as equal to all Israel. But, as has been remarked in the analysis, this interpretation is attended with *all* the difficulty of the interpretation which refers it to the Messiah; and is inconsistent with the known character of Isaiah, and with the declarations made of the person referred to in the following verses. There is, certainly, no more reason why the name *Israel* should be given to Isaiah, than there is why it should be given to the Messiah. And it is certain that Isaiah never arrogated to himself such high functions as those of being a light to the Gentiles and a covenant of the people, and as one before whom kings would rise up, and to whom princes would do homage. III. Gesenius supposes that the word *Israel* is *not genuine*, but has come by error into the text. But for this there is no authority, except one manuscript, to which he himself attaches no weight. The only other interpretation, therefore, is that which refers it to

*the Messiah*. This, which has been the common exposition of Commentators, most manifestly agrees with the verses which follow. The account in verr. 4—8 is such as can be applied to no other one than he; and is as accurate and beautiful a description of him as if it had been made by one who had witnessed his labours, and heard from him the statement of his own plans. But still, a material question arises, Why is the name *Israel* applied to the Messiah? It is applicable to him nowhere else; and it is certainly remarkable that a name should be applied to an individual which is usually applied to an entire people. To this question the following answers, which are indeed little more than conjectures, may be returned. 1. Lowth and Vitringa suppose that it is because the name, in its full import and signification, can be given only to him; and that there is a reference here to the facts recorded in Gen. xxxii. 28, where Jacob is said to have wrestled with God, and prevailed, and was in consequence of that called *Israel*. The full import of that name, says Lowth, pertains only to the Messiah, who contended powerfully with God in behalf of mankind. 2. It is common in the Scriptures to use the *names* which occurred in the history of the Jews as descriptive of things which were to occur under the times of the Messiah, or as representing, *in general*, events that might occur at any time. Thus the names Moab, Edom, Ashur, &c., were used to denote the foes of God in general; the name Elijah was given to John the Baptist, &c. 3. In accordance with this, the name David is not unfrequently given to the Messiah, and he is spoken of under this name, as he was to be a descendant and successor of David. 4. For the same reason, the name *Israel* may be given to him, not as the name of the Jewish people, but the name of the illustrious ancestor of the Jewish race; because he would possess his Spirit; would, like him, wrestle with God, would be eminent for piety, &c. He was to be a prince having power with God—comp. Gen. xxxii. 28—and would prevail. He was to be, like Jacob, in circumstances of trial, see ver. 4; and he would call upon God, and commit himself to him, as Jacob did. In



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ISAIAH xlix.

I have spent my strength for nought, and in vain<sup>a</sup>:  
Yet surely my judgment is with the LORD,

many respects there would be a resemblance between him and this pious and illustrious ancestor of the Jewish people. *In whom I will be glorified.*—This means, that the result of the Redeemer's work, sufferings, and death, would be such as eminently to honour God. He would be glorified by the gift of such a Saviour—by his instructions, his example, the effect of his ministry while on earth, and by his death. The aim of the Redeemer would be, to honour God while he lived; and the effect of all his work would be, to bring to him eternal honour in heaven, by the redemption of his people. The effect of the work of the Messiah, as adopted to glorify God, is often referred to in the New Testament: see John xii. 28. xiii. 31, 32. xiv. 13. xvi. 14. xvii. 1-5. See Hengstenberg's *Christologie*, Ersten Theiles zweite Abtheil. ss. 268--272.

*Israel* in this place, says Jenour, clearly means the Messiah himself. The reason why he is thus called, is because the whole company of Believers, of which he is the head, and to every member of which he is closely united, has this title. Thus the Church is called *Christ*, 1 Cor. i. 13: *Is Christ divided?* and Col. iii. 11: *Christ is all*; that is, all Christians form one Christ. This throws light upon St. Matthew's application of Hos. xi. 1, which has been usually considered as involving a great difficulty. *Israel* there means both the Jewish Church and Christ, both of which were called out of Egypt in infancy. *Israel*, says Bishop Stock, that is *the prevailer with God*; an event shadowed in Jacob, fulfilled in Jesus Christ.

<sup>a</sup> *Then I said, I have laboured in vain,* &c.—This is adduced by Bishop Lowth as an instance of synonymous parallel, that is, of lines which correspond one to another, by expressing the same sense in different but nearly equivalent terms; where a proposition is delivered, and is immediately repeated in the whole or in part; the expression being varied, but the sense nearly the same. See his *Prel. Diss. on Isaiah*, pp. xv. xxii.

ואני אמרתי לרוק יגשתי  
לתהו ורחב כהי כליתי  
אכן משפט אלהיה  
ופעלתי את-אלהי:

And I said, I have laboured in vain,  
For nought and for vanity I have spent  
my strength:  
Nevertheless, my cause is with Jehovah,  
And the reward of my work with my  
God. Bishop Lowth.

This is to be regarded as the language of the Messiah, after he had entered on his work, and when his ministry would be attended with comparatively little success; and when, in view of that fact, he would commit himself to God, and resolve to extend his Gospel to other nations. This verse teaches, 1. That the most faithful labours, and the most self-denying toil, and the efforts of the most holy life, may be for a time unsuccessful. If the Redeemer of the world, the Son of God, had occasion to say that he had laboured in vain, assuredly his Ministers should not be surprised that they have occasion to use the same language. It may be no fault of their Ministry that they are unsuccessful. The world may be so sinful, and opposition may be so mighty, as to frustrate their plans, and prevent their success. 2. Yet, though at present unsuccessful, faithful labour will ultimately do good, and be blessed. In some way, and at some period, all honest effort in the cause of God may be expected to be crowned with success. 3. They who labour faithfully may commit their cause to God, with the assurance that they and their work will be accepted. The ground of their acceptance is not the success of their labours: they will be acceptable in proportion to the amount of their fidelity and self-denying zeal. A servant of God will be approved of God according to his fidelity, and not according to the measure of his success: see 2 Cor. ii. 15, 16. 4. The Ministers of Religion, when they are discouraged and disheartened, when they labour in vain, when their message is rejected, and the world turns away from their ministry, should imitate the example of the Redeemer, and say, My judgment is with JEHOVAH; my cause is his cause, and the result of my labours I commit to him. To do this as he did, they should labour as he did; they should deny themselves as he did; they

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HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAAH AND MICAH.

ISAAH xlix.

And my work<sup>1</sup> with my God.  
 5 And now, saith the Lord  
 That formed me from the womb *to be* his servant,  
 To bring Jacob again to him<sup>a</sup>,  
 Though Israel be not gathered,  
 Yet shall I be glorious in the eyes of the Lord<sup>2</sup>,

MARG. <sup>1</sup> v. 4. *my work*, or *my reward*.

<sup>2</sup> v. 5. *Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, or That Israel may be gathered to him, and I may &c.*

should honestly devote all their strength and talent and time to his service; and THEN they can confidently commit all to him; and THEN, and THEN ONLY, they will find peace, as he did, in the assurance that their work will be ultimately blessed, and that they will find acceptance with him.—Barnes.

<sup>a</sup> *To bring Jacob again to him, &c.*—The following is the passage in the original:

לשובב יעקב אליו  
 וישראל לא יאסף  
 ואכבד בעיני יהוה  
 :ואלהי יהוה עמי

This metaphor, says Barnes, is taken from a scattered flock, which a shepherd endeavours to gather or collect to himself. There is a great variety in the interpretation of this passage. Bishop Stock thus renders it:

To bring back again Jacob unto him,  
 And that Israel to him should be gathered:  
 Still, I shall be glorious in the eyes of  
 Jehovah,  
 And my God shall be my strength.

With Bishop Lowth he reads לו for the Vulg. אל, which is the correction of Keri, supported by five MSS. and four Translations. So Noyes and Jenour, the latter of whom says, There can be little doubt that this is the true reading. The clause *Though Israel be not gathered*, evidently corresponds with the preceding, *To bring back Jacob unto him*. Jerome: Israel shall not be gathered. The LXX: To gather Jacob unto him and Israel. The Syriac: That it may gather Jacob unto him, and assemble Israel. This variety has arisen from the different readings of the Hebrew text referred to above. Gesenius and Rosenmüller suppose that אל is only a different form of writing י. Grotius and

Hegstenberg render it as in our Version. It is impossible to determine the true reading: and the only guide is the context, and the views which shall be entertained of the design of the passage. To me, says Barnes, it seems that the parallelism demands that we should adopt the reading of the Keri, the LXX, the Chaldee, and the Syriac, and which has been adopted by Lowth. According to this, it means that he had been appointed to gather in the lost sheep of the House of Israel; that he was designed for that work, and gave his life to it. Other parts of this statement, verr. 4—6, shew that by them he was rejected; and that when salvation was rejected by the Jews it was sent to other parts of the world. Luther renders it, That Israel be not carried away. *Yet shall I be*;—or, *And I shall be glorious &c.* The sense is, that, as the result of this appointment, he would be in *some way* glorious in the sight of JEHOVAH. God would honour and approve him. Though he should be rejected by the nation, though the Jews should despise him, yet he would be honoured by God. He would not only approve his character and work, but he would secure his being honoured among men, by making him the light of the Gentiles. Compare ch. xliii. 4. *And my God shall be my strength*.—He would trust in God, and he would uphold him. He might be rejected and despised by the people, but in God he would find an unfailing source of support and consolation. It is not needful to say that this applies most accurately to the character of the Redeemer, as exhibited in the New Testament. He was through all his work honoured by God; he was regarded as glorious in his sight; he reposed unwavering reliance in him; and found in him, and not in any earthly source, his strength.

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HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

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ISAIAH xlix.

And my God shall be my strength.

6 And he said, It is a light thing that thou shouldest be my servant<sup>1</sup>

To raise up the tribes of Jacob,

And to restore the preserved<sup>2</sup> of Israel:I will also give thee for a light to the Gentiles<sup>3</sup>,That thou mayest be my salvation unto the end of the earth<sup>a</sup>.

7 Thus saith the LORD,

The Redeemer of Israel, and his Holy One<sup>b</sup>;

MARG. <sup>1</sup> v. 6. *It is a light thing that thou shouldest be my servant*, or, Art thou *lighter than that thou shouldest* &c. <sup>2</sup> *preserved*, or *desolations*. <sup>3</sup> Luke ii. 32. Acts xiii. 47.

<sup>a</sup> *That thou mayest be my salvation unto the end of the earth.*—The true religion shall be extended: the heathen nations, and all parts of the world, shall see the salvation of God. This great work was to be entrusted to the Redeemer; and it was regarded as a high honour that he should thus be made the means of diffusing light and truth among all nations. We may learn hence, 1. That God will raise up the tribes of Jacob; that is, that large numbers of the Jews shall yet be *preserved*, or recovered to himself. 2. That the Gospel shall certainly be extended to the ends of the earth. 3. That it is an honour to be made instrumental in extending the true religion. So great is this honour, that it is mentioned as the highest honour which could be conferred, even on the Redeemer of this world. And if *He* deemed it an honour, shall *we* not also regard it as a privilege to engage in the work of Christian Missions, and to endeavour to save the world from ruin? There is no higher glory for man than to tread in the footsteps of the Son of God; and he who, by self-denial and charity, and personal toil and prayer, does most for the conversion of this whole world to God, is most like the Redeemer, and will have the most elevated seat in the glories of the heavenly world.—Barnes.

<sup>b</sup> *Thus saith the Lord, the Redeemer of Israel, and his Holy One, &c.*—

כה אמר יְהוָה גֹּאֲלֵי יִשְׂרָאֵל  
 קְדוֹשׁוֹ לְבוֹהֵר־נֶפֶשׁ  
 לְמַתְעֵב גּוֹי לְעַבְדֵי מַשְׁלִים  
 מְלֹכִים יִרְאוּ וְקָמוּ  
 שְׂרִים וְיִשְׁתַּחֲווּ  
 לְמַעַן יִהְיֶה אֲשֶׁר נֶאֱמַר  
 קְדֹשׁ יִשְׂרָאֵל וַיְבַחֲרֵךְ

On the construction of the Hebrew here, see Gesenius, Vitringa, and Hengstenberg. For לְבוֹהֵר, *despised*, says Bishop Stock, read לְבוֹר, passively, as עָשָׂה, *made*: Job xli. 24. This reading is supported by two MSS. and one marginal correction.—Parkh. The LXX seem to have read לְבוֹהֵר, τὸν φανταζόμενα τῆν ψυχὴν αὐτῶν. The word *nation*, says Barnes, here refers doubtless to the Jewish people, as in Isaiah i. 4. x. 6. The word rendered *abhorreth* means for *an abomination*, לְמַתְעֵב, Piel Part. from רָעַב, and means that he was regarded as an abomination by the people. The same idea is more fully expressed Isa. liii. 3, 4. See Luke xxiii. 18--23. To this day, the name of Christ excites the deepest contempt among all the Jews, and they turn from him and his claims with the deepest abhorrence. The common name by which Our Blessed Saviour is designated in the Jewish writings, is *Tolvi*, the Crucified; and nothing excites more deep abhorrence and contempt than the doctrine that they and all others can be saved only by the merits of the Crucified. *Kings shall see and arise*—That is, kings shall see this, and shall rise up with demonstrations of respect and reverence. They shall see the fulfilment of the divine promises by which he is destined to be the light of the nations, and they shall render him honour as their Teacher and Redeemer. To rise up, or to prostrate themselves, are both marks of respect and veneration. Prostration consisted generally in falling upon the knees, and then touching the forehead to the ground, and is often alluded to in the Bible. See Genesis xviii. 2. xix. 1. xlii. 6. Kings and princes *have* honoured the Redeemer; and the time will yet come, when, in far greater numbers, they shall adore him.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlix.

To him whom man despiseth<sup>1</sup>, to him whom the nation abhorreth,  
 To a servant of rulers,  
 Kings shall see and arise,  
 Princes also shall worship,  
 Because of the LORD that is faithful,  
 And the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD,  
 In an acceptable time have I heard thee<sup>a</sup>,  
 And in a day of salvation have I helped thee<sup>2</sup>:  
 And I will preserve thee, and give thee for a covenant of the people,  
 To establish<sup>3</sup> the earth, to cause to inherit the desolate heritages;

9 That thou mayest say to the prisoners, Go forth<sup>b</sup>;  
 To them that *are* in darkness, Shew yourselves.  
 They shall feed in the ways,  
 And their pastures *shall be* in all high places.

MARG. <sup>1</sup> v. 7. *To him whom man despiseth*, or *To him that is despised in soul*.  
<sup>2</sup> v. 8. Ps. lxi. 13. 2 Cor. vi. 2. <sup>3</sup> *establish*, or *raise up*.

<sup>a</sup> *In an acceptable time have I heard thee.*—This is still an address to the Messiah, and designed to give the assurance that he should extend the true religion, and repair the evils of sin on the earth. The Messiah is represented as having asked for the divine favour to attend his efforts; and this is the answer, and the assurance that his petition had not been offered in vain. *In an acceptable time.* Heb.—In a time of *delight*, or *will*; i.e. a time when JEHOVAH was *willing*, or pleased to hear him. The word רצון means properly *delight*, *satisfaction*, *acceptance*, Prov. xiv. 35. Is. lvi. 7; *will*, or *pleasure*, Dan. viii. 4--11: then also *good-will*, *favour*, *grace*; Prov. xvi. 15. xix. 12. The LXX render this καρῶ δεκτῶ, *in an acceptable time*. So Jerome, Gesenius, and Hegstenberg render it, *in a time of grace*, or *mercy*. The main idea is plain, that JEHOVAH was pleased to hear him when he called upon him, and would answer his prayers. In a time of favour, in a time that shall be adjudged to be the best fitted to the purposes of salvation, JEHOVAH will be pleased to hear and to exalt the Messiah to glory, and to make him the means of salvation to all mankind. *Have I heard thee*—Have I heard thy petitions, and the desires of my heart. The giving of the

world to the Messiah is represented as in answer to his prayer in Ps. ii. 8.

Ask of me, and I shall give thee the heathen for thine inheritance,  
 And the uttermost parts of the earth for thy possession. Barnes.

<sup>b</sup> *That thou mayest say to the prisoners, Go forth.*—God's covenant people, whilst unconverted, are prisoners, under the guilt and condemnation of sin; and by virtue of the blood of the covenant they are set free. Christ, in the Gospel, speaks to them, and proclaims to them liberty, and they are brought into the liberty of the Children of God. In a state of nature, they are *in darkness*, ignorant of themselves and their lost condition, of the sinfulness of sin, and of Christ the way of salvation. They are commanded to *shew themselves* among the people of God, in the House of God; and *they shall feed in the ways*, not in the broad way of sin, but in the ways of God, in the word and ordinances; and *these pastures shall be in all high places*, which are often barren and unfruitful. The Targum is, *in or by rivers of water shall be the place of their habitation.*—Gill.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlix.

- 10 They shall not hunger nor thirst<sup>a</sup>;  
Neither shall the heat nor sun smite them:  
For he that hath mercy on them shall lead them,  
Even by the springs of water shall he guide them.
- 11 And I will make all my mountains a way,  
And my highways shall be exalted.
- 12 Behold, these shall come from far<sup>b</sup>:  
And, lo, these from the north and from the west;  
And these from the land of Sinim.
- 13 Sing, O heavens; and be joyful, O earth<sup>c</sup>;

<sup>a</sup> *They shall not hunger nor thirst.*—The spiritual sense of this and the foregoing verse imports a plentiful enjoyment of God's ordinances—compare Amos viii. 11—together with freedom from persecution. The words are applied by St. John to the heavenly state of the New Jerusalem, Rev. vii. 16, 17; it being usual with the Prophets to describe the flourishing times of the Church militant by such expressions as properly belong to the Church triumphant, because every advancement of God's kingdom in this world is a *preludium* or earnest of the kingdom of heaven.—Preb. Lowth.

<sup>b</sup> *Behold, these shall come from far, &c.*—This is a prophecy of the conversion of the Jews, or of the Gentiles, or of both, in the Latter Day. They shall come to Christ, and to his Churches, and join in fellowship with them. The allusion is to the return of the Jews from their captivity in Babylon. Some are said to come *from far*; from the East, as it is generally interpreted; from the several Eastern nations, as Persia, &c.; and these *from the North*, from Media, or rather Babylon; and from *the West*, or from the sea, the Mediterranean Sea, and the countries beyond it; and these from the *land of Sinim*.—Gill.

There have been many different interpretations given of the phrase *The land of Sinim*, ארץ סיני. This word, says Barnes, occurs nowhere else in the Bible, and it is of course not easy to determine what country it meant. It is evident that it is some *remote* country; and it is remarkable that it is the only land here specified by name. Some, it is said, should come from far; some from the North, and others from the West; and another portion from the country here specified by name. Jerome understands it of the South in gene-

ral: *Isti de terrâ Australi*. The Chaldee also interprets it as Jerome has done of the South. With these Barnes agrees. The LXX understand it as denoting Persia, ἄλλοι δὲ ἐκ γῆς Περσῶν. The Syriac has not translated it, but retained the name *Sinim*. The Arabic coincides with the Septuagint, and renders it, *from the land of Persia*. Grotius supposes that it means the region of Sinai, to the south of Palestine; and Vitringa also coincides with this opinion. Bochart supposes that it means the same as Sin or Syene, *i.e.* Pelusium, a city of Egypt; and that it is used to denote Egypt, as Pelusium was a principal city of Egypt. In Ezek. xxx. 15, *Sin*—or Pelusium, margin—is mentioned as the strength of Egypt. This was also the opinion of Secker. Bp. Stock understands the Chinese, in whose country a multitude of Jews lie hid, if we may believe the curious account of them published by the Jesuit Brotier, in his Supplement to Tacit. Hist. lib. v. Gesenius supposes that it refers to the same people, and that the country intended is Sina, or China. This very ancient and celebrated people, he says, was known to the Arabians and Syrians by the name of Sin, Tein, Tshini; and a Hebrew writer might well have heard of them, if sojourning in Babylon, the metropolis as it were of all Asia. This name appears to have been given to the Chinese by the other Asiatics; for the Chinese themselves do not employ it, and seem indeed to be destitute of any ancient domestic name, either adopting the names of the reigning dynasties; or ostentatiously assuming high-sounding titles, as people of the empire in the centre of the world.—Lex. by Robinson.

<sup>c</sup> *Sing, O heavens; and be joyful, O earth!*

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlix.

And break forth into singing, O mountains :

For the LORD hath comforted his people,

And will have mercy upon his afflicted.

14 But Zion said, The LORD hath forsaken me,

And my Lord hath forgotten me.

15 Can a woman forget her sucking child,

That she should not have compassion<sup>1</sup> on the son of her womb<sup>a</sup> ?

Yea, they may forget,

Yet will I not forget thee.

MARG. <sup>1</sup> v. 15. *That she should not have compassion.* Heb. *From having compassion.*

—Transported with a view of these grand events, Isaiah exults in triumphant strains, inviting the whole creation to break forth into singing, to celebrate the glories of Redemption. The object of God's tender compassion are, his people, his afflicted, whom he hath chosen from among the Jews and Gentiles for his peculiar treasure, who share in his Redemption, who participate in his Spirit, who are blessed with the fruits of his loving-kindness, and walk in his law. He will have mercy on the afflicted, by adapting their afflictions to their necessities, by supporting them under their presence, and by sending them seasonable deliverance.—Macculloch.

<sup>a</sup> *Can a woman forget her sucking child, that she should not have compassion on the son of her womb?* &c.—

הַתְּשִׁיכָה אִשָּׁה עֹלָה  
מֵרָחֵם בְּנִי־בִטָּנָה  
גַּם־אֵלֶּה תִשְׁכַּחנָּה  
וְאִנֹּכִי לֹא אֲשַׁכַּחךָ :

A mother's love is here set before us; and we are assured that it is but a faint and imperfect emblem of the love of God. And he would tell us further *how* it is that he loveth us. Mark the rising force of the words, which is noticed by many Commentators. *Can a woman forget*—she who is pre-eminently endowed with feeling and affection—can *she* forget her child? The child may be ungrateful and rebellious, but will she on that account *forget* him, withdraw from him her love, and banish him from her heart? Never! But, admitting that she may forget her grown-

up son, and far-distant daughter, will she therefore forget her infant, her tender, helpless, *sucking child*, that she should not have compassion on the son of her womb? No! A tiger may forget her young, but not a tender mother. But to suppose possible that which we acknowledge to be an impossibility—a mother may forget her little child—does it then of necessity follow that she will not have *compassion on the son of her womb?* that she can, without pain, see him languish and pine away and die? A mother's eyes, which had never wept, would surely, at such a sight, become a fountain of tears. When, therefore, the Lord inquires, Can a mother forget her sucking child—are not all who are mothers ready with the answer? Do they not reply with one voice, No, it cannot be? And so, saith the Lord, will I not forget you, my beloved children. Thus he loves you with the tenderness of the most tender mother. And yet more: here is not only a mother's tenderness, but a *love beyond that of a mother*. For the Lord does not merely say, I will not forget thee; but he says, *Yea, they may forget, but I will not forget thee*. If that which appears impossible should indeed take place—a *mother may forget* her sucking child—yet will not I, the unchangeable, the Eternal God, *forget thee*. This is strong language. Here is opened before us the deep abyss of love which the eye of man can never penetrate: and, as we have no means to fathom it, so we can form no conception of it, much less can we give any adequate expression thereof.—Geneste's Kingdom of Grace, from the German of Krummacher, pp. 12—14.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlix.

16 Behold, I have graven thee upon the palms of *my* hands<sup>a</sup>;Thy walls *are* continually before me.

17 Thy children shall make haste;

Thy destroyers, and they that made thee waste<sup>b</sup> shall go forth of thee.18 Lift up thine eyes round about, and behold<sup>c</sup>:

<sup>a</sup> *Behold, I have graven thee upon the palms of my hands.*—This is another argument to answer the complaint of Zion in ver. 14. The argument is here, that JEHOVAH had engraven her upon the palms of his hands, and that her walls were continually before him. There have been various interpretations of this passage. Grotius supposes that it refers to a custom of placing some mark or sign on the hand, or on one of the fingers, when they wished to remember any thing; and appeals to Exod. xiii. 9. Vitringa supposes that it alludes to the custom of architects, in which they delineate the size and form and proportions of an edifice on parchment or any other substance, before they commence building, such as we mean by the draught or model of the building; and that the sense here is, that God in like manner had delineated and drawn Jerusalem on his hands long before it was founded, and had it constantly before his eyes. According to this, the idea is, that God had *laid out* the plan of Jerusalem; that he had conceived the design of it long before it was built; and that it was so dear to him, that he had even engraven it on his hands. Others have supposed that it refers to a device on a signet or on a ring worn on the finger or the wrist, and that the plan of Jerusalem was drawn and engraven there. The *essential idea* is, according to Barnes, that Zion was dear to God's heart; that it was constantly before his eyes; and that he had delineated it as an object in which he felt a deep interest, so deep as even to mark its outlines on the palms of his hands, when it would be constantly before him. In this view he agrees with Bishop Lowth; as the opinion of the Bishop is best sustained by Oriental customs. The following are his words:—This is certainly an allusion to some practice, common among the Jews at that time, of making marks on their hands or arms, by punctures on the skin, with some sort of sign or representation of the city or Temple, to shew their affection and zeal for it. They

had a method of making such punctures, indelible by fire, or by staining. See Note on ch. xlv. 5. It is well known that the pilgrims at the Holy Sepulchre got themselves marked in this manner with what are called the ensigns of Jerusalem: Maundrell, p. 75, where he tells us how it is performed; and this art is practised by travelling Jews, all over the world, at this day.—Lowth *in loc.*

As an architect, who is about to build a city, first lays down the outline, and marks out the spaces required for houses, streets, squares, and palaces; so also hath the Lord delineated his whole plan of the spiritual Zion; and it is upon the palms of his hands that he has graven it. There, in his eternal purpose, doth it stand, finished and adorned in all its splendour; and who can hinder him from perfecting his great and mighty design?—Geneste's Kingdom of Grace, from the German of Krummacher, p. 14. ed. 2.

<sup>b</sup> *Thy destroyers, and they that made thee waste*—

They that destroyed thee shall soon become thy builders;

And they that laid thee waste shall become thine off-spring.

וְנָשְׂא יְרֵמְיָהוּ shall proceed, spring, issue, from thee, as thy children. The phrase is frequently used in this sense: see chap. xi. 1. Micah v. 2. Nahum i. 11. The accession of the Gentiles to the Church of God is considered as an addition made to the number of the family and children of Zion: see ver. 21, 22; and chap. lx. 4.—Lowth.

<sup>c</sup> *Lift up thine eyes round about, and behold!* &c.—Look east, west, north, and south, and behold the flocking converts from all parts! The words are spoken to the Church, and for her comfort; and so the Targum: Lift up thine eyes around about, O Jerusalem, and see all the children of the people of thy captivity. All these gather themselves together, and come to thee.—Though of different nations, and coming from different quarters, they shall coalesce together and make one body, and join themselves with the Church,

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlix.

All these gather themselves together, *and* come to thee.

As I live, saith the LORD,

Thou shalt surely clothe thee with them all, as with an ornament,

And bind them *on thee*, as a bride *doeth*.

19 For thy waste and thy desolate places, and the land of thy destruction,

Shall even now be too narrow by reason of the inhabitants<sup>a</sup>,

And they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other,

Shall say again in thine ears, The place *is* too strait for me:

Give place to me that I may dwell.

21 Then shalt thou say in thine heart,

Who hath begotten me these,

in which they centre. *As I live, saith the LORD.*—This is the form of an oath sometimes used by the Lord to denote the importance and certainty of a thing, and to assure his people of it. *Thou shalt surely clothe thee with them all, as with an ornament.*—As children's children are the crown of old men, Prov. xvii. 6, so young converts are the ornament and glory of the Church, even those who are beautified with the graces of the Spirit, and whose conversation becomes the Gospel of Christ. Thus, in the Latter Day, when the Jews are converted and the fulness of the Gentiles brought in, the marriage of the Lamb will be come, and the Church made ready as a bride for her husband, and be very beautiful and comely in his sight, as well as very happy and blessed in herself. This will be matter of joy to all the Saints, Rev. xix. 7. 8. The Targum is: All these shall be unto thee as a garment of glory, and their works in the midst of them as the ornament of a bride.—Gill. After the Captivity, the Jews were very much increased; they not only filled the land of Judah, but multitudes inhabited the adjacent cities and countries; and many were proselyted to the Jewish Religion, and became Zion's adopted children. Yet the context and the expressions lead us rather to interpret the prophecy of the enlargement of the Church, by the breaking down of the partition wall, and by the conversion of the Gentiles to Christ; which has already diffused the worship of the true God far more widely than of old, and which, after the recall of the Jews into the Church, shall at length fill the whole earth with the know-

ledge of his glory: Isaiah liiv. 1--5. Jer. xxxi. 15--17. The restoration of Israel, and the re-union of Judah and Israel, may be included in these general terms, but cannot be *exclusively* predicted.—Scott. As truly as the kingdom of Solomon was upon his death divided, and thereafter removed from off the land; and as to the main portion of it—that called *the whole house of Israel*—lost sight of as such by the world; so truly shall the Son of David raise up the lost tribes of Israel, reunite the two houses, and restore them to their lost possessions, giving them, at the same time, to possess the earth. And as truly as the Temple of Solomon was speedily desecrated, and at length given over into the hands of the enemy, so truly shall the Lord soon complete, and give to shine forth with transcendent beauty, that Temple which shall be holiness to the Lord, and against which the gates of hell shall never prevail.—Wilson's World to Come, p. 74.

<sup>a</sup> *Too narrow by reason of the inhabitants.*—This must be understood either of the accession of the Gentiles into the Church, see verr. 22, 23, typified by Judæa re-peopled after it had lain desolate; or else we must suppose the words point at some future restoration of the Jewish nation. For we do not find the catalogues of those who returned, recorded in Ezra and Nehemiah, to answer this prophecy; nor did the Jews repossess the whole extent of Palestine after the Captivity, or make that figure in the world which they had done in former times, and especially before the separation of the Ten Tribes.—Preb. Lowth.



## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlix.

Seeing I have lost my children, and am desolate,  
A captive, and removing to and fro? and who hath brought up these?  
Behold, I was left alone; these, where *had they been?*

22 Thus saith the Lord God,

Behold, I will lift up mine hand to the Gentiles,  
And set up my standard to the people:  
And they shall bring thy sons in *their arms*<sup>1</sup>,  
And thy daughters shall be carried upon *their shoulders*.

23 And kings shall be thy nursing fathers<sup>2</sup>,

And their queens<sup>3</sup> thy nursing mothers<sup>a</sup>:  
They shall bow down to thee<sup>b</sup> with *their face toward the earth*,  
And lick up the dust of thy feet;

And thou shalt know that I *am* the LORD:For they shall not be ashamed that wait for me<sup>c</sup>.

MARG. <sup>1</sup> v. 22. *arms*. Heb. *bosom*. <sup>2</sup> v. 23. *nursing fathers*. Heb. *nourishers*.  
<sup>3</sup> *queens*. Heb. *princesses*.

<sup>a</sup> *Kings shall be thy nursing fathers, and their queens thy nursing mothers.*—This promise was in part fulfilled in the Jews, after their return out of captivity: many of the kings of Persia were very tender of their interest, and countenanced and encouraged them, as Cyrus, Darius, and Artaxerxes. Esther the queen was a nursing mother to the Jews who remained in their captivity, putting her life in her hand to snatch the child out of the flames. The Christian Church, after a long captivity, was happy in some such kings and queens as Constantine and his mother Helena, and afterward Theodosius and others, who nursed the Church with all possible care and tenderness. Whenever the sceptre of government is put into the hands of religious princes, then this promise is fulfilled. The Church in this world is in an infant state, and it is in the power of princes and magistrates to do it a great deal of service: it is happy when they do so, when their power is a praise to them that do well. Others of them who stood out against the Church's interests will be forced to yield and repent of their opposition. *They shall bow down to thee, and lick the dust.*—The promise to the Church of Philadelphia seems to be borrowed from this, Rev. iii. 9: I will make them of the synagogue of Satan to come and worship before thy feet. Or it may be meant of the willing subjection which

kings and kingdoms shall pay to Christ the Church's King, as he manifests himself in the Church, Ps. lxxii. 11: All kings shall fall down before him. And by all this it shall be made to appear that God is the Lord and Sovereign of all, against whom there is no standing out or rising up; and that those who wait for him, in a dependence on his promise, and a resignation to his will, shall not be made ashamed of their hope; for the vision of peace is for an appointed time, and at the end it shall speak, and not lie.—Henry.

<sup>b</sup> *They shall bow down to thee &c.*—It is well known that expressions of submission, homage, and reverence, always have been and are still carried to a great degree of extravagance in the Eastern countries. These expressions therefore of the prophet are only general poetical images, taken from the manners of the country, to denote great respect and reverence: and such splendid poetical images, which frequently occur in the Prophetical Writings, were intended only as general amplifications of the subject, not as predictions to be understood and fulfilled precisely according to the letter.—Lowth.

<sup>c</sup> *They shall not be ashamed that wait for me.*—Those who, in the exercise of faith and hope and patience, wait upon God for the interpositions of his providence and the fulfilment of his promises, shall never be

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xlix.

- 21 Shall the prey be taken from the mighty,  
Or <sup>1</sup> the lawful captive delivered?<sup>2</sup>
- 25 But thus saith the LORD,  
Even the captives<sup>2</sup> of the mighty shall be taken away,  
And the prey of the terrible shall be delivered:  
For I will contend with him that contendeth with thee,  
And I will save thy children.
- 26 And I will feed them that oppress thee with their own flesh;  
And they shall be drunken with their own blood, as with sweet wine<sup>3</sup>:  
And all flesh shall know  
That I the LORD *am* thy Saviour and thy Redeemer,  
The mighty One of Jacob.

MARG. <sup>1</sup> v. 24. *the lawful captive.* Heb. *the captivity of the just.*<sup>2</sup> v. 25. *captives.* Heb. *captivity.* <sup>3</sup> v. 26. *sweet wine, or new wine.*

confounded. Though sometimes they may be disappointed of the assistance, protection, and deliverance they looked for at the time they wished to enjoy them, yet all their expectations founded on the promises of God shall ultimately be more than realized. They shall not be ashamed of their hope of the foundation whereon it rests, nor of the objects on which it terminates. Jehovah will not alter the thing that is gone out of his mouth, nor will he frustrate those longing desires which he himself has excited. His infinite goodness, wisdom, truth, and power, give the strongest security that his promises shall not fail of their accomplishment. — Macculloch.

<sup>a</sup> *Shall the prey be taken from the mighty, or the lawful captive be delivered? &c.*

היקח מגבור כמלקוח  
ואם־שבי צדק ימלט:  
כי־כה אמר יהוה  
גם־שבי גבור יקח  
ומלקוח עריץ ימלט  
ואת־יריבך אנכי אריב  
ואת־בנוך אנכי אושע:  
והאכלתי את־מונך את־בשרם  
וכעסים דמם ישכרוך  
ודעו כל־בשר  
כי אני יהוה מושיעך  
וגאלך אביר יעקב:

This seems to be the language of Zion. It is not exactly the language of incredulity:

it is the language of amazement and wonder. God had made great promises. He had promised a restoration of the captive Jews to their own land. He had spoken of their complete deliverance from the Chaldeans; and he had still further provided that the blessings of the true religion should be extended to the Gentiles, and that kings and queens should come and show the profoundest adoration for God and for his cause. With amazement and wonder at the greatness of these promises, with a full view of the difficulties to be surmounted, Zion asks here, How can they be accomplished? It would involve the work of taking the prey from a mighty conqueror, and delivering the captive from the hand of the strong and terrible, a work which had not been usually done. Bishop Lowth reads it, Shall the prey seized by the terrible, be rescued? and he thinks, that instead of צדק *the just*, it should be עריץ *the terrible*. Noyes agrees with him. Jerome so reads it, and renders it, *à robusto*, By the strong. So the Syriac reads it. The LXX render it, If any one is taken captive unjustly, ἀδικως, shall he be saved? But, says Barnes, there is no authority from the MSS. for changing the present reading of the Hebrew text, and it is not necessary. The word *just* may either refer to the fact, that the just were taken captive, and to the difficulty of rescuing them; or, as Rosenmüller suggests, it may be taken in the sense of *severe* or *rigid*, or as standing opposed to

## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

SECT. IV.

*Christ sheweth that the dereliction of the Jews is not to be imputed to him, by his ability to save, by his obedience in that work, and by his confidence in that assistance. An exhortation to trust in God, and not in ourselves.*

ISAIAH L.<sup>a</sup>

1 Thus saith the LORD,

benignity or mercy, and thus may be synonymous with severity and harshness; and the meaning may be, that it was difficult to rescue a captive from the hands of those who had no clemency or benignity, such as was Babylon. Bishop Stock translates it, *completely captivated*; and says that צָרָה is *complete*, as the Latins say *justus exercitus, justum volumen, &c.* Grotius understands it of those who were taken captive in a just war, or by the rights of war. But the connection rather demands that we should interpret it of those who were indisposed to clemency, and who were severe and rigid in their treatment of their prisoners. The idea is, that it was difficult, or almost impossible, to rescue captives from such hands, and that therefore it was matter of wonder and amazement that that could be accomplished which God here promises. But God declares, that however difficult or impracticable this might seem to be, yet it should be done; that he would punish the nation which had inflicted these wrongs on them, and rescue his people from bondage; and all flesh should know his power. The effect of all this should be, to diffuse the true religion throughout the world. The truth taught here, is, that the Church shall be kept from utter extinction, notwithstanding the efforts of so many mighty nations to destroy it; and thus it shall be amply demonstrated that God is its protector, and that this is the only true religion. A very slight acquaintance with history, observes Barnes, with the repeated efforts to destroy the ancient people of God in Egypt, in the Wilderness, in Babylon, and under Antiochus Epiphanes; with the early persecutions of the Christians in Judæa; with the successive persecutions in the Roman empire, from the time of Nero to Diocletian; with the persecution of the Waldenses in Switzerland, of the Hugonots in France, and of the Reformers in England, will be sufficient to convince any one that God is the protector of the Church, and that no weapons formed against her shall prosper.

Her enemies shall be distracted in their counsels, and left to anarchy and overthrown; and the Church shall rise resplendent from all their persecutions, and shall always prosper ultimately, just in proportion to their efforts to destroy it.

<sup>a</sup> ISAIAH L.—This chapter properly consists of two parts. The first part comprises the first three verses, and contains a statement of the reasons why the Jews had been rejected and punished as they had been. They are to be regarded as in exile in Babylon. It might be alleged by some of the unbelieving among them, that the calamities which came upon them were proof of caprice in God, or of want of faithfulness, or of want of power; and not any proof that they were sinners, and were suffering under his righteous displeasure. To meet these implied charges, and to shew them the true cause of their suffering, is the design of this portion of the chapter. In this, God says:

1. That their sufferings and their rejection were not the result of mere will or of caprice on his part, as a husband often puts away his wife, without any good reason, ver. 1. It was not like an arbitrary divorce.

2. There was a reason for their rejection and punishment; and that reason, and the sole reason, was, ver. 1, they had brought all these calamities upon themselves, and had in fact sold themselves.

3. It was not for want of power on the part of God to save them. His hand was not shortened; and he had abundantly shewn that he had power to defend his people; ver. 2, 3. He was able to dry up the sea, and to make the rivers a desert; and he clothed the heavens with darkness; and he was abundantly able therefore to save his people.

The second part of the chapter comprises the portion from ver. 4 to ver. 11. This relates to a different subject; and in regard to it there has been considerable variety of interpretation. A speaker is introduced who claims to be eminently qualified for the office to which he was called, ver. 4; who has been

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH L.

Where *is* the bill of your mother's divorcement<sup>a</sup>,

Whom I have put away?

Or which of my creditors *is it* to whom I have sold you?

Behold, for your iniquities have ye sold yourselves,

And for your transgressions *is* your mother put away.

2 Wherefore, when I came, *was there* no man<sup>b</sup>?

When I called, *was there* none to answer?

amply endowed by God for the embassy on which he is sent, ver. 5; who meets with opposition, and who yet receives it all with meekness, ver. 6; who puts his trust in God, and confides in him alone, ver. 7--9; and who calls on all who fear the Lord to hear him, ver. 10; and who threatens to inflict punishment on all who do not listen to him, ver. 11. This portion of the chapter has been referred, by different Interpreters, to different individuals. Grotius, Rosenmüller, Dathe, Koppe, and some others, suppose that it refers either to the prophet himself, or to some other one living in exile at the time of the Captivity. Jerome says that this also was the prevailing interpretation among the Jews in his time. Paulus supposes that it is not the prophet who speaks, but the better and more pious portion of the Jewish people. But the more common interpretation is that which refers it to the Messiah.—Barnes.

<sup>a</sup> *Where is the bill of your mother's divorcement?*—Husbands, through moroseness and levity of temper, often sent bills of divorcement to their wives on slight occasions, as they were permitted to do by the Law of Moses: Deut. xxiv. 1. And fathers, being oppressed with debt, often sold their children; which they might do for a time, till the year of release: Ex. xxi. 7. That this was frequently practised, appears from many parts of Scripture; and, that the persons and the liberty of the children were answerable for the debts of the father. The widow, 2 Kings iv. 1, complains that 'The creditor is come to take unto him her two sons, to be bondmen. And in the parable, Matt. xviii. 25, 'The lord, forasmuch as his servant had not to pay, commands him to be sold, and his wife, and children, and all that he had, and payment to be made. But this, saith God, cannot be my case; I am not governed by

any such motives, neither am I urged by any such necessity: your captivity, therefore, and your afflictions, are to be imputed to yourselves, and to your own folly and wickedness.—Lowth *in loc.*

<sup>b</sup> *Wherefore, when I came, was there no man?*—It is plain that it was by their own acts they were cast off; for God came and offered them his favour, offered them his helping hand, either to prevent their trouble, or to deliver them out of it; but they slighted him and all the tenders of his grace. Do you lay it upon me, saith God? Tell me then, *wherefore, when I came, was there no man to meet me? when I called, there was none to answer me?* God came to them by his servants the Prophets, demanding the fruits of his vineyard, Matt. xxi. 34; he sent them his messengers, rising up betimes and sending them, Jer. xxxv. 15; called on them to leave their sins, and to prevent their own ruin: but there was no man, or next to none, that had any regard to the warnings which the Prophets gave them; none that answered the calls of God, or complied with the messages he sent them: and it was for this they were sold and put away: because they *mocked the messengers of God, therefore God brought upon them the king of the Chaldees*, 2 Chron. xxxvi. 16, 17. Last of all he sent unto them his Son: *he came to his own, but his own received him not*: he called them to himself, but there were none that answered: he would have gathered the children of Jerusalem together, but they would not: they knew not, because they would not know, the things that belonged to their peace, nor the day of their visitation; and for that transgression it was that they were put away, and their house left desolate, Matt. xxi. 41. xxiii. 37, 38. Luke xix. 41, 42. When God calls men to happiness, and they will not answer, they are justly left to be miserable.—Henry.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH L.

Is my hand shortened at all, that it cannot redeem?

Or have I no power to deliver?

Behold, at my rebuke I dry up the sea,

I make the rivers a wilderness:

Their fish stinketh, because *there is* no water,

And dieth for thirst.

3 I clothe the heavens with blackness,

And I make sackcloth their covering.

4 The Lord God hath given me the tongue of the learned<sup>a</sup>,

That I should know how to speak a word in season to *him that is weary* :

He wakeneth morning by morning,

He wakeneth mine ear

To hear as the learned.

5 The Lord God hath opened mine ear,

And I was not rebellious,

Neither turned away back.

6 I gave my back to the smiters<sup>b</sup>,

And my cheeks to them that plucked off the hair :

I hid not my face from shame and spitting.

7 For the Lord God will help me ;

Therefore shall I not be confounded :

Therefore have I set my face like a flint,

<sup>a</sup> *The Lord God hath given me the tongue of the learned.*—In the preceding verses it is here supposed that Christ spake as JEHOVAH. Here he speaks as Mediator: for there is not the least intimation of any change in the speaker; and the things spoken in the following verses are inapplicable in many respects to Isaiah, for they refer to distant events, and evidently accord to Christ. Believing Jesus to be God and man in one Person, we need not be surprised to find him sometimes speaking or spoken of as the Lord God, and at other times as man and the servant of JEHOVAH. This is frequent in the New Testament, and there are undeniable instances of it in the Old: Isaiah xl. 9--17. xlii. 1--4. Zech. ii. 6--9. The encouraging nature and tendency of our Lord's ministry, his condescension, and unrivalled qualifications as a Teacher, rendered the obstinate unbelief of the Jews inexcusable. He was especially qualified and commissioned by the Father to declare those truths which give seasonable comfort to the broken heart and

wounded conscience, and to those who are weary of sin, or harassed with temptations and afflictions: Is. lxi. 1--3. Matt. xi. 28--30. This characterized his ministry and the Gospel dispensation: and as the Spirit of the Lord God was upon him, that he might speak as never man spake, so the divine influence wakened him morning by morning to pour out his prayers, to preach the Gospel, and to receive and deliver the whole will of the Father with that exact attention which the learner pays, or he that is learned has paid to the voice of the Teacher.—Scott.

<sup>b</sup> *I gave my back to the smiters, &c.*—This was literally fulfilled in Christ, as is expressly affirmed Matt. xxvi. 57, 67. xxvii. 26, 30. and elsewhere; but we read of no such thing concerning Isaiah. And therefore it is most safe and reasonable to understand it of Christ, the rather because it is not usual with the Prophets to commend themselves so highly as the prophet here commends the person of whom he is speaking. See Numb. xii. 14. Job xxx. 10.—Poole.

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SECT. IV.

HEZEKIAH—12TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH L.

And I know that I shall not be ashamed.

8 *He is* near that justifieth me<sup>a</sup>;

Who will contend with me?—let us stand together :

Who *is* mine adversary<sup>1</sup>?—let him come near to me.

9 Behold, the Lord God will help me ;

Who *is* he *that* shall condemn me ?

Lo, they all shall wax old as a garment ;

The moth shall eat them up.

10 Who *is* among you that feareth the LORD<sup>b</sup>,

That obeyeth the voice of his servant,

That walketh *in* darkness, and hath no light ?

Let him trust in the name of the LORD,

And stay upon his God.

MARG. <sup>1</sup> v. 8. *mine adversary?* Heb. *the master of my cause.*

<sup>a</sup> *He is near that justifieth me.*—That is, God, who will vindicate my character, and who approves what I do, does not leave nor forsake me, and I can with confidence commit myself and my cause to him: see Note on Isai. xlix. 4. p. 107. The word *justify*, here, is not used in the sense in which it is often used in the Scriptures, as denoting the act by which a sinner is justified before God; but, in the proper judicial sense, he would declare him *to be* righteous; God would vindicate his character; he would stand forth as his patron and judge, and would shew him to be innocent. This was done by all the testimonials of God in his favour—by the voice which spake from heaven at his baptism—by all the miracles which he wrought, shewing that he was commissioned and approved by God—by the fact, that even Pilate was constrained to declare him innocent—by all the wonders which attended his crucifixion, shewing that *he was a righteous man*, even in the view of the Roman Centurion, Luke xxiii. 47—and by the fact, that he was raised from the dead, and was taken to heaven, and placed at the right hand of the Father; thus shewing that his whole work was approved by God, and thus furnishing the most ample vindication of his character from all the accusations of his foes.—Barnes.

<sup>b</sup> *Who is among you that feareth the LORD?* &c.—Bishop Lowth adduces this verse as an instance of parallelism in the five-lined

stanza, which consists of an alternate quatrain, with a fifth line annexed; thus:

מי בכס ירא יהוה  
שמע בקול עבדו  
אשר הלך השכים ואין נגה לו  
יבטח בשם יהוה  
ישען באלהיו :

Who is there among you that feareth JEHOVAH,

Let him hearken to the voice of his servant :

That walketh in darkness, and hath no light ?

Let him trust in the name of JEHOVAH ;

And rest himself on the support of his God.

Bishop Lowth.

The whole prophecy is concluded with an address in this verse made to the friends of God, and in the next verse to his enemies. It is the language of the Messiah, addressed to these two classes of the human family, calling on the one to put their trust in JEHOVAH, and threatening the other with his displeasure and wrath. The exhortation in this verse is made in view of what is said in the previous verses. It is the entreaty of the Redeemer to all who love and fear God, and who may be placed in circumstances of trial and darkness, as he was, to imitate his example, and not to rely on their own power, but to put their trust in the arm of JEHOVAH. He had done this, verr. 7—9. He had been afflicted, persecuted, forsaken by men, ver. 6 :

Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH L.

11 Behold, all ye that kindle a fire<sup>a</sup>,  
That compass yourselves about with sparks:  
Walk in the light of your fire,  
And in the sparks that ye have kindled.  
This shall ye have of mine hand; ye shall lie down in sorrow.

and he had at that time confided in God, and committed his cause to him, and God had never left nor forsaken him. Encouraged by his example, he exhorts all others to do the same, and to cast themselves on the care of him who would defend a righteous cause.—Barnes. The text contains *two questions*, to each of which a particular answer is given in order. A man awakened under a sense of sin and misery may have a dread of JEHOVAH, and tremble at his word; and what should such a person do? Why, he should hear what God's servant saith, *Come unto me all ye that labour and are heavy laden, and I will give you rest*. There may be a sincere *penitent* walking in darkness, having no light of salvation; for this is the case of all, when they first begin to turn to God. What should such do? They should *trust*, believe on the Lord Jesus, who died for them; and *lean* upon his all-sufficient merits for the light of salvation which God has promised. Thus acting, they will soon have a sure trust and confidence that God, for Christ's sake, has forgiven them their sin, and thus they shall have the light of life.—Adam Clarke.

<sup>a</sup> *All ye that kindle a fire*.—The fire of their own kindling, says Bishop Lowth, by the light of which they walk with satisfaction, is designed to express, in general, human devices and mere worldly policy, exclusive of faith and trust in God; which, though they flatter themselves for a while with pleasing expectations and some appearance of success, shall, in the end, turn to the confusion of the authors. Or, more particularly, as Vitringa explains it, it may mean the designs of the turbulent and factious Jews in the times succeeding those of Christ, who, in pursuit of their own desperate schemes, stirred up the war against the Romans, and kindled a fire which consumed their city and nation.

This verse being the counterpart to the address to the righteous in the preceding

verse, it is given below, for comparison, in the original:

הן כלכם קדחי אש  
מאזרי וזקות  
לכו באור אשכם וביקות בערתם  
מידי היתחזאות לכם  
למעצבה תשכבון ;

Behold, all ye who kindle a fire,  
Girding yourselves with brands,  
Walk in the light of your fire, and amid  
the brands ye have kindled.  
From mine hand shall this befall you,  
In sorrow ye shall make your bed.

Bishop Stock.

The figure is continued from the previous verse. The pious who are in darkness wait patiently for the light which Jehovah shall kindle for them; but not so with the wicked. They attempt to kindle a light for themselves, and to walk in it. The phrase, *that kindle a fire*, refers to all the plans which men form with reference to their own salvation; all which they rely upon to guide them through the darkness of this world. The confidence of the pious is in the light of God; that of the wicked is in the light of men. There has been a considerable diversity in the interpretation of the word here rendered *sparks*, וזקות. It occurs no where else in the Bible; though the word וקיס occurs in Prov. xxvi. 18, where it is rendered in the text *fire-brands*, and in the margin, *flames* or *sparks*. Gesenius supposes that these are different forms of the same word, and renders the word here *burning arrows*, *fiery darts*. The Vulgate renders it *flames*. The LXX, φλογί, *flame*. In the Syriac the word has the sense of *lightning*. Vitringa supposes it means *faggots*; and that the sense is, that they encompass themselves with faggots, in order to make a great conflagration. The idea probably is, that all human devices for salvation bear about the same resemblance to the true plan proposed by God which a momentary spark

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

*An exhortation, after the pattern of Abraham, to trust in Christ, by reason of his comfortable promises, of his righteous salvation, and man's mortality. Christ by his sanctified arm defendeth his from the fear of man. He bewaileth the afflictions of Jerusalem, and promiseth deliverance.*

ISAIAH LI.<sup>3</sup>

1 Hearken to me, ye that follow after righteousness,

in the dark does to the clear shining of a bright light like that of the sun. If this is the sense, says Barnes, it is a most graphic and striking description of the nature of all schemes by which the sinner hopes to save himself.

There are some, says Dr. Adam Clarke, who, without faith, repentance, or a holy life, are bold in their professed confidence in God; presumptive in their trust in the mercy of God; and, whilst destitute of all preparation for the kingdom of heaven, would think it criminal to doubt of their final salvation. Living in this way, what can they have at the hand of God but an endless bed of sorrow: *Ye shall lie down in sorrow.* But there is a general sense, and accordant to the design of the prophecy, in which these words may be understood and paraphrased: *Behold, all ye that kindle a fire*—provoke war and contention—*compass yourselves about with sparks*—stirring up sedition and rebellions. *Walk in the light of your fire*—Go on in your lust of power and restless ambition. *Ye shall lie down in sorrow*—It will turn to your own perdition. See the Targum. This seems to refer to the restless spirit of the Jews, always stirring up sedition and strife, rebelling against the Romans, and provoking them; till at last their city was taken, their Temple burnt to the ground, and upwards of a million of themselves destroyed, and the rest led captive.

<sup>a</sup> Isaiah LI.—This chapter, says Barnes, together with LI. 1—12, is one connected portion; and injury has been done by separating it, and constituting two chapters. It is a portion of Isaiah of exquisite beauty; and is a most suitable introduction to the important portion which follows, ch. LI. 13—15. ch. LIII. respecting the Messiah. This part is designed chiefly to comfort the Jews in their exile. They are regarded as in Babylon, near the close of their captivity, and as earnestly desiring to be rescued. It is somewhat *dramatic* in its character; and is made up of alternate addresses, of God and his

people; the one urging the strong language of consolation, the other fervent petitions for deliverance. The following analysis will give a correct view of the chapter.

I. God addresses them in the language of consolation; and directs them to remember the founder of their nation, and assures them that he is able also to deliver them, ver. 1--3.

a. He speaks of them as pious, and as seeking the Lord, ver. 1.

b. They were to remember Abraham and Sarah, the *quarry*, so to speak, from which the nation had been hewed: they were to remember how feeble they were, and yet how God had made a great nation of them; and to remember his promises to them, and to feel assured that God was equally able to conduct them forth, and to multiply them into a great nation, ver. 1, 2.

c. A direct promise that God would comfort Zion, and make it like Eden, ver. 3.

II. God calls upon his people to hearken to him, with the assurance that he would extend the true religion even to the Gentile world, and that his salvation should be more permanent than were the heavens, ver. 4--6.

a. He would make his religion a light to the Jewish people, ver. 4. Though now in darkness, yet they should be brought forth into light.

b. He would extend it to the Isles—to the heathen world, ver. 5.

c. It should be everlasting. The heavens should grow old and vanish, but his salvation should not be abolished, ver. 6.

III. God assures them that they have no reason to despond on account of the number and power of their enemies. However mighty they were, yet they should be consumed as the moth eats up a garment, and as the worm consumes wool, ver. 7, 8.

IV. The people are introduced as calling upon God, and beseeching him to interpose, as he had done in former times, in their behalf, ver. 9, 10. In this appeal they refer to what God had done in former periods, when he cut Rahab, *i. e.* Egypt, in pieces; and when



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HEZEKIAH—15TH YEAR. B. C. 712.

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ISAIAH LI.

Ye that seek the LORD<sup>a</sup>:

he dried up the sea, and delivered his people: and they cry to him to interpose in like manner again, and to deliver them.

V. To this petition JEHOVAH replies in verr. 11—16. He assures them,

a. That his redeemed shall return with joy and triumph, ver. 11.

b. He was their Comforter, He that had made the heavens; and they had nothing to fear from man, or the fury of any oppressor, verr. 12, 13.

c. The captive exile was soon to be unloosed, and they hastened that they might be restored; that is, it would soon occur, ver. 14.

d. JEHOVAH, who had divided the sea, was their protector. He had given them a solemn promise, and he had covered his people with the shadow of his hand, and he would defend them, verr. 15, 16.

VI. The chapter closes with a direct address to Jerusalem; and with assurances that it shall be rebuilt, and that it would be no more visited with such calamities, verr. 17--23.

a. The calamities of Jerusalem are enumerated. She had drunk the cup of the fury of Jehovah, ver. 17; she had been forsaken of those who were qualified to guide her, ver. 18; desolation and destruction had therefore come upon her, ver. 19. Her sons had fainted in the streets, and had drunk of the fury of God, ver. 20.

b. God promises deliverance. She was drunken, but not with wine, ver. 21. God had taken out of her hand the cup of trembling, and she should no more drink again, ver. 22: he would put that cup into the hand of those who had afflicted her, and they should drink it, ver. 23.

<sup>a</sup> *Hearken unto me, ye that follow after righteousness, &c.*—Bishop Jebb adduces the parallelism contained in the first two lines of the first, fourth, and seventh verses, as an example of Hebrew poetry illustrative of moral gradation in the respective members:

שמעו אלי רדפי צדק	1
מבקשי יהודה	
הקשיבו אלי עמי	4
ולאומי אלי האויני	
שמעו אלי יודעי צדק	7
עם תורתי בלבכם	

1 Hearken unto me, ye that follow after righteousness,

Ye that seek Jehovah!

4 Hearken unto me, my people;

And my nation, give ear unto me!

7 Hearken unto me, ye that know righteousness,

The people in whose heart is my law!

The ascent of this threefold classification is very manifest. The faithful Jews are addressed, first, as in pursuit of righteousness, as seeking Jehovah,—a clause, it may be observed, harmonising with St. Matthew vi. 33: secondly, as, in consequence of that pursuit, accepted and acknowledged as God's people and nation: and lastly, as *knowing* that righteousness which before they had only *pursued*; and as having *so found Jehovah*, that *his law is written in their hearts*. Each distich has an ascent within itself; the second line rising above the first. Each distich is also the commencement of an appropriate address: 1. To the aspirants after true religion. 2. To persons admitted within its sphere: and, 3. To those who have made good proficiency in holiness. A further nicety is observable: to the first class the invitation is simply, *Hearken unto me!* it is not again repeated; probably because such repetition was needless. The people are described as *seeking Jehovah*; and when Jehovah himself was pleased to invite them to hear, their earnest expectations would at the very first call secure on their part a promptness of attention: to the third class, in like manner, but one invitation is given; for God's law is in their heart; and the religious *affection* of *this* class would ensure attention yet more infallibly than the religious *excitement* of the *former*: but to the middle class the invitation is earnestly repeated, *Hearken unto me! give ear unto me!* for their very advance in religion might render them, comparatively, inattentive: they had proceeded so far as to lose the perturbed anxiety of the first class: they had not proceeded far enough to attain the matured affection of the last; and precisely in such a state it would be most necessary to stimulate attention, and keep it alert by a reiterated call, accompanied with a twofold *memento* of this relation to HIM who called them: *Hearken unto me!*

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LI.

Look unto the rock *whence* ye are hewn<sup>a</sup>,  
And to the hole of the pit *whence* ye are digged.

2 Look unto Abraham your father,  
And unto Sarah *that* bare you:  
For I called him alone,  
And blessed him, and increased him<sup>b</sup>.

*Give ear unto me, my people, my nation!*—  
Bp. Lowth, it should be stated, reads and renders the fourth verse otherwise; following the Bodley MS. and a few others of inferior value:

Attend upon me, O ye peoples!  
And give ear unto me, O ye nations!

The difference, his Lordship observes, is very considerable; for in this case the address is made not to the Jews, but to the Gentiles, as in all reason it ought to be; for this verse and the two following express the call of the Gentiles, the islands, or the distant lands, on the coasts of the Mediterranean and other seas. The change, however, says Bishop Jebb, though supported by the Syriac Version, seems to be at once needless and injurious;—injurious, because it would make an ungraceful and violent transition, destructive of the unity of the passage; and needless, because in several other instances the calling of the Gentiles is announced to the Jews as a future blessing, in which they themselves are deeply interested;—how deeply, we learn from St. Paul, Romans xi. 24, 26. As the received Text stands, there appears a beautiful gradation: I. Incipients in religion are encouraged by the comforts of the Gospel. II. To those more advanced in religion, and consequently better able to look beyond their own individual well-being, the calling of the Gentiles is foretold. III. To those who are rooted and grounded in love, the final conflict and victory of the Messiah, with the consequent happiness and glory of this Universal Church, are described in the most glowing terms. It is to be noted, that neither Dathé nor Rosenmüller has adopted Bp. Lowth's alteration of the Text.—Jebb's Sacred Lit. pp. 46--49.

<sup>a</sup> *Look unto the rock whence ye are hewn*—  
To Abraham, the founder of the nation. The figure is taken from the act of quarrying stone, for the purposes of building. And the essential idea here is, that God had

formed the nation from the beginning, as a mason constructs a building; that he had, so to speak, taken the materials rough and unhewn from the very quarry; that he had shaped, and fitted them, and moulded them into an edifice. The idea is not that their origin was dishonourable or obscure. The purpose of the reference here is not to humble them, as if they had had an ignoble origin. It is not that Abraham was not an honoured ancestor, or that they should be ashamed of the founder of their nation. But the idea is, that God had had the entire moulding of the nation; that he had formed it out of its primary materials; that he had taken Abraham and Sarah from a distant land, and had formed them into a great people and nation for his own purpose. The *argument* is, that He who had done this was able to raise them up from captivity, and re-conduct them to their own land, and make them again a great people; that God had been their protector from the very foundation of their nation, and that they had abundant reasons to confide in him still. Probably allusion is made to this passage by the Saviour in Matt. iii. 9; where he says, *For I say unto you, that God is able of these stones to raise up children unto Abraham.* *The hole of the pit.*—The word rendered *hole* means perforation, or such an excavation as men make who are taking stones from a quarry. It expresses substantially the same idea as the previous number of the verse. It is a direction to look to the origin of the nation;—to the fact, that God had formed them; that he had increased them to a great people, and that he was still able to protect them.—Barnes.

<sup>b</sup> *For I called him alone, and blessed him, and increased him.*—

כִּי אֶחָד קָרָאתִי  
וְאֶבְרַכְתִּהּ וְאֶרְבֵּיתִי

For I called him, a single person;  
And I blessed him, and I multiplied him.  
Bishop Stock.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LI.

3 For the LORD shall comfort Zion<sup>a</sup>:

He will comfort all her waste places ;  
 And he will make her wilderness like Eden,  
 And her desert like the garden of the LORD ;  
 Joy and gladness shall be found therein,  
 Thanksgiving, and the voice of melody.

4 Hearken unto me, my people<sup>b</sup>;

And give ear unto me, O my nation :  
 For a law shall proceed from me,  
 And I will make my judgment to rest for a light of the people.

That is, There was but one ; and he increased to a mighty nation. Jerome: Quia unum vocavi eum. The LXX, Ὅτι εἶς ἦν, For he was one. The point of the declaration here is, that God had called *one individual*, Abraham ; and that he had caused him to increase, till a mighty nation had sprung from him ; and that he had the same power to increase the little remnant which remained in Babylon, until they should become a mighty people.—Barnes. Before the increase of Abraham's family took place, which is here referred to, the Patriarch was nearly a hundred years old. Sarah was also arrived at old age, and never had any children. In this state, the promise of an increased posterity, numerous as the stars of heaven, must have seemed almost incredible ; yet Abraham was strong in faith, and against hope believed in hope ; and his expectation was in due time fully realised. This, and other circumstances relative to the Father of the faithful, God requires those who follow after righteousness attentively to consider, that they may thereby be induced to imitate his good example. When your condition seems most destitute, turn your thoughts to the venerable servant of God and his partner for life, and contemplate them, amidst pressing difficulties, costly sacrifices, and heavy trials, trusting in Him who never fails to verify his promises, and by their worthy example be animated to patient continuing in well-doing.—Macculloch.

<sup>a</sup> *The Lord shall comfort Zion.*—They are here assured that their present seed-time of tears should at length end in a harvest of joy. The Church of God on earth, even the Gospel Zion, has sometimes had her deserts and waste places ;—many parts of the Church,

either through corruption or persecution, made like a wilderness, unfruitful to God, or uncomfortable to the inhabitants : but God will find out a time and way to comfort Zion, not only by speaking comfortably to her, but by acting graciously for her. God has comforts in store, even for the waste places of his Church—for those parts of it which seem not regarded or valued. He will make them fruitful, and so give them cause to rejoice. Her wilderness shall look pleasant, like Eden ; and abound in all good fruits, as the garden of the Lord. It is the greatest comfort to the Church to be made serviceable to the glory of God—to be as the garden in which he delights. He will make them cheerful ; and so give them hearts to rejoice, with the fruits of righteousness. *Joy and gladness shall be found therein* ;—for the more holiness men have, and the more good they do, they have the more gladness. And where there is joy and gladness, it is fit there should be thanksgiving to God's honour : for whatever is the matter of our rejoicing, should be also of our *thanksgiving* ; and the return of God's favour ought to be celebrated with the *voice of melody*, which will be the more melodious when God gives songs in the night—songs in the desert.—Henry.

<sup>b</sup> *Hearken unto me, my people!*—See the remarks of Bishop Jebb in the Note on the first verse of this chapter. The following is the passage in the original, with the literal translation of Bishop Stock ; the lines being disposed with a view to mark the connection of the several members. Those which are in a similar position are supposed to have a reference to each other. The italics and capitals are designed to draw attention to the great subjects of the paragraph.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LI.

5 My righteousness is near<sup>a</sup>; my salvation is gone forth,  
And mine arms shall judge the people<sup>b</sup>;

- |   |  |   |
|---|--|---|
| <p>4 Attend unto me, O ye people!<br/>And ye nations give ear unto me!<br/>For a law from me shall come forth,<br/>And my rule for a light to the people will I set down.</p>   | <p>הקשיבו אלי עמי<br/>ולאומי אלי האינו<br/>כי תורה מאתי תצא<br/>ומשפטי לאור עמים ארגיע :</p>   | 1 |
| <p>5 Near at hand is my MERCY, my SALVATION goeth forth,<br/>And mine arm shall judge the people.<br/>Unto me shall the Isles look with expectation,<br/>And on mine arm shall they wait.</p>   | <p>קרוב צדקי יצא ישעי<br/>זורעי עמים משפטו<br/>אלי איים יקוו<br/>ואל-זורעי ייחלון :</p>  | 5 |
| <p>6 Lift up to the heavens your eyes,<br/>And look upon the earth beneath:<br/>For the heavens like smoke shall be dissolved,<br/>And the earth as a garment shall wax old,<br/>And her inhabitants like an insect shall perish;<br/>But my salvation for ever shall endure,<br/>And my MERCY shall not relax.</p> | <p>שאו לשמים עיניכם<br/>והביטו אל-הארץ מתחת<br/>כרשמים כעשן נמלחו<br/>והארץ כבגד תבלה<br/>וישביה כמורכך ימותון<br/>וישועתי לעולם תהיה<br/>וצדקתי לא תחזת :</p> | 6 |
| <p>7 Hearken unto me, ye that know righteousness,<br/>People in whose heart is my law!<br/>Fear ye not the reproach of mortal man,<br/>Neither at their revilings be dismayed :</p>   | <p>שמעו אלי יודעי צדק<br/>עם תורתי בלבם<br/>אל-תיראו הרפת אנוש<br/>ומגדפתם אל-תחתו :</p>   | 7 |
| <p>8 For as a garment shall the moth eat them up,<br/>And as wool shall the worm eat them;<br/>But my mercy for ever shall endure,<br/>And my SALVATION to the age of ages.</p>   | <p>כי כבגד יאכלם עש<br/>וכצמר יאכלם סם<br/>וצדקתי לעולם תהיה<br/>וישועתי לדור דורים :</p>  | 8 |

Bishop Lowth renders the last line of the 4th verse thus:

And my judgment will I cause to break forth for a light to the peoples.

The verb צדק, says Preb. Lowth, as many other Hebrew words, has two contrary significations: see the Note on Isa. xxii. 18. vol. I. p. 526 of this Work; and it signifies both to rest and to break forth. To this sense it may most conveniently be expounded, Jer. xlix. 19. where our Translation reads, quite contrary to the design of the place, *I will suddenly make him run away from her*; whereas the scope of the Text requires the words to be thus rendered, *I will stir him up, and make him run or seize upon her*. But to return to the Text before us: The prophet speaking of such a law as should break forth and enlighten the most distant people, expressed by the Isles in the next verse, it can be no other than the Gospel, as will plainly appear by comparing this Text with Isaiah xlii. 4, 6; where it is said that Christ is ordained to be a light to the Gentiles, to set judgment in

the earth, and that the Isles should wait for his law. Noyes renders this word, *I will establish*. The Vulgate, *Requiescat*, Shall rest. The Lxx render it simply, My judgment for a light of the nation. The word properly, says Barnes, means, To make afraid, To terrify, To restrain by threats: see the 15th verse, where it is rendered *divideth*, Job xxvi. 12; then, To be afraid, To shrink from fear; and hence, To be still, or quiet, as if cowering down from fear. Here, he says, it means that he would set firmly his law. It should not be a vacillating, but should be the permanent light of the world.

<sup>a</sup> My righteousness is near.—The word righteousness is used in a great variety of significations. Here it means probably the faithful completion of his promises to his people.—Lowth. Or, according to Barnes, it means that the manifestation of his righteousness was at hand, i.e. it would not be long delayed.

<sup>b</sup> And mine arms shall judge the people—That is, Shall rule the people, or shall dispense

## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LI.

The isles shall wait upon me<sup>a</sup>,  
And on mine arm shall they trust.

6 Lift up your eyes to the heavens<sup>b</sup>,  
And look upon the earth beneath:  
For the heavens shall vanish away like smoke<sup>c</sup>,

judgment to them. The arm here is put for God himself, as the arm is the instrument by which we execute our purpose. See Note on ver. 9.—Barnes. The power of God shall accompany the preaching of the Gospel. Compare 1 Cor. i. 24. Ps. lxxvii. 4. xlviii. 9.—Preb. Lowth.

<sup>a</sup> *The isles shall wait upon me, &c.*—The distant nations, the heathen lands: see Isai. xi. 11. xli. 1. xlii. 4. lx. 9. They shall confidently hope for and expect this promised righteousness and salvation from me, and from me only; and not from idols, as they have done, nor in any other way.—Poole.

<sup>b</sup> *Lift up your eyes to the heavens! &c.*—The design of directing their attention to the heavens and the earth is probably to impress them more deeply with a conviction of the certainty of the salvation in this manner; viz. the heavens and the earth appear to be firm and fixed. There is in them no apparent tendency to dissolution and decay, yet they shall nevertheless all vanish away. The most mighty and fixed of created things should disappear, but the promise of God should be unfailing. The word which is here rendered *shall vanish away*, מלך, occurs nowhere else in the Bible. The primary idea, according to Gesenius, is that of smoothness and softness: then it means, to glide away, or vanish, or disappear. The idea here is, that the heavens should disappear, as smoke is dissipated in the air. The idea of the vanishing of the heavens and earth is one that often occurs in the Scriptures. See Isai. xxxiv. 4. Comp. Heb. i. 11, 12. Ps. cii. 26. 2 Pet. iii. 10--12. It is evident, says Bp. Stock, that in the fifth line of the sixth verse a simile of the same kind as in the two preceding lines was intended. כן in Ex. viii. denotes a *louse*; from כן, to *fix* or *settle* on the body of an animal; whence it may be transferred to signify insect easy to be crushed. It seems very evident, says Jenour, that כן must be a substantive, to make the clause agree in structure with the two preceding. The heavens vanish like smoke; the earth,

like a garment; and the inhabitants perish—like what? Something, no doubt, very mean and insignificant; and what can be more so than a gnat? This rendering of the word is founded on Exod. viii. 12. where כניח means, I conceive, rather *gnats* or *mosquitoes* than *lice*, as in our Translation. For is it not more natural to suppose that the *dust* was turned into flying insects, like gnats, rather than into lice? Origen says כניח were little insects that flitted about in the air, so small that they could scarcely be seen, and that they stung very sharply. Robertson's Thesaur. sub voce כניח. Lowth renders it, Like the vilest insect. Noyes, Like flies. Rosenmüller renders it, As flies. Gesenius renders it, Like a gnat. The plural form, which occurs in the passage above cited, and Ps. cv. 31, is rendered by the Lxx, σκνίφες; and by the Vulgate, *sciniphes*, a species of small gnats, very troublesome from their sting, and abounding in the marshy regions of Egypt. The idea, however, says Barnes, as given in our common Translation, is not a fable, as Gesenius supposes, but is a deeply impressive one, that the heavens, the earth, and all the inhabitants, should vanish away together, and alike disappear.

<sup>c</sup> *The heavens shall vanish away like smoke.*—As every individual has a certain term of his duration, so an end is appointed for the universal nature of heaven and earth. As smoke is resolved and attenuated into air, not annihilated, so shall the world assume a new face, and have a greater clearness and splendour; as the bodies of men dissolved into dust shall have more glorious qualities at their resurrection, as a vessel of gold is melted down to remove the batterings in it, and receive a more comely form by the skill of the workman, so shall it be with the face of nature. The world was not destroyed by the Deluge; it was rather washed by water than consumed: so it shall be rather refined by the last fire, than lie under an irrecoverable ruin.—Charnocke on the Attributes, Disc. vi. p. 197. 1838.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LI.

- And the earth shall wax old like a garment,  
 And they that dwell therein shall die in like manner:  
 But my salvation shall be for ever<sup>a</sup>,  
 And my righteousness shall not be abolished.
- 7 Harken unto me, ye that know righteousness,  
 The people in whose heart is my law;  
 Fear ye not the reproach of men,  
 Neither be ye afraid of their revilings,
- 8 For the moth shall eat them up like a garment,  
 And the worm shall eat them like wool:  
 But my righteousness shall be for ever,  
 And my salvation from generation to generation.
- 9 Awake! awake!<sup>b</sup> put on strength, O arm of the Lord!

<sup>a</sup> *But my salvation shall be for ever.*—It is a glorious truth, that the redemption which God shall give his people shall survive the revolutions of kingdoms, and the consummation of all earthly things. It shall never fail, but it shall endure eternally in the heavens. It is not improbable that the Saviour had this passage in view when he said, *Heaven and earth shall pass away, but my words shall not pass away*: Matt. xxiv. 35. See 2 Peter iii. 12, 13. Those, says Henry, whose happiness is bound up in Christ's righteousness and salvation will have the comfort of it when time and days shall be no more. And mark what use they are to make of this comfort! If God's righteousness and salvation are near to them, then let them *not fear the reproach of men*—of mortal, miserable men—nor be afraid of their revilings or spiteful taunts. Let not those who embrace the Gospel righteousness be afraid of such as call them Beelzebub, and say all manner of evil against them falsely. Let them not be frightened into any sinful compliances, or driven to take any indirect courses for their own safety. Those can bear but little for Christ who cannot bear a hard word for him. If we have the approbation of the Living God we may despise the censure of dying men. The cause for which we suffer cannot be run down; the falsehood of their reproaches will be detected; but truth shall triumph, and the righteousness of the injured cause of Religion shall be for ever plain. Clouds darken the sun, but give no obstruction to his progress.

<sup>b</sup> *Awake! awake!* &c.—This verse commences a new subject. The people are represented as calling upon God to interpose, as he did in former times, in behalf of his people. See the analysis of the chapter, at p. 122, 123. It is the solemn and impassioned entreaty of those who were in exile that God would interpose in their behalf, as he did in behalf of his people when they were suffering in cruel bondage in Egypt. The word *awake* here, which is addressed to the *arm* of JEHOVAH, is a petition that it would be roused from its apparent stupor and inactivity, and that its power might be exerted in their behalf. The *arm* is an instrument by which we execute any purpose. It is that by which the warrior engages in battle, and by which he wields the weapon by which to prostrate his foes. The *arm* of JEHOVAH had seemed to slumber. For seventy years the prophet sees the oppressed and suffering people in bondage, and God had not come forth to rescue them. He hears them now lifting up the voice of earnest and tender entreaty that God would interpose as he had in former times, and save them from the calamities which they were enduring. The ground of the appeal is, that God must be the same; and that the same arm which smote Egypt and the Red Sea, and made a path for the Children of Israel to pass over, was still able to interpose and rescue them. The argument is, that He who had overcome all obstacles in the way of their deliverance from Egypt was able also to bring them safely out of Babylon; and that He who had thus inter-

Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LI.

Awake, as in the ancient days, in the generations of old.

*Art* thou not it that hath cut Rahab,

*And* wounded the dragon?

10 *Art* thou not it which hath dried the sea,

The waters of the great deep;

posed might be expected again to manifest his mercy, and save the nation again from oppression. The *principle* involved in the argument was applicable now, as it was then. All God's past interpositions, and especially the great and wonderful grace and love manifested in the gift of his Son for our redemption, constitute an argument that he will still continue to regard the interests of his people, and that he will interpose in their behalf, and save them.—Barnes. The Church, encouraged by the gracious decla-

rations of the Messiah contained in the preceding verses, earnestly cries for the promised mercy and salvation; that the ARM of the Lord, which was *to judge the people*, and on which they were *to wait*—see verse 5—would arouse and put forth its strength in their behalf: and thus should the way be prepared for their happy return to Zion, the city of God. This passage also is subjoined, with such a disposition of the lines as it is hoped will assist the mind in tracing out the parallelisms contained in it:—

9	Awake, awake, put on strength, O ARM of JEHOVAH!	9 ערר ערר לבשריך זרוע יהוה
	Awake, as in the days of old,	ערר כימי קדם
	The ancient generations.	דורות שלמים
	<i>Art</i> thou not the same, that smote in sunder Rahab,	הלא את־יהיא המהצבת רהב
	<i>And</i> wounded the crocodile?	מהוללת תנין :
10	<i>Art</i> thou not the same, that dried up the sea,	10 הלא את־יהיא המהרבת ים
	The waters of the great deep?	כי תהום רבה
	That made the depths of the sea	השמה מעמק־ים
	A path for the redeemed to pass through?	דרך לעבר גאולים :
11	Thus shall the ransomed of Jehovah return;	11 ופרדוי יהוה ישובו
	<i>And</i> they shall come to Zion with shouting,	ובאו ציון ברהב
	<i>And</i> everlasting joy shall be upon their head:	ושמחת־עלם על־ראשם
	Gladness and joy shall they lay hold on,	ששון ישמחה ישגו
	Sorrow and sighing shall flee away.	נס יגון ואכהה :

The eleventh verse is probably, according to Barnes, the language of Jehovah, assuring them, in answer to their prayer, that his ransomed people should again return to Zion. The entire verse is in Isaiah xxxv. 10: see the Note on that verse, on pp. 451, 452, of vol. I. of this Work. The custom of singing on a journey, alluded to here, is still very common in the East. It is practised to relieve the tediousness of a journey over extended plains, as well as to induce the camels in a caravan to move with greater rapidity. This verse, Henry understands as the voice of the Church pleading the promises of God. *And the redeemed of the Lord shall return*—i.e. as it may be supplied, *Thou hast said they shall*, referring to Isa. xxxv. 10. where we find that promise. Sinners, when they are brought out of the slavery of sin into the glorious

liberty of God's Children, may go on their way rejoicing. The souls of believers, when they are delivered out of the prison of the body, come to the heavenly Zion with singing. Then this promise will have its full accomplishment, and we may plead it in the mean time: he who designs such joy for us at last, will he not work such deliverance for us in the mean time as our ease requires? When the Saints attain admittance into heaven, they *enter into the joy of their Lord*: it crowns their heads with immortal honour; it fills their hearts with abundant satisfaction; they shall obtain that joy and gladness which they could never obtain in this vale of tears. In this world of changes, it is a short step from joy to sorrow; but in that world, *sorrow and mourning shall flee away*, never to return or come in view again.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LI.

- That hath made the depths of the sea a way for the ransomed to pass over?
- 11 Therefore the redeemed of the LORD shall return,  
And come with singing unto Zion;  
And everlasting joy shall be upon their head:  
They shall obtain gladness and joy;  
And sorrow and mourning shall flee away.
- 12 I, *even I, am* he that comforteth you<sup>a</sup>:  
Who art thou, that thou shouldst be afraid of a man *that* shall die,  
And of the son of man *which* shall be made as grass;
- 13 And forgettest the LORD thy Maker,  
That hath stretched forth the heavens, and laid the foundations of the earth;  
And hast feared continually every day  
Because of the fury of the oppressor,  
As if he were ready<sup>1</sup> to destroy?  
And where *is* the fury of the oppressor?

MARG. <sup>1</sup> v. 13. *were ready, or made himself ready.*

<sup>a</sup> *I, even I, am he that comforteth you.*—This consolatory discourse, begun in the first part of the chapter, is here continued. The Lord God doth not verily say to his people that he can comfort them if he please, or that in some instances he had administered to them that blessing; but he affirms, that having abundant sacred consolations which will not disappoint their expectation, he will *not fail* to impart them to those who follow after righteousness, and feel themselves weak, afflicted, and destitute of human aid. This blessed office the Lord God is pleased to assume; this work he appropriates to himself; and in this employment he seems to glory. And after his servants have been engaged in fervent prayers for the exertion of his mighty power, he often dispenses to them divine consolations, by the saving strength of his own right hand, and by sending gracious answers to their petitions.—Macculloch. Nothing, says Barnes, is perhaps more common than for men to become dejected and desponding, to be greatly distressed and alarmed, when their foes become mighty. In such circumstances, God reproves them for their want of confidence in him; and calls on them to remember that he has made the heavens, and has all power to save them. Whether, says Jenour, we suppose these words to be ad-

ressed to the Jews afraid of their oppressors in Babylon, or to the primitive Christians terrified by the threats and violence of the Roman magistrates, nothing can be imagined better calculated in either case to inspire them with courage and confidence. When Jehovah himself, the Eternal Creator of all things, was on their side, would they be afraid of a feeble mortal man like themselves? Or it may be, says Gill, that the man of sin, the son of perdition, Antichrist, is here referred to, who in his time has made all to tremble at him, Rev. xiii. 3, 4: but he must die, and his power too; and he will be destroyed with the breath of Christ's mouth and the brightness of his coming, and therefore his Church and people have no reason to be afraid of him. *And of the son of man which shall be made as grass*—which cannot stand before the scythe, but is cut down and trampled upon, and becomes food for beasts: Ps. xc. 5, 6. ciii. 15. Is. xl. 6. Or the words may be rendered, *To whom grass shall be given*, ומבן־אדם הציר יתן, which, if understood of Nebuchadnezzar king of Babylon, of whom the people of the Jews were afraid, and who was a type of Antichrist, it was literally fulfilled in him. See Dan. iv. 32, 33, where this remarkable fulfilment is recorded.



## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LI.

- 14 The captive exile hasteneth that he may be loosed<sup>a</sup>,  
 And that he should not die in the pit,  
 Nor that his bread should fail.
- 15 But I *am* the LORD thy God,  
 That divided the sea, whose waves roared :  
 The LORD of hosts *is* his name.
- 16 And I have put my words in thy mouth<sup>b</sup>,

<sup>a</sup> *The captive exile hasteneth that he may be loosed—*

He marcheth on with speed, who cometh to set free the captive,

That he may not die in the dungeon,

And that his bread may not fail—

Cyrus, if understood of the temporal redemption from the captivity of Babylon: in the spiritual sense, the Messiah.—Lowth *in loc.*

But the meaning evidently is, says Barnes, that the exile who had been so long confined, and as it were enchained in Babylon, was about to be set free; and that the time was very near when the captivity was to end. The exile should be restored, the prisoner should be released: he should not die then, but should be conducted again to his own land. The word here used, and rendered *captive exile*. כְּסוּפֵי, means properly that which is turned on one side, or inclined, as, *e.g.* a vessel for pouring: Jer. xlviii. 12. There it means that which is inclined, bent, or bowed down, as a captive in bonds. The Chaldee renders this, Vengeance shall be quickly revealed, and the just shall not die in corruption, and their food shall not fail. This is one of the numerous passages which shew that the *scene* of the prophetic vision is Babylon, and the *time* near the close of the Captivity. The context, says Scott, leads us to think that reproof as well as encouragement was implied; and that the persons concerned, whilst earnestly waiting and seeking for deliverance, were in a manner impatient and weak in faith, and ready to conclude that the blessing so long delayed would never be vouchsafed, though expressly promised in the Sacred Scriptures. Thus pious Christians, who have always grieved over the corruptions of the Church, and longed for deliverance from the spiritual captivity of Antichrist, and for the promised Millennium, have been tempted, by the failure of many zealous attempts to which they foreboded full success,

and by the delay of an answer to their earnest prayers, to conclude that such a time will never arrive; and that superstition, ignorance, false doctrine, and wickedness, will prevail to the end of the world.

<sup>b</sup> *I have put my words in thy mouth—* that by them *I may plant the heavens*.—God undertook to *comfort his people*; but still he does it by his Prophets—by his Gospel. And that he may do it by these, he tells us, I. That his word in them is very true. He owns what they had said to be what He had directed and enjoined them to say. *I have put my words in thy mouth*; and therefore he that receives thee and them receives me. This is a great stay to our faith, that Christ's doctrine was not his, but His that sent him; and that the words of the Prophets and Apostles were God's words, which He had put into their mouths. God's Spirit not only revealed to them the things of which they spoke, but dictated to them the words they should speak, 2 Pet. i. 21. 1 Cor. ii. 13; so that these are the true sayings of God, who cannot lie. II. That his word in them is very safe. *I have covered thee in the shadow of mine hand*—as before, Isai. xlix. 2, which speaks the special protection, not only of the Prophets, but of their prophecies; not only of Christ, but of Christianity—of the Gospel of Christ. It is not only the faithful word of God which the Prophets deliver to us, but it shall be carefully preserved till it have its accomplishment for the use of the Church, notwithstanding the restless endeavours of the Powers of darkness to extinguish this light. They shall *prophecy again*, Rev. x. 11; though not in their persons, yet in their writings, which God has always *covered in the shadow of his hand*, preserved by a special providence, else they had been lost ere this. III. That this word, when it comes to be accomplished, will be very great, and will not at all fall short of

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LI.

- And I have covered thee in the shadow of mine hand,  
 That I may plant the heavens<sup>a</sup>, and lay the foundations of the earth,  
 And say unto Zion, Thou *art* my people.
- 17 Awake, awake, stand up, O Jerusalem<sup>b</sup>,  
 Which hast drunk at the hand of the LORD the cup of his fury ;  
 Thou hast drunken the dregs of the cup of trembling,  
 And wrung them out.
- 18 *There is none* to guide her  
 Among all the sons *whom* she hath brought forth ;  
 Neither *is there any* that taketh her by the hand  
 Of all the sons *that* she hath brought up.
- 19 These two *things* are come<sup>1</sup> unto thee ;  
 Who shall be sorry for thee ?

MARG. <sup>1</sup> v. 19. *are come.* Heb. *happened.*

the pomp and grandeur of the prophecy.—*I have put my words in thy mouth* ;—not that, by the performance of them, I may plant a nation or found a city, but plant the heavens and lay the foundation of the earth ;—may do that for my people which will be a new creation. This must look as far forward as to the great work done by the Gospel of Christ, and the setting up of his holy religion in the world. As God by Christ made the world at first, Heb. i. 2, so by him, and the words put into his mouth, he will set up a new world—will again plant the heavens and found the earth. Sin having put the whole creation into disorder, Christ, taking away the sin of the world, put all into order again : *All things are passed away, all things are become new* : things in heaven and things on earth are reconciled, and so put into a new posture, Col. i. 20. And through him, according to the promise, we look for *new heavens and a new earth*, 2 Pet. iii. 7–13 ; and to this the Prophets bare witness. He will set up a new Church—a New-Testament Church : he will *say unto Zion, Thou art my people*. The Gospel Church is called Zion, Heb. xii. 22 ; and Jerusalem, Gal. iv. 26. And when the Gentiles are brought into it, it shall be said unto them, Ye are my people. When God works great deliverance for his Church, and especially when he shall complete the salvation of it in the Great Day, he will thereby own them as his chosen and beloved

<sup>a</sup> *That I may plant the heavens.*—The

language here is evidently figurative. It refers to the restoration of the Jews to their own land, to the re-establishment of Religion there, and to the introduction of the new economy under the Messiah, and to all the great changes which would be consequent on it. This is compared with the work of creation, the work of forming the heavens, and laying the foundation of the earth. It would require almighty power, and it would produce so great changes, that it might be compared to the work of creating the universe out of nothing. Probably also the idea is included here, that *stability* would be given to the true Religion by what God was about to do, a permanency which might be compared with the firmness and duration of the heavens and the earth. — Barnes. Bishop Stock translates it, *Till I stretch out the heavens*, לָבַטַע, ready to fix as a tent the heavens, *i.e.* being on the point to establish my Church ; a work compared frequently by the Holy Spirit to a new creation of heaven and earth.

<sup>b</sup> *Awake, awake, stand up, O Jerusalem.*—This verse commences an address to Jerusalem under a new figure or image. The figure employed is that of a man who had been oppressed and overcome by the cup of intoxication, the cup of the wrath of JEHOVAH. Jerusalem had reeled, and fallen prostrate. There had been none to sustain her, and she had fallen to the dust.—Barnes. The following is the original, with Bp. Stock's translation of this highly poetic passage :—

Judah.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LI.

Desolation, and destruction<sup>1</sup>, and the famine, and the sword :

MARG. <sup>1</sup> v. 19. *destruction.* Heb. *breaking.*

- |   |   |
|---|---|
| <p>17 Rouse thyself! rouse thyself! arise! O Jerusalem!<br/>Who hast drunken from the hand of JEHOVAH<br/>the cup of his fury;<br/>The crown of the cup of reeling<br/>Thou hast drunken, thou hast swooped off.</p>                      | <p>התעוררי התעוררי קומי ירושלים<br/>אשר שתית מיד והוזה את-כוס חמתו<br/>את-קבעת כוס התרעלה<br/>שתית מצית :</p>                   |
| <p>18 There is not one to lead her,<br/>Of all the sons she hath brought forth;<br/>And there is not one to take her by the hand,<br/>Of all the sons she hath reared.</p>  | <p>אינ-מנהל לה<br/>מכל-בנים ילדה<br/>ואין מזהיק בידה<br/>מכל-בנים גדלה :</p>  |
| <p>19 These two things have befallen thee;<br/>Who shall bemoan thee?<br/>Desolation and destruction,<br/>Famine and the sword;<br/>Who shall comfort thee?</p>   | <p>19 שתיים הנה קראתיך<br/>מי יוד לד<br/>השד והשבר<br/>והרעב והחרב<br/>מי יאחמך :</p>   |
| <p>20 Thy sons have fainted, they are laid down<br/>At the head of all the streets, as a roebuck taken in<br/>Drenched with the fury of JEHOVAH, the<br/>rebuke of thy God.</p>   | <p>20 בניך עלפו שכבו<br/>בראש כלי-חוצות כתוא מכמר<br/>המלאים המת-יהוה גערת אלהיך :</p>  |
| <p>21 Wherefore hear now this, O afflicted female,<br/>And thou drunken, but not with wine,</p>   | <p>21 לכן שמע-נא וזאת עניה<br/>ושכרת ולא מיין :</p>   |
| <p>22 Thus saith thy Lord JEHOVAH,<br/>And thy God, who pleadeth for his people :<br/>Behold, I have taken out of thine hand<br/>the cup of reeling ;<br/>The crown of the cup of mine anger ;<br/>Thou shalt drink it again no more.</p> | <p>22 כה-אמר אדניך יהוה<br/>ואלהיך יויב עמי<br/>הנה לקחתי מידך את-כוס התרעלה<br/>את-קבעת כוס חמתי<br/>לא-תוסיפי לשתותה שד :</p> |
| <p>23 And I will put it into the hand of them that afflict thee,<br/>Who say unto thy person, Bow down, that we may<br/>pass over :<br/>And thou didst lay down, as the ground thy back,<br/>And as the street to passengers.</p>         | <p>23 ושמתיה ביד-מונך<br/>אשר-אמרו לנפשך שחי ונעברה<br/>ותשימי כארץ נוך<br/>וכחויץ לעברים :</p>                                 |

The prophet speaks of Jerusalem as one lying astonished under the stroke of God's judgments, which are commonly represented under the notion of intoxicating liquors, because they amaze men, and bereave them of their judgment and discretion. Drinking the dregs of this cup is the same as taking it off to the bottom, where the strongest and most nauseous part of the potion was settled; and implies, that God did not in the least spare her. Compare Ps. lxxv. 8. Jer. xxv. 15, 16. Ezek. xxiii. 32—34. Rev. xiv. 10.—Some suppose the metaphor to be taken from that intoxicating liquor which was wont to be given to condemned persons, to stupefy them before their execution, such as was offered to Christ, Matt. xxvii. 34.—Preb. Lowth. The idea of *dregs* is taken from

the fact, that among the ancients various substances, as honey, dates, &c., were put into wine, in order to produce the intoxicating quality in the highest degree. The sediment would remain at the bottom of the cask or cup when the wine was poured off. *The cup of trembling.*—Compare Jer. xlix. 12. li. 7. Lam. iv. 21. Hab. ii. 16. The same figure occurs often in the Arabic Poets. See Gesenius, Comm. zu Isai.

The 19th verse Bishop Lowth adduces as an instance of constructive or sythetic parallelism; that is, desolation by famine, and destruction by the sword, taking the terms alternately. See his Prelim. Dissert. on Isaiah, pp. xxx. xxxi. and other examples of the same form of construction — De S. Poësi Heb. Præl. xix.

## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LI.

By whom shall I comfort thee ?

20 Thy sons have fainted,

They lie at the head of all the streets, as a wild bull in a net :

They are full of the fury of the LORD,

The rebuke of thy God.

21 Therefore hear now this, thou afflicted,

And drunken, but not with wine \* :

\* *Drunken, but not with wine.*—The bold image of the cup of God's wrath, often employed by the sacred writers—see Note on chap. i. 22. vol. I. p. 250 of this Work—is nowhere handled with greater force and sublimity than in this passage of Isaiah, ver. 17--23. Jerusalem is represented in person as staggering under the effects of it, destitute of that assistance which she might expect from her children, not one of them being able to support or to lead her. They, abject and amazed, lie at the head of every street, overwhelmed with the greatness of their distress; like the oryx entangled in a net, in vain struggling to rend it and extricate himself. This is poetry of the first order, sublimity of the highest proof.—Lowth.

God having awoke, says Henry, for the comfort of his people, here calls on them to awake; and also afterwards, Isai. lii. 1. It is a call to awake, not so much out of the sleep of sin—though that also is necessary, in order to their being ready for deliverance—as out of the stupor of despair. When the inhabitants of Jerusalem were in captivity, they, as well as those who remained behind, were so overwhelmed with the sense of their troubles, that they had no heart or spirit to mind anything which tended to their comfort or relief: they were as the disciples in the garden, *sleeping for sorrow*, Luke xxii. 45; and therefore, when the deliverance came, they are said to be *like them that dream*, Psalm cxxvi. 1. Nay, it is a call to awake, not only from sleep, but from death, like that to the dry bones to live, Ezek. xxxvii. 9. Awake and look about thee, that thou mayest see the day of thy deliverance dawn, and mayest be ready to bid it welcome! Recover thy senses; sink not under thy load; but stand up, and bestir thyself for thine own help. This may be applied to the Jerusalem that was in the Apostles' time, which is said to be *in bondage with her children*, Gal. iv. 25;

and to have been under the power of *a spirit of slumber*, Rom. xi. 8. They are called to awake and mind the things which belonged to their everlasting peace; and then the cup of trembling should be taken out of their hands, and peace should be spoken to them; and they should triumph over Satan, who had blinded their eyes, and lulled them asleep. It is here owned, that Jerusalem had long been in a very deplorable condition, and sunk in depths of misery. She had lain under the tokens of God's displeasure: he had put into her hand the cup of his fury, *i. e.* her share of his displeasure: the dispensations of Providence concerning her had been such, that she had reason to think he was angry with her. She had provoked him to anger most bitterly, and was made to taste the bitter fruits of it. The cup of God's fury is and will be a cup of trembling to all those who have it put into their hands. Lost sinners will find it so, to eternity. It is said, Ps. lxxxv. 8, that the dregs of the cup, the loathsome sediments in the bottom of it, *all the wicked of the earth shall wring them out and drink them*: but here Jerusalem, having made herself as the wicked of the earth, is compelled to do so too; for wherever there has been a cup of fornication, as there had been in Jerusalem's hand when she was idolatrous, sooner or later there will be a cup of fury. Let us therefore stand in awe of sin. Those who should have helped her in her distress, failed her; there was none to pity her; and those who should have been her comforters were their own tormentors; they were quite dispirited, and driven to despair: but it is promised that Jerusalem's troubles shall at length come to an end, and be transferred to her persecutors. It is often the lot of God's Church to be afflicted; and God has always something to say to her then, to which she will do well to hearken. Know, for thy comfort, that the Lord JEHOVAH is thy

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LI.

- 22 Thus saith thy Lord the LORD,  
 And thy God *that* pleadeth the cause of his people,  
 Behold, I have taken out of thine hand the cup of trembling,  
*Even* the dregs of the cup of my fury;  
 Thou shalt no more drink it again :
- 23 But I will put it into the hand of them that afflict thee ;  
 Which have said to thy soul, Bow down, that we may go over<sup>a</sup> ;  
 And thou hast laid thy body as the ground,  
 And as the street, to them that went over.

Lord and thy God for all this. It is expressed emphatically, *Thus saith* THY Lord the Lord, and THY God—the Lord who is able to help thee—thy Lord, that hath an incontestable right to thee, and will not alienate it—thy God in covenant with thee, and who hath undertaken to make thee happy. Whatever the distress of God's people may be, he will not disown his relation to them, nor have they lost their interest in him and in his promise. He would have them know that he is the God who pleads the cause of his people as their patron and protector, who regards what is done against them as done against himself. The cause of God's people, of that holy religion which they profess, is a righteous cause, otherwise the righteous God would not appear for it: yet it may for a time be run down, and seem as if it were lost; but God will plead it, either by convincing the consciences or confounding the mischievous projects of those that fight against it. He will plead it, by clearing up its equity and excellency to the world, and by giving success to those who act in defence of it. It is his own cause: he has espoused it, and therefore will plead it with jealousy. God comforts his people by assuring them that they should be shortly freed from their troubles. *I will take out of thy hand the cup of trembling.* Throwing away the cup of trembling, will not do; nor saying, We will not, we cannot drink it: but if we patiently submit, he who put it into our hands will himself take it out of our hands. Nay, it is pronounced, *Thou shalt no more drink of it.*—God has let fall his controversy with thee, and will not remove the judgment. And lastly, he promises that their persecutors and oppressors should be made to drink of the same bitter cup. See here how insolently they had abused and

trampled upon the people of God! They *have said to thy soul*—to thee—*Bow down, that we may go over.* Nay, they have said it to thy conscience, taking a pride and pleasure in forcing thee to worship idols. Herein, the New-Testament Babylon treads in the steps of the old oppressor, tyrannizing over men's consciences, giving law to them, and putting them upon the rack, and compelling them to sinful compliances. They who set up an infallible head, requiring an implicit faith in his dictates, and obedience to his commands, do in effect say to men's souls, *Bow down, that we may go over*; and they say it with delight and triumph. And see how basely the people of God truckled to them, having by their sin lost much of their courage and sense of honour! *Thou hast laid thy body as the ground.*—Observe, the oppressors required the souls to be subjected to them, that every man should believe and worship just as they would have them. But all they could gain by their threats and violence was, that the people laid their body on the ground. They brought them to an external and hypocritical conformity; but conscience cannot be forced, nor is it mentioned, to their praise, that they yielded thus far. But observe how justly God will reckon with those who have carried it so imperiously towards his people—*The cup of trembling shall be put into their hands.* Babylon's case shall be as bad as ever Jerusalem's was. Daniel's persecutors shall be thrown into Daniel's den. The Lord is known by the judgments which he executeth.

<sup>a</sup> *Bow down, that we may go over.*—A very strong and most expressive description, says Bishop Lowth, of the insolent pride of Eastern conquerors; which, though it may seem greatly exaggerated, yet hardly exceeds the strict truth: see Josh. x. 24. Jud. i. 7. The Emperor

## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

SECT. IV.

*Christ persuadeth the Church to believe his free redemption, to receive the Ministers thereof, to joy in the power thereof, and to free themselves from bondage.*

ISAIAH LII. 1—12.<sup>a</sup>

1 Awake, awake; put on thy strength, O Zion;

Valerianus, being, through treachery, taken prisoner by Sapor king of Persia, was treated by him as the basest and most abject slave: for the Persian monarch commanded the unhappy Roman to bow himself down, and offer him his back, on which he set his foot in order to mount his chariot or his horse, whenever he had occasion. Lactantius de Mort. Persec. cap. 5. Aurel. Victor. Epitome, c. xxxii.

<sup>a</sup> Isaiah LII.—This chapter is intimately connected with the preceding, and with that constitutes one connected portion. See the analysis of chapter LI. p. 122 of this Volume. This portion, however, extends only to ver. 13 of this chapter; where there commences a portion of the prophecy, extending through chap. liii., relating solely to the Messiah, and constituting the most important and interesting part of the Old Testament. In this chapter, the object is, to console the pious portion of the Jewish community. The general topic—the promise of a rich blessing, first at the deliverance from the captivity in Babylon, and then in a more complete sense at the coming of the Messiah. The chapter comprises the following topics:—

I. Jerusalem, long in bondage and in degradation, is called on to arise and shake herself from the dust, and to put on her beautiful garments, and to deliver herself from her long captivity, verr. 1, 2. She is addressed, in accordance with language that is common in Isaiah and the other Prophets, as a female—a female sitting on the ground, covered with dust, and mourning over her desolations.

II. JEHOVAH expressly promises to deliver Jerusalem from her captivity and bondage, verr. 3—6. In stating this, he says, v. 3, that they had sold themselves for nothing, and they should be redeemed without money: he appeals to the fact, that he had delivered them from Egyptian oppression in former years, and that he was as able to deliver them now, ver. 4: and he says, verr. 5, 6, that he would have compassion on them now that they were suffering under their grievous bondage, and would certainly deliver them, and make his name known to them, and furnish them with

the most ample demonstration that he alone was God.

III. The prophet, in vision, sees the Messenger on the mountains that comes to proclaim restoration to Zion, verr. 7, 8. He speaks of the beauty of the feet of him who bears the glad message, ver. 7; and he says, that when that messenger is seen bearing the glad tidings, the *watchman* should join in the exultation, and should sing, and should see it distinctly and clearly, when Jehovah should again restore Zion, ver. 8.

IV. Jerusalem and all the waste and desolate regions of Judæa are called on to break out in singing at the glad and glorious events which should occur when the people of God should be again restored, verr. 9, 10. JEHOVAH would have comforted his people, and even the most distant part of the earth would see his salvation.

V. In view of all this, the people are called on to depart from Babylon, and to return to their own land, verr. 11, 12. They were to go out pure. They were not to contaminate themselves with the polluted objects of idolatry. They were about to bear back again to Jerusalem the consecrated vessels of the House of JEHOVAH, and they should be clean and holy. They should not go out with haste, as if driven out. They should not go out in alarm, or in sudden flight, or unprotected; but they should go defended by JEHOVAH, and conducted by him to their own land.

VI. At ver. 13 the subject and the scene changes. The eye of the prophet becomes fixed on that greater future event to which the deliverance from Babylon was preparatory; and the whole attention becomes absorbed in the person, the manner of life, and the work of the Messiah. This part of the chapter, verr. 13—15, is an essential part of the prophecy, which is continued through the 53d chapter, and should by no means have been separated from it. In this portion of the prophecy all reference to the captivity at Babylon ceases; and the eye of the prophet is fixed, without any obscurity, and without vacillating, on the person of the Redeemer.

Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LII.

Put on thy beautiful garments<sup>a</sup>, O Jerusalem, the holy city :

In no other portion of the Old Testament is there so clear and sublime a description of the Messiah as is furnished here; and no other portion demands so profoundly and prayerfully the attention of those who would

understand the great mystery of Redeeming Mercy and Love.—Barnes. The following is the first section which sets forth the salvation that is in Christ—

THE MESSIAH'S PROCLAMATION OF FREE REDEMPTION.

- |   |   |                              |   |
|---|---|------------------------------|---|
| 1 | Awake! awake! put on thy strength, O Zion :           | עורי עורי לבשי ערך ציון      | 1 |
|   | Put on thy beautiful garments,                        | לבשי בגדי תפארתך             |   |
|   | O Jerusalem, the holy city!                           | ירושלם עיר הקדש              |   |
|   | For no more shall enter into thee                     | כי לא יזסיף יבא-בך עוד       |   |
|   | The uncircumcised and profane.                        | ערל וטמא :                   |   |
| 2 | Shake thyself from the dust, arise, sit, O Jerusalem! | התנערי מעפר קומי שבי ירושלם  | 2 |
|   | Loose thyself from the bands of thy neck,             | התפתהו מזמרי צוארך           |   |
|   | O captive daughter of Zion!                           | שביה בת-ציון :               |   |
| 3 | For thus saith JEHOVAH, For nought were ye sold,      | כי-כה אמר יהוה חנם נמכרתם    | 3 |
|   | And not with money shall ye be ransomed.              | ולא בכסף תנאלו :             |   |
| 1 | For thus saith JEHOVAH :                              | כי-כה אמר אדני יהוה          | 4 |
|   | To Egypt did my people go down aforetime              | מצרים ירד-עמי בראשנה לגור שם |   |
|   | to sojourn there,                                     |                              |   |
|   | And the Assyrian latterly hath oppressed them.        | ואשור באפס עשקו :            |   |
| 5 | And now what have I here to do, saith JEHOVAH,        | ועתה מה-לי-פה נאם-יהוה       | 5 |
|   | Since my people is taken captive for nought?          | כי-לקח עמי חנם               |   |
|   | They that are lords over them swagger, saith JEHOVAH, | משלו יהלילו נאם יהוה         |   |
|   | And constantly, daily, is my name blasphemed.         | והמזיד כל-היום שמו מנאץ :    |   |
| 6 | Therefore shall my people know my name;               | לכן ידע עמי שמי              | 6 |
|   | Therefore in that day shall they know                 | לכן ביום ההוא                |   |
|   | That I am he who said, Here am I.                     | כי-אני-הוא המדבר הנני :      |   |

Bp. Stock.

At the 9th verse of the preceding chapter this request was made to the Arm of Jehovah: in the 17th verse it was addressed to the Church; and it is here repeated to them under the designation of Zion and Jerusalem. The literal Jerusalem could not, at that time, properly be called holy on account of the sanctity of its inhabitants; but this designation is bestowed upon it because God had appropriated that city to be his peculiar residence; because he had appointed the most solemn Services of his worship to be celebrated there; and because it was an ancient type of the Church of God under the New Testament, which is sanctified by the will of God, and by the blood and Spirit of his Son. The Church having requested the Arm of JEHOVAH to put on its strength, to exert his power, that he might accomplish their deliverance, the Lord God now invites them to put on their strength, that, in the lively exercise of unshaken dependence, they might expect the fulfilment of his promises.—Mac-

culloch. Let them awaken from their distrust, look to the promises, mark the providence of God which was working for them, and let them raise their expectations of great things from God. Let them prepare for joy.

<sup>a</sup> Put on thy beautiful garments—No more appear in mourning weeds, and the habit of thy widowhood. Put on a smiling countenance, now that a new and pleasant scene begins to open. The beautiful garments were laid aside when the harps were hung on the willows; but now there is occasion for both; let both be resumed together. Put on thy strength; and, in order to that, put on thy beautiful garments, in token of triumph and rejoicing. The joy of the Lord will be our strength, Neh. viii. 10; and our beautiful garments will serve for armour of proof against the darts of temptation and trouble. And observe, Jerusalem must put on her beautiful garments when she is become a holy city, for the beauty of holiness is the most lovely; and the more holy we

## Judah.

EZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LII.

For henceforth there shall no more come into thee

The uncircumcised and the unclean.

2 Shake thyself from the dust ;

Arise, and sit down, O Jerusalem<sup>a</sup> :

are, the more cause we have to rejoice. God here gives them an assurance that they shall be reformed by their captivity. *There shall no more come into thee the uncircumcised and the unclean*—Their idolatrous customs shall be no more introduced, or at least not harboured; and thus the Gospel Jerusalem is purified by the blood of Christ and the grace of God, and made a holy city. Let them prepare for liberty. *Shake thyself from the dust*—in which thou hast lain, and into which thy proud oppressors have trodden thee, Isaiah li. 23; or into which thou hast, in thy extreme sorrow, rolled thyself. Prepare to get clear of all the marks of servitude: be inspired with generous principles and resolutions to assert thine own liberty. The Gospel proclaims liberty to those who were bound with fears, and makes it their duty to take hold of that liberty. Let those that have been weary and heavy laden under the burden of sin, finding relief in Christ, shake themselves from the dust of their doubts and fears, and loose themselves from those bands; for *if the Law can make them free, they shall be free indeed*.—Henry. The following quotation from Jowett's Christian Researches will explain the custom which is here alluded to, in the words, *Shake thyself from the dust*. It is no uncommon thing to see an individual, or group of persons, even when very well dressed, sitting, with their feet drawn under them, upon the bare earth, passing whole hours in idle conversation. Europeans would require a chair, but the natives here prefer the ground. In the heat of summer and autumn, it is pleasant for them to while away their time in this manner, under the shade of a tree. Richly- adorned females, as well as men, may be often seen thus amusing themselves. As may naturally be expected, with whatever care they may, at first sitting down, choose their place, yet the flowing dress by degrees gathers up the dust: as this occurs, they from time to time arise, adjust themselves, shake off the dust, and then sit down again. The captive daughter of Zion, therefore, brought down to the dust

of suffering and oppression, is commanded to *arise and shake* herself from that dust, and then, with grace and dignity, and composure and security, to *sit down*; to take, as it were, again her seat and her rank, amid the company of the nations of the earth, which had before afflicted her, and trampled her to the earth.

<sup>a</sup> *Arise, and sit down, O Jerusalem!*—Ascend thy lofty seat.—The literal rendering here, says Bishop Lowth, is, according to our English Translation, *Arise, sit*;—on which a very learned person remarks: So the old versions. But *sitting* is an expression of mourning in Scripture and the Ancients, and doth not well agree with the rising just before. It does not indeed agree according to our ideas; but considered in an Oriental light, it is perfectly consistent. The common manner of sitting in the Eastern countries is upon the ground or floor, with the legs crossed. The people of better condition have the floors of their chambers or divâns covered with carpets for this purpose; and round the chamber, broad couches, raised a little above the floor, spread with mattresses handsomely covered, which are called sofas. When sitting is spoken of as a posture of more than ordinary state, it is quite of a different kind, and means sitting on high, on a chair of state or throne; for which a footstool was necessary, both in order that the person might raise himself up to it, and for supporting the legs when he was placed in it. Chairs, says Sir John Chardin, are never used in Persia, but at the coronation of their kings. The king is seated in a chair of gold, set with jewels, three feet high. The chairs which are used by the people in the East are always so high as to make a footstool necessary. And this proves the propriety of the style of Scripture, which always joins the footstool to the throne: Isa. xvi. 1. Ps. cx. 1.—Voyages, tom. ix. p. 85. 12mo. Beside the six steps to Solomon's throne, there was a footstool of gold fastened to the seat, 2 Chron. ix. 18. which would otherwise have been too high for the king to reach, or to sit on conve-



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HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LII.

Loose thyself from the bands of thy neck,  
O captive daughter of Zion.

3 For thus saith the LORD,

Ye have sold yourselves for nought;  
And ye shall be redeemed without money<sup>a</sup>.

4 For thus saith the Lord God,

My people went down aforetime into Egypt to sojourn there;  
And the Assyrian oppressed them without cause<sup>b</sup>.

niently. A throne is nothing more than a handsome sort of chair with a footstool.—Athenæus, V. 4.

No event is more evidently predicted in Scripture than the future restoration of Israel, to the Church, and to their own land: and the Jews generally expect the termination of their present miseries; and they think that it will be effected by the advent of the Messiah, whom they suppose not yet to have come. This restoration is far more intimately connected with those things which relate to the person and work of Christ than the deliverance from Babylon was; and it is so agreeable to the context, that I apprehend it ought not to be overlooked in explaining this passage. The New-Testament Church is here intended, and probably with especial reference to its last and purest ages; for there are clear predictions given, that after the termination of the antichristian tyranny, the restoration of the Jews, and the bringing in the fulness of the Gentiles, the Church shall continue in permanent peace and purity till the eve of the General Judgment: then, indeed, some apostacies will take place, and the apostate nations shall make war upon the city of God; but they shall fail of success, and perish in the attempt: Rev. xx. 1-10.—Scott.

<sup>a</sup> *Ye have sold yourselves for nought; and ye shall be redeemed without money.*—And thus our spiritual redemption is obtained without any purchase on our part, but with the precious blood of Christ, without such corruptible things as silver and gold, 1 Peter i. 18, 19. and without any price paid to those by whom we are held captive; but paid to God, against whom we have sinned, whose law we have broken, and whose justice must be satisfied;—and the blood of Christ is a sufficient price to answer all. Hence our redemption from sin and death, though

it cost Christ much, is entirely free to us. So will the redemption of the Church from the bondage and slavery of Antichrist be brought about by the power of God, undeserved by them; not through their merits, and without any ransom-price paid to those who held them captives.—Gill. The words in their mystical sense, says Preb. Lowth, may fitly be applied to the miserable captivity to which sinners enslave themselves, and the freedom of that redemption which Christ has wrought for them. Compare 1 Pet. i. 18. Rom. iii. 24.

<sup>b</sup> *The Assyrian oppressed them without cause.*—When God has sent away into captivity the people of Israel by the hand of the Assyrian, his bowels yearn after them in their affliction. *The Assyrian oppressed them without cause, i.e.* without a just cause in the conqueror to inflict so great an evil upon them; but not without cause from God, whom they had provoked. *Now therefore, what have I here, saith the Lord?*—What do I here? I will not stay behind them. What do I longer here? for I will redeem again those jewels the enemy hath carried away. This chapter is a prophecy of redemption: God shews himself so good to his people in their persecutions, that he gives them occasion to glorify him in the very fires.—Charnocke on the Attributes, Disc. xii. pp. 603, 604.

A considerable variety has existed in the interpretation of this passage. The Lxx render it, *And to the Assyrians they were carried by force.* Some have supposed that this refers to the oppressions that they had experienced in Egypt; and that the name *Assyrian* is here given to Pharaoh. So Forerius and Cajetan understand it. They suppose that the name *the Assyrian* became, in the apprehension of the Jews, the common name of that which was proud,

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LII.

- 5 Now therefore, what have I here, saith the LORD,  
That my people is taken away for nought?  
They that rule over them make them to howl, saith the LORD:  
And my name continually every day is blasphemed.
- 6 Therefore my people shall know my name:  
Therefore *they shall know* in that day that I *am* he that doth speak:  
Behold, it is I.
- 7 How beautiful upon the mountains<sup>a</sup>

oppressive, and haughty; and might therefore be used to designate Pharaoh. But there are insuperable objections to this; for the name, *the Assyrian*, is not elsewhere given to Pharaoh in the Scriptures, nor can it be supposed to be given to him but with great impropriety. It is not true that Pharaoh was an Assyrian; nor is it true that the Israelites were oppressed by the Assyrians while they remained in Egypt. Others have supposed that this refers to Nebuchadnezzar and the Chaldeans in general, and that the same name, *the Assyrian*, is given them in a large and general sense, as ruling over that which constituted the empire of Assyria; and that the prophet here refers to the calamities which they were suffering in Babylon. So Sanchius interprets it. But the objection to this is not the less decisive. It is true that Babylon was formerly a part or province of Assyria; and true also that in the time of the Jewish Captivity it was the capital of the kingdom of which the former captive of Assyria became a subject province. But the name Babylonian, in the Scriptures, is kept distinct from that of Assyrian, and they are not used interchangeably. Nor does the connection of the passage require us to understand it in this sense. The whole passage is in a high degree elliptical, and something must be supplied to make out the sense. The general design of it is, to shew that God would certainly deliver the Jews from the captivity at Babylon without money. For this purpose, the prophet appeals to the former instances of the interposition of God, when deliverance had been effected in that way. A paraphrase of the passage, and a filling up of the parts which are omitted in the brief and abrupt manner of the prophet, will shew the sense: *Ye have been sold for nought, and ye shall be ransomed without price.* As a proof that

God can do it, and will do it, remember, says he, that my people went down formerly to Egypt, and designed to sojourn there for a little time; and that they were there reduced to slavery, and oppressed by Pharaoh; but that I ransomed them without money, and brought them forth by my own power. Remember, further, how often the Assyrians have oppressed them also, without cause. Remember the history of Sennacherib, Tiglath-pileser, and Salmaneser, and how they have laid the land waste; and remember how the Lord has delivered it from these oppressions. With the same certainty, and the same ease, he can deliver the people from the captivity at Babylon. The prophet, therefore, refers to different periods and events; and the idea is, that God had delivered them when they had been oppressed alike by the Egyptians and by the Assyrians, and that he who had so often interposed would also interpose and rescue them from their oppression in Babylon.—Barnes.

<sup>a</sup> *How beautiful upon the mountains &c.*—This is a poetical description of the messenger who first brought the good news of the decree of Cyrus for the people's return home. This text is applied by St. Paul to the first preachers of the Gospel, Rom. x. 15. Accordingly, we may observe that those Psalms in which we find the expression, *The Lord reigneth*, are, by the generality of interpreters, both Jewish and Christian, expounded of the times of the Messiah. See Ps. xciii. xvi. xvii.—Preb. Lowth.

The watchmen discover afar off on the mountains the messenger bringing the expected and wished-for news of the deliverance from the Babylonish Captivity. They immediately spread the joyful tidings, ver. 8, and, with a loud voice, proclaim that JEHovah is returning to Sion, to resume his residence on his holy mountain, which for some

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LII.

- Are the feet of him that bringeth good tidings, that publisheth peace ;  
 That bringeth good tidings of good, that publisheth salvation ;  
 That saith unto Zion, Thy God reigneth !
- 8 Thy watchmen shall lift up the voice ;  
 With the voice together shall they sing ;  
 For they shall see eye to eye <sup>a</sup>,  
 When the LORD shall bring again Zion.
- 9 Break forth into joy, sing together,  
 Ye waste places of Jerusalem :  
 For the LORD hath comforted his people,  
 He hath redeemed Jerusalem.
- 10 The LORD hath made bare his holy arm <sup>b</sup>  
 In the eyes of all the nations ;  
 And all the ends of the earth  
 Shall see the salvation of our God.
- 11 Depart ye, depart ye, go ye out from thence <sup>c</sup>,

time he seemed to have deserted. This is the literal sense of the place. *How beautiful upon the mountains are the feet of the joyful messenger*, is an expression highly poetical; for how welcome is his arrival! how agreeable are the tidings which he brings! See Nahum i. 15. But the ideas of Isaiah are, in their full extent, evangelical; and, accordingly, St. Paul has applied this passage to the preaching of the Gospel, Rom. x. 15. The joyful tidings here to be proclaimed, *Thy God, O Zion, reigneth*, are the same that John the Baptist, the Messenger of Christ, and that Christ himself, published. *The kingdom of Heaven is at hand*.—Lowth *in loc.* The prophet, says Dr. Gray, after speaking of the recovery from the Assyrian oppression, suddenly drops the idea of the present redemption, and breaks out into a rapturous description of the Gospel salvation which is pre-figured.—Gray's Key, p. 368. ed. 8.

<sup>a</sup> *They shall see eye to eye*.—May not this be applied to the Prophets and Apostles; the one predicting, and the other discovering in the prediction the truth of the prophecy? The meaning of both Testaments is best understood by bringing them *face to face*.—Dr. Adam Clarke.

<sup>b</sup> *The Lord hath made bare his holy arm*.—That is, in delivering his people from bondage. This metaphor, says Barnes, is taken from warriors, who made bare the arm

for battle; and the sense is, that God had come to the rescue of his people as a warrior, and that his interposition would be seen and recognised and acknowledged by all the nations. The metaphor is derived from the manner in which the Orientals dressed. The following extract from Jowett's Christian Researches will explain the language:—The loose sleeves of the Arab shirt, as well as that of the outer garment, leaves the arm so completely free, that 'in an instant the left hand, passing up the right arm, makes it bare; and this done when a person, a soldier for example, about to strike with his sword, intends to give the arm full play. The image represents JEHOVAH as suddenly prepared to inflict some tremendous yet righteous judgment, so effectual, that the ends of the earth shall see the salvation of God. The phrase, *holy arm*, seems to mean that God would be engaged in a holy and just cause. It would not be an arm of mere conquest or of oppression; but it would be made bare in a holy cause, and all its inflictions would be righteous.

<sup>c</sup> *Depart ye! depart ye! go ye out from thence*.—This is a direct address to the exiles, in their captivity. The same command occurs in Isaiah xlvi. 20. It is *repeated* here for the sake of emphasis; and the urgency of the command implies that there was some delay likely to be apprehended on the part

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LII.

Touch no unclean *thing*<sup>a</sup>;

Go ye out of the midst of her;

Be ye clean, that bear the vessels of the LORD<sup>b</sup>.

12 For ye shall not go out with haste,

Nor go by flight:

For the LORD will go before you;

And the God of Israel *will*<sup>c</sup> be your rereward<sup>d</sup>.MARG. <sup>1</sup> v. 12. *be your rereward.* Heb. *gather you up.*

of the exiles themselves. The fact seems to have been, that though the Captivity was at first attended with every circumstance fitted to give pain, and though they were subjected to *many* privations and sorrows in Babylon—see Ps. cxxxvii.—yet that many of them became strongly attached to a residence there, and strongly indisposed to return. They were there seventy years. Most of those who were made captive would have died before the close of the exile. Their children, who constituted the generation to whom the command to return would be addressed, would have known the land of their fathers only by report. It was a distant land; and was to be reached only by a long and perilous journey, across a pathless desert. They had been born in Babylon. The consequence would therefore be, that there would be strong reluctance on their part to leave the country of their exile, and to encounter the perils and trials incident on a return to their own land. It is not improbable, also, that many of them may have formed improper connexions and attachments in that distant land, and that they would be unwilling to relinquish them and return to the land of their fathers. It was necessary, therefore, that the most urgent commands should be addressed to them, and the strongest motives presented to them to induce them to return to the country of their fathers. And after all, it is evident that but, comparatively, a small portion of the exile Jews ever were prevailed on to leave Babylon, and to adventure upon the perilous journey of a return to Zion.

<sup>a</sup> *Touch no unclean thing*—Separate yourselves wholly from an idolatrous nation, and preserve yourselves pure. The apostle Paul, 2 Cor. vi. 17, 18, has applied this to Christians, and urges it as expressing the obligation to come out from the world, and to be

separate from all its influences. Babylon is regarded by the Apostle as not an unapt emblem of the world, and the command to come out from her as not an improper expression of the obligation of the friends of the Redeemer to be separate from all that is evil. John, Rev. xviii. 4, has applied this passage also to denote the duty of true Christians to separate themselves from the mystical Babylon, the Papal community, and not to be partakers of her sins. The passage is applied in both these instances; because Babylon, in Scripture language, is regarded as emblematic of whatever is proud, arrogant, persecuting, impure, and abominable.

<sup>b</sup> *Be ye clean, that bear the vessels of the Lord*—That bear again to your own land the sacred vessels of the sanctuary. It is to be remembered, that when the Jews were taken to Babylon, Nebuchadnezzar carried there all the sacred utensils of the Temple, and that they were used, in their festivals, as common vessels in Babylon: 2 Chronicles xxxvi. 18. Daniel v. 2—5. These vessels Cyrus commanded to be again restored, when the exiles returned to their own land: Ezra i. 7—11. They whose office it was to carry or bear them were the priests and Levites, Numb. i. 50. iv. 15; and the command here pertains particularly to them. They were required to be holy, to feel the importance of their office, and to be separate from all that is evil. The passage has no original reference to the Ministers of the Gospel; but the principle is implied, that they who are appointed to serve God as his Ministers, in any way, should be pure and holy: they should be separate from all that is impure, and should regard themselves as consecrated to the service of the Living God.—Barnes.

<sup>c</sup> *The Lord will go before you, and the God of Israel will be your rereward.*—Here

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*Christ's Kingdom shall be exalted.*<sup>a</sup> ISAIAH LII, 13, 15.13 Behold my servant shall <sup>1</sup> deal prudently <sup>b</sup>,MARG. <sup>1</sup> v. 13. *deal prudently, or prosper.*

closes the account of the return of the exiles from Babylon. The mind of the prophet seems here to leave the captive Jews, on their way to their own land, safe, with JEHOVAH going at their head, and guarding the rear of the returning band; and to have passed to the contemplation of Him, of whose coming all these events were preliminary and introductory—the Messiah. *Perhaps the rationale of this apparent transition is this.* It is undoubtedly the doctrine of the Bible, that he who is revealed as the guide of his people in ancient times, and who appeared under various names, as *the Angel of JEHOVAH, the Angel of the Covenant, &c.*, was He who afterwards became incarnate—the Saviour of the World. So the prophet seems to have regarded him; and here, fixing his attention on the JEHOVAH who was thus to guide his people and be their defence, by an easy transition the mind is carried forward to the time when he would be incarnate, and when he would die for men. Leaving therefore, so to speak, the contemplation of him, as conducting his people across the barren wastes which separated Babylon from Judæa, the mind is, by no unnatural transition, carried forward to the time when he would become a man of sorrows, and when he would come to redeem and save the world. According to this supposition, it is the same glorious Being whom Isaiah sees as the protector of his people, and almost in the same instant as the man of sorrows; and the contemplation of him as the suffering Messiah becomes so absorbing and intense, that he abruptly closes the description of him as the guide of the exiles to their own land. He sees him in his humiliation. He sees him as a sufferer. He sees the manner and the design of his death. He contemplates the certain result of that humiliation and death, in the spread of the true religion, and in the extension of his kingdom among men. Henceforward, therefore, to the end of Isaiah, we meet with no reference, if we except a very few instances, to the condition of the exiles in Babylon, or to their return to their own land. The mind of the prophet is

absorbed in describing the glories of the Messiah, and the certain spread of his Gospel and his kingdom around the globe.—Barnes. The pillar of cloud and fire, says Henry, when they came out of Egypt, sometimes went behind them, to secure the rear, Ex. xiv. 19; and God's presence with them would now be that to them, of which that pillar was a visible token. Those that are in the way of the duty are under God's special protection; and he that believeth this will not make haste.

<sup>b</sup> *Behold my servant shall deal prudently, &c.*

הנה ישכיל עבדי

ירום וישא וגבר מאד :

Behold my servant shall prosper;

He shall be raised, and borne up, and exalted greatly. Bishop Stock.

JEHOVAH speaks. He speaks of his servant the Messiah; and describes the state of his humiliation, and of his subsequent exaltation. These verses contain, in fact, an epitome of what is enlarged upon in the next chapter. The sum of it is, that his servant should be, in the main, or on the whole, prospered and exalted, ver. 13; yet he would be subjected to the deepest trial of humiliation, ver. 14; but as the result of this, he would redeem the nations of the earth, and their kings and rulers should regard him with profound reverence, ver. 15. A display of the divine perfections would accompany the work of the servant of JEHOVAH, such as they had never beheld; and they would be called on to contemplate wonders of which they had not before heard. Christ is termed the servant of Jehovah, also, in Isaiah xlii. 1. xliii. 10. Zech. iii. 8; in all which places the Chaldee paraphrase adds the name כְּלִישִׁיחָא Messiah. See Glassii 'ONOMATOLOGIA Messie Prophetica, pp. 432, 433.

<sup>a</sup> ISAIAH LII. 13, 15.—The most important portion of Isaiah, says Barnes, and of the Old Testament, commences here; and here should have been the beginning of a new chapter. It is the description of the suffering Messiah, and is continued to the close of the next chapter. As the closing verses of this chapter

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ISAIAH LII.

He shall be exalted and extolled, and be very high.

are connected with the following chapter, and as it is of great importance to have just views of the design of this portion of Isaiah, it is proper in this place to give an ANALYSIS of this part of the prophecy. And as no other part of the Bible has excited so much the attention of the friends and foes of Christianity—as so various and conflicting views have prevailed in regard to its meaning—and as the proper interpretation of the passage must have an important bearing on the controversy with Jews and infidels, and on the practical views of Christians—I shall be justified in going into an examination of its meaning at considerably greater length than has been deemed necessary in other parts of the prophecy. It may be remarked in general, 1. That if the common interpretation of the passage, as applicable to the Messiah, and as describing a suffering Saviour, be correct, then it settles the controversy with infidels. The description is so particular and minute; the correspondence with the life, the character, and the death of the Lord Jesus is so complete, that it could not have been the result of conjecture or accident. At the same time, it is a correspondence which could not have been brought about by an impostor who meant to avail himself of this ancient prophecy to promote his designs; for a large portion of the circumstances are such as did not depend on himself, but grew out of the feelings and purposes of others. *On the supposition that this had been found as an ancient prophecy, it would have been impossible for any impostor so to have shaped the course of events as to have made his character and life appear to be a fulfilment of it.* And unless the infidel could either make it out that this prophecy was not in existence, or that being in existence it was possible for a deceiver to create a coincidence between it and his life and character and death, then, in all honesty, he should admit that it was given by inspiration, and that the Bible is true. 3. A correct exposition of this will be of inestimable value, in giving to the Christian just views of the Atonement, and of the whole doctrine of Redemption. Probably in no portion of the Bible of the same length, not even in the New Testament, is there to

be found so clear an exhibition of the purpose for which the Saviour died. There is the fullest evidence that the passage was applied by the early Jews, both before and after the birth of Jesus, to the Messiah, until they were pressed by the application of the passage to Jesus of Nazareth, and were compelled in self-defence to adopt some other mode of interpretation. And ever after that, it is evident also that not a few of the better and more pious portion of the Jewish nation still continued to regard it as descriptive of the Messiah. And so obvious is the application to the Messiah, so clear and full is the description, that many of them have adopted the opinion that there would be two Messiahs; one a suffering Messiah, and the other a glorious and triumphant prince and conqueror. The Old Testament plainly foretold that the Messiah would be God and man—exalted and debased—master and servant—priest and victim—prince and subject—involved in death, and yet a victor over death—rich and poor—a king, a conqueror, glorious—a man of griefs, exposed to infirmities, unknown, and in a state of abjection and humiliation.—Calmet. All these apparently contradictory qualities had their fulfilment in the person of Jesus of Nazareth; but they were the source of endless embarrassment to the Jews, and have led to the great variety of opinions which have prevailed among them in regard to him. In the Lord Jesus they harmonize; but when the Jews resolved to reject him, they were at once thrown into endless embarrassment in regard to the character, coming, and work of him whom they had so long expected. It is capable, however, of clear demonstration, that the ancient Jews, before the birth of Jesus, were not thus embarrassed in the interpretation of their own Prophets. The following extracts from their own writings will shew that the opinion early prevailed that the passage before us had reference to the Messiah, and that they had, to some extent, right views of him. Even by the later Jewish interpreters, who give a different exposition of the prophecy, it is admitted that it was formerly referred to the Messiah. This is admitted by Eben Ezra, Jarchi, Abarbanel, and Moses Nachmanides. Among the testi-

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ISAIAH LII.

14 As many were astonished at thee<sup>a</sup>;

monies of the ancient Jews are the following: the Chaldee Paraphrast, Jonathan, expressly refers it to the Messiah. Thus, in ver. 13 of this chapter, he renders the first member, Behold, my servant, the Messiah, shall prosper. Thus, in the Medrasch Tanchuma, an old Commentary on the Pentateuch, on the words, Behold, my servant shall prosper, it is remarked: This is the King Messiah, who is high and lifted up, and very exalted, higher than Abraham, exalted above Moses, higher than the ministering angels. Similar is the language of Rabbi Moses Haddarschan on Gen. i. 3: JEHOVAH spake: Messiah, my righteous one, those who are concealed with thee, will be such, that their sins will bring a heavy yoke upon thee. The Messiah answered: Lord of the World, I cheerfully take upon myself those plagues and sorrows. Immediately, therefore, the Messiah took upon himself, out of love, all torments and sufferings, as it is written in Isa. liii. He was abused and oppressed. Many other passages may be seen collected by Hengstenberg, Christol. vol. I. 485, 486.

The subject of Isaiah's prophecy, from the fortieth chapter inclusive, says Bishop Lowth, has hitherto been, in general, the deliverance of the people of God. This includes in it three distinct parts, which, however, have a close connection with each other; the deliverance of the Jews from the captivity of Babylon, the deliverance of the Gentiles from their miserable state of ignorance and idolatry, and the deliverance of mankind from the captivity of sin and death. These three subjects are subordinate to one another; and the two latter are shadowed out under the image of the former. They are covered by it as by a veil; which, however, is transparent, and suffers them to appear through it. Cyrus is expressly named as the immediate agent of God, in effecting the first deliverance. A greater Person is spoken of as the agent who is to effect the two latter deliverances; called the Servant, the Elect of God, in whom his soul delighteth; Israel, in whom God will be glorified. Now, these three subjects have a very near relation to one another; for as the agent who was to effect the two latter deliverances, that is, the Messiah, was to be born

a Jew, with particular limitations of time, family, and other circumstances, the first deliverance was necessary in the order of Providence, and according to the determinate course of God to the accomplishment of the two latter deliverances; and the second deliverance was necessary to the third, or rather was involved in it, and made an essential part of it. This being the case, Isaiah has not treated the three subjects as quite distinct and separate, in a methodical and orderly manner, like a philosopher or logician, but has taken them in their connective view: he has heard them as a prophet and a poet: he has allegorized the former, and, under the image of it, has shadowed out the two latter: he has thrown them all together, has mixed one with another, has passed from this to that with rapid transitions, and has painted the whole with the strongest and boldest imagery. The restoration of the Jews from captivity, the call of the Gentiles, the redemption by Messiah, have hitherto been handled interchangeably and alternately: Babylon has hitherto been kept pretty much in sight; at the same time that strong intimations of something much greater have frequently been thrown in. But here, Babylon is at once dropped; and I hardly think ever comes in sight again, unless, perhaps, in chap. lv. 12, and lvii. 14. The prophet's views are almost wholly engrossed by the superior part of his subject. He introduces the Messiah as appearing at first in the lowest state of humiliation, which he had just touched upon before, chap. l. 5, 6; and obviates the offence which would be occasioned by it, by declaring the important and necessary cause of it, and foreshewing the glory which should follow it. This seems to be the nature and the true design of this part of Isaiah's prophecies; and this view of them seems to afford the best method of resolving difficulties in which expositors are frequently engaged, being much divided between what is called the literal and the mystical sense, not very properly; for the mystical or spiritual sense is very often the most literal sense of all.—Lowth *in loc.*

<sup>a</sup> As many were astonished at thee, &c.—In order to see the correspondency of the several clauses in these two verses, the original

## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LI.

His visage was so marred more than any man,

And his form more than the sons of men :

15 So shall he sprinkle many nations ;

The kings shall shut their mouths at him :

For *that* which had not been told them shall they see ;And *that* which they had not heard shall they consider.\*

\* Ch. LV. 5. Rom. xv. 21.

is subjoined, together with the translation of Bishop Stock :

14 כאשר שממו עליך רבים

בן-משחת מאיש מראדו

ותארו מבני אדם :

15 כן ייזה גוים רבים

עליו יקפצו מלכים פיהם

כי אשר לא-ספר להם ראו

ואשר לא-שמעו התבוננו :

14 Like as many were astonished at thee,

(Such was the marring more than human of his countenance,

And of his form beyond the sons of men)

15 So shall he startle (*sprinkle*) many nations ;At the *sight* of him shall kings shut their mouths :

For what had not been told them they shall see ;

And what they had not heard, they shall discern.

The 14th verse, says Barnes, should be read with the following: they are closely connected together. The sense is: In like manner, as many were shocked at him, his form was so disfigured, and his visage so marred, so in like manner he shall sprinkle many nations: the one fact should correspond with the other.—The astonishment should be remarkable; the humiliation should be wonderful; and so should be his success and triumph. What is here predicted has been fulfilled. The mystery of the Incarnation and Atonement, the sufferings and death of the Redeemer, his exaltation and his glory, are events which are unparalleled in the history of the world. They stand by themselves, and will stand by themselves forever. They are *fitted* in their nature to

excite the most profound admiration and wonder, and to induce kings and nobles to lay their hand on their mouths in token of profound veneration. In the expression, *He shall sprinkle many nations*, says Macculloch, there seems to be an obvious allusion to the typical sprinklings appointed under the Old Testament, and particularly to those performed by the High Priest, who was commanded to sprinkle the blood of the victim offered in sacrifice, for himself and the people, seven times before the Lord, Lev. iv. 6; or to the purification of the leper, mentioned Lev. xiv. 7. In reference to these institutions, the prophet foretells that Jesus Christ, the Great High Priest of our profession, should sprinkle many nations with his doctrine, which was to distil as the dew upon the tender herb; that he should sprinkle them with water in the sacred ordinance of Baptism, administered by his servants in obedience to his appointment; that he should sprinkle them with his precious blood, emphatically denominated *the blood of sprinkling*, Heb. xii. 24. which, being effectually applied by the Holy Ghost, cleanseth from all filthiness of flesh and spirit, and purges the conscience from dead works, to serve the living God. The prediction imports that Jesus Christ was to communicate the inestimable benefits resulting from his Passion to people of all nations, and that his blood was to be effectually applied to them for the purposes for which it was shed. Let us be solicitous to share in the promised blessing; and earnestly entreat the Lord Jesus so to sprinkle our hearts, that all the faculties of our souls may be thoroughly sanctified, that we may not only retain, but adorn our profession in all things.



## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

*The Prophet, complaining of incredulity, excuseth the scandal of the Cross, by the benefit of Christ's Passion, and the good success thereof.*

ISAIAH LIII.<sup>a</sup>

1 Who hath believed our report?

And to whom is the arm of the LORD revealed?

MARG. <sup>1</sup> v. 1. *report, or doctrine. Heb. hearing.*

<sup>a</sup> ISAIAH LIII.—This chapter describes the circumstances of our Saviour's sufferings so exactly, that it seems rather a *history* of his Passion than a *prophecy*; and it is so undeniable a proof of the truth of Christianity, that the bare reading of it, and comparing it with the Gospel history, has converted some infidels. — Lowth. See John xii. 38. Rom. x. 16. i. 16.

This chapter contains a more minute explanation and statement of what is said in general in chap. LII. 13--15. For convenience, it may be regarded as divided, according to Barnes, into the following portions:—

I. An expression of amazement and lamentation at the fact, that so few had embraced the annunciation respecting the Messiah, and been properly affected by the important statements respecting his sufferings, his death, and his glorification, ver. 1. The prophet laments that so few had credited what had been spoken, and that the power of God had been revealed to so few in consequence of the coming of the Messiah.

II. A description of his rejection, his sufferings, his death, verr. 2--10. Here the prophet describes the scene as before his eyes. He speaks as if he himself were one of the people—one of the Jewish nation—who had rejected him, and who had procured his death. He describes the misapprehensions under which it was done, and the depth of the sorrow to which the Messiah is subjected, and the design which Jehovah had in view in these sufferings.

a. His appearance and rejection are described, verr. 2, 3. He is as a root or shrub that grows in a parched soil, without beauty; he is a man of sorrows, instead of being, as they expected, a magnificent prince; he has disappointed their expectations, and there is nothing that corresponded with their anticipations, and nothing, therefore, which should lead them to desire him. He is, therefore, rejected and despised.

b. The *design* for which he endured his sorrows is stated, verr. 4--6. He was thought by the people to be justly put to death, and they judged that God had judicially smitten and afflicted him, ver. 4. But this was not the case. It was because he had borne the sorrows of the nation, and was wounded for their sins, verr. 4, 5. They had all gone astray, but JEHOVAH had caused to meet on him the iniquity of all.

c. The manner of his sufferings is described, verr. 7, 8. He was patient as a lamb; was taken from prison, and cut off.

d. The manner of his *burial* is described, ver. 9. It was with the rich. The *reason* why he was thus buried was, that in fact he had been holy, and had done no evil. God, therefore, took care that that fact should be marked, even in his burial; and though he *died* with malefactors, yet, as the purpose of the Atonement did not require ignominy *after* death, he should not be buried with them.

e. The *design* for which all this was done is stated, ver. 10. It was, that his soul might be made an offering for sin, and that it was thus well pleasing or acceptable to God that he should suffer and die.

III. The result of his sufferings and humiliation, the reward, the glorification, is described, verr. 10--12.

a. He should see a numerous spiritual posterity, and should be abundantly satisfied for all his pains and sorrows, verr. 10, 11.

b. By the knowledge of him, a great number should be justified and saved, ver. 11.

c. He should be greatly honoured, and should proceed to the spiritual conquest of all the world, ver. 12.

The Hebrew of this beautiful and most important chapter is subjoined, together with Bishop Stock's literal translation; the lines being placed so as to shew the relative connection between the several members.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LIII.

2 For he shall grow up before him as a tender plant,

- 1 Who hath believed our report ?  
And to whom is the arm of JEHOVAH revealed ?
- 2 For he groweth up like a tender shoot in his sight,  
And like a stem from a thirsty soil.  
He hath no form nor comeliness, that we should  
look on him ;  
No appearance, that we should desire him.
- 3 He is despised and abject above all men ;  
A man of sorrows, and acquainted with grief :  
And like one that muffleth his face from us,  
He is despised, and we regard him not.
- 4 Surely they are our griefs which he beareth,  
And our sorrows that he doth carry.  
Yet we did esteem him stricken,  
Smitten of God and afflicted :
- 5 But he was wounded for our transgressions,  
Bruised for our iniquities ;  
The chastisement of our peace was upon him,  
And by his contusions we are healed.
- 6 All we like sheep have gone astray ;  
We have turned aside, every one to his own way ;  
And JEHOVAH hath made to light upon him  
The iniquity of us all.
- 7 It was exacted, and he was distressed ; yet he  
opened not his mouth :  
As a lamb is led away to the slaughter,  
And as a sheep before her shearers is dumb,  
So he opened not his mouth.
- 8 From durance and from judgment he is taken away,  
And into his manner of life who stoopeth to look ?  
For he is cut off from the land of the living ;  
For the transgression of my people he is smitten.
- 9 And there is made for him with the wicked his grave,  
And with the opulent his tomb ;  
Because he did no violence,  
Neither was deceit in his mouth.
- 10 But it pleased JEHOVAH to make his bruising grievous.  
If his life should be made a trespass-offering,  
He shall see a seed *that* shall prolong their days,  
And the will of JEHOVAH shall prosper in his hand.
- 11 Of the travail of his soul he shall see, he shall be satisfied :  
By the knowledge of him shall my servant  
justify many,  
And of their iniquities he shall bear the weight.
- 12 Therefore will I assign him a *distinct* portion among many,  
And with the strong shall he share the spoil :  
Because he poured out his soul unto death,  
And with transgressors he was numbered ;  
He also bare the sin of many,  
And for transgressors he did intercede.
- מי האמין לשמענו 1  
וזרוע יהוה עלינו נגלתה :  
ויעל כיוצא לפניו 2  
וכשרש מארץ ציה  
לא-תאר לו ולא הדר ונראהו  
ולא-מראה ונחמדוהו :  
נבזה וחדל אישים 3  
איש מכאבות וירוע הלי  
וכמסתר פנים ממנו  
נבזה ולא חשבנחו :  
אכן חליתו הוא נשא 4  
ומכאביו סבלם  
ואנחנו השבחנו  
נגוע מכה אלהים ומענה :  
והוא מחלל מפשענו 5  
מדכא מענותינו  
מוסר שלומנו עליו  
ובחברתו נרפא-לנו :  
כלנו כצאן תענו 6  
איש לדרכו פנינו  
ויהוה הפגיע בו  
את עון כלנו :  
נגש והוא נענה ולא יפתח-פיו 7  
כשה לטבח יובל  
וכרחל לפני גזירה נאלמה  
ולא יפתח פיו :  
מנער ומממשפט לקח 8  
ואת-דורו מי ישוהה  
כי נגור מארץ חיים  
מפשע עמי נגע למו :  
ויתן את-רשעים קברו 9  
ואת-עשיר במתו  
על לא-חמס עשה  
ולא מרמה בפיו :  
ויהוה חפין דכאו החלי 10  
אסיתים אישם נפשו  
יראה ורע יאריך ימים  
וחפין יהוה בידו יצלה :  
מעמל נפשו יראה ישבע 11  
בדעתו יצדיק צדיק עבדי לרבים  
וענתם הוא יסבל :  
לכן אחלק-לו ברבים 12  
ואת-עצומים יחלק שלל  
תחת אשר הערה למות נפשו  
ואת-פושעים נמנה  
והוא חטא-רבים נשא  
ולפשעים יפגיע :

Bishop Stock.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LIII.

And as a root out of a dry ground<sup>a</sup>:

The main design of the prophet, in this portion of his prophecy, says Barnes, is undoubtedly to state the fact, that the Redeemer would be greatly exalted; see Isa. lii. 13. liii. 12: but, in order to furnish a full view of his exaltation, it was necessary to exhibit the depth of his humiliation. The interrogative form is often assumed when it is designed to express a truth with emphasis; and the idea is, therefore, that the message in regard to the Messiah had been rejected and despised by the mass of the nation.

How does it leave man in unbelief, when not only the truth to be believed, but also man's unwillingness to believe it, is thus clearly described in prophecy, ages beforehand! How ought we to thank God that we can truly say of the marvels here set forth, Lord, I believe! And when we consider the faintness of our faith, and how entirely our profiting by this great salvation depends on our believing in it heartily, how earnestly ought we to pray to God. *Help thou mine unbelief!* Mark ix. 24. Most gracious is the help here offered us by God, towards faith in our Crucified Redeemer. Most convincing is the evidence here given us, that the long-expected Conqueror of sin and death, come when He would into the world, was not to be such an One as man's judgment would suppose, but such an One as most men, in their pride of heart, would be apt to despise and to reject. He was to be that which none other ever was, except only Jesus of Nazareth. He was to do that which only Jesus did. He was to suffer that which only Jesus suffered: and he was to be rewarded as only Jesus had been rewarded. Behold, then, what he did and suffered! and observe how plainly and fully it is here revealed that it was for us that he thus lived and died. The scorn and contumely heaped upon his head, the blows of men, the affliction wherewith he was afflicted of God, the wounds, the bruises, the chastisements, the stripes, were all inflicted on One who had done no wrong, for the expiation of our manifold iniquities. He did no sin to expose himself to suffer. He was sinless also in his sufferings. So much the more was his painful and shameful death a full, perfect, and sufficient sacrifice, satisfaction, and atonement, for the sins of

the whole world. So much the more was it due to One who had humbled himself even unto death, that he should be highly exalted, and greatly glorified, in the multitudes, whose sins he would atone for, whose souls he would save. God be praised that our lot is amongst those who honour and adore this suffering Messiah, this Christ crucified, as God manifest in the flesh! 1 Tim. iii. 16. God grant, that whilst we put our whole trust in Him as our Saviour, we may also give our whole heart to Him, and devote our whole life to Him, as our Lord!—Girdlestone's Comm. Lect. 1166.

<sup>a</sup> *A root out of a dry ground.*—The family of David, of which the Messiah sprung, was reduced to a very low condition when he was born of it; his supposed father being a carpenter, and his real mother a poor virgin of Nazareth, though both of the house and lineage of David. The following is Dr. Robinson's account of Nazareth, the place in which the Saviour of the world was brought up. It is now called Nâsirah, and found in Scripture only in the New Testament. The place is mentioned neither in the Old Testament nor in Josephus, and was apparently a small and unimportant village. Can there any good thing come out of Nazareth? is a question implying any thing but respect; and the appellation of Nazarenes was, in like manner, given to the first Christians in scorn: John i. 46. Acts xxiv. 5. Yet to the present day the name for Christians, in Arabic, continues to be en-Nûsâra, that is, Nazarenes. The town of Nazareth lies upon the western side of a narrow oblong basin, extending about from s.w. to n.e., perhaps twenty minutes in length by eight or ten in breadth. The houses stand on the lower part of the slope of the western hill, which rises steep and high above them, and is crowned by a wely, called Neby Isma'il. Shubert gives the elevation of the Valley of Nazareth at 821 Paris feet above the sea; and that of the plain at the foot of Tabor, at 439 feet. The elevation from the great plain further west, directly to Nazareth, must therefore probably be from 300 to 350 feet. He estimates the height of the hills around Nazareth—the western one is the highest—at from 1500 to 1600 feet above

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAAH AND MICAH.

ISAAH LIII.

He hath no form nor comeliness; and when we shall see him,  
*There is no beauty that we should desire him*<sup>a</sup>.

the sea, or between 700 and 800 above Nazareth. This is far too great: the wely cannot well be more than 400 to 500 feet above the valley. See Schubert's Reise, III. p. 169. Towards the N. the hills are less high: on the E. and S. they are low. In the S.E. the basin contracts; and a valley runs out narrow and winding, apparently to the great plain. Various roads pass out of the basin; in the N. to Sefürich and 'Akka; in the N.E. to Kefr Kenna and Tiberias; towards the E. to Mount Tabor and Tiberias; and in the S.W. to Yâfa and the Plain of Esdraelion. The houses of the town are, in general, well built, of stone. They have only flat terraced roofs, without the domes so common in Jerusalem and the south of Palestine. The population may be estimated at about three thousand souls. On arriving at the top of the hill over Nazareth, quite unexpectedly a glorious prospect opened on the view. The air was perfectly clear and serene; and I shall never forget the impression I received as the enchanting panorama burst suddenly upon me. There lay the magnificent Plain of Esdraelion, or at least all its western parts: on the left was seen the round top of Tabor over the intervening hills, with portions of the Little Hermon and Gilboa, and the opposite mountains of Samaria, from Jenin westward, to the lower hills extending towards Carmel. Then came the long line of Carmel itself, with the Convent of Elias on its northern end, and Haifa on the shore at its foot. In the west lay the Mediterranean, gleaming in the morning sun; seen, first, far in the south, on the left of Carmel; then interrupted by that mountain; and again appearing on its right, so as to include the whole Bay of 'Akka, and the coast stretching far north, to a point N. 10° W. 'Akka itself was not visible, being hidden by intervening hills. Below, on the north, was spread out another of the beautiful plains of Northern Palestine, called El-Büttauf: it runs from E. to W.; and its waters are drained off westward, through a narrower valley, to the Kishon, El-Mukâtta', at the base of Carmel. On the southern border of this plain the eye rested on a large village near the foot of an isolated hill, with

a ruined castle on the top: this was Sefürich, the ancient Sepphoris or Diocæsarea. Beyond the Plain El-Büttauf, long ridges, running from E. to W., rise, one higher than another, until the mountains of Safed overtop them all; on which that place is seen, *a city set upon a hill*. Further towards the right is a sea of hills and mountains, backed by the higher ones beyond the Lake of Tiberias, and in the N.E. by the majestic Hermon with its icy crown. Carmel here presented itself to great advantage, extending far out into the sea, and dipping its feet in the waters. Seating myself in the shade of the wely, I remained for some hours upon the spot, lost in the contemplation of the wide prospect, and of the events connected with the scenes around. In the village below the Saviour of the World had passed his childhood; and although we have few particulars of his life during those early years, yet there are certain features of nature, which meet our eyes now, just as they once met his. He must often have visited the fountain near which we had pitched our tent; his feet must frequently have wandered over the adjacent hills; and his eyes doubtless have gazed upon the splendid prospect, from this very spot. Here the Prince of Peace looked down upon the great plain where the din of battles so oft had rolled and the garments of the warrior been dyed in blood; and he looked out, too, upon the sea, over which the swift ships were to bear the tidings of his Salvation to nations and to continents then unknown. How has the moral aspect of things been changed! Battles and bloodshed have indeed not ceased to desolate this unhappy country, and gross darkness now covers the people; but from this region a light went forth, which has enlightened the world, and unveiled new climes. And now the rays of that light begin to be reflected back from distant isles and continents, to illuminate anew the darkened land, where it first sprung up.—Robinson's Biblical Researches, vol. III. sect. xiv. pp. 183—191.

<sup>a</sup> *There is no beauty that we should desire him.*—He does not appear in the form which we had anticipated. He does not come with the regal pomp and splendour which it was

Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LIII.

3 He is despised and rejected of men<sup>a</sup>;  
A man of sorrows, and acquainted with grief:  
And <sup>1</sup>we hid as it were *our* faces from him<sup>b</sup>;

MARG. <sup>1</sup> v. 3. *we hid as it were our faces from him, or he hid as it were his face from us.*  
Heb. *as an hiding of faces from him, or from us.*

supposed he would assume.—Barnes. The meanness of his outward circumstances, especially when he came to be condemned as a malefactor, made his person appear despicable. From this text, Justin Martyr, Clemens Alexandrinus, Tertullian, and others of the ancient Fathers, concluded our Saviour's person to have been deformed;—an opinion, in my judgment, not at all probable. In the fourth and following centuries, a quite contrary notion was advanced by St. Jerome and others; viz. that Christ was a person of extraordinary comeliness; which they chiefly grounded on Ps. xlv. 2, *Thou art fairer than the children of men*, &c. From these two contrary opinions we may conclude that the making or setting up of the *image* or the *picture of the Christ* was no part of religious worship in the early ages of Christianity, or else there would have remained some more certain tradition concerning his person.—Preb. Lowth.

<sup>a</sup> *Rejected of men*—הרל אִשׁוֹ. This phrase is full of meaning; and in three words, says Barnes, states the whole history of man, in regard to his treatment of the Redeemer. The name, THE REJECTED OF MEN, OR THE FORSAKEN OF MEN, will express all the melancholy history. With respect to the exact sense of the phrase, Interpreters have varied. Jerome renders it, *Novissimum virorum*, The last of men. The LXX: His appearance is dishonoured, ἄτιμος, and defective, ἐκλειπτος, more than the sons of men. According to Gesenius, the word here means, To be left, To be destitute or forsaken. Castello renders it, *Minus quam homo*, Less than a man. אִשׁוֹ, says Martini, belongs here to both the preceding words, *despised* and *object*: and it is used in Hebrew and Arabic as a mark of the superlative degree; *Abjectus virorum*, i.e. *homo abjectissimus*. So in Proverbs xv. 20, כִּסְלִי אָדָם should be rendered, The most foolish of men is he who despiseth his mother. Symmachus: ἐλάχιστος ἀνδρῶν, The least of men. According to Hengstenberg, it means The most abject of men; he who ceases from

men; who ceases to belong to the number of men, i.e. who is the most abject of men. Der aufhörende der Menschen, der welcher aufhört ein Mensch zu seyn oder unter die Menschen zu gehören = der allerunwerthe unter den Menschen.—Hengstenberg's Christologie, Ersten Theiles erste Abtheilung, p. 327.

<sup>b</sup> *And we hid as it were our faces from him*—וכמסתר פנים ממנו

As one that hideth his face from us.

Bishop Lowth.

Mourners covered the lower part of their faces and their heads, 2 Sam. xv. 30. Ezek. xxiv. 17; and lepers were commanded by the Law, Lev. xiii. 45, to cover their upper lip. From which circumstances it seems that the Vulgate, Aquila, Symmachus, and the Jewish Commentators, have taken the word נכרע stricken, in the next verse, as meaning stricken with the leprosy, ἐν ἐφῆ ὄντα, Sym. ἀφημέvor, Aq. leprosum, Vulg. The margin reads it, *As an hiding of faces from him or from us*: or, *He hid as it were his face from us*. The Hebrew, says Barnes, is literally, *As the hiding of faces from him, or from it*. And Hengstenberg explains it as meaning he was as an hiding of the face before it; that is, as a thing or person before whom a man covers his face, because he cannot bear the disgusting sight. Er war wie Verbergung des Angesichtes vor ihm d. h. wie eine Sache oder Person, vor der man das Angesicht verhüllt, weil man ihren Abscheu erregenden Anblick nicht ertragen kann. Jerome renders it, His face was as it were hidden and despised. The LXX: For his countenance was turned away, ἐπιστραπτα. The Chaldee: And when he took away his countenance of majesty from us, we were despised and reputed as nothing. Others explain the meaning: As one before whom is the covering of the face; that is, before whom a man covers his face from shame or disgrace. So Gesenius. Others: He was as one causing to conceal his face; i.e. he induced others to cover the face before him.

## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LIII.

He was despised, and we esteemed him not.

1 Surely he hath borne our griefs,  
And carried our sorrows<sup>a</sup>;  
Yet we did esteem him stricken,  
Smitten of God, and afflicted.

5 But he *was* wounded<sup>1</sup> for our transgressions,  
*He was* bruised for our iniquities:  
The chastisement of our peace *was* upon him<sup>b</sup>;  
And with his stripes<sup>2</sup> we are healed.

6 All we like sheep have gone astray<sup>c</sup>;  
We have turned every one to his own way;  
And the LORD<sup>3</sup> hath laid on him the iniquity of us all<sup>d</sup>.

MARG. <sup>1</sup> v. 5. *wounded*, or *tormented*. <sup>2</sup> *stripes*. Heb. *bruise*.

<sup>3</sup> v. 6. *hath laid on him the iniquity of us all*. Heb. *hath made the iniquities of us all to meet on him*.

His sufferings were so terrible, as to induce them to turn away. So J. H. Michaëlis. The idea, says Barnes, seems to be: He was as one from whom men hide their faces, or from whom they turn away. They were unwilling to look upon him. This might arise either from a sight of his sufferings, as being so great and so offensive that they would turn away in pain, as in the case of a leper: or it might be, that he was so much an object of suffering, so humble, and so unlike what they expected, that they would hide their faces and turn away in scorn. This latter Barnes thinks is the true meaning; and that the idea is, that he was so unlike what they expected, so much an object of humiliation, that they hid their faces in affected or real contempt. There was the hiding of the face from him as an object which they were unwilling to look upon. See Hengstenberg's *Christologie*, Ersten Theiles erste Abtheilung, ss. 326—331.

<sup>a</sup> *Surely he hath borne our griefs, and carried our sorrows*.—This passage, as quoted by St. Matthew, viii. 16, 17, with regard to sickness, must mean, according to Barnes, that he took them away by his power, and, as it were, lifted them up and removed them. St. Peter makes allusion to these words when he says, 1 Pet. ii. 21, *Who his own self bare our sins in his own body on the tree*. He hath borne, says Preb. Lowth, the evils and punishments which were due to our sins. The two Hebrew words נשא and סבל pro-

perly signify 'To bear the punishment due to sin.' The former is taken so in that well-known expression, in which any one is said to *bear his iniquity*, i. e. the punishment of his iniquity. The latter signifies, properly, 'To have iniquity laid upon one as a burden, which is the same as undergoing the punishment due to it.' So this word is used in Lam. v. 7; and again, in the same sense, at the eleventh verse of this chapter.

<sup>b</sup> *The chastisement of our peace was upon him*—That is, the chastisement by which peace is effected or secured. He took upon himself the sufferings which would secure our peace: see Matt. xxvii. 26. This could not, says Barnes, have been conjecture. How would Isaiah, seven hundred years before it occurred, conjecture that the Messiah would be *scourged and bruised*? It is this *particularity* of prediction, compared with the literal fulfilment, which furnishes the fullest demonstration that the prophet was inspired.

<sup>c</sup> *All we like sheep have gone astray*.—This is the penitent confession of those for whom he suffered. There is here, says Calvin, an excellent antithesis. For in ourselves we are scattered; in Christ we are collected together; by nature we wander and are driven headlong towards destruction; in Christ we find the way by which we are led to the gate of life.

<sup>d</sup> *The Lord hath laid on him the iniquity of us all*—The Lord hath caused to meet on him the iniquities of us all. He was the

## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LIII.

- 7 He was oppressed, and he was afflicted<sup>a</sup>,  
 Yet he opened not his mouth :  
 He is brought as a lamb to the slaughter,  
 And as a sheep before her shearers is dumb,  
 So he openeth not his mouth<sup>b</sup>.
- 8 He was taken<sup>1</sup> from prison and from judgment :  
 And who shall declare his generation<sup>c</sup>?  
 For he was cut off out of the land of the living :  
 For the transgression of my people was he stricken<sup>2</sup>.

MARG. <sup>1</sup> v. 8. *from prison and from judgment : and who shall declare his generation? or, he was taken away by distress and judgment : but, &c.*

<sup>2</sup> *was he stricken. Heb. was the stroke upon him.*

subject on which all the rays, collected on the focal point, fell. These fiery rays, which would have fallen on all mankind, diverged from divine justice to the east, west, north, and south, were deflected from them, and converged in Him. So the Lord hath caused to meet in Him the punishment due to the iniquities of ALL.—Dr. Adam Clarke.

<sup>a</sup> *He was oppressed, and he was afflicted.*—Hengstenberg renders it, He was abased. Kimchi supposes it means, It was exacted, and that it refers to the fact that taxes were demanded of the exiles when they were in a foreign land. Bishops Lowth and Stock both render it in the same way; and the latter remarks, that it was required of him as a debt. The intervening *וְהוּא*, the nominative to *עָנָה*, shews that *עָנָה* is to be understood impersonally. See Matt. xvii. 12--14. Acts viii. 32, 33.

<sup>b</sup> *He openeth not his mouth.*—He did not open his mouth, says Barnes, to complain of God on account of the great sorrows which he had appointed him, nor to God on account of being ill-treated by man. He did not use the language of reviling when he was reviled.—How literally was this fulfilled in the life of the Lord Jesus! It would seem almost as if it had been written after he lived, and was a history rather than a prophecy. In no other instance was there ever so striking an example of perfect patience: no other person ever so entirely accorded with the description of the prophet.

<sup>c</sup> *Who shall declare his generation?*—I agree with Geier, that this expression cannot

relate to the miraculous conception of Our Lord; because *וְהוּא* signifies a generation of men living together at the same period, not a physical generation. Quapropter non est, ut cum quibusdam patribus, Athanasio, Justino, et Tertulliano, accipiamus hanc vocem de generatione Christi humana ex Virgine.—Gieri Mess. Mors, Sepult. et Resurrect. At the same time, I think it much more probable that *וְהוּא* should relate to the wickedness of the generation in which Christ lived, than to the spiritual generation of his children; because this seems to involve a sense which the word is scarcely capable of bearing.—Faber's *Horæ Mosaicæ*, vol. II. sect. 4. ch. 2.

The meaning of the expression has been variously understood. The chief opinions have been arranged by Hengstenberg, in his *Christologie*:—I. Several, as Luther, Calvin and Vitringa, translate it, Who shall declare the length of his life? *i.e.* Who is able to determine the length of his future days? meaning, that he would endure for ever. II. Others translate it, Who of his contemporaries will consider it? So Storr, Doederlin, Dathe, Rosenmüller, and Gesenius. III. Lowth and some others adopt the interpretation, His manner of life who would declare? IV. Others render it, Who can express his posterity—the number of his descendants? This is Hengstenberg's opinion. V. Some of the Fathers referred it to the humanity of Christ. This was the belief of St. Chrysostom. So Morerius and Cajetan understood it. See Hengstenberg's *Christologie*, Ersten Theiles erste Abtheilung, pp. 339—345.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LIII.

- 9 And he made his grave with the wicked,  
 And with the rich in his <sup>1</sup>death<sup>a</sup>;  
 Because he had done no violence,  
 Neither *was any* deceit in his mouth<sup>b</sup>.
- 10 Yet it pleased the LORD to bruise him<sup>c</sup>;  
 He hath put *him* to grief:  
 When thou shalt make his soul an offering<sup>2</sup> for sin<sup>d</sup>,  
 He shall see *his* seed<sup>e</sup>, he shall prolong *his* days,  
 And the pleasure of the LORD shall prosper in his hand.
- 11 He shall see of the travail of his soul, and shall be satisfied:

MARG. <sup>1</sup> v. 9. *death*. Heb. *deaths*.<sup>2</sup> v. 10. *When thou shalt make his soul an offering*, or *When his soul shall make an offering*.

<sup>a</sup> *He made his grave with the wicked, and with the rich in his death.*—1 Peter ii. 22. *רַחֵם הַיְּסוּדִים*, plural; *rich man*, singular. *בְּמִוְתוֹ*, *his mortuary rites*. This term has embarrassed critics and commentators. They see it cannot be literally taken for *deaths*, as the subject of it was already cut off out of the land of the living; and *deaths*, in the plural, cannot apply to a single man. Bp. Lowth has a long note on it, and proposes to render it *his tomb*: but the word, being plural, will not follow that construction. We have the same word in the same sense in reference to the Prince of Tyre, Ezek. xxviii. 10. See Calmet's Fragments, DLXXVII. See Matt. xxvii. Vitringa says the Jews were accustomed to bury persons crucified near the place of punishment. Thus probably the Jews purposed to cast the body of Jesus, together with that of the two thieves, into a dishonourable tomb.—Jenour.

<sup>b</sup> *Neither was any deceit in his mouth.*—However unwilling the modern Jews may be to allow the relation of this prophecy to Christ, such was the universal opinion of antiquity. See the Chaldee paraphrase on Is. lii. 13, and liii. 10. In order to clude the force of such prophecies, the Jews have invented the fable of a double Messiah. The first they style the son of Joseph, and believe that he will appear in a distressed condition; the other they style the son of David, and believe that he will appear as a triumphant prince. Thus the Targum on Cant. iv. 5: *Two are thy Redeemers, Messiah the son of David, and Messiah the son of Ephraim.*—

Faber's Horæ Mosaicæ, vol. I. sect. 4. chap. 2.

<sup>c</sup> *Yet it pleased the Lord to bruise him.*—In this verse the prediction respecting the final glory and triumph of the Messiah commences. See Matt. xx. 28. John x. 18. xvii. 4. Acts iv. 4. Rom. iii. 25. Gal. i. 4. Coloss. i. 6, 20. Rev. i. 18.

<sup>d</sup> *When thou shalt make his soul an offering for sin.*—Jerome renders it, If he shall lay down his life for sin. Lowth, If his soul shall make a propitiatory sacrifice. Rosenmüller, If his soul, *i.e.* himself, shall place his soul as an expiation for sin. The idea here, says Barnes, is clearly that he would be made an offering or a sacrifice for sin, that by which guilt would be expiated, and an atonement made. In accordance with this, St. Paul says, 2 Cor. v. 21, that God made him to be sin, *ἀμαρτίαν*, *i.e.* a sin-offering, for us; and Christ is called *ἱλασμός*, and *ἱλαστήριον*, a propitiatory sacrifice for all sin. 1 John ii. 2. iv. 10. Rom. iii. 25. Acts xx. 35. Heb. xii. 2.

<sup>e</sup> *He shall see his seed*—His posterity, his descendants. The language is taken here from that which was regarded as the greatest blessing among the Hebrews. A similar declaration occurs in Ps. xxii. 30, which is usually applied to the Messiah: *A seed shall serve him; it shall be accounted to the Lord for a generation.* The doctrine may hence be adduced of the perpetuity of the Church, see Isai. lvi. 9; and it is full of the sweetest consolation to his Children by adoption and grace. See Glassii ONOMATOLOGIA Messias Prophetica, p. 407.



## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LIII.

By his knowledge shall my righteous servant justify many<sup>a</sup>;  
For he shall bear their iniquities.

- 12 Therefore will I divide him *a portion* with the great,  
And he shall divide the spoil with the strong;  
Because he hath poured out his soul unto death:  
And he was numbered with the transgressors:  
And he bare the sin of many<sup>b</sup>,  
And made intercession for the transgressors.

*The Prophet, for the comfort of the Gentiles, prophesieth the amplitude of their Church, their safety, their certain deliverance out of affliction, their fair edification, and their sure preservation.*

ISAIAH LIV.<sup>c</sup>

- 1 Sing, O barren, thou *that* didst not bear;  
Break forth into singing, and cry aloud, thou *that* didst not travail with child:

<sup>a</sup> *By his knowledge shall my righteous servant justify many*—By such a knowledge of Christ as produceth faith and obedience: see John xvii. 3. Phil. iii. 8, 9. 2 Pet. i. 3.—Preb. Lowth.

<sup>b</sup> *He bare the sin of many*—רבים the multitudes—the many that were made sinners by the offence of one, i.e. the whole human race; for all have sinned, all have fallen: and for all that have sinned, and for all that have fallen, Jesus Christ died. The רבים of the prophet answers to the οἱ πολλοὶ of the Apostle, Rom. v. 15, 19. As the οἱ πολλοὶ of the Apostle means all that have sinned, so the רבים of the prophet means those for whom Christ died, i.e. all that have sinned.—Dr. Adam Clarke. See Mark xv. 28. Luke xxii. 37. John xii. 31. Col. ii. 15. Compare Isai. xlix. 24. St. Paul cites this passage Heb. ix. 28; and applies it to Christ, when he says, *Christ was once offered to bear the sins of many.* He uses the words of the prophet, *He bare the sins of many*; and appears to have had on his mind the LXX Version; as he not only employs the same words, but makes the same change in the number of רבים *sin*;—the Apostle having—εἰς τὸ πολλῶν ἀνεσεκεῖν ἁμαρτίας: the LXX, αὐτὸς ἁμαρτίας πολλῶν ἀνήνεκε.

The incidental way in which St. Paul introduces the words is a striking proof, not only that he, but that the Hebrews to whom he wrote, understood the chapter as referring to the Messiah.—M'Caul's Answer to Israel

Avenged, pp. 30, 31.

<sup>c</sup> ISAIAH liv.—This chapter, probably closely connected in sense with the preceding, and growing out of the great truths there revealed respecting the work of the Messiah, contains a promise of the enlargement, the moral renovation, and the future glory of the Kingdom of God, especially under the Messiah. Like the preceding and succeeding chapters, says Barnes, it may have been primarily designed to give consolation to the exiles in Babylon; but it was consolation to be derived from what would occur in distant times under the Messiah, and in the spread of the true religion. Few and feeble as they were then, oppressed and captive, despised and apparently forsaken, they were permitted to look forward to future days, and had the assurance of a vast increase and extension from the Gentile world, and of permanent glory. The design of the whole chapter is *consolatory*, and is a promise of what would certainly result from the purpose of sending the Messiah to die for the world.

The chapter may be regarded as divided into the following portions:—

I. An address to the people of God, or to Jerusalem, regarded as then feeble, and promising great enlargement, verr. 1—6.

a. Promise of a great increase, under a twofold image:

1. Of a woman who had been barren, and who subsequently had many children, ver. 1.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH liv.

For more *are* the children of the desolate  
Than the children of the married wife<sup>a</sup>, saith the LORD.

2 Enlarge the place of thy tent,  
And let them stretch forth the curtains of thine habitations :  
Spare not, lengthen thy cords,  
And strengthen thy stakes ;

2. Of a *tent*, that was to be enlarged, in order to accommodate those who were to dwell in it, verr. 2, 3.

*b.* The foundation of this promise or assurance, that JEHOVAH was the husband of his people and their protector, verr. 4—6.

II. The covenant which Jehovah had made with his people was firm and immovable, verr. 7--10.

*a.* He had indeed forsaken them for a little while, but it was only to gather them again with eternal and unchanging favour, verr. 7, 8.

*b.* His covenant with them should be as firm and unchanging as that which he had made with Noah, and which he had so steadily observed, ver. 9.

*c.* It should be even more firm than the hills, ver. 10. They should depart, and the mountains should be removed ; but the covenant with his people should be unshaken and eternal.

III. A direct address to his people, as if agitated and tossed on a heaving sea, promising future stability and glory, verr. 11--14.

*a.* They were then like a ship on the heaving ocean, and without comfort, ver. 11.

*b.* Yet there should be a sure foundation laid. These agitations should cease, and she should have stability, ver. 11.

*c.* The future condition of his people should be glorious. His Church would rise on the foundation—the foundation of sapphires—like a splendid palace made of precious stones, verr. 11, 12.

*d.* All her children should be taught of JEHOVAH, and their peace and prosperity should be great, ver. 13.

*e.* She should be far from oppressions and from fears, ver. 14.

IV. She should be safe from all her foes, verr. 15—17. No weapon that should be formed against her should prosper. All they who made any attack on her were under his controul, ver. 16 ; and God would defend

her from all their assaults, ver. 17.

Ver. 1. *Sing, O barren, thou that didst not bear.*—See Gal. iv. 27. The Church of God under the Old Testament, confined within the narrow bounds of the Jewish nation, and still more so in respect of the very small number of true believers, and which sometimes seemed to be deserted of God her husband, is the barren woman that did not bear, and was desolate : she is exhorted to rejoice, and to express her joy in the strongest manner, on the reconciliation of her husband, see ver. 6, and on the accession of the Gentiles to her family. The converted Gentiles are all along considered by the prophet as a new accession of adopted children, admitted into the original Church of God, and united with it. See chap. xlix. 20, 21.—Lowth.

<sup>a</sup> *More are the children of the desolate than the children of the married wife.*—The desolate here refer to Jerusalem, or the Church. By the married woman, Rosenmüller supposes the prophet means other nations which flourished and increased like a married woman. Grotius supposes that he means other cities which were inhabited, and that Jerusalem would surpass them all in her prosperity and in numbers. But the phrase seems to have somewhat of a proverbial cast ; and probably the particular reference of the phrase, *married woman*, should not be anxiously sought. The idea is, that there would be a great increase, a much greater increase than she had any reason to apprehend. As if a promise was made to a barren female that she should have more children than those who were married usually had, so Jerusalem and the Church would be greatly enlarged, far beyond what usually occurred among nations. The fulfilment of this is to be looked for in the accession of the Gentiles, verse 3.—Lowth. See the same idea, presented at greater length, in chap. xlix. 20, 21, 22.—Barnes.

This cannot be literally true of the Jewish nation ; and can only be imperfectly under-

## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LIV.

- 3 For thou shalt break forth on the right hand and on the left;  
And thy seed shall inherit the Gentiles,  
And make the desolate cities to be inhabited.
- 4 Fear not; for thou shalt not be ashamed<sup>a</sup>:  
Neither be thou confounded; for thou shalt not be put to shame:  
For thou shalt forget the shame of thy youth,  
And shalt not remember the reproach of thy widowhood any more.
- 5 For thy Maker *is* thine husband<sup>b</sup>;  
The LORD of hosts *is* his name;  
And thy Redeemer, the Holy One of Israel;  
The God of the whole earth shall he be called.
- 6 For the LORD hath called thee as a woman forsaken and grieved in spirit,  
And a wife of youth, when thou wast refused, saith thy God.
- 7 For a small moment have I forsaken thee<sup>c</sup>;

stood of Jerusalem, as she was a type of the Christian Church, according to St. Paul's exposition of the text Gal. iv. 27. Expounding the words in this sense, they import that the Church, after her spouse Jesus Christ was taken from her by death, and she left in a desolate condition—see John xiv. 18—desponding and comfortless, Luke xxiv. 21—should, from such mean beginnings, spread over the world; and will still receive a further enlargement, when the fulness of the Jews and Gentiles is come in.—Preb. Lowth.

<sup>a</sup> *Fear not; for thou shalt not be ashamed, &c.*

אל-תיראי כילא תבוש  
ואל-תכלמי כילא תחפירי  
כי בשת עלומך תשכחי  
: וחרפת אלמותך לא תזכירי עוד

Fear not, for thou shalt not be ashamed;  
Neither shrink back, for thou shalt not be  
put to the blush:

For the shame of thy youth shalt thou  
forget,

And the reproach of thy widowhood thou  
shalt remember no more. Bp. Stock.

This is adduced by Bishop Lowth as an instance of the synonymous parallelism in the Hebrew poetry; in which the parallel lines sometimes consist of three or more synonymous terms; sometimes of two; which is generally the case when the verb or nominative case of the first sentence is to be carried on to the second, or understood there: some-

times of one only.—Prel. Diss. pp. xvi--xviii.

This verse, and verse 6, Preb. Lowth thinks may have a particular regard to God's calling of the Jews, and restoring them to favour, after they had been rejected a great while.

<sup>b</sup> *For thy Maker is thine husband*—  
כי בעליך עשך. Both the words *Maker* and *husband*, in the Hebrew, are in the plural number. But the form, says Barnes, is evidently the pluralis excellentiæ, i.e. a form denoting majesty and honour. See Ps. cxlix. 2. Hos. xii. 1. Prov. ix. 10. xxx. 3. 1 Sam. xix. 13, 16. Eccles. xii. 1. Jesus Christ, says Henry, is the Church's Maker, by whom she is formed into a people; the Redeemer, by whom she is brought out of captivity, the bondage of sin, the worst of slavery. This is He that espoused her to himself; and he is the Lord of Hosts, who has an irresistible power, an absolute sovereignty, and an universal dominion.

<sup>c</sup> *For a small moment have I forsaken thee*.—God's anger towards his servants is short, when compared with the everlasting kindness he will shew towards them. See Ps. xxx. 5. The same rule holds true of the Church in general, whose light afflictions are but for a moment, in comparison of that eternal glory he hath promised them; an earnest of which will be that Millennium of Rest, which is to usher in the heavenly state, and seems to be described in the following part of the chapter.—Preb. Lowth.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISALAH AND MICAH.

ISAIAH LIV.

But with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment<sup>a</sup>;  
But with everlasting kindness will I have mercy on thee,  
Saith the LORD thy Redeemer.

9 For this *is as the waters of Noah* unto me<sup>b</sup>:  
For as I have sworn  
That the waters of Noah should no more go over the earth;  
So have I sworn

<sup>a</sup> *In a little wrath I hid my face from thee for a moment, &c.*

בשצף קצף  
הסתרתני פני רגע ממך

In a moment of anger  
I hid my face suddenly from thee.

Bishop Stock.

The Syriac renders this, *In great wrath*: the Vulgate, *In a moment of indignation*. Noyes renders it, in accordance with the view of Rosenmüller, *In overflowing wrath*. This variety of interpretation has arisen from the various meanings affixed to the unusual word שצף, which occurs nowhere else in the Bible. Gesenius supposes that it is used, for the sake of paronomasia, with קצף *wrath*, instead of שטף. This word frequently occurs, and means, *a gushing out, an overflowing, an inundation, a flood*: Job xxxviii. 25. Prov. xxvii. 4. Ps. xxxii. 6. Neh. i. 5. According to this, it would mean, *in overflowing anger*, in accordance with the expression in Prov. xxvii. 4, *Anger is outrageous*; more correctly in the margin, *an overflowing*. The parallelism, however, according to Barnes, seems to demand the sense of *short or momentary*, as it stands opposed to *everlasting*: but he does not think it possible to demonstrate that the Hebrew word has this signification. Rosenmüller agrees in opinion with Gesenius; and perhaps, as the parallelism of the word *everlasting* will be sufficiently secured by the phrase *for a moment*, the probability is in favour of this interpretation. Then it will mean, that the wrath, though it was but for a moment, was overflowing. It was like a torrent; it was a deluge; and all their institutions, their city, their Temple, their valued possessions, were swept away. The word שצף is rendered by Jenour, *in short-lived anger*.

<sup>b</sup> *For this is as the waters of Noah unto me, &c.*—As it was in the time of the flood of waters, so shall it be now. I then solemnly promised that the waters should not again drown the earth, and I have kept that promise. I now promise, with equal solemnity, that I will bestow perpetual favour on my true people, and will shed upon them eternal and unchanging blessings. The waters of Noah here mean, evidently, the Flood that came upon the world in his time, and from which he and his family were saved. Lowth, on the authority of one MS., and of the Vulg. Syr. Sym. and Theod., reads this, *In the days of Noah*. But the authority is not sufficient to change the Hebrew text, and the sense is as clear as if it were changed. *As I have sworn &c.*: Gen. viii. 21, 22. God appeals to this, not only because the oath and promise had been *made*, but because it had been *kept*. *That I would not be wroth &c.*—The idea seems here to be, that no calamities should spread over the *whole* Church and sweep it wholly away, as the waters swept over the world in the time of Noah, or as desolation long and gloomy swept over Jerusalem and the whole land of Canaan in the time of the exile at Babylon. There would be, indeed, persecutions, and there would be calamities; but the Church would be safe amidst all these trials; and there should be no persecution which should sweep it away from the earth. The period should never arrive when God would forsake the Church, and when he would leave it to perish. One has only to recollect the history of the Church, and to see how God has guarded it, even during the most dangerous periods, to see how remarkably this has been fulfilled. His covenant has been as sure as that which was made with Noah, and it will be as secure and firm to the end of time.—Barnes.

## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LIV.

That I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart,

And the hills be removed<sup>a</sup>;

But my kindness shall not depart from thee,

Neither shall the covenant of my peace be removed.

Saith the Lord that hath mercy on thee.

11 O thou afflicted, tossed with tempest, and not comforted,

Behold, I will lay thy stones with fair colours<sup>b</sup>,

And lay thy foundations with sapphires.

12 And I will make thy windows of agates<sup>c</sup>,<sup>a</sup> For the mountains shall depart, and the hills be removed, &c.—

כי ההרים ימוש  
והגבעות תמוטנה  
וחסדי מאתך לא ימוש  
וברית שלומי לא תמוט  
אמר מרחמך יהוה :

For the mountains shall be removed;

And the hills shall be overthrown:

But my kindness from thee shall not be removed;

And the covenant of my peace shall not be overthrown:

Saith he that yearneth for thee—JEHOVAH.

In this example of antithetic parallel, the opposition lies between the two parts of a stanza of four lines, the latter distich being opposed to the former.—Bishop Lowth, Prel. Diss. to Isaiah, p. xxvii.

Sooner shall the mountains, which are called *everlasting*, depart, and the hills be removed, though they are called *perpetual*, Hab. iii. 6, than God's covenant with his people be broken. God's kindness shall never depart from his people; for whom he loves he loves to the end. His covenant is immoveable, because it is built, not on our merit, which is a mutable uncertain thing, but on God's mercy, which is from everlasting.—Henry. The sum of the covenant, says Macculloch, is recorded in Hebrews viii. 10—12. The assurance that it shall not be removed, is given also, in the most explicit terms, in Ps. lxxxix. 33, 34. The Father of lights, from whom it proceeds, hath no variableness. Jesus Christ, the Mediator, is the same yesterday, to-day, and for ever: the redemption he hath obtained, and the

inheritance he hath promised, are eternal; and those who lay hold of this covenant shall find that the gifts and calling of God are without repentance. Having implanted in their hearts the fear of the Lord, they shall be kept from wholly deserting his service; and in the exercise of watchfulness and prayer, and humble endeavours to please God, they shall be preserved, by His mighty power, through faith unto salvation.

<sup>b</sup> *I will lay thy stones with fair colours.*—These seem to be general images, to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of the Eastern nations; and to have never been intended to be strictly scrutinized, or minutely and particularly explained, as if they had each of them some precise, moral, or spiritual meaning. Compare Rev. xxi. 18--21.—Lowth.

<sup>c</sup> *I will make thy windows of agates.*—The word here rendered *windows* is rendered here, by Jerome, *propugnacula*, fortresses, bulwarks, ramparts; and by the LXX, *ἐπάξεις*, bulwarks, or rather *pinnacles on the walls*. The Hebrew word שמשה is evidently derived from שמש the sun; either as letting in light, or as having a radiated appearance like the sun. Gesenius renders it *notched battlements*, the same as the sun, or rays of the sun. Barnes thinks the prophet probably refers to some radiated ornament about a building which had a resemblance to the sun; or that it may refer to some gilded turrets on the walls of the city. Faber supposes that the name was given to the turrets or battlements here referred to, because they had some resemblance to the rays of the sun. See Faber's *Archæol. Heb.* p. 291.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LIV.

- And thy gates of carbuncles,  
 And all thy borders of pleasant stones<sup>a</sup>.
- 13 And all thy children *shall be* taught of the LORD;  
 And great *shall be* the peace of thy children.
- 14 In righteousness shalt thou be established:  
 Thou shalt be far from oppression—for thou shalt not fear:  
 And from terror—for it shall not come near thee.
- 15 Behold, they shall surely gather together, *but* not by me:  
 Whosoever shall gather together against thee shall fall for thy sake.
- 16 Behold, I have created the smith  
 That bloweth the coals in the fire,  
 And that bringeth forth an instrument for his work;  
 And I have created the waster to destroy.
- 17 No weapon that is formed against thee shall prosper;  
 And every tongue *that* shall rise against thee in judgment thou shalt condemn.  
 This *is* the heritage of the servants of the LORD,  
 And their righteousness *is* of me, saith the LORD.

*The Prophet, with the promises of Christ, called to faith, and to repentance. The happy success of them that believe.*

ISAIAH LV.<sup>b</sup>

- 1 Ho, every one that thirsteth,

<sup>a</sup> *And all thy borders of pleasant stones.*—The idea is, that the whole city should be built in the most splendid manner. Its foundations, and all its stones, should be laid in the most precious cement; its turrets, towers, and battlements, its gates, and the circuit of its walls, should be made of the most precious gems. In general, there can be no doubt that this is designed to represent the future glory and splendour of the Church under the Redeemer, and perhaps also to furnish an emblematic representation of heaven. Comp. Rev. xxi. 2. Kimchi supposes that this may possibly be taken literally, and that Jerusalem may be yet such as is here described; or that it may be designed only to denote the future glory, wealth, and magnificence of the people of God. Abarbinel supposes that it may refer to the time when the Oriental world, where these gems are principally found, shall be converted, and shall come and join in rebuilding the city and the Temple. But the whole description is one of great beauty, as applicable to the Church of God—to its glories on earth, and to its glory in heaven. Its future magnifi-

cence shall be as much greater than any thing which has yet occurred in the history of the Church, as a city built of gems would be more magnificent than Jerusalem was in the proudest days of its glory. The language used in the verse is in accordance with the Oriental manner, to denote magnificence.—Barnes.

<sup>b</sup> ISAIAH LV.—This chapter contains a prophecy of the interlocutory kind. It begins with an address from the Messiah, who invites all, who may be desirous of them, to come and receive freely the blessings of the Gospel Covenant, verr. 1—3: Jehovah next speaks, and declares the offices of Messiah, and the conversion of the Gentiles, verr. 4, 5: the Ministers of the Gospel then take up the discourse, and encourage even those who had most deeply sinned to turn to Jehovah and receive pardon, verr. 6—9. In the next verse, Jehovah again speaks, and shews the efficacy of his word, verr. 10, 11. The chapter concludes with a figurative representation of the blessedness of those who receive the Gospel.—Jenour.

This chapter, says Barnes, is closely con-

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LV.

Come ye to the waters<sup>a</sup>,

nected in sense with the preceding chapters. It flows from the doctrines stated in ch. liii., and is designed to state what would follow from the coming of the Messiah. It would result from that work, that the most free and full invitations would be extended to all men, to return to God, and to obtain his favour. There would be such a fulness and richness in his work, there would be such ample provision made for the salvation of men, that the most liberal invitations could be extended to sinners. In common, indeed, with all the previous chapters from ch. xl., we are to regard this as primarily addressed to the exiles in Babylon, and as designed to cheer them in their painful captivity by the prospect of what should yet occur under the Messiah who was to come. The main idea in the chapter I conceive to be, *that the effect of the work of the Redeemer would be to lay the foundation for an universal invitation to men to come and be saved.* An invitation of the most unlimited nature may be offered. It may be offered to all classes of men. So ample would be the merits of his death, ch. liii.; so full and universal the design of the Atonement; so rich the provisions of mercy, that ALL might be invited to come, and all *might come* and partake of eternal life. To state this, I suppose to be the main design of this chapter. It may be regarded as comprising the following Parts:—

I. A universal invitation to come and embrace the provisions of mercy, verr. 1—3.

a. All were invited to come; even they who were the most poor and needy, who had no money, were invited to come as freely as to running waters and streams, ver. 1.

b. They were now regarded as spending their money and their labour for that which produced no permanent satisfaction;—descriptive of the world, in its vain efforts to find enjoyment, ver. 2.

c. If they would come to God, they should live—live for ever. He would make with them an eternal covenant, ver. 3.

II. To encourage them to this, the assurance is vouchsafed that God had given the Messiah to be a Leader of the people; and that under him distant nations should embrace the truth and be saved; verr. 4, 5.

III. In view of the fulness of the provi-

sions of mercy, and of the fact that a great Leader had been provided, all are encouraged to come and seek God, verr. 6—13. This invitation is pressed on their attention by several considerations:

a. JEHOVAH might now be found; his throne was accessible; and he was ready to pardon abundantly all sinners who were disposed to forsake the error of their way, and to return to him, verr. 6, 7.

b. God shews that his designs should not be frustrated. His plans were high above the plans of men, and his thought more elevated than theirs, and his counsels should stand. The rain descended on the earth and accomplished his great plans, and so it would be with his word: nothing should fail. His promises would be fulfilled, and his designs would take effect; and there was, therefore, every encouragement to come and partake of his favour and his grace, verr. 8, 11.

c. There should be rich and abundant blessings attending their return to God; and universal rejoicing, from their embracing the religion of the Redeemer, and becoming interested in his mercy and salvation, verr. 12, 13.

There is not to be found in the Bible a chapter more replete with rich invitations than this; nor, perhaps, is there anywhere to be found one of more exquisite beauty. To the end of the world it will stand as the fullest conceivable demonstration, that God *intended* that the offers of Salvation should be made to all men; and that he designs that his Gospel shall be successful on the earth, and shall accomplish the great plans which he had in view when he devised the scheme of Redemption. While this precious chapter remains in the Book of God, no sinner need despair of salvation who is disposed to return to him; no one can plead that he is too poor or too great a sinner to be saved; no one can maintain successfully that the provisions of mercy are limited in their nature or their applicability to any portion of the race; and no Minister of the Gospel need be desponding about the success of the work in which he is engaged. The Gospel shall just as certainly produce the effect which God intended, as the rain which comes down in fertilizing showers upon the dry and thirsty earth.

<sup>a</sup> *Ho, every one that thirsteth come ye to*

## Judah.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH

ISAIAH LV.

- And he that hath no money ; come ye, buy, and eat ;  
 Yea, come, buy wine and milk  
 Without money and without price.
- 2 Wherefore do ye spend<sup>1</sup> money for *that which is* not bread ?  
 And your labour for *that which* satisfieth not ?  
 Hearken diligently unto me, and eat ye *that which is* good,  
 And let your soul delight itself in fatness.
- 3 Incline your ear, and come unto me :  
 Hear, and your soul shall live ;  
 And I will make an everlasting covenant with you,  
*Even* the sure mercies of David.
- 4 Behold, I have given him *for* a witness to the people<sup>a</sup>,  
 A leader and commander to the people.
- 5 Behold, thou shalt call a nation *that* thou knowest not,  
 And nations *that* knew not thee shall run unto thee  
 Because of the LORD thy God,  
 And for the Holy One of Israel ; for he hath glorified thee.
- 6 Seek ye the LORD while he may be found<sup>b</sup>,

MARG. <sup>1</sup> v. 2. *spend.* Heb. *weigh.*

*the waters.*—As we had much of Christ in the 53d chapter, and much of the Church of Christ in the 54th chapter ; so in this chapter, says Henry, we have much of the covenant of grace made with us in Christ. The sure mercies of David which are pronounced here, verse 3, are understood by the Apostle as the benefits which flow to us from the resurrection of Christ, Acts xiii. 34, which may serve as a key to this chapter : we are all invited to come and partake of these benefits ; Christ is enough for all, and enough for each. The Gospel covenant excludes none who do not exclude themselves. Christ is the fountain opened, the rock smitten : the holy ordinances are the streams which make glad the city of God. Whosoever will, let him come and *take of the water of life*, Rev. xxii. 17. *Let him come unto Christ and drink*, John vii. 37. The world falls short of our expectations : we promise ourselves at least water in it, but we are disappointed of that, as the troops of Tema, Job vi. 15--20. But Christ exceeds our expectations : we come to the waters, and would be glad of them ; but we find there

*wine and milk.* We must come to Christ to have milk for babes, to nourish and cherish those who are but lately born again : and with him strong men shall find that which will be a cordial to them ; they shall have wine to make glad their hearts.

<sup>a</sup> *Behold, I have given him for a witness to the people, &c.*—This is evidently the language of God respecting the Messiah. Rosenmüller, in support of that opinion, appeals to Ezek. xxxiv. 23, 24. xxxvii. 21, 25. Jer. xxx. 9. Hos. iii. 5. An examination of these passages will shew that they all refer to the Messiah, by the name of David. See also Glassii 'ONOMATOAOGIA Messie Prophetica, pp. 463--468, for the appellation *David* being applied to the Messiah ; p. 488, for the term *Witness* ; and pp. 460, 461, for the term *Leader*.

<sup>b</sup> *Seek ye the Lord while he may be found.*—Bishop Jebb, after Bishop Lowth, quotes this verse as a specimen of what he terms *Cognate Parallelism* ; in which there is a close relationship, though by no means an absolute identity in the parts.



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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LV.

Call ye upon him while he is near :

7 Let the wicked forsake his way,

And the unrighteous man<sup>1</sup> his thoughts :

And let him return unto the LORD, and he will have mercy upon him ;

And to our God, for he will abundantly pardon<sup>2</sup>.8 For my thoughts *are* not your thoughts,Neither *are* your ways my ways, saith the LORD.9 For *as* the heavens are higher than the earth,

So are my ways higher than your ways,

MARG. <sup>1</sup> v. 7. *the unrighteous man.* Heb. *the man of iniquity.*<sup>2</sup> *he will abundantly pardon.* Heb. *he will multiply to pardon.*

דרשו והוה בהמצא  
 קראוהו בהיותו קרוב  
 יעזב רשע דרכו  
 ואיש און מחשבתי  
 וישב אל-יהוה וירחמנו  
 ואל-אלהינו כי-ירבה לסלוח :

Seek ye JEHOVAH while he may be found ;

Call ye upon him while he is near :

Let the wicked forsake his way,

And the unrighteous man his thoughts :

And let him return unto JEHOVAH, for he  
will compassionate him ;And unto our God, for he aboundeth in  
forgiveness.

In the first line, men are invited to seek Jehovah, not knowing where he is, and on the bare intelligence that he *may be found* : in the second line, having found Jehovah, they are encouraged to call upon him, by the assurance that he IS NEAR. In the third line, the wicked, the positive and presumptuous sinner is warned to forsake *his way*, his habitual course of iniquity : in the fourth line, the unrighteous, the negatively wicked, is called to renounce *the very thought of sinning* : while in the last line, the appropriate and encouraging title OUR GOD is substituted for the awful name JEHOVAH ; and simple *compassion* is heightened into *overflowing mercy and forgiveness*. This, he adds, is no idle disquisition about *words* : if *things* were not intimately concerned, it should be spared. It can, I apprehend, be satisfactorily shewn that a great object of the duality of members in Hebrew poetry, accompanied by a distinction, and commonly either a progress or antithesis in the sense of

related terms, clauses, and periods, is to make inexhaustible provision for marking with the nicest philosophical precision the moral differences and relations of things. The *Antithetic Parallelism* serves to mark the broad distinctions between truth and falsehood, good and evil : the *Cognate Parallelism* discharges the more difficult and more critical function of discriminating between different degrees of truth and good on the one hand, of falsehood and of evil on the other. And it is probable, that full justice will not be done to the language either of the Old Testament or of the New, till interpreters, qualified in all respects, and gifted alike with sagaciousness and sobriety of mind, shall accurately investigate these nice distinctions. This passage may advantageously be compared with the first verse of the First Psalm, to which it bears some resemblance, and in which the order of the climax is reversed. The way of the wicked in Isaiah is clearly equivalent to *the way of sinners* in the Psalm ; and *the thoughts of the unrighteous* are tantamount to *the counsel of the ungodly*. But why is the order inverted ? For this plain reason, that the object of Isaiah is not to illustrate conscious happiness, but to enforce moral rectitude ; a design which demands a descent in the scale of evil, in order to an ascent in the scale of good. Let the confirmed sinner forsake his evil practices ;—but this is not enough ; let him, whose faults have been rather negative than positive, put away even his unrighteous thoughts : the very thought of wickedness is sin.—Bishop Jebb's Sacred Literature, sect. iii. pp. 37—40, 45, 46.

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LV.

- And my thoughts than your thoughts.
- 10 For as the rain cometh down, and the snow from heaven,  
And returneth not thither,  
But watereth the earth,  
And maketh it bring forth and bud,  
That it may give seed to the sower, and bread to the eater :
- 11 So shall my word be that goeth forth out of my mouth :  
It shall not return unto me void<sup>a</sup>,  
But it shall accomplish that which I please,  
And it shall prosper *in the thing* whereto I sent it.
- 12 For ye shall go out with joy,  
And be led forth with peace :  
The mountains and the hills shall break forth before you into singing,  
And all the trees of the field shall clap *their* hands.
- 13 Instead of the thorn shall come up the fir-tree,  
And instead of the brier shall come up the myrtle-tree :  
And it shall be to the LORD for a name,  
For an everlasting sign *that* shall not be cut off.

*The Prophet exhorteth to sanctification. He promiseth it shall be general, without respect of persons. He inveigheth against blind watchmen.*

ISAIAH LVI.<sup>b</sup>

1 Thus saith the LORD,

<sup>a</sup> *It shall not return unto me void.*—This assures us, says Henry, that the promises of God shall have their full accomplishment in due time, and not one iota or tittle of them shall fail, 1 Kings viii. 56. The promises of mercy and grace shall have as real an effect upon the souls of believers, for their sanctification and comfort, as ever the rain had upon the earth to make it fruitful. According to the different errands on which it is sent, it will have its different effects: if it be not a savour of life unto life, it will be a savour of death unto death. If it does not convince the conscience and soften the heart, it will harden it: see Is. vi. 9, 10. Christ's coming into the world, as the dew of heaven, will not be in vain: Hosea xiv. 5. For if Israel be not gathered, he will be glorious in the conversion of the Gentiles: to them, therefore, the tenders of grace must be made when the Jews refuse them, that the wedding may be furnished with guests, and the Gospel not return void.

The redemption of the Jews from Babylon

BOOK II. PART I.

is a ratification of those promises which relate to Gospel times. The accomplishment of the predictions relating to that great deliverance would be a pledge and earnest of the performance of the other promises. It would be a representation of the blessings promised, and a type and figure of them. Gospel grace will set those at liberty who were in bondage to sin and Satan. They shall go out, and be led forth. Christ shall make them free, and then they shall be free indeed. It will fill them with joy. It will make a great change in their characters. And, lastly, in all this God shall be glorified. It shall be to him for *a name*, by which he shall be made known and praised; and by it the people of God shall be encouraged. It shall be for *an everlasting sign* of God's favour to them, assuring them, that though it may for a time be clouded, it shall never be cut off. The covenant of grace is an everlasting covenant; for the present blessings of it are signs of everlasting ones.

<sup>b</sup> ISAIAH LVI.—This chapter, to verse 9, is

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LVI.

- Keep ye judgment<sup>1</sup>, and do justice:  
 For my salvation *is* near to come,  
 And my righteousness to be revealed.
- 2 Blessed *is* the man *that* doeth this,  
 And the son of man *that* layeth hold on it;  
 That keepeth the sabbath from polluting it,  
 And keepeth his hand from doing any evil.
- 3 Neither let the son of the stranger, that hath joined himself to the LORD,  
 speak,  
 Saying, The LORD hath utterly separated me from his people:  
 Neither let the eunuch say, Behold, I *am* a dry tree.
- 4 For thus saith the LORD unto the eunuchs  
 That keep my sabbaths,  
 And choose *the things* that please me,  
 And take hold of my covenant;

MARG. <sup>1</sup> v. 1. *judgment, or equity.*

evidently a continuation of the same general subject which is described in the previous chapters, and is closely connected with the great truths communicated in ch. lii. 13--15; and chap. liii, respecting the coming and work of the Messiah. The general design of the prophet seems to be, to state the happy results which would follow his coming and his work. In chap. liv. he states that that work would render the establishment and perpetuity of the Church certain. In ch. lv., he states that the work of the Messiah would lay the foundation for the offer of the Gospel to all men; and that it should certainly be successful on the earth, and finally triumph, and produce great and important changes. In this chapter, verr. 1--9, the same idea is presented in another form, that no one would be excluded from the offer of salvation, and that strangers and foreigners should become connected with equal privileges with the people of God. At ver. 9, a new subject is introduced—the invasion of the wicked and idolatrous part of the nation. This subject is continued in the following chapter. The following analysis, says Barnes, will present a view of the design and scope of this:—

I. The kingdom of God was near. The great work of man's redemption, to which the prophet referred, would not be long delayed; and those who were expecting the coming of the Messiah should be holy, ver. 1.

II. The blessedness of those who should be admitted to the privileges connected with the kingdom of God, and the coming of the Messiah, verr. 2--8.

A. Who they would be.

1. The man who kept the Sabbath, verr. 2--4.

2. The stranger and foreigner, verr. 3--6.

3. The eunuch, verr. 3, 4.

None should be excluded, whatever might be their rank in life, or the estimation in which they were held among men.

B. The blessedness of that state; the privileges of thus being admitted to the favour and friendship of God, verr. 7, 8.

1. They should be brought to his holy mountain.

2. They should be made joyful in the house of prayer.

3. Their offerings should be accepted.

4. These favours should be extended to all people, verr. 7, 8.

III. A prophecy respecting the invasion of the land on account of the crimes of the nation.

1. The invasion is represented under the image of wild beasts coming to devour, ver. 9.

2. The cause of this, verr. 10--12.

a. The indolence and unfaithfulness of the watchmen, ver. 10.

b. Their selfishness, avarice, and covetousness, ver. 11.

c. Their revelry and intemperance, ver. 12.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAAH AND MICAH.

ISAAH LVI.

- 5 Even unto them will I give in mine house  
And within my walls a place and a name<sup>a</sup>  
Better than of sons and of daughters :  
I will give them an everlasting name,  
That shall not be cut off.
- 6 Also the sons of the stranger, that join themselves to the LORD,  
To serve him, and to love the name of the LORD,  
To be his servants,  
Every one that keepeth the sabbath from polluting it,  
And taketh hold of my covenant ;
- 7 Even them will I bring to my holy mountain,  
And make them joyful in my house of prayer :  
Their burnt-offerings and their sacrifices *shall be* accepted upon mine altar ;  
For mine house shall be called an house of prayer for all people<sup>b</sup>.
- 8 The Lord God, which gathereth the outcasts of Israel, saith,  
Yet will I gather *others* to him,  
Beside those that are gathered unto him<sup>1</sup>.
- 9 All ye beasts of the field, come to devour<sup>c</sup>,

MARG. <sup>1</sup> v. 8. *Beside those that are gathered.* Heb. *To his gathered.*

<sup>a</sup> *A place and a name*—ד ו ת ש. A memorial and a name.—Bp. Stock. Heb. *a hand*, which came to be synonymous with ד ש *a name* ; because, in the East, great men endeavoured to preserve their names, or any signal action of theirs, from oblivion, by erecting a conspicuous place, a pillar surmounted by *a hand*, the emblem of authority. Examples of this practice may be found in 1 Sam. xv. 12. 2 Sam. xviii. 18. See also 2 Sam. viii. 13 ; which should be rendered, *David built himself a monument or trophy*, ד ש.—Park. Rosenmüller.

<sup>b</sup> *For mine house shall be called an house of prayer for all people.*

כ י ביתי בית-תפלה יקרא לכל-העמים

ὁ γὰρ οἶκός μου, οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν. *Septuagint.*

This line is quoted in St. Mark, x. 17, exactly as it is in the Septuagint. The Temple was then God's House, and to that Christ applies these words : See Matthew xxi. 13 ; but with a reference to the Gospel Church, Heb. ix. 8, 9 : for Christ calls it *his* House, Heb. iii. 6. It is promised that it should be a House, not of sacrifice, says Henry, but of prayer. God's people shall

meet there for prayer, in which they shall join together in token of their united faith and mutual love. And it should be such for all people, the Gentiles as well as the Jews, that there may be one fold and one Shepherd. See Acts x. 35. Eph. ii. 19. 1 Kings viii. 30, 41. John x. 16. Christ came to the lost sheep of the House of Israel, Matt. xv. 24 ; to gather their outcasts, Ps. cxlvii. 2 ; and restore their preserved, Is. xlix. 6 ; and to be their glory, Luke ii. 32. He will gather others : of these, some have come ; more will yet be brought—an abundant harvest, when the fulness of the Gentiles shall come in.

<sup>c</sup> *All ye beasts of the field, come to devour.*—Here manifestly begins a new section. The prophet, in the foregoing chapters, having comforted the faithful Jews with many great promises of God's favour to be extended to them in the restoration of their ruined state, and the enlargement of his Church by the admission of the Gentiles, here, on a sudden, makes a transition to a sharp reproof of the wicked and unbelievers, and especially of the negligent and faithless governors and teachers, of the idolaters and hypocrites, who would still draw down his judgments upon the nation : probably having in view the

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH LVI.

Yea, all ye beasts in the forest.

10 His watchmen *are* blind: they are all ignorant<sup>1</sup>,

They *are* all dumb dogs, they cannot bark;

Sleeping<sup>1</sup>, lying down, loving to slumber.

11 Yea, *they are* greedy<sup>2</sup> dogs *which* can never have enough<sup>3</sup>.

And *they are* shepherds *that* cannot understand:

They all look to their own way,

Every one for his gain, from his quarter.

12 Come ye, *say they*, I will fetch wine,

And we will fill ourselves with strong drink;

And to-morrow shall be as this day,

*And* much more abundant.

MARG. <sup>1</sup> v. 10. *Sleeping, or Dreaming, or talking in their sleep.*

<sup>2</sup> v. 11. *greedy.* Heb. *strong of appetite.*

<sup>3</sup> *can never have enough.* Heb. *know not to be satisfied.*

destruction of their city and polity by the Chaldeans, and perhaps by the Romans. The same subject is continued in the next chapter, in which the charge of corruption and apostacy becomes more general against the whole Jewish Church. Some expositors have made great difficulty in the ninth verse of this chapter, where there seems to be none. It is perfectly well explained by Jeremiah, xii. 7, 9; where, having introduced God, declaring his purposes, and punishing his people by giving them up as a prey to their enemies, the Chaldeans, a charge to these, his agents, is given in words very nearly the same with those of Isaiah in this place.—Lowth *in loc.*

<sup>a</sup> *His watchmen are blind: they are all ignorant.*

צפו עורים כלם לא ידעו  
 כלם כלבים אלמים  
 לא יוכלו לנבח  
 היום שכבים אהבי לטום:  
 והכלבים עי-נפש  
 לא ידעו שבעה  
 והמה רעים לא ידעו הבין  
 כלם לדרכם פנו  
 איש לבצעו מקצתו:

His watchmen are blind, they are ignorant;  
 They are dumb dogs all of them,

They cannot bark;

Dreaming, stretched along, loving to slumber.

Yea, the dogs are strong in appetite,

They know not how to be satisfied.

As for the shepherds, they cannot understand:

They look all of them to their own way,

Each man to his profit, from his quarter.

This is Bishop Stock's version; and he says, that in the fourth line there is a paronomastic allusion to הוֹיִם, *seers* of true visions. The flock is represented as being guarded from the wild beasts without by shepherds as sleepy as their dogs, that is, by negligent Ministers. The word הוֹיִם, says Barnes, is from הוֹדוּ. To dream, To talk in one's dreams. The primary idea seems to be that of nocturnal *visions*. The LXX render it ἐνυπνιαζόμενοι κούτην, *sleeping in bed*. Αἱ φανταζόμενοι, *having visions or phantoms*. Perhaps there is also included in the word the idea of being deluded by vain imaginations, and by false opinions, instead of being under the influence of truth. Alas, says Scott, how many, in every age of the Church hitherto, might here, as in a mirror, have recognised their own likeness, if they had not been blind. And how many might do it at this day, not only in Popish, but in Protestant countries, were it not for the same reason.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

*God mustereth the armies of his wrath. He threatneth to destroy Babylon by the Medes.  
The desolation of Babylon.*

ISAIAH xiii.<sup>a</sup>

1 The burden of Babylon, which Isaiah the son of Amoz did see.

<sup>a</sup> ISAIAH xiii.—The Thirteenth Chapter of Isaiah commences a new prophecy, and, according to the division of Vitringa, a new Book or Part of the prophecies of Isaiah. The First Book, according to him, extending from chap. i. to the close of chap. xii, is occupied with a series of prophecies respecting the Jews. The sacred portion, from chap. xiii. to chap. xxxv. inclusive, consists of a number of separate predictions respecting other nations, with which the Jews were in various ways more or less connected. The xiii<sup>th</sup> and six<sup>th</sup> chapters, with the exception of the last five verses of chap. xiv, contains one entire prophecy, foretelling the destruction of Babylon by the Medes and Persians. The main design is, to predict the destruction of that city; but it is also connected with a design to furnish consolation to the Jews. They were to be carried captive there; and the purpose of the prophet was, to assure them that the city to which they should yet be borne as exiles would be completely destroyed. It is not easy, says Barnes, to ascertain the precise time when this prophecy was delivered, nor is it very material. It is certain that it was delivered either during the reigns of Uzziah, Jotham, Ahaz, or Hezekiah, chap. i. 1; the reign of the last of whom closed 710 years before the Christian æra: the prophecy must therefore have been delivered at least 174 before its accomplishment. Theodoret supposed that this prophecy was published during the latter part of the reign of Hezekiah. Cocceius and Lightfoot supposed that it was delivered about the same period as the former; and this also is the opinion of Vitringa. At the time when this prophecy was delivered, the Jews were in the secure possession of their own capital and country. They were harassed, indeed, by surrounding nations, by the Assyrians, the Syrians, &c., but they were still free. They had no controversy with Babylon; nor had they reason to apprehend danger from that distant people. Their captivity, and their being borne to that land, was itself, in the time of Isaiah, a distant event, and one that then was not likely to occur. It is remarkable

that Isaiah does not distinctly *foretell* that event here, but throws himself to a period of time *beyond* that when they *would be* in captivity, and predicts their deliverance. His prophecy *supposes* that event to have occurred. It is a vision passing before his mind *after* that event had taken place; when they should be *in* Babylon, and when they should be sighing for deliverance, chap. xiv. 1, 2. The Prophet, therefore, may be conceived in this vision as taking his stand *beyond* an event which had not yet occurred—the captivity of the Jews, and their removal to Babylon; and predicting *another* event still more future, which would result in their deliverance—the complete overthrow of the city, and its entire destruction, and the consequent deliverance of the Jewish people. We are to conceive him standing, as it were, amidst the captive Jews, and directing his eye onward to the future deliverance which would take place, and to the complete recovery of the nation from all this danger by the destruction of Babylon itself, ch. xiv. 1, 2. This prophecy of the destruction of Babylon was delivered, we have seen, at least 174 years before the event occurred. At the time when it was delivered, nothing was more improbable than the complete and final ruin of that city, as described by Isaiah, xiii. 19--22. It was one of the largest, the most flourishing, and perhaps the most strongly-fortified city of the world. The prediction that it should be like Sodom and Gomorrah—that it should never be inhabited—that the wild beasts of the desert should lie there—and that dragons should be in their pleasant palaces—was wholly improbable, and could have been foreseen only by God. There were no natural causes leading to this, which man could perceive, or of which a stranger and a foreigner, like Isaiah, could have any knowledge. It is to be borne in mind, however, in order to a just view of this prophecy, that Babylon did not attain its highest splendour and magnificence until *after* the time of Isaiah. It was under Nebuchadnezzar, who ascended the throne of Babylon about one hundred years after Isaiah died, that it

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XIII.

2 Lift ye up a banner upon the high mountain,  
Exalt the voice unto them, shake the hand,

rose to its highest degree of splendour and power. When Isaiah lived, though it was a city of great wealth and power, and distinguished for great commercial advantages, yet it was then dependent on Assyria. It did not become the capital of the vast kingdom of Chaldæa until 680 years before Christ, according to the chronology of Hales, when Assaraddon became master of Babylon: it was the natural seat of empire in the East, and was early distinguished for its commercial advantages. A single glance at the map of Asia will convince any one that somewhere in the vicinity of Babylon is the natural seat of power in the East; and that few places on the globe are more eligibly situated for a vast trade, as it was conducted before the discovery of the Cape of Good Hope. The commerce from the rich regions of Asia naturally passed through Babylon, on its way to Europe and to Western Asia. By its size and strength, by its strong and lofty walls, by its commercial advantages, and by every thing that should contribute to the defence of an ancient city, Babylon seemed to be safe; and if there was any ancient city that appeared to bid defiance to the attacks of enemies, or to the ravages of time, it was Babylon. Yet Isaiah said that it should be destroyed; and in the course of our exposition, we shall be greatly struck, not only with the certain fulfilment of the prediction, but with the wonderful accuracy and minuteness of the entire prophetic statements.

The vision opens, chap. xiii. 2, 3, with the command of God to assemble his forces to go forth, and accomplish his work in regard to the city. By a beautiful poetic image, the prophet represents himself as *immediately*, on the issuing of this command, listening to the tumult and noise caused by those who were assembling for war—by the gathering together of nations—by their assembling from a far country to destroy the whole land: verr. 4, 5. He then proceeds to depict the consternation that would follow—the alarm of the people—and their distress when the day of the Lord should come: verr. 6--10. Then, changing the mode of address from himself to God, he sets forth, in a variety of

most distressing and appalling images, the destruction that would come upon the *inhabitants* of Babylon—the humbling of their pride, ver. 11—the almost entire destruction of the men, ver. 12—the flight of the inhabitants, verr. 13, 14—the murder of those who would flee, and the destruction of their wives and children, verr. 15, 16. He then specifies, ver. 17, the instrument by which this should be done; and closes the chapter, verr. 19--22, by a minute and most particular account of the complete and final overthrow of the city, and its entire and everlasting desolation. The subsequent chapter, which is a continuation of this prophecy, is occupied with an account of the deliverance of the Jews from their captivity, and with a further description of the humbling of that proud city and of its monarch. It may be added, that it is one of the clearest predictions of a future event that can anywhere be found; and that the exact and minute fulfilment of it furnishes the highest possible evidence that Isaiah spoke as he was moved by the Holy Ghost.

בבל נשאת—This prophecy is introduced in a different manner from those which have preceded. The terms which Isaiah employed in the commencement of his previous prophecies were *vision*, see chap. i. 1; or *word*, chap. ii. 1. There has been considerable diversity of opinion in regard to the meaning of the word *burden*, which is here employed. The Vulgate renders it *burden*, in the sense of *load*—*onus*; the LXX, *vision*, *ὄρασις*: the Chaldee, The burden of the cup of malediction which draws near to Babylon. The Hebrew word נשאת, from נשא *to lift, to raise up, to bear, to bear away, to suffer, to endure*, means properly that which is borne, that which is heavy, that which becomes a burden; and it is also applied to a gift or present, as that which is borne to a man: 2 Chron. xvii. 11. It is also applied to a proverb or maxim, probably from the *weight* and importance of the sentiment which is condensed in it: Prov. xxx. l. xxxi. l. It is applied to an oracle from God, 2 Kings xiv. 25. It is often translated the *burden*: Isaiah xv. l. xix. l. xxi. 11, 13. xxii. l. xxiii. l.

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xiii.

That they may go into the gates of the nobles.

xxx. 6. Jerem. xliii. 33, 34, 38. Nehem. i. 1. Zech. i. 1. xii. 1. Mal. i. 1. By comparing these places, it will be found that the term is applied to those oracles or prophetic declarations which contain sentiments peculiarly weighty and solemn; which are employed chiefly in denouncing wrath and calamity; and which therefore are represented as weighing down or *oppressing* the mind and heart of the prophet. A similar usage prevails in all languages. We are all familiar with expressions like this. We speak of news or tidings of so melancholy a nature as to weigh down, to sink, or depress our spirits; so heavy, that we can scarcely bear up under it or endure it. And so, in this case, the view which the prophet had of the awful judgments of God, of the calamities which were coming upon guilty cities and nations, was so oppressive, that it weighed down the mind and heart, as a heavy burden. Others, however, suppose that it means merely a passage or prophecy which is *taken up*, or borne, respecting a place, and that the word indicates nothing in regard to the nature of the message. So Rosenmüller, Gesenius, and Cocceius understood it. But it seems to me the former interpretation is to be preferred. Grotius renders it, A mournful prediction respecting Babylon.—Barnes.

See other prophecies concerning Babylon in Isaiah xiv. 1-23; xxi. 1-10; at page 403 of the First Volume of this Work: xlvi. 1, 2. xlvii. xlviii. Jerem. xxv. 12-14. L. and LI. These two chapters xiii and xiv—striking off the five last verses of the latter, which belong to a quite different subject—contain one entire prophecy, foretelling the destruction of Babylon by the Medes and Persians, delivered probably in the reign of Ahaz—see Vitringa, l. 380—about two hundred years before the completion of it. The captivity itself of the Jews at Babylon, which the prophet does not expressly foretell, but supposes, in the spirit of prophecy, as what was actually to be effected, did not fully take place till about 130 years after the delivery of the prophecy; and the Medes, who are expressly mentioned, ch. xiii. 17, as the principal agents in the overthrow of the Babylonian monarchy, by which the Jews were released from that cap-

tivity, were at this time an inconsiderable people, having been in a state of anarchy ever since the fall of the great Assyrian empire, of which they had made a part, under Sardanapalus; and did not become a kingdom, under Deioces, till about the 17th of Hezekiah. The former part of this prophecy is one of the most beautiful examples that can be given of elegance of composition, variety of imagery, and sublimity of sentiment and diction in the prophetic style; and the latter part consists of an ode of supreme and singular excellence. The prophecy opens with the command of God to gather together the forces which he had destined to this service, verr. 2, 3; upon which the prophet immediately hears the tumultuous noise of the different nations crowding together to his standard: he sees them advancing, prepared to execute the divine wrath, verr. 4, 5. He proceeds to describe the dreadful consequences of this visitation; the consternation which will seize those that are the objects of it; and, transferring unawares the speech from himself to God, verr. 11, sets forth, under a variety of the most striking images, the dreadful destruction of the inhabitants of Babylon which will follow, verr. 11-16, and the everlasting desolation which that great city is doomed, verr. 17-22. The deliverance of Judah from captivity, the immediate consequence of this great revolution, is then set forth, without being much enlarged upon or greatly amplified: chap. xiv. 1, 2. This introduces, with the greatest ease and the utmost propriety, the triumphant song *on* that subject, verr. 4-28. For a beautiful description of the various images, scenes, persons introduced, and the elegant transitions from one to the other, I believe, says Bp. Lowth, it may with truth be affirmed, that there is no poem of its kind extant in any language in which the subject is so well laid out and so happily conducted, with such variety of images, persons, and distinct actions, with such rapidity and ease of transition, in so small a compass as in this ode of Isaiah. For beauty of disposition, strength of colouring, greatness of sentiment, brevity, perspicuity, and force of expression, it stands among the monuments of antiquity unrivalled.



## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISALAH AND MICAH.

ISAIAH xiii.

- 3 I have commanded my sanctified ones<sup>a</sup>,  
 I have also called my mighty ones for mine anger,  
*Even* them that rejoice in my highness.
- 4 The noise of a multitude in the mountains, like as of<sup>1</sup> a great people;  
 A tumultuous noise of the kingdoms of nations gathered together:  
 The LORD of hosts mustereth the host of the battle.
- 5 They come from a far country,  
 From the end of heaven,  
*Even* the LORD, and the weapons of his indignation,  
 To destroy the whole land<sup>b</sup>.

MARG. <sup>1</sup> v. 4. *like as of.* Heb. *the likeness of.*

<sup>a</sup> *I have commanded my sanctified ones.*—This is the language of God in reference to those who were about to destroy Babylon. He claimed the controul and direction of all their movements; and though the command was not understood by them as coming from him, yet it was by his direction, and in accordance with his plan. Comp. Isaiah x. 7. xl. 5, 6. The *command* was not given by the Prophets, or by an audible voice; but it was his secret purpose and direction that led them to this enterprise. *My sanctified ones*—The Medes and Persians; not called *sanctified* because they were holy, but because they were *set apart* by the divine intention and purpose to accomplish this. The word *sanctify*, שָׁקַד, often means to *set apart*, either to God, to an office, to any sacred use, or to any purpose of religion, or of accomplishing any of the divine plans. Thus it seems to *dedicate* one to the office of priest, Ex. xxviii. 41: to set apart or dedicate an altar, Ex. xxix. 36; to dedicate a people, Ex. xix. 10–14; to set apart, appoint, or institute a fast, Joel i. 14. ii. 15; to sanctify a war, Joel iii. 9, that is, to prepare oneself for it; or make ready. Here it means, that the Medes and Persians were *set apart*, in the purpose of God, to accomplish his design in regard to Babylon. Comp. chap. x. 5, 6.—Barnes.

<sup>b</sup> *They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land.*—The Persians vied with the Parthians in cruelty and fierceness against resisting and against subjugated enemies. Three thousand Babylonians were at once impaled by

order of Darius. Conquest was the object; and kindness was not in the nature of the Macedonian conquerors of Babylon. The possession of Chaldæa was contested between Antigonus and Seleucus, and *ruler rose against ruler*. After its long subjugation to the Seleucidæ, the proverbially cruel Parthians held Babylonia in bondage. In the second century of the Christian æra, the Romans, *coming from afar*, still maintained the character of the cruel and fierce desolators of Chaldæa, and were thus the unconscious instruments of the fulfilment of other prophecies. Under the reign of Marcus, the Roman generals penetrated as far as Ctesiphon and Seleucia. They were received as friends by the Greek colony; they attacked as enemies the seat of the Parthian kings; yet both cities experienced the same treatment. The sack and conflagration of Seleucia, with the massacre of three hundred thousand of the inhabitants, tarnished the glory of the Roman triumph. Seleucia sunk under the fatal blow; but Ctesiphon in about thirty-three years had sufficiently recovered its strength to maintain an obstinate siege against the emperor Severus. Ctesiphon was thrice besieged and thrice taken by the predecessors of Julian—Gibbon, vol. I. c. viii. p. 212; and when attacked by Julian, the anger of that Roman emperor and that of his army was not moderated, nor their cruelty abated, by the effectual resistance of the citizens of Ctesiphon against sixty thousand besiegers. The fields of Assyria were devoted by Julian to the calamities of war; and the philosopher retaliated upon a guiltless people the acts of rapine and cruelty

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xiii.

- 6 Howl ye; for the day of the LORD is at hand;  
 It shall come as a destruction from the Almighty.  
 7 Therefore shall all hands be faint<sup>1</sup>,  
 And every man's heart shall melt:  
 8 And they shall be afraid:

MARG. <sup>1</sup> v. 7. *be faint, or fall down.*

which had been committed by their haughty master in the Roman provinces. The Persians beheld from the walls of Ctesiphon the desolation of the adjoining country. *Ibid.* vol. II. c. xxiv. p. 369. With such violence did he wreak his vengeance on the inhabitants of Chaldaea, that their fierce wrath was conjoined with the cruelty of their enemies to lay the land desolate. The extensive region that lies between the river Tigris and the mountains of Media was filled with villages and towns; and the fertile soil, for the most part, was in a very improved state of cultivation. But on the approach of the Romans, this rich and smiling prospect was instantly blasted. Wherever they moved, the inhabitants deserted the open villages, and took shelter in the fortified towns; the cattle were driven away; the grass and ripe corn were *consumed with fire*; and as soon as the flames had subsided, which interrupted the march of Julian, he beheld the melancholy face of a smoking and naked desert: *Gibbon*, vol. II. c. xxiv. c. 374. But the second city of the province, large, populous, and well fortified, in vain resisted a fierce and desperate assault; and a large breach having been made by a battering-ram in the walls, the soldiers of Julian rushed impetuously into the town; and, after the full gratification of every military appetite, Perisalen was reduced to ashes, and the engines which assaulted the citadel were planted on the ruins of the smoking houses. *Ibid.* vol. II. p. 361. When, in after-ages, the Romans under Heraclius penetrated to the royal seat of Dastagered, and spread over Chaldaea to the gates of Ctesiphon, whatever could not be easily transported they consumed with fire, that Chosrois might feel the anguish of those wounds which he had so often inflicted on the provinces of the empire: and justice might allow the excuse, says *Gibbon*, if the desolation had been confined to the works of

regal luxury; if national hatred, military license, and religious zeal, had not wasted with equal rage the habitations and the temples of the guiltless subjects. *Ib.* c. 46. vol. IV. p. 441. The fierce Abassides, proverbially reckless of committing murder, which was the very work that their missionaries went forth to execute, long reigned over Chaldaea; and Bagdad, its new capital, distant about fifteen miles from Seleucia and Ctesiphon, was their imperial seat for five hundred years: *Ib.* c. 51. vol. V. p. 338. Their daggers, their only arms, were broken by the sword of Holagon; and except the word Assassin, not a vestige is left of the enemies of mankind, *Ib.* c. 64. vol. VI. p. 278; for again and again has it proved true of the land of Chaldaea, *I will destroy the sinners thereof out of it.* The Mogul Tartars succeeded as the guilty possessors and cruel desolators of the land of Babylon. Bagdad, after a siege of two months, was stormed and sacked by the Moguls under Holagon Khan, the grandson of Ghengis Khan: *Ibid.* And Tamerlane, another *great king*, reduced to his obedience the whole course of the Tigris and Euphrates, from the mouth to the sources of these rivers; and he erected on the ruins of Bagdad a pyramid of ninety thousand heads: *Ibid.* c. 65. vol. VI. pp. 312, 322. Finally, not with abated, but, if possible, with increasing or with more persevering cruelty, the Turks, aided by the Saracens, Coords, and Tartars, have become the *weapons of the indignation of the Lord, brought forth out of his armoury which he hath opened*: for—fearful as a token of judgment, and clear as the testimony of truth—*this is the work of the Lord God of Hosts in the land of the Chaldeans. A sword is upon the Chaldeans. A sword of battle is in the land, and of great destruction. I will kindle a fire in the cities, and it shall devour all round about him.*—*Keith* on *Prop.* pp. 273—275.

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAAH AND MICAH.

ISAAH xiii.

- Pangs and sorrows shall take hold of them ;  
 They shall be in pain as a woman that travaileth :  
 They shall be amazed one at another<sup>1</sup> ;  
 Their faces *shall be as flames*<sup>2</sup>.
- 9 Behold, the day of the LORD cometh,  
 Cruel both with wrath and fierce anger,  
 To lay the land desolate<sup>a</sup> ;  
 And he shall destroy the sinners thereof out of it.
- 10 For the stars of heaven<sup>b</sup> and the constellations thereof  
 Shall not give their light :  
 The sun shall be darkened in his going forth,  
 And the moon shall not cause her light to shine.
- 11 And I will punish the world for *their* evil,  
 And the wicked for their iniquity ;

MARG. <sup>1</sup> v. 8. *be amazed one at another.* Heb. *wonder every man at his neighbour.*

<sup>2</sup> *flames.* Heb. *faces of the flames.*

<sup>a</sup> *To lay the land desolate.*—We learn, from a Fragment of Diodorus Siculus which is produced by Valerius, and quoted from him by Vitringa, that a king of Parthia, or one of his peers, surpassing all the famous tyrants in cruelty, omitted no sort of punishment ; but sent many of the Babylonians, and for trifling causes, into slavery ; and burnt the Forum and some of the temples of Babylon, and demolished the best parts of the city. This happened about 130 years before Christ. Vitring. Com. in Jes. cap. 13.

Diodorus Siculus describes the buildings as ruined and decayed in his time, and asserts that now only a small part of the city is inhabited ; the greater part within the walls is tilled : lib. ii. p. 70. edit. Steph. Strabo, who wrote not long after Diodorus, says, that part of the city the Persians demolished ; and part, time, and the neglect of the Macedonians ; and especially after Seleucus Nicator had built Seleucia on the Tigris in the neighbourhood of Babylon, and he and his successors removed their court thither : and now, he says, Seleucia is greater than Babylon, and Babylon is much deserted ; so that one may apply to this what the Comic Poet said of Megalopolis in Arcadia, The great city is now become a great desert : lib. xvi. p. 738. edit. Paris. Pliny, in like manner, affirms that it was reduced to a solitude, being exhausted by the neighbourhood of Seleucia,

built for that purpose by Seleucius Nicator : Plin. N. Hist. lib. vi. cap. 30. Pausanias, who flourished about the middle of the second century, says, that of Babylon, the greatest city the sun ever saw, there is nothing now remaining but the walls : lib. i. c. 33. Maximus Tyrius mentions it as lying neglected and forsaken, Dissert. vi. ; and Lucian intimates that in a little time it would be sought for and not to be found, like Nineveh : Lucian, Ἐπισκ. sive Contemplantes, propē finem.

<sup>b</sup> *The stars of heaven, &c.*—The Hebrew Poets, to express happiness, prosperity, and the instauration or advancement of states, kingdoms and potentates, makes use of images taken from the most striking parts of nature, from the heavenly bodies, from the sun, moon, and stars ; which they describe as shining with increased splendour, and never setting : the moon becomes like the meridian sun, and the sun's light is augmented sevenfold : see Is. xxx. 26 : new heavens and a new earth are created, and a brighter age commences. On the contrary, the overthrow and destruction of kingdoms is represented by opposite images : the stars are obscured, the moon withdraws her light, and the sun shines no more ; the earth quakes and the heavens tremble, and all things seem tending to their original chaos. See Joel ii. 10. iii. 15, 16. Amos viii. 9. Matt. xxiv. 29. and De Sac. Poes. Heb. Paral. VI. et IX.

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAAH AND MICAH.

ISAAH xiii.

- And I will cause the arrogancy of the proud to cease,  
 And will lay low the haughtiness of the terrible.
- 12 I will make a man more precious than fine gold<sup>a</sup>;  
 Even a man than the golden wedge of Ophir.
- 13 Therefore I will shake the heavens,  
 And the earth shall remove out of her place,  
 In the wrath of the LORD of hosts,  
 And in the day of his fierce anger.
- 14 And it shall be as the chased roe<sup>b</sup>,  
 And as a sheep that no man taketh up:  
 They shall every man turn to his own people<sup>c</sup>,  
 And flee every one into his own land.
- 15 Every one that is found shall be thrust through<sup>d</sup>;

<sup>a</sup> *I will make a man more precious than fine gold.*—If, after reading this prophecy, we consider the character and history of Cyrus, as described by Xenophon, who, in the very language of Isaiah, styles him God's Shepherd, together with the accounts of his victories and of the capture of Babylon, we cannot but be struck with the conviction, that the great and distinguished qualities by which he was rendered what Isaiah pours forth him to be, *a man more precious than fine gold, even than the golden wedge of Ophir*, were bestowed upon him by an especial appointment of Providence, to render him capable of punishing the world for their evil and the wicked for their iniquity, and to cause the arrogancy of the proud to cease, and lay low the haughtiness of the terrible.—Gray's Connect. between Sac. and Prof. Lit. p. 206. ed. 2.

<sup>b</sup> *It shall be as the chased roe.*—Once so proud, lofty, arrogant, and self-confident, it shall be as the trembling gazelle, as the timid deer that is pursued by the hunter and pants for safety. The word צב, says Barnes, denotes a deer of the most delicate frame, and the species that is most fleet and graceful in its movements, properly the *gazelle*: see Bochart's Hieroz. Pt. I. Bk. iii. chap. 25. To hunt the antelope is a favourite amusement in the East, but which, from its extraordinary swiftness, is attended with great difficulty. On the first alarm, it flies like an arrow from the bow, and leaves the best-mounted hunter and the fleetest dog far behind. The sportsman is obliged to call in the aid of the falcon, trained to the work, to

seize on the animal and impede its motion, to give the dogs time to overtake it. Dr. Russel thus describes the chase of the antelope: They permit horsemen, without dogs, if they advance gently, to approach near, and do not seem much to regard a caravan that passes within a little distance; but the moment they take the alarm, they bound away, casting from time to time a look behind: and if they find themselves pursued, they lay their horns backwards almost close on the shoulders, and flee with incredible swiftness. When dogs appear, they instantly take alarm; for which reason the sportsmen endeavour to steal upon the antelope unawares, to get as near as possible before slipping the dogs; and then pushing on at full speed, they throw off the falcon, which, being taught to strike or fix upon the check of the game, retards its course by repeated attacks, till the greyhounds have time to come up.—Burder's Orient. Customs.

<sup>c</sup> *They shall every man turn to his own people*—That is, the forces of the king of Babylon, destitute of their leader, and all his auxiliaries collected from Asia Minor and other distant countries, shall disperse, and flee to their respective homes.—Lowth *in loc.*

<sup>d</sup> *Every one that is found shall be thrust through*—That is, none shall escape from the slaughter; neither they who flee singly, dispersed, and in confusion; nor they who endeavour to make their retreat in a more regular manner, by forming compact bodies: they shall all be equally cut off by the sword of the enemy.—Lowth.

## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAAH AND MICAH.

ISAAH xiii.

- And every one that is joined *unto them* shall fall by the sword.  
 16 Their children also shall be dashed to pieces before their eyes;  
 Their houses shall be spoiled, and their wives ravished.  
 17 Behold, I will stir up the Medes against them,  
 Which shall not regard silver<sup>a</sup>;  
 And *as for gold*, they shall not delight in it.  
 18 *Their bows* also shall dash the young men to pieces<sup>b</sup>;  
 And they shall have no pity on the fruit of the womb;  
 Their eye shall not spare children.  
 19 And Babylon, the glory of kingdoms<sup>c</sup>,  
 The beauty of the Chaldees' excellency<sup>d</sup>,

<sup>a</sup> *I will stir up the Medes against them, which shall not regard silver*—That is, who shall not be induced by large offers of gold and silver, for ransom, to spare the lives of those whom they have subdued in battle; their rage and cruelty will get the better of all such motives. It is remarkable that Xenophon makes Cyrus open a speech to his army, and in particular to the Medes, who made the principal part of it, with praising them for their disregard of riches:—Ye Medes, and others who now hear me, I well know that you have not accompanied me in this expedition with a view of acquiring wealth. *Cyrop. lib. v. 10.*

Vitringa adduces a passage from Ammianus illustrative of their character: They are, he says, boasters, fierce, threatening, both in prosperity and in adversity, cunning, haughty, cruel, assuming the power of life and death over their slaves and the common people: *lib. xxiii. c. 6.* In Diodorus Siculus there is also the following passage: What destroyed the empire of the Medes? Cruelty towards inferiors.—*Hist. lib. xiii. p. 342.*

<sup>b</sup> *Their bows also shall dash the young men to pieces.*—Both Herodotus, I. 61. and Xenophon, *Anab. III.*, mention that the Persians used large bows; and the latter says particularly that their bows were three cubits long, *Anab. IV.* They were celebrated for their archers, see *ch. xxii. 6. Jer. xlix. 35.* Probably their neighbours and allies, the Medes, dealt much in the same sort of arms. In *Psalms xviii. 35.* and *Job xx. 24.* mention is made of a bow of steel. If the Persian bows were of metal, we may easily conceive

that with a metalline bow of three cubits length, and proportionally strong, the soldiers might dash and slay the young men, the weaker and unrelenting part of the inhabitants—for they are joined with the fruit of the womb and the children—in the general carnage on taking the city.—*Lowth.*

<sup>c</sup> *Babylon, the glory of kingdoms.*—The great city of Babylon, says Bishop Lowth, was at that time rising to its height of glory, while the prophet Isaiah was repeatedly denouncing its utter destruction. From the first of Hezekiah to the first of Nebuchadnezzar, with whom it was brought to its highest degree of strength and splendour, are about 120 years. It was, according to the lowest account given of it by ancient historians, a regular square, forty-five miles in compass, inclosed by a wall two hundred feet high, in which there were a hundred gates of brass. Its principal ornaments were, the Temple of Belus; in the middle of which was a tower of eight stories of building upon a base of a quarter of a mile square; a most magnificent palace; and the famous hanging gardens, which were an artificial mountain raised upon arches, and planted with trees of the largest as well as the most beautiful sorts.

<sup>d</sup> *The beauty of the Chaldees' excellency.*—We may consider the Chasdim or Chaldeans as the philosophic or priestly order among the Babylonians; and rather a caste among a nation, than a nation of themselves; much as the Brahmins in India are at this day.—*Calmet's Fragments, No. 531.*

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XIII.

Shall be as when God overthrew<sup>1</sup> Sodom and Gomorrah.

20 It shall never be inhabited,

Neither shall it be dwelt in from generation to generation<sup>a</sup>;Neither shall the Arabian pitch tent there<sup>b</sup>;Neither shall the shepherds make their fold there<sup>c</sup>.21 But wild beasts of the desert<sup>2</sup> shall lie there<sup>d</sup>;MARG. <sup>1</sup> v. 19. as when God overthrew. Heb. as the overthrowing.<sup>2</sup> v. 21. wild beasts of the desert. Heb. Zimm.<sup>a</sup> *It shall never be inhabited, neither shall it be dwelt in from generation to generation.*

—If, says Bishop Newton, the design of Alexander the Great to rebuild Babylon had taken effect, how could the prophecies have been fulfilled? and what a providence therefore was it that his designs did not take effect, and that the breaches were never repaired! He met with some difficulties in the work; and death soon after put an end to this and all his other projects, and none of his successors ever attempted it: and Seleucia not only robbed it of its inhabitants, but even of its name, being called also Babylon by many authors: see Arrian de Exp. Alex. lib. vii. cap. 17. Hecateus apud Joseph. contra Appion. lib. i. sect. 22. Strabo, lib. xvi. p. 738. edit. Paris. Plinii Nat. Hist. lib. vi. cap. 30. Prideaux Connect. Pt. I. B. S. In the sixteenth century there was not a house to be seen at Babylon: Ray's Collection of Travels, Rawolff, p. 174. In the nineteenth, it is still desolate and tenantless: Mignan, p. 234.

<sup>b</sup> *Neither shall the Arabian pitch tent there.*—I saw the sun sink behind the Mujelibah, says Captain Mignan, and obeyed with infinite regret the summons of my guides—Arabs, completely armed. He could not persuade them to remain longer, from the apprehension of evil spirits. It is impossible to eradicate this idea from the minds of these people.—Travels, pp. 2, 168, 201, 235. Buckingham, &c.

It was prophesied of Ammon, that it should be a stable for camels, and a couching-place for flocks; and of Philistia, that it should be cottages for shepherds, and a pasture of flocks. But Babylon was to be visited with a far greater desolation, and to become unfit or unsuited even for such purposes. And that neither a tent would be pitched there, even by an Arab, nor a fold made by a shepherd,

implies the last degree of solitude and desolation. It is common in these parts for shepherds to make use of ruined edifices to shelter their flocks in—Mignan's Trav. p. 234; but Babylon is an exception. Instead of taking the bricks *from thence*, the shepherd might with facility erect a defence from wild beasts, and make a fold for his flock amidst the heaps of Babylon; and the Arab who fearlessly traverses it by day, might pitch his tent by night: but neither the one nor the other could now be persuaded to remain a single night among the ruins. The superstitious dread of evil spirits, far more than the natural terror of wild beasts, effectually prevents them.—Keith on the Prophecies, pp. 297, 298.

<sup>c</sup> *Neither shall the shepherds make their fold there.*—All the people of the country assert that it is extremely dangerous to approach this mound after nightfall, on account of the multitude of evil spirits by which it is haunted: Rich, p. 27. By this superstitious belief, they are prevented from pitching a tent by night, or making a fold.

<sup>d</sup> *Wild beasts of the desert shall lie there.*—Constantine the Great, in an oration preserved by Eusebius, says that he himself was on the spot, and an eye-witness of the desolation and miserable condition of the city. In Jerome's time, the fourth century after Christ, it was converted into a chase, to keep wild beasts within the compass of its walls, for the hunting of the later kings of Persia. We have learned, he says, from a certain Elamite Brother—who, coming out of those parts, now lives as a monk at Jerusalem—that the royal huntings are in Babylon, and wild beasts of every kind are confined within the circuit of its walls. And a little afterwards he says, that, excepting the brick walls which, after many years, are repaired for the inclosing of

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XIII.

And their houses shall be full of <sup>1</sup>doleful creatures<sup>a</sup>;  
 And owls<sup>2</sup> shall dwell there<sup>b</sup>,  
 And satyrs shall dance there<sup>c</sup>.  
 22 And the wild beasts of the islands<sup>3</sup> shall cry in their <sup>4</sup>desolate houses<sup>d</sup>,  
 And dragons in *their* pleasant palaces<sup>e</sup>:  
 And her time *is* near to come,  
 And her days shall not be prolonged.

MARG. <sup>1</sup> v. 21. *doleful creatures.* Heb. *Ochim.*

<sup>2</sup> *owls, or ostriches.* Heb. *daughters of the owl.*

<sup>3</sup> v. 22. *the wild beasts of the islands.* Heb. *Iim.*

<sup>4</sup> *desolate houses, or palaces.*

wild beasts, all the space within is desolation.—Hieron. Comm. in Isai. cap. 13, 14. These walls, says Bishop Newton, might probably be demolished by the Saracens, who subverted the empire of the Persians; or they might be ruined or destroyed by time: but of this we read nothing, neither have we any account of Babylon for several hundred years afterwards, there having been such a dearth of authors during those times of ignorance.—Bishop Newton on the Prophecies, Diss. x.

There are dens of wild beasts in various parts.—Rich's Memoir, p. 30. Porter, Keppel, Buckingham, &c.

<sup>a</sup> *Their houses shall be full of doleful creatures.*—Benjamin of Tudela, a Jew, who lived in the twelfth century, in his Itinerary, asserts that ancient Babylon is now laid waste, but some ruins are still to be seen of Nebuchadnezzar's palace; and men fear to enter there, on account of the serpents and scorpions which are in the midst of it, p. 76. Teixeira, a Portuguese, in the description of his Travels from India to Italy, affirms, that of this great and famous city there is nothing but only a few vestiges remaining, nor in the whole region is any place less frequented, cap. 6. Rauwolf, a German traveller, passed that way A. D. 1574, and, in his account of the Ruins of this famous city, says, that the Tower of Babylon is still to be seen, and is half a league in diameter; but so ruinous and low, and so full of venomous creatures, which lodge in the holes made by them in the rubbish, that no one durst approach nearer to it than within half a league, except during two months in the winter, when these animals never stir out of their holes. There is one sort particularly, which the inhabitants, in

the language of the country, which is Persian, call Eglo, the poison of which is very searching: they are larger than our lizards. Calmet's Dict. in Babylon, and Prideaux's Connect. Pt. I. Bk. 8.; and Ray's Edition of these Travels, in English, Pt. II. chap. 7. Tavernier saw the same Ruins as Rauwolf; but he adopts the opinion of the Arabs, and conceives them to be the remains of some tower built by one of their princes for a beacon to assemble his subjects in time of war; which, says Bishop Newton, in all probability was the truth of the matter. These dens or caverns are the retreat of jackals, hyænas, and other noxious animals. The strong ordure or loathsome smell which issues from most of them is sufficient warning not to proceed into the den. Keppel's Narrative, pp. 179, 180. Porter's Travels, vol. II. p. 342, &c.

<sup>b</sup> *Owls shall dwell there.*—In most of the cavities are numbers of bats and owls. Thousands of bats and owls have filled many of these cavities.—Rich's Memoir, p. 30. Mignan's Travels, p. 167.

<sup>c</sup> *Satyrs shall dance there.*—The caves, and their entrances, are strewn with bones of sheep and goats.—Mignan, p. 167. Porter's Travels, vol. II. p. 342.

<sup>d</sup> *Wild beasts of the islands shall cry in their desolate houses.*—We had no doubt, says Major Keppel, as to the savage nature of the inhabitants. Wild beasts are numerous at the Mujelibie, one of the largest of the heaps supposed to have been the palace.

<sup>e</sup> *And dragons in their pleasant palaces.*—Venomous reptiles are very numerous throughout the Ruins.—Mignan's Travels, p. 168.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

*God's merciful restoration of Israel. Their triumphant insultation over Babel.**God's purpose against Assyria.*ISAIAH XIV.<sup>a</sup> 1--27.

1 For the LORD will have mercy on Jacob,

<sup>a</sup> ISAIAH XIV.—This chapter is a continuation of the prophecy respecting Babylon which was commenced in the previous chapter. The prophecy is concluded at ver. 27 of this chapter. A considerable portion of this chapter is a poem of unequalled beauty and sublimity. The whole scope of the prophecy respecting Babylon is, to declare to the Jews the certainty of their deliverance from that captivity which was yet to come upon them in that distant city and land. It is to be remembered that this prophecy was uttered at least 124 years before they were carried into captivity; and the design of the prophet is, to declare the *certainty* of their release after they should be subjected to this bondage. He doubtless intended that this prophecy should be borne with them, in memory at least, to Babylon, and that it should comfort and sustain them when there. He therefore opens the vision by a summary statement of the *certainty* of their deliverance, verr. 1--3. This declaration respecting the destruction of Babylon is beautiful in its imagery, and sublime in its conception. It moves, in lengthened elegiac measure, like a song of lamentation for the dead, and is full of lofty scorn and contumely from beginning to the end.—Herder's Spirit of Hebrew Poetry, by Marsh, vol. II. p. 206. The parts and design of this poetry may be thus expressed. It may be called *the triumphant song of the Jews, when delivered from their long and oppressive bondage.*

I. A chorus of Jews is introduced, expressing their surprise at the sudden and entire downfall of Babylon, and the complete destruction of the proud and haughty city. The whole earth is full of joy and rejoicing; that city, so long distinguished for oppression and arrogance, is laid low; and even *the cedars of Lebanon* are introduced as uttering a most severe taunt over the fallen tyrant, and expressing their security now that he is no more: verr. 4--8.

II. The scene is immediately changed from earth to hell. Hades, or the region of the dead, is represented as moved at the descent of the haughty king of Babylon to those

abodes. Departed monarchs rise from their thrones, and insult him on being reduced from his pride and magnificence to the same low state as themselves: verr. 9--11. This portion of the ode is particularly striking and sublime. It is one of the boldest personifications ever attempted in poetry, and is executed with remarkable brevity and force: so much so, that we almost seem to *see* the illustrious shades of the dead rise from their couches to meet the descending king of Babylon.

III. The Jews now resume the speech, verr. 12--17. They address the king of Babylon as fallen from heaven, like the bright star of the morning. They speak of him as the most magnificent and proud of the monarchs of the earth. They introduce him as expressing the most extravagant purposes of ambition; as designing to ascend to heaven, and to make his throne above the stars; and as aiming at equality with God. They then speak of him as cast down to hell, and as the object of reproach by all those who shall behold him.

IV. The scene is changed. Certain persons are introduced, who are represented as seeing the fallen king of Babylon—as looking narrowly upon him to make themselves sure that it was he—and so taunting him with his proud designs, and his purposes to make the world a wilderness: verr. 19, 20. They see him cast out and naked, lying among the undistinguished, and trodden under feet; and contrast his condition with that of monarchs, who are usually deposited in a splendid mausoleum. But the once haughty king of Babylon is represented as denied even a common burial, and as lying undistinguished in the streets.

V. The whole scene of the poem is closed by introducing God as purposing the certain ruin of Babylon; as designing to cut off the whole of the royal family; and to convert the whole city into pools of water, and a habitation for the bittern: verr. 21--23. This is declared to be the purpose of Jehovah; and a solemn declaration is made, that when *He* makes a purpose none can disannul it.



## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xiv.

- And will yet choose Israel<sup>a</sup>,  
 And set them in their own land:  
 And the strangers shall be joined with them,  
 And they shall cleave to the house of Jacob.  
 2 And the people shall take them, and bring them to their place<sup>b</sup>:  
 And the house of Israel shall possess them in the land of the LORD  
 For servants and handmaids:  
 And they shall take them captives, whose captives they were<sup>1</sup>;  
 And they shall rule over their oppressors.  
 3 And it shall come to pass in the day that the LORD shall give thee rest

MARG. <sup>1</sup> v. 2. *whose captives they were.* Heb. *that had taken them captives.*

VI. A confirmation of this is added, *verr.* 24--27, in a fragment respecting the destruction of the army of the Assyrians under Sennacherib, by which the exiles in Babylon would be comforted with the assurance that he who had destroyed the Assyrian host with such ease could also effect his purpose respecting Babylon. The king of Babylon, who was the subject of this prediction, and who reigned when Babylon was taken, was Belshazzar. See Dan. ch. v.—Barnes.

<sup>a</sup> *The Lord will have mercy on Jacob, and will yet choose Israel*—That is, says Bishop Lowth, will still regard Israel as his chosen people, however he may seem to desert them, by giving them up to their enemies, and scattering them among the nations. Judah is sometimes called Israel: see Ezek. xiii. 16. Mal. i. 1. ii. 11: but the name of Jacob and of Israel, used apparently with design in this place, each of which names includes the twelve tribes, and the other circumstances mentioned in this and the next verse, which did not in any complete sense accompany the return from the captivity of Babylon, seem to intimate that the whole prophecy extends to views beyond that event.—Lowth. The ruin of Babylon was immediately connected with the mercy of God to the Jews; and the victories of Cyrus made way for their restoration from captivity. The terms Jacob and Israel must imply that mercy was intended to some at least of all the twelve tribes. Probably some proselytes were made to the Jewish Religion when they were restored to their own land; and by contributions, the inhabitants of the countries in which they had been captives aided their return, and brought

them to their place. But we do not read that the Jews ever ruled over the Chaldeans, or had any number of them for servants. It may therefore be inferred, that still more important events were predicted; and, in general, all the prophecies relating to the destruction of Babylon have no doubt a typical reference to the destruction of Rome and the Papal domination, as foretold by St. John; which will be followed by the restoration of both Judah and Israel in great honour and prosperity; and then this part of the prophecy will receive a far more signal accomplishment.—Scott. The general expectation of the Jews is, that their redemption from their present captivity will be immediate upon the destruction of Rome, as their former was upon that of Babylon. The New Testament confirms this view; as the Jewish hallelujahs come in Rev. xix. immediately after the fall of Babylon, Rev. xviii. That, by the Babylon of Revelation, Rome is intended, is a doctrine too well grounded in the Scriptures to be overthrown.—Bickersteth on the Jews, liii.

<sup>b</sup> *The people shall take them, and bring them to their place, &c.*—See Ezra i. 4. This will have a more signal completion in the restoration of the Jewish nation, which shall come to pass in the latter times—see Is. xlix. 22, 23. lxi. 5. lxvi. 20—when those worldly Powers which were great enemies to the Truth shall be converted, and pay a profound submission to the laws of Christianity and the Pastors of the Church; and, having been made *partakers of their spiritual things, shall minister to them in carnal things*; as St. Paul speaks Rom. xv. 27.—Preb. Lowth.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xiv.

- From thy sorrow, and from thy fear,  
 And from the hard bondage  
 Wherein thou wast made to serve,  
 4 That thou shalt take up this proverb<sup>1</sup> against the king of Babylon, and say,  
 How hath the oppressor ceased!  
 The <sup>2</sup>golden city<sup>a</sup> ceased!  
 5 The LORD hath broken the staff of the wicked.  
 And the sceptre of the rulers.  
 6 He who smote the people in wrath  
 With a continual stroke<sup>3</sup>,  
 He that ruled the nations in anger.  
 Is persecuted, and none hindereth.  
 7 The whole earth is at rest, and is quiet.  
 They break forth into singing.  
 8 Yea, the fir-trees rejoice at thee,  
 And the cedars of Lebanon, saying,  
 Since thou art laid down,  
 No feller is come up against us.  
 9 Hell<sup>4</sup> from beneath is moved for thee  
 To meet thee at thy coming:  
 It stirreth up the dead for thee<sup>b</sup>,  
 Even all the chief ones<sup>5</sup> of the earth:  
 It hath raised up from their thrones  
 All the kings of the nations.  
 10 All they shall speak and say unto thee,  
 Art thou also become weak as we?  
 Art thou become like unto us?  
 11 Thy pomp is brought down to the grave<sup>c</sup>,  
 And the noise of thy viols:  
 The worm is spread under thee, and the worms cover thee<sup>d</sup>.

MARG. <sup>1</sup> v. 4. *proverb, or taunting speech.* <sup>2</sup> *golden city, or exactress of gold.*

<sup>3</sup> v. 6. *a continual stroke.* Heb. *a stroke without removing.*

<sup>4</sup> v. 9. *Hell, or The grave.* <sup>5</sup> *chief ones.* Heb. *leaders, or great goats.*

<sup>a</sup> *The golden city*—Κελευσωμένη χρυσῶ. Babylon is so called in Rev. xvii. 4: כְּדִרְבָּה being a Chaldee word, was probably the epithet by which that people distinguished their capital; as the Italians say, Florence the fair, Padua the learned, &c. Of course, it was not a name of reproach, which seems implied in Bp. Lowth's *exactress of gold*.—Bishop Stock.

<sup>b</sup> *It stirreth up the dead for thee*—עִרַר עִירָרָה לְךָ רַפְאִים. He rouseth for thee the mighty

dead.—Bishop Stock. *Rephaim*, the gigantic spectres. Ghosts are commonly magnified by vulgar terror to a stature superior to the human.—Rosenmüller.

<sup>c</sup> *Thy pomp is brought down to the grave.*—This very pile was once the seat of luxury and vice; now abandoned to decay, &c.—Mignan, p. 172.

<sup>d</sup> *The worm is spread under thee, and the worms cover thee.*—The base is greatly injured by time and the elements.—Mignan,

## Judah.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XIV.

- 12 How art thou fallen from heaven,  
O Lucifer, son of the morning!<sup>1</sup>  
*How art thou cut down to the ground,*  
*Which didst weaken the nations!*
- 13 For thou hast said in thine heart,  
I will ascend into heaven,  
I will exalt my throne above the stars of God:  
I will sit also upon the mount of the congregation, in the sides of the north:
- 14 I will ascend above the heights of the clouds;  
I will be like the Most High.
- 15 Yet thou shalt be brought down to hell,  
To the sides of the pit.
- 16 They that see thee shall narrowly look upon thee, *and consider thee, saying,*  
*Is this the man that made the earth to tremble,*  
*That did shake kingdoms;*
- 17 *That made the world as a wilderness,*  
*And destroyed the cities thereof;*  
*That opened not the house of his prisoners?<sup>2</sup>*
- 18 All the kings of the nations, *even* all of them,  
Lie in glory, every one in his own house<sup>a</sup>.
- 19 But thou art cast out of thy grave<sup>b</sup>  
Like an abominable branch,  
*And as the raiment of those that are slain, thrust through with a sword<sup>c</sup>,*  
*That go down to the stones of the pit<sup>d</sup>;*  
*As a carcase trodden under feet<sup>e</sup>.*

MARG. <sup>1</sup> v. 12. *O Lucifer, son of the morning! or O day-star!*<sup>2</sup> v. 17. *opened not the house of his prisoners, or did not let his prisoners loose homewards.*

p. 166. The *summit* is covered with heaps of rubbish.—Rich's Memoirs, p. 29. The mound is full of large holes, strewed with the carcases and skeletons of animals recently killed.—Keppel's Narrative, p. 179. In the warm climate of Chaldea, says Keith, wherever these are strewed, worms cannot be wanting.

<sup>a</sup> *Every one in his own house*—אִישׁ בְּבֵיתוֹ. Each in his last home. It is curious, says Bishop Stock, that the Welsh language still preserves this meaning of the word *Beth*, a last home: for it is the appropriate term in that language for a grave.

<sup>b</sup> *Thou art cast out of thy grave*.—Several deep excavations have been made in different places.—Sir R. K. Porter's Trav. vol. II. p. 342.

After being brought down to the grave, it is

cast out again; for many of the excavations have been dug by the rapacity of the Turks, tearing up its bowels, in search of hidden treasure.—Ibid.

<sup>c</sup> *As the raiment of those that are slain, thrust through with a sword*.—Several of the large holes, whereof it is full, penetrate very far into the body of the structure.—Porter, 423. Keppel, 179. Mignan, 171, &c.

<sup>d</sup> *That go down to the stones of the pit*.—On the supposed site of the hanging-gardens of Babylon, near to the palace, there are now disclosed to view two *subterranean* passages, covered over with large masses of stone. This is nearly the only place where stone is observable.—Keppel's Narrative, vol. I. p. 205.

<sup>e</sup> *As a carcase trodden under feet*.—The Mujelibie rises in a steep ascent, over which

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XIV.

- 20 Thou shalt not be joined with them in burial,  
Because thou hast destroyed thy land,  
And slain thy people<sup>a</sup>:  
The seed of evil-doers shall never be renowned.
- 21 Prepare slaughter for his children  
For the iniquity of their fathers;  
That they do not rise, nor possess the land,  
Nor fill the face of the world with cities.
- 22 For I will rise up against them,  
Saith the LORD of hosts,  
And cut off from Babylon the name, and remnant,  
And son, and nephew, saith the LORD.
- 23 I will also make it a possession for the bittern<sup>b</sup>, and pools of water<sup>c</sup>:  
And I will sweep it with the besom of destruction, saith the LORD of hosts.
- 24 The LORD of hosts hath sworn, saying,  
Surely as I have thought, so shall it come to pass;  
And as I have purposed, so shall it stand:
- 25 That I will break the Assyrian in my land,  
And upon my mountains<sup>d</sup> tread him under foot:

the passengers can only go up by the winding paths *worn* by frequent visits to the ruined edifice.—Buckingham's Trav. p. 258. From the least to the greatest of the heaps, they are trodden on. The Ruins of Babylon are trodden under foot of men.—Volney's Ruins, c. iv.

<sup>a</sup> *Because thou hast destroyed thy land, and slain thy people.*—Xenophon gives an instance of this king's wanton cruelty, in killing the son of Gobrias, for no other provocation than that, in hunting, he struck a boar and a lion which the king had missed.—Cyrop. lib. iv. p. 309.

<sup>b</sup> *I will also make it a possession for the bittern.*—As far as the eye could reach, the horizon presented a broken line of mounds: the whole of this place was a desert flat: the only vegetation was a small prickly shrub thinly scattered over the plain, and some patches of grass where the water had lodged in pools, occupied by immense flocks of *bitterns*; so literally has the prophecy of Isaiah been fulfilled respecting devoted Babylon, that it should be swept with the besom of destruction, and that it should be made a possession of the bittern and pools of water.—Hon. Capt. Keppel's Narrative of a Journey from India to England, vol. I. p. 125.

<sup>c</sup> *Pools of water.*—The ground is sometimes covered with pools of water, in the hollows. The plain is covered at intervals with small pools of water.—Buckingham's Travels in Mesopotamia, vol. II. p. 296. Porter, Keppel, &c.

<sup>d</sup> *I will break the Assyrian in my land, and upon my mountains.*—The Assyrians and Babylonians, says Bishop Lowth, are the same people. Herod. I. 199, 200. Babylon is reckoned the principal city in Assyria, *ibid.* 178. Strabo says the same thing, *lib.* xvi. sub *init.* The circumstance of this judgment's being to be executed on God's mountains is of importance: it may mean the destruction of Sennacherib's army near Jerusalem, and have still a further view. Compare Ezek. xxxix. 4.

These awful prophecies against Babylon, says Dr. Hales, acquire an additional interest from the numerous references thereto in the New Testament. Rome, the corrupt and idolatrous Mistress of the Western world, is compared to her prototype in the East, by the Apostle Peter in his Epistles, and by John in the Apocalypse. Indeed, the rise of a similar Power in the latter times was pointed out even in the Old Testament, especially in

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAAH AND MICAH.

ISAAH XIV.

Then shall his yoke depart from off them,  
And his burden depart from off their shoulders.

26 This *is* the purpose that is purposed upon the whole earth:

And this *is* the hand that is stretched out upon all the nations.

27 For the LORD of hosts hath purposed, and who shall disannul *it*?

And his hand *is* stretched out, and who shall turn it back?

*The doleful judgments of God upon the land. A remnant shall joyfully praise him.  
God in his judgments shall advance his Kingdom.*

ISAAH XXIV.<sup>a</sup>

1 Behold, the LORD maketh the earth empty, and maketh it waste,

the chronological prophecies of Daniel.—Hales' Anal. vol. iv. p. 75. 1830.

I am disposed to think, says Preb. Lowth, that by the Assyrian may be meant some remarkable enemies of God's Church, and particularly those which are expressed by Gog and Magog, Ezek. xxxix., who, as the prophet there tells us, ver. 17, were, under several names, spoken of by the Prophets of Israel. And it is particularly said of them, That they shall *fall upon the mountains of Israel*, Ezek. xxxix. 4; the same expression which is used here. And if we understood the words thus, it properly follows, as a conclusion from the promises in the next verse. It may be, says Gill, that as the king of Babylon was a type of the Romish Antichrist in the preceding prophecy, the Assyrian may here represent the Turks, who now possess the land of Israel, and shall be destroyed.

<sup>a</sup> ISAAH XXIV.—This chapter, and the three following, to the end of the twenty-seventh, seem to have been uttered about the same time, and perhaps may be regarded as constituting one vision or prophecy. So Noyes, Lowth, and Rosenmüller regard it. If these chapters be included in the prophecy, then it consists, 1. Of a description of *calamities* in ch. xxiv. 2. Of a song of praise, expressive of deliverance from those calamities, and of the consequent spread of the true religion, in ch. xxv. 3. Of a song of praise suitable to celebrate the triumphs of the true religion, in ch. xxvi. And, 4. Of the effect of this deliverance in purifying the Jews, in ch. xxvii.

When the prophecy was uttered, is wholly unknown. In regard to the *events* to which it relates, there has been great diversity of opinion, and scarcely are any two interpreters agreed. Grotius regards it as relating

to the carrying away of the Ten Tribes by Shalmaneser. Hensler supposes that it refers to the invasion of Sennacherib. Noyes regards it as descriptive of the destruction of the land by Nebuchadnezzar, and of the return of the Jews from exile. Calvin regards the account in these four chapters as a *summing up or recapitulation* of what the prophet had said in the previous prophecies respecting Babylon, Moab, Egypt, &c.; and then of the subsequent state of prosperity, and of the spread of the true religion which should succeed these general and far-spread devastations. Subsequently, to *each* of these predictions respecting calamity the prophet had foretold prosperity, and the advance of truth; and he supposes that this is a mere condensing or summing-up of what he had said more at length in the preceding chapters. It is certain that the prophet employs *general terms*; and as he gives no certain indications of the times, or the circumstances under which it was delivered, it is exceedingly difficult to determine either. The *general drift* of the prophecy is, however, plain. It is a prediction of the deliverance, and prosperity, and of the prevalence of true religion, *after* a series of oppressive judgments that should have come upon the land. It is designed, therefore, to be *consolatory* to the Jews under impending calamities, and to convey the assurance, that though they would be oppressed, yet their sufferings would be succeeded by occasions of gratitude and joy. In this respect it accords with the general strain of the prophecies of Isaiah—that the people of God would be protected; that their name and nation should not be wholly obliterated; and that the darkest seasons of trial would be succeeded by deliverance and joy.—Barnes.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISALAH AND MICAH.

ISALAH XXIV.

- And <sup>1</sup>turneth it upside down<sup>a</sup>, and scattereth abroad the inhabitants thereof.  
 2 And it shall be, as with the people, so with the priest<sup>2</sup>;  
 As with the servant, so with his master;  
 As with the maid, so with her mistress;  
 As with the buyer, so with the seller;  
 As with the lender, so with the borrower;  
 As with the taker of usury, so with the giver of usury to him.

MARG. <sup>1</sup> v. 1. *turneth it upside down.* Heb. *perverteth the face thereof.*  
<sup>2</sup> v. 2. *priest, or prince.*

The twenty-fourth and three following chapters, says Bishop Lowth, seem to have been delivered about the same time, before the destruction of Moab by Shalmaneser, see xxv. 10; consequently before the destruction of Samaria; probably in the beginning of Hezekiah's reign. But concerning the particular subject of the twenty-fourth chapter interpreters are not all agreed: some refer it to the desolation caused by the invasion of Shalmaneser; others to the invasion of Nebuchadnezzar, as Dr. Lightfoot; and others to the destruction of the city and nation by the Romans. Vitringia is singular in his opinion, who applies it to the persecution of Antiochus Epiphanes. Perhaps it may have a view to all of the three great desolations of the country, by Shalmaneser, by Nebuchadnezzar, and by the Romans; especially the last, to which some parts of it may seem more peculiarly applicable.

The prophet, says Preb. Lowth, here uses such expressions as plainly denote the general destruction of the world at the Last Day: and indeed all God's particular judgments are earnest and forerunners of the general Judgment. See Isaiah xiii. 10. The Hebrew word עָרֶשׁ *earth* is rendered in this chapter, by Interpreters, either *earth* or *land*; and may be taken in a larger or narrower sense, as the context requires.

But, says Girdlestone, whatever be the right interpretation of this much-disputed prophecy in all its parts, it admits of many a plain application, to our own improvement. Here we learn that God's judgments overtake all alike, of every rank, station, and employment. Here we may observe, that there can be no so certain warrant that a thing will come to pass as this, that *the Lord hath spoken this word.* Here we find that no-

thing is more likely to deprive us of God's blessing, and provoke his curse, than transgressing his laws, changing his ordinances, and breaking that covenant which in Him can never fail. And these, let us remark, are offences committed, not out of his Church, but in it; offences therefore which we, who are now members of his Church, might be tempted to commit; judgments these are which we are liable to suffer. Our Church privileges, and our Gospel privileges, are in jeopardy, if we thus transgress. Our abundance of the means of grace may suddenly be turned into a famine of the word of the Lord; and of all our religious communion, only a lean remnant left, to glorify God in the fires of affliction and persecution, and to sing songs of praise unto our Saviour from the uttermost parts of the earth. Never, then, may we wilfully transgress God's holy laws! Never may we presumptuously change his divine ordinances! Never may we break, never fail to observe, honour, and uphold, that everlasting Covenant which He has given us in the Gospel, through Jesus Christ our Lord!

<sup>a</sup> *Turneth it upside down*—The temples are thrown down, the palaces demolished, the ports filled up, the towns destroyed; and the earth, *stripped of its inhabitants*, seems a dreary burying-place.—Volney's Ruins, c. ii. p. 8. In this single sentence, says Keith, Demonstration, p. 20, without the addition or exception of a word, Volney thus clearly, and unconsciously, shews the fulfilment of no less than six predictions. See Levit. xxvi. 30. Amos ii. 5. Is. xxxvii. 14. Ez. xxv. 16. Lev. xxvi. 31. Syria has undergone *revolutions* which have confounded the different races of the inhabitants. — Volney's Travels, vol. I. p. 256.

## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXIV.

- 3 The land shall be utterly emptied, and utterly spoiled :  
For the LORD hath spoken this word.
- 1 The earth mourneth *and* fadeth away,  
The world languisheth *and* fadeth away,  
The haughty people<sup>1</sup> of the earth do languish.
- 5 The earth also is defiled under the inhabitants thereof<sup>a</sup>;  
Because they have transgressed the laws, changed the ordinance,  
Broken the everlasting covenant.
- 6 Therefore hath the curse devoured the earth<sup>b</sup>,  
And they that dwell therein are desolate<sup>c</sup> :  
Therefore the inhabitants of the earth are burned,  
And few men left.
- 7 The new wine mourneth,  
The vine languisheth<sup>d</sup>,  
All the merry-hearted do sigh<sup>e</sup>.
- 8 The mirth of tabrets ceaseth<sup>f</sup>,  
The noise of them that rejoice endeth,  
The joy of the harp ceaseth.
- 9 They shall not drink wine with a song<sup>g</sup> ;  
Strong drink shall be bitter to them that drink it<sup>h</sup>.
- 10 The city of confusion is broken down :  
Every house is shut up, that no man may come in.

MARG. <sup>1</sup> v. 4. *The haughty people.* Heb. *The height of the people.*

<sup>a</sup> *The earth also is defiled under the inhabitants thereof.*—See Ezek. vii. 21. The barbarism of Syria is complete.—Volney's Travels, vol. II. p. 442. The pure Gospel of Christ, everywhere the herald of civilization and science, is almost as little known in the Holy Land as in California or New Holland.—Dr. Clarke's Travels, vol. II. p. 405.

<sup>b</sup> *Therefore hath the curse devoured the earth.*—God has doubtless pronounced a secret malediction against the earth.—Volney's Ruins, c. ii. p. 11.

<sup>c</sup> *And they that dwell therein are desolate.*—I wandered over the country and examined the condition of the peasants, and nowhere perceived aught but robbery and devastation, misery and wretchedness.—Volney, *ibid.* p. 2.

<sup>d</sup> *The vine languisheth.*—In the mountains they do not prune the vines, and they nowhere engraft trees.—Volney's Travels, vol. II. p. 335.

<sup>e</sup> *All the merry-hearted do sigh.*—The Arab, in singing, may be said to excel most in the melancholy strain. To hear his plaintive tones, his sighs and sobs, it is almost impossible to refrain from tears.—Volney's Travels, vol. II. p. 440.

<sup>f</sup> *The mirth of tabrets ceaseth.*—They, the inhabitants, have no music but vocal, for they neither know nor esteem instrumental. Such instruments as they have, not excepting their flutes, are detestable.—*Ibid.* p. 439.

<sup>g</sup> *They shall not drink wine with a song.*—Good cheer would infallibly expose them to extortion, and wine to corporal punishment.—*Ibid.* vol. I. p. 480.

<sup>h</sup> *Strong drink shall be bitter to them that drink it.*—The wines of Jerusalem are execrable.—Joliffe's Letters from Palestine, vol. I. p. 184. The wine drank in Jerusalem is probably the very worst to be met with in any country.—Wilson's Travels, p. 130.

## Judah.

SECT. IV.

HEZEKIAH—12TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXIV.

- 11 *There is a crying for wine in the streets;*  
All joy is darkened, the mirth of the land is gone<sup>a</sup>.
- 12 In the city is left desolation,  
And the gate is smitten with destruction.
- 13 When thus it shall be in the midst of the land among the people,  
*There shall be as the shaking of an olive-tree,*  
*And as the gleaning grapes<sup>b</sup> when the vintage is done.*
- 14 They shall lift up their voice<sup>c</sup>, they shall sing

<sup>a</sup> *The mirth of the land is gone.*—They have a serious, nay, even sad and melancholy countenance. They rarely laugh; and the gaiety of the French appears to them a fit of delirium.—Volney's Trav. vol. I. pp. 476, 461.

<sup>b</sup> *As the gleaning grapes.*—I looked for the ancient people, and their works: and all that I could find, was a faint trace, like to what the foot of the passenger leaves on the sand.—Volney's Ruins, c. ii.

These words imply, as is otherwise declared without a metaphor, that a small remnant would be left; that though Judæa should become poor, like a field that has been reaped, or like a vine stripped of its fruits, its desolation should not be so complete but that some vestige of its former abundance would be still visible; like the few grains which are left by the reaper when the harvest is past, or the little remaining fruit that hangs on the uppermost branch or on a neglected bough, after the full crop has been gathered, and the vine and the olive have been shaken. And is there yet a gleaner left of all the glory of Israel? There is; and there could not be any simile more natural or more expressive of the fact. Napolose, the ancient Sychar, or Sichen, is luxuriantly embosomed in the most delightful and fragrant bowers, half concealed by rich gardens and by stately trees, collected into groves all around the beautiful valley in which it stands.—Clarke, vol. II. p. 506. The remark may be interesting to the Christian reader, that while Capernaum, the capital of Galilee, which was *called unto heaven* or the highest prosperity, when Jesus and his Apostles preached there in vain, is brought down to hell, to Hades, to death or entire destruction, being nothing now but shapeless ruins, as Chorasin and Bethsaida also are: and while Samaria, the capital of the country which bore its name, is cast down into

the valley, Sychar, then one of its inferior cities, from which the inhabitants came forth to meet Jesus, and in which many believed in him as the Saviour, when they heard his word, is ranked, by every traveller who describes it, among the most striking exceptions to the general desolation which has otherwise left but a remembrance of the cities of Judah, of Samaria, and Galilee.—Keith.

The garden of Geddin, situated on the borders of Mount Sharon, and protected by its Chief, extends several miles in a spacious valley, abounding with excellent fruits, such as olives, almonds, peaches, apricots, and figs. A number of streams that fall from the mountains traverse it, and water the cotton-plants, which thrive well in this fertile field. Mariti's Travels, vol. II. p. 151. The scenery in the Plain of Zebulun is to the full as delightful as in the rich vale upon the south of the Crimea: it reminds the traveller of the finest part of Kent and Surrey.—Clarke, vol. II. p. 400. Wherever any spot is fixed on as the residence and seized as the property either of a Turkish Aga or an Arab Sheikh, it enjoys his protection, is made to administer to his wants or to his luxury, and the exuberance and beauty of the land of Canaan soon appear. But such spots are, in the words of an eye-witness, only *mere sprinklings* in the midst of extensive desolation. And how could it ever have been foreseen that the same cause, viz. the residence of despotic spoliators, was to operate in so strange a manner, as to spread a wide wasting desolation over the face of the country; and to be, at the same time, the very means of preserving the thin gleanings of its ancient glory, or that a few berries on the utmost bough would be saved by the same hand that was to shake the olive?—Keith on Proph. pp. 146--148.

<sup>c</sup> *They shall lift up their voice*—That is,



## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISMAH AND MICAH.

ISAIAH XXIV.

For the majesty of the LORD, they shall cry aloud from the sea<sup>a</sup>.15 Wherefore glorify ye the LORD in the fires<sup>1</sup>,*Even* the name of the LORD God of Israel in the isles of the sea<sup>b</sup>.16 From the uttermost part<sup>2</sup> of the earth have we heard songs<sup>c</sup>,*Even* glory to the righteous.MARG. <sup>1</sup> v. 15. *fires, or valleys.* <sup>2</sup> v. 16. *uttermost part.* Heb. *wing.*

they that escaped out of their calamities. The great distresses brought upon Israel and Judah drove the people away, and dispersed them all over the neighbouring countries: they fled to Egypt, to Asia Minor, to the islands, and the coasts of Greece. They were to be found in great numbers in most of the principal cities of these countries. Alexandria was in a great measure peopled by them. They had synagogues for their worship in many places; and were greatly instrumental in propagating the knowledge of the True God among these heathen nations, and preparing them for the reception of Christianity. This is what the prophet seems to mean by the celebration of the name of JEHOVAH in the waters, in the distant coasts, and in the uttermost parts of the land.—Lowth.

<sup>a</sup> *They shall cry aloud from the sea*—or *from the isles of the sea*, as it is expressed in the following verse; *i.e.* from the isles of the Western or Mediterranean Sea, whither many of the Jews were scattered, and whence they should return into their own country in the latter days. See the Note on Isa. xi. 11--16. Vol. I. pp. 474--479 of this Work. The Hebrew word יָם signifies *the west*, as well as *the sea*, because the Mediterranean Sea lay westward of Judæa, see Josh. xxiii. 4: and so the word is rendered by some interpreters here. Compare Hos. xi. 10, where the word is translated *west*. This verse is to be understood of the final restoration of the Jews, as some other parts of the chapter plainly relate to the consummation of all things, see verr. 19, 20, 23. The Prophets take hints from the state of things in or near their own time, to describe what shall come to pass in the latter times.—Preb. Lowth. See the Notes on Is. xxx. 19. Vol. I. pp. 414, 415, of this Work.

<sup>b</sup> *The isles of the sea*.—This special designation, יָם הַיָּם, seems to have included the then unknown isles of the Mediterranean, the

coasts of Greece, Italy, and Spain, and generally the western regions commercially visited by the Phœnicians, from whom the Jews chiefly received their knowledge of those countries: Gen. x. 5. Ps. lxxii. 10. Isa. lxvi. 19. Ezek. xxvi. 18. Dan. xi. 18. The word יָם properly signifies *habitable land*, from יָסַד *to dwell*, but it came to be used of any land situated *upon* or *in* the waters, that is, coasts or islands: see J. D. Michaëlis Spicileg. Geogr. Hebr. Exter. Pt. I. p. 139. Rosenmüller's Bibl. Geogr. vol. I. pp. 12, 13. Captain Wilford, in speaking of Indian Geography, says: Another division of the world is into a mainland and islands, which is also that of Scripture, in which the *isles of the nations* are often mentioned. This division has also been admitted by Mussulmans, who call them *Jezar-alomam*. Commentators understand by them, not only the islands, but also the peninsulas in the western parts of the old continent; for in Sanscrit, *dwipa* implies only a country with water on both sides; so that, like *Jazirah* in Arabic, they may signify either islands or peninsulas: *dwipa* and *Jazirah* are often used to signify countries bordering upon the sea only. By the isles of the nations, the islands, peninsulas, and maritime countries in the West, and particularly in *Europe*, are understood: it is even so with the *Pauránics*, who are very little acquainted with the eastern part of the old continent, even to a surprising degree, and much less than we could reasonably suppose.—Asiatic Researches, vol. VIII. p. 284.

<sup>c</sup> *Songs*—of triumph, the burden of which was צְבִי לְצִדִּיק, *Glory to the righteous*. By the *righteous* is probably meant one person, the Messiah. See Acts vii. 52. xxii. 14. whose kingdom the prophet beholds in vision, and joins in the chorus of joy at its approach;—a joy, however, which is presently interrupted by a reflection on the wickedness of the greater part of his countrymen at that time, who should reject the Lord that bought them.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXIV.

But I said, <sup>1</sup> My leanness<sup>a</sup>, my leanness, woe unto me!

The treacherous dealers have dealt treacherously:

Yea, the treacherous dealers have dealt very treacherously.

17 Fear, and the pit, and the snare<sup>b</sup>,

*Are* upon thee, O inhabitant of the earth.

18 And it shall come to pass,

*That* he who fleeth from the noise of the fear shall fall into the pit;

And he that cometh up out of the midst of the pit

Shall be taken in the snare:

For the windows from on high are open.

And the foundations of the earth do shake.

19 The earth is utterly broken down,

The earth is clean dissolved,

The earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard,

And shall be removed like a cottage<sup>c</sup>;

MARG. <sup>1</sup> v. 16. *My leanness.* Heb. *Leanness to me, or My secret to me.*

—Bishop Stock. The word צַבִּי, says Preb. Lowth, is often taken for Judæa, as being the glory of all lands; as Ezekiel speaks xx. 6. where he uses this very word. Compare Dan. viii. 9. xi. 16, 41. Jer. iii. 19. And if we take the word in this sense, the meaning of the place will be, that the substance of their hymns was, that now the Promised Land should be restored to the righteous seed of Abraham; which confirms the interpretation of the 14th verse, that the context relates to the final restoration of the Jews.

<sup>a</sup> *But I said, My leanness.*—The prophet speaks in the person of the inhabitants of the land still remaining there, who should be pursued by divine vengeance, and suffer repeated distresses from the inroads and depredations of their powerful enemies; agreeably to what he said before, in a general denunciation of these calamities, chap. vi. 13. — Lowth.

<sup>b</sup> *Fear, and the pit, and the snare.*—It seems to a proverbial expression, denoting divers sorts of calamities; some of which, if men happen to escape, they should fall into others as bad: see Jerem. xlviii. 43. As if a man, flying from his enemy out of fear, should fall into a pit; and escaping from thence, should be taken in a snare. Comp. Amos v. 19. The three Hebrew words

פַּחַד, פֹּחַת, פָּחַד are a Paronomasia, or have an affinity in sound with each other, which cannot be translated into another language. Such allusions are sometimes used by the sacred writers. See Bishop Sanderson's Sermons on Eccles. vii. 1. No. 3.—Bp. Lowth.

<sup>c</sup> *And shall be removed like a cottage*—Or rather, *shall move or vacillate* הַתְּמֻדָּה *like a cottage.* The word cottage, מְלוּנָה, from לָן, *to pass the night, to lodge for the night*, means properly a temporary shed or lodge for the watchman of a garden or vineyard, while the fruit was ripening. Sometimes these cottages were erected in the form of a hut; and sometimes they were a species of *hanging bed, or couch*, that was suspended from the limbs of trees. They were made either by interweaving the limbs of a tree, or by suspending them by cords from the branches of trees, or by extending a cord or cords from one tree to another, and laying a couch or bed on the cords. They were thus made to afford a convenient place for observation, and also to afford security from the access of wild beasts. Travellers in the East, even now, resort to such a temporary lodge for security: see Niebuhr's Description of Arabia. These lodges were easily moved to and fro, and swung about by the wind; and that is the idea in the verse before us. The

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXIV.

- And the transgression thereof shall be heavy upon it;  
 And it shall fall, and not rise again.
- 21 And it shall come to pass in that day,  
*That the LORD shall*<sup>1</sup> *punish*<sup>a</sup> *the host of the high ones that are on high,*  
 And the kings of the earth upon the earth.
- 22 And they shall be gathered together,  
*As prisoners are gathered*<sup>2</sup> *in the pit*<sup>3</sup>,  
 And shall be shut up in the prison,  
 And after many days shall they be visited<sup>4</sup>.
- 23 Then the moon shall be confounded, and the sun ashamed,  
 When the LORD of hosts shall reign in mount Zion,  
 And in Jerusalem, and before his ancients gloriously<sup>5</sup>.

*The Prophet praiseth God, for his judgments, for his saving benefits, and for his victorious salvation.*

ISAIAH XXV.<sup>b</sup>

1 O LORD, thou art my God;

MARG. <sup>1</sup> v. 21. *punish.* Heb. *visit upon.*<sup>2</sup> v. 22. *As prisoners are gathered.* Heb. *With the gathering of prisoners.*<sup>3</sup> *pit, or dungeon.* <sup>4</sup> *visited, or found wanting.*<sup>5</sup> *before his ancients gloriously, or, there shall be glory before his ancients.*

whole land was agitated, as with an earthquake; it reeled like a drunkard; it moved, and was unsettled as the hanging couch on the trees was driven to and fro by the wind.—Barnes.

<sup>a</sup> *The Lord shall punish* &c.—That is, the ecclesiastical and civil polity of the Jews shall be destroyed. The nation shall continue in a state of depression and dereliction for a long time. God shall at length re-visit and restore his people in the last age; and then the kingdom of God shall be established in such perfection as wholly to obscure and eclipse the glory of the temporary, typical, preparative kingdom now subsisting.—Lowth.

The figurative language of the Prophets is taken from the analogy between the world natural, and an empire or kingdom considered as a world politic. Accordingly, the whole world natural, consisting of heaven and earth, signifies the whole world politic, consisting of thrones and people, or so much of it as is considered in prophecy: and the things in that world signify the analogous things in this.—Sir I. Newton, Observations on the Prophecies, Pt. I. ch. ii.

<sup>b</sup> ISAIAH XXV.—This chapter is a song of

praise to God for the anticipated deliverance of his people from the bondage at Babylon. The desolation of Jerusalem and Judah had been described in chap. xxiv: that chapter had closed with an intimation that JEHOVAH would again reign in glory on Mount Zion, ver. 23; and, in view of this future deliverance, the prophet breaks out into this beautiful song of praise, as one which should be used by the people in times of signal deliverance. Zech. xii. This song of praise is one of the most beautiful that is to be found in the writings of Isaiah. The essential idea is, that which was hinted at in chap. xxiv. 23—that JEHOVAH would reign with a glory that would obscure the brightness of the sun and the moon on Mount Zion. Filled with the idea, the prophet fixes the eye on those future glories, and declares what shall occur *under* that reign. He sees JEHOVAH reigning there for a long series of years; and *during* that reign, he sees, ver. 6, that he would provide a way then by which the darkness might be removed from all nations, ver. 7; that he would originate that plan by which death should be swallowed up in victory, ver. 8; and that there he would execute a plan by

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXV.

I will exalt thee, I will praise thy name<sup>a</sup>;  
For thou hast done wonderful things;

which all his enemies should be laid low, verr. 9--12. The hymn is designated, therefore, to celebrate the goodness and faithfulness of God in fulfilling his ancient promises, and delivering his people from their long captivity, by the destruction of Babylon, verr. 1--5; and the future glories that would shine forth under the reign of JEHOVAH on Mount Zion, including the arrangements of redeeming mercy for the world.—Barnes.

These songs of thanksgiving follow in due order, after the deliverance referred to at the close of the preceding chapter. They may be well applied, in the first instance, to that great national prosperity which God was pleased to allot to the Jewish nation, some time after their return from the captivity in Babylon. Thus we read, in the First Book of Maccabees, concerning Simon Maccabæus, that he enlarged the bounds of his nation, and recovered the country, and gathered together a great number of captives, and had the dominion of Gazara and Bethsura, and the Tower, out of the which he took all uncleanness, neither was there any that resisted him. Then did they till their ground in peace; and the earth gave her increase, and the trees of the field their fruit. The ancient men sat all in the streets, communing together of good things; and the young men put on glorious and warlike apparel. He provided victuals for the cities; and set in them all manner of munition, so that his honourable name was renowned unto the end of the world. He made peace in the land, and Israel rejoiced with great joy: for every man sat under his vine and his fig-tree, and there was none to fray them; neither was there any left in the land to fight against them; yea, the kings themselves were overthrown in those days. Moreover, he strengthened all those of his people that were brought low; the Law he searched out; and every contemner of the Law and wicked person he took away. He beautified the sanctuary, and multiplied the vessels of the Temple. 1 Maccabees xiv. 6--15. But remarkably as this account agrees, in many points, with the prophetic words before us, it falls far short of fulfilling all the glory here foretold. It was

when the Gospel was preached to the poor that a more ample fulfilment of these words began to take place. There was a plenteous feast set forth for all who hunger and thirst after righteousness. There was that veil which had long been spread over all nations done away with, and the light of Truth made free to all alike. And St. Paul is writing of a period still future, when he tells us, concerning one of those glorious promises, *Then shall be brought to pass the saying that is written, Death is swallowed up in victory*: 1 Cor. xv. 54. And it appears to be of the same happy futurity that these same promises are thus repeated in the Book of Revelation: *God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away*: Rev. xxi. 4. Let us then exalt God, and praise his name, both for that which he has already done, and for that which He will yet do hereafter;—for delivering his people of old; for overthrowing the power and bringing down the pride of their enemies; and for giving us an earnest in their safety, peace, and plenty—an earnest of those better things of which we are made partakers in the Gospel, and of which we trust that in no distant day we shall have full and glad possession;—for all this let us praise God's holy name, through Jesus Christ our Lord.—Girdlestone's Comm. Lect. 1127.

<sup>a</sup> *I will praise thy name.*—Taking the whole course of prophecies from the thirteenth to the twenty-fourth chapter inclusive, in which the prophet foretells the destruction of several cities and nations, enemies to the Jews and of the land of Judah itself, yet, with intimations of a remnant to be saved, and a restoration to be at length effected by a glorious establishment of the Kingdom of God—with a view to this extensive scene of God's providence in all its parts and in all its consequences—the prophet may well be supposed to break out into this song of praise, in which his mind seems to be more possessed with the prospect of future mercies than with the recollection of the past.—Lowth.

## Judah.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXV.

*Thy counsels of old are faithfulness and truth.*

2 For thou hast made of a city an heap;

*Of a defenced city a ruin :**A palace of strangers to be no city ;**It shall never be built.*

3 Therefore shall the strong people glorify thee,

*The city of the terrible nations shall fear thee.*

4 For thou hast been a strength to the poor,

*A strength to the needy in his distress,**A refuge from the storm<sup>a</sup>, a shadow from the heat,**When the blast of the terrible ones is as a storm against the wall.*5 Thou shalt bring down the noise of the strangers<sup>b</sup>,*As the heat in a dry place ;**Even the heat with a shadow of a cloud :**The branch of the terrible ones shall be brought low.*

6 And in this mountain shall the Lord of hosts make unto all people

*A feast of fat things<sup>c</sup>, a feast of wines on the lees,*

<sup>a</sup> *A refuge from the storm.*—Compare Is. iv. 6. xxxii. 2. This verse may be applied to the deliverance which God vouchsafed to the Jews from their formidable enemy Sennacherib; but I presume it may more fitly be expounded of the Church's deliverance from the tyranny of Mystical Babylon. See Is. xiv. 3, 4, &c.; and the insults of all her enemies, when the Saints shall sing the song of Moses, as those who are delivered out of a state of bondage and slavery. See Rev. xv. 3.—Preb. Lowth.

<sup>b</sup> *Thou shalt bring down the noise of strangers, &c.*—

כחרב בציון שאון זרים חכנע  
חרב בצל עב  
זמיר עריצים יענה :

As the heat in the desert, the tumult of strangers shalt thou bring down,

Even as the heat by the shadow of a cloud :

The song of triumph of the terrible shall be depressed. Bishop Stock.

Lud. de Dieu has translated the words more clearly thus:—The noise, or tumult, of strangers is as the heat in a dry place: thou shalt bring down, or abate, the heat with the shadow of a cloud. The prophet compares the oppressions of those strangers and infidels to an excessive drought, which parched up every thing, ver. 4; and here he says that God

will overshadow his people, and protect them till this tyranny be overpast. Our English Translation adheres more strictly to that distinction of the sentences which the Hebrew accents point out: but we do not find that the ancient versions took any notice of these distinctions; and our own Translation in some places neglects them, where the sense is clearer if we divide the sentence otherwise. Indeed the Rabbins are not agreed what is the use of these accents, and therefore it seems a needless curiosity to lay any stress upon them.—Preb. Lowth.

<sup>c</sup> *A feast of fat things.*—The feast here spoken of is to be celebrated on Mount Zion; and all the people, without distinction, are to be invited to it. This can be no other than the celebration of the establishment of Christ's Kingdom, which is frequently represented in the Gospel under the image of a feast, where *many shall come from the east and west, and shall sit down at table with Abraham, and Isaac, and Jacob, in the kingdom of heaven*: Matt. viii. 11. See also Luke xiv. 16--24. xxii. 29, 30. This sense is fully confirmed by the concomitants of this feast, expressed in the next verse, the *removing of the veil* from the face of the nations, and the abolition of death; the first of which is obviously and clearly explained of the preaching of the Gospel; and the second must mean the blessing of

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SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXV.

- Of fat things full of marrow, of wines on the less well refined.
- 7 And he will destroy<sup>1</sup> in this mountain  
The face of the covering<sup>2</sup> cast over<sup>2</sup> all his people,  
And the veil that is spread over all nations.
- 8 He will swallow up death in victory<sup>3</sup>;  
And the Lord God will wipe away tears from off all faces;  
And the rebuke of his people shall he take away from off all the earth:  
For the LORD hath spoken *it*.
- 9 And it shall be said in that day,  
Lo, this *is* our God;  
We have waited for him, and he will save us:  
This *is* the LORD;  
We have waited for him, we will be glad and rejoice in his salvation.
- 10 For in this mountain shall the hand of the LORD rest,  
And Moab shall be trodden down<sup>4</sup> under him,  
Even as straw is trodden down for the dunghill<sup>5</sup>.
- 11 And he shall spread forth his hands in the midst of them,  
As he that swimmeth spreadeth forth *his hands* to swim:  
And he shall bring down their pride  
Together with the spoils of their hands.
- 12 And the fortress of the high fort of thy walls shall he bring down,  
Lay low, *and* bring to the ground, *even* to the dust.

*A Song inciting to confidence in God, for his judgments, and for his favour to his people.*

*An exhortation to wait on God.*

ISAIAH XXVI.<sup>b</sup>

- 1 In that day shall this song be sung in the land of Judah:  
We have a strong city;

MARG. <sup>1</sup> v. 7. *destroy*. Heb. *swallow up*. <sup>2</sup> *cast over*. Heb. *covered*.  
<sup>3</sup> v. 3. See 1 Cor. xv. 54. <sup>4</sup> v. 10. *trodden down*, or *threshed*.  
<sup>5</sup> *trodden down for the dunghill*, or *threshed in Madmenah*.

immortality procured for us by Christ, who hath abolished death, and through death hath destroyed him that had the power of death.—Lowth.

<sup>a</sup> *The face of the covering*.—God shall take away from all nations the ensigns of mourning and death; the Hebrews being accustomed, in deep mourning for their friends, to cover their faces with a veil.—Rosenmüller.

<sup>b</sup> ISAIAH XXVI.—This chapter is a song of praise, supposed by the prophet to be sung by the Jews on their return to their own

land, and in the re-establishment of the government of God with the ordinances of worship on Mount Zion. It was usual, as has been already remarked, to celebrate any great event with a song of praise; and the prophet supposes that the recovered Jews would thus be disposed to celebrate the goodness of JEHOVAH, in again restoring them to their own land, and to the privileges of their own Temple-service. There are some indications that this was designated to be sung with a chorus, and with alternate responses, as the Psalms were. The ode opens,

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HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXVI.

Salvation will *God* appoint *for* walls and bulwarks.

- 2 Open ye the gates,  
That the righteous nation which keepeth the truth<sup>1</sup> may enter in.
- 3 Thou wilt keep *him* in perfect peace<sup>2</sup>,  
*Whose* mind<sup>3</sup> is stayed on thee :  
Because he trusteth in thee.
- 4 Trust ye in the LORD for ever :  
For in the LORD JEHOVAH is everlasting strength<sup>4</sup> :
- 5 For he bringeth down them that dwell on high<sup>a</sup> ;  
The lofty city, he layeth it low ;  
He layeth it low, *even* to the ground ;  
He bringeth it *even* to the dust.
- 6 The foot shall tread it down<sup>b</sup>,  
*Even* the feet of the poor, *and* the steps of the needy.

MARG. <sup>1</sup> v. 2. *truth.* Heb. *truths.*<sup>3</sup> *mind, or thought or imagination.*<sup>2</sup> v. 3. *in perfect peace.* Heb. *peace, peace.*<sup>4</sup> v. 4. *everlasting strength.* Heb. *the rock of ages.*

ver. 1, with a view of Jerusalem as a strong city in which they might find protection under the guardianship of God. Then, ver. 2, there is a response, or a call that the gates of the strong city should be open to receive the returning nation. This is followed by a declaration of the safety of trusting in JEHOVAH, and a call on all to confide in him, ver. 3, 4. The reason of this is stated in ver. 5-7, that JEHOVAH humbled the proud and the wicked, and guarded the ways of the just. The feelings of the Jews, their trust in Jehovah, is next presented, ver. 8, 9 ; and this is followed by a declaration, ver. 10, 11, that the wicked would not recognise the hand of God ; and by an assertion that all their deliverance, ver. 12, had been wrought by God. This is succeeded by an acknowledgment that they had submitted to other Lords than JEHOVAH ; but that now they would submit to him alone, ver. 13, 14. The declaration succeeds, that God had enlarged their nation, ver. 15 ; and this succeeded by a description of their calamities, and their abortive efforts to save themselves, ver. 16-18. Many had died in their captivity, yet there is now the assurance, ver. 19, that they should live again ; and there is a general call on the people of God, ver. 20, to enter into their chambers, and hide themselves there until the indignation

should be overpast ; with the assurance, ver. 21, that Jehovah would come forth to punish the oppressors for their iniquity. With this assurance the poem closes.—Barnes.

Preb. Lowth supposes that the triumphant hymns in this and the preceding chapter principally regard the end of the world, and are of the same nature with those rendered in Rev. xi. 17. xv. 3. xix. 6.

<sup>a</sup> *For he bringeth down them that dwell on high, &c.*

כי השח יסבי מרום  
קריה נשגבה  
ישפילנה ישפילה עדי ארץ  
גיענה עדי עפר :  
תרמסנה רגל  
רגלי עני פעמו דלים :

For he hath humbled those that dwell on high ;

The lofty city, he hath brought her down :  
He hath brought her down to the ground,  
He hath levelled her with the dust.

The foot shall trample upon her ;

The feet of the poor, the steps of the needy.

Bishop Lowth adduces this as a specimen of the synonymous parallelism of the Hebrew poetry, formed by a repetition of part of the first sentence.—Prel. Diss. p. xix.

<sup>b</sup> *The foot shall tread it down, &c.*—If we understand the words as respecting the last

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HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXVI.

- 7 The way of the just *is* uprightness :  
Thou, most upright, dost weigh the path of the just.
- 8 Yea, in the way of thy judgments, O LORD, have we waited for thee ;  
The desire of *our* soul *is* to thy name, and to the remembrance of thee.
- 9 With my soul have I desired thee in the night ;  
Yea, with my spirit within me will I seek thee early :  
For when thy judgments *are* in the earth,  
The inhabitants of the world will learn righteousness.
- 10 Let favour be shewed to the wicked,  
*Yet* will he not learn righteousness :  
In the land of uprightness will he deal unjustly,  
And will not behold the majesty of the LORD.
- 11 LORD, *when* thy hand is lifted up, they will not see :  
*But* they shall see, and be ashamed for *their* envy at the people<sup>1</sup> :  
Yea, the fire of thine enemies shall devour them.
- 12 LORD, thou wilt ordain peace for us :  
For thou also hast wrought all our works in us<sup>2</sup>.
- 13 O LORD our God, *other* lords beside thee have had dominion over us :  
*But* by thee only will we make mention of thy name.
- 14 *They are* dead, they shall not live ;  
*They are* deceased, they shall not rise :  
Therefore hast thou visited and destroyed them,  
And made all their memory to perish.
- 15 Thou hast increased the nation, O LORD,  
Thou hast increased the nation : thou art glorified :  
Thou hadst removed *it* far *unto* all the ends of the earth.
- 16 LORD, in trouble have they visited thee,  
They poured out a prayer<sup>3</sup> *when* thy chastening *was* upon them.
- 17 Like as a woman with child,  
*That* draweth near the time of her delivery,  
Is in pain, *and* crieth out in her pangs ;  
So have we been in thy sight, O LORD.
- 18 We have been with child, we have been in pain,  
We have as it were brought forth wind ;  
We have not wrought any deliverance in the earth ;

MARG. <sup>1</sup> v. 11. *at the people, or toward thy people.* <sup>2</sup> v. 12. *in us, or for us.*<sup>3</sup> v. 16. *prayer.* Heb. *secret speech.*

and great triumph of the Church over Antichrist and all other enemies, as many of the expressions in this and the former chapter look that way, we may fitly explain *the poor*

*and needy* here to be those who shall escape out of the great tribulation which shall precede those times mentioned Dan. xii. 1. Rev. vii. 14.—Preb. Lowth.



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HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXVI.

Neither have the inhabitants of the world fallen.

- 19 Thy dead *men* shall live<sup>a</sup>,  
*Together with my dead body shall they arise.*  
 Awake and sing, ye that dwell in dust:  
 For thy dew *is as* the dew of herbs,  
 And the earth shall cast out the dead.
- 20 Come, my people, enter thou into thy chambers<sup>b</sup>,  
 And shut thy doors about thee:  
 Hide thyself as it were for a little moment,  
 Until the indignation be overpast.
- 21 For, behold, the LORD cometh out of his place  
 To punish the inhabitants of the earth for their iniquity:  
 The earth also shall disclose her blood<sup>1</sup>,  
 And shall no more cover her slain.

*The care of God over his vineyard. His chastisements differ from judgments.*  
*The Church of Jews and Gentiles.*

ISAIAH XXVII.<sup>c</sup>

- 1 In that day the LORD with his sore and great and strong sword

MARG. <sup>1</sup> v. 21. *blood.* Heb. *bloods.*

<sup>a</sup> *Thy dead men shall live.*—The deliverance of the people of God from a state of the lowest depression is explained by images plainly taken from the resurrection of the dead. In the same manner, the prophet Ezekiel represents the restoration of the Jewish nation from a state of utter dissolution, by the restoring of the dry bones to life, exhibited to him in a vision, ch. xxxvii., which is here directly thus applied and explained, ver. 11--13. And this deliverance is expressed with a manifest opposition to what is here said above, ver. 14, of the great lords and tyrants under whom they had groaned:

They are dead, they shall not live;

They are deceased tyrants, they shall not rise:

That they should be destroyed utterly, and should never be restored to their former power and glory. It appears from hence, that the doctrine of the resurrection of the dead was at that time a popular and common doctrine: for an image which is assumed, in order to express or represent any thing in the way of allegory or metaphor, whether poetical or prophetic, must be an image commonly known and understood; otherwise it will not answer the purpose for which it is assumed.—Lowth.

<sup>b</sup> *Come my people, enter thou into thy*

*chambers.*—This is an exhortation to patience and resignation under oppression; with a confident expectation of deliverance by the power of God, manifestly to be exerted in the destruction of the oppressor. It seems to be an allusion to the command of Moses to the Israelites, when the destroying angel was to go through the land of Egypt, *not to go out of the door of their houses until the morning*, Exod. xii. 22: and before the passage of the Red Sea, *Fear ye not, stand still, and see the salvation of JEHOVAH. JEHOVAH shall fight for you, and ye shall hold your peace*: Exod. xiv. 13, 14.—Lowth.

<sup>c</sup> ISAIAH XXVII.—A great many different expositions have been given of the design of this chapter. Indeed, almost every Commentator has had his own peculiar theory, and has differed from almost every other. Some of the different views which have been taken may be examined at length in Vitrunga. I regard the most simple and obvious interpretation as the correct one; and that is, that it is a continuation of the vision commenced in ch. xxiv. and referring to the same great event—the captivity at Babylon, and the deliverance from that captivity. This subject has been pursued through the xxivth, the xxvth, and the xxvith chapters. In the xxvth

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HEZEKIAH—15TH YEAR. B.C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xxvii.

Shall punish leviathan the <sup>1</sup> piercing serpent<sup>a</sup>,MARG. <sup>1</sup> v. 1. *piercing serpent, or crossing like a bar.*

and the xxvith chapters the main design was, to shew the joy which would be evinced on their rescue from that land—a joy that would be celebrated by songs of praise: the main purpose of this is, to shew the effect of that captivity and deliverance, in purifying the Jews themselves, and in overcoming their propensity to idolatry, on account of which that last captivity had been suffered to take place. The *design* of the chapter is, like that of many others in Isaiah, to comfort the people when they should be oppressed during their long and painful exile. The general plan of the chapter is, 1. A statement that their great enemy, the Leviathan, should be destroyed, ver. 1; and, 2. A song, in alternate responses, respecting the people of God under the image of a vineyard yielding rich wines: verr. 2--13. In this song, Jehovah's protection over the vineyard is shewn, ver. 3: he declares that he is not actuated by fury, ver. 4: his people are exhorted to trust in him, ver. 5: a full promise that the Jews shall yet flourish is given, ver. 6: Jehovah says that his judgments are mild on them, ver. 7, 8; and that the design is to purify his people, ver. 9, from their sins: they should be restored to their own land, and worship him in the holy mount at Jerusalem: verr. 12, 13.—Barnes.

*In that day* &c. — Some object to our supposing that the words of prophecy have a twofold fulfilment; part in the dispensation of the Law, and part in that of the Gospel. And it may indeed seem, at first sight, as if we gave to words a double sense, which would be next to taking away from them all certainty of meaning. But, rightly apprehended, the Jewish and the Christian Churches form but one communion. Both together are God's one people, having one and a common fellowship with Him and with each other. The things which befel the Jews concern us. The things which appertain to us concern them. And if it was wonderfully ordered in God's providence, as we have good reason to think it was, that their dispensation was a type of ours—theirs the letter, and ours the spirit—we need not hesitate to interpret prophecies at once literally of them, and spiritually of ourselves:

in doing which, we take not words in doubtful senses; but rather, we adore the divine wisdom, on finding that the same words, understood in their one and proper sense, at once describe beforehand the deliverance of the Jews out of captivity, and the redemption of all mankind from sin and death.

Thus the chapter before us is a prophecy of God's destroying the great Powers which oppressed his people of old. It foretells the care which he would take of the Jewish nation; and the fury with which, merciful as he is to them that seek him, he would consume his enemies. It draws a prophetic contrast between the chastisements inflicted on the Israelites and the entire desolation of those who smote them; his own people being to be brought, by their afflictions, to repentance and to amendment of their ways, and to be gathered from all parts where they were scattered; whilst the defenced city of their chief oppressors would become no better than a wilderness. But their deliverance was a type of ours; and the words which shew how mercifully they were dealt with tell also how mercifully God has dealt with us. Nay, they shew how mercifully God will yet deal both with them and us hereafter. *That old serpent, called the devil, and Satan*, Rev. xii. 9, though now mortally wounded, has yet a *short time*, Rev. xii. 12; but hereafter he will be cast into *the lake of fire*, together with *death and hell*, Rev. xx. 10, 14. In the mean while, God watches for the safety of his vineyard, and keeps it *night and day*. Slow to anger, and averse to punishment, whilst he warns us of the end awaiting us if at enmity with him, he invites us rather to be at peace, and he promises that many shall obey his invitation. And whilst there are some whom neither terrors nor mercy can persuade, he assures us that he will gather together many; and so gives us the inexpressible joy of knowing that a multitude, whom no man can number, will escape the wrath to come, and will partake with us in the gift of eternal life, if we, through his grace, attain unto partaking it together with them.—Girdlestone's Comm. Lecture, 1129.

<sup>a</sup> *Leviathan the piercing serpent*.—The first verse, says Bishop Lowth, seems con-

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HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXVII.

- Even leviathan that crooked serpent ;  
 And he shall slay the dragon that *is* in the sea.
- 2 In that day sing ye unto her, A vineyard of red wine<sup>a</sup>.  
 3 I the LORD do keep it ;  
 I will water it every moment :  
 Lest *any* hurt it,  
 I will keep it night and day.
- 4 Fury *is* not in me :  
 Who would set the briers *and* thorns<sup>b</sup> against me in battle ?  
 I would go through<sup>1</sup> them, I would burn them together.
- 5 Or let him take hold of my strength,  
 That he may make peace with me ;  
 And he shall make peace with me.
- He shall cause them that come of Jacob to take root<sup>c</sup> :

MARG. <sup>1</sup> v. 4. *go through, or march against.*

nected with the two last verses of the preceding chapter. *Leviathan the rigid serpent.* The animal here mentioned seems to be the crocodile, rigid by the stiffness of the backbone, so that he cannot readily turn himself when he pursues his prey ; hence the easiest way of escaping from him is by making frequent and short turnings : the serpent or dragon, flexible and winding, which coils himself up in a circular form : the sea-monster, or the whale. These are used allegorically, without doubt, for great potentates, enemies, and persecutors of the people : but to specify the particular persons or states designed by the prophet under these images is a matter of great difficulty.—Lowth *in loc.*

Comparing this verse with Rev. xix. 19. and xx. we may see that they refer to the same period. As we have therefore in the xxth chapter of the Revelation the account of the fall and final punishment of that old serpent which is the devil and Satan ; so we may conclude this prophecy relates to the time yet to come, when the kingdom of Christ shall fully triumph. It shews the language of God's love to Israel then to be restored, his watchful care over them, his judgments on their enemies, and his counsel of repentance and offer of mercy amidst those judgments.—Bickersteth on the Jews, p. 246.

<sup>a</sup> *A vineyard of red wine.*—To the beloved vineyard sing ye a responsive song.—Lowth. That  $\text{רָעַע}$ , *to answer*, signifies

occasionally to *sing responsively* ; and that this mode of singing was frequently practised among the ancient Jews ; see De S. Poës. Hebr. Præl. xix. at the beginning.

<sup>b</sup> *Briers and thorns.*—The vineyard wishes for a wall and a fence of thorns—human strength and protection ; as the Jews were too apt to apply to their powerful neighbours for assistance, and to trust to the shadow of Egypt. JEHOVAH replies, that this would not avail her, nor defend her against his wrath : he counsels her, therefore, to betake herself to his protection. On which she entreats him to make peace with her.—Lowth.

About Tripoli there are abundance of vineyards and gardens, enclosed for the most part with hedges, which chiefly consist of the rhamnus, paliurus, oxyacantha, &c.—Rawolf, pp. 21, 22. A fence of thorns is esteemed equal to a wall for strength, being commonly represented as impenetrable. See Micah vii. 4. Hos. ii. 6.

<sup>c</sup> *He shall cause them that come of Jacob to take root.*—This is one of many blessed promises to Israel, coming in a series of predictions contained in this and the three former chapters, which have never yet been fulfilled. *Jacob shall take root.*—This implies their gathering and restoration. There is Scriptural reason, in my judgment, to think that the following will be the course of this taking root : they will, in part, be restored before they are converted, Isaiah lxvi. Zech. xii.

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXVII.

Israel shall blossom and bud,  
And fill the face of the world with fruit<sup>a</sup>.

Ezek. xx. 32--38; and be brought by varied natural causes, in the first instance, to Zion. Jer. iii. 14: *I will take you one of a city, and two of a family, and I will bring you to Zion.* When thus restored and returned in part, and in a Sadducean and self-righteous state, there will probably be false Christs rising up among them, Matt. xxiv. 15--25. They will be exposed to great trouble and distress, from the hostility of Gentile nations gathering against them: of this we have frequent descriptions in the Old Testament. In this trouble, they will at length be convinced of their deep sinfulness; and cry unto the Lord, and he will appear in their behalf. With deep penitence and humility they will acknowledge Jesus as their Saviour: and upon this, abounding mercies return to them; mighty miracles are wrought for them; the rest of the nation is restored; the whole nation will be converted, grafted into Christ; and their full and final national establishment in their own land will take place, under Jesus, their acknowledged Messiah. The Scriptures are full of descriptions of this their national establishment. Thus Is. i. 26. Jer. xxx. 21. Ezek. xxxvii. 24, 25. In accomplishing their glorious restoration, the Scriptures reveal to us, that so much mightier MIRACLES will be wrought than were wrought in their deliverance from Egypt, that that which is now their chief triumph will be forgotten, Jer. xvi. 14, 15. Rivers will be dried up, Is. xi. 15, 16. Zech. x. 11. Rivers opened in high places, and springs in the wilderness, Is. xli. 17--19. xliii. 19, 20. The desert places shall become fruitful, Is. xxxv. 7. and prophets will be raised up. Mal. iv. 5. Matt. xvii. 11. Joel ii. 28, 29. The Lord's personal appearance among the Jews, and his judgments upon their enemies, change their minds, so that then THE GENTILES WILL JOYFULLY RENDER THE FULLEST AID to their completed restoration. *They shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the Children of Israel bring an offering in a clean vessel*

*into the House of the Lord, Is. lxxvi. 20.*

THE EXTENT OF COUNTRY possessed by Restored Israel, will, it appears from Ezek. xlvii. 13--21, be very considerably enlarged beyond any former period. See also Is. liv. 2, 3. *The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me, that I may dwell:* Is. xlix. 19, 20. Thus the population will be prodigiously increased; so that, instead of, as in the times of Nehemiah, there being a need of lots being cast to bring men to dwell in Jerusalem to fill up the empty spaces in the city, Nehemiah xi. 1, 2, *Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein:* Zech. ii. 4. x. 10. The predictions themselves, and the connection in which these occur, distinctly shew that they are yet unfulfilled, and are to be accomplished on a future restoration of Israel. Not a word of Scripture can be broken or pass away till all be fulfilled. Israel shall thus be rooted in the land of Judæa. This rooting describes also that firmness in the faith, and that rooting and grounding in love, which their peculiar history, ever since the Call of Abraham, nearly 4000 years since, has all tended to give them, and more especially their last 1500 years' afflictions. In this dreary winter of the nation, God has been preparing the way for their being more deeply and durably established, and that for ever, in his grace, truth, faithfulness, and loving-kindness.—Bickersteth on the Jews, pp. 245, 251--254.

<sup>a</sup> *He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.*—It is the general tenor of all the prophecies, that the universal diffusion of the Gospel through the world waits for the salvation of Israel. Here, then, is a vast reason for the prior claims of the Jewish nation. I need not say how full the Bible is of Jewish history, Jewish prophecy, Jewish promises: they are intermingled with every part of the word of God; they go through the whole sacred volume; and whatever deeper meaning they may have, they must have that meaning

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH xxvii.

- 7 Hath he smitten him, as he smote those<sup>1</sup> that smote him?  
Or is he slain according to the slaughter of them that are slain by him?
- 8 In measure, when it shooteth forth<sup>2</sup>, thou wilt debate with it:  
He stayeth his rough wind<sup>3</sup> in the day of the east wind.
- 9 By this therefore shall the iniquity of Jacob be purged;  
And this *is* all the fruit to take away his sin;  
When he maketh all the stones of the altar as chalkstones that are beaten  
in sunder,  
The groves and images<sup>4</sup> shall not stand up.
- 10 Yet the defenced city *shall be* desolate,  
And the habitation forsaken, and left like a wilderness<sup>a</sup>:  
There shall the calf feed, and there shall he lie down,  
And consume the branches thereof.
- 11 When the boughs thereof are withered, they shall be broken off:  
The women come, and set them on fire<sup>b</sup>:

MARG. <sup>1</sup> v. 7. as he smote those. Heb. according to the stroke of those.

<sup>2</sup> v. 8. when it shooteth forth, or when thou sendest it forth.

<sup>3</sup> He stayeth his rough wind, or When he removeth it. <sup>4</sup> v. 9. images, or sun-images.

which would be obvious and intelligible to those to whom the word of God first came. The Holy Spirit, who speaks to be understood, would speak in that way which the Jews would understand. There was no Gentile Church then risen; there was no spiritual application to a mystical Zion that was then possible. The Jews, therefore, would obviously understand them in their literal sense; and they were correct in doing so. I think, therefore, that a literal application is the first point to be attended to; and though this makes every part of deep and full importance, it excludes nothing, it enlarges every thing. It excludes, for instance, no part of the spiritual meaning. There is a depth and fulness of God's truth, and there is a largeness of meaning, in the word of God, which neither men nor angels probably have fully fathomed and comprehended. It does not exclude any promises whatever of spiritual blessings. *All the promises are yea and amen in Christ Jesus: 2 Cor. i. 20. I get every spiritual promise still. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise: Gal. iii. 29.* It excludes, therefore, no truth, no doctrine, no blessing, which, as an Evangelical Minister of God's word, I have been accustomed

to dwell upon with delight before my beloved people, leading them to the spiritual blessings and glories of the Old Testament. While, therefore, it excludes nothing of this kind, it includes, it brings before us, a further glory yet to come to Judah and Israel; and it is full of spiritual blessedness, in its literal fulfilment to them and to the whole earth. Bickersteth's Claims of Israel, pp. 6--8. See the Note on Jeremiah xxiii. 8, in this Volume.

<sup>a</sup> *The habitation forsaken, and left like a wilderness.*—There are innumerable monuments which depose in favour of the great population of high antiquity; such as, *the prodigious quantity of ruins* dispersed over the plains, and even in the mountains, at this day *deserted.*—Volney's Trav. vol. II. p. 368.

<sup>b</sup> *The women come, and set them on fire.*—The scarcity of fuel, especially wood, says Bishop Lowth, in most parts of the East, is so great, that they supply it with every thing capable of burning; cow-dung dried, roots, parings of fruit, withered stalks of herbs and flowers: see Matt. vi. 30. Vine-twigs are particularly mentioned as used for fuel in dressing their food, by D'Arvieux: La Roque, Palestine, p. 198. Ezekiel says, in his parable of the vine, used figuratively for

## Judah.

SECT. IV.

HEZEKIAH—15TH YEAR. B. C. 712.

PROPHETS—ISAIAH AND MICAH.

ISAIAH XXVII.

For it is a people of no understanding<sup>a</sup>:

Therefore he that made them will not have mercy on them,

And he that formed them will shew them no favour.

12 And it shall come to pass in that day<sup>b</sup>,*That* the LORD shall beat off

From the channel of the river unto the stream of Egypt,

And ye shall be gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, *that* the great trumpet shall be blown,

And they shall come which were ready to perish in the land of Assyria,

And the outcasts in the land of Egypt,

And shall worship the LORD in the holy mount at Jerusalem.

the people of God, as the vineyard is here: *Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon. Behold, it is cast into the fire for fuel: xv. 3, 4. If a man abide not in me, says Our Lord, he is cast forth as a branch [of the vine], and is withered; and men gather them, and cast them into the fire, and they are burned: John xv. 6.* They employed women and children to gather these things; and they laid them up in store for use. The dressing and pruning of their vines afforded a good supply of the last sort of fuel; but the prophet says, that the vines themselves of the beloved vineyard shall be blasted, withered, and broken; and the women

shall come and gather them up, and carry away the whole of them to make their fires for domestic uses. See Harmer, *Observ.* I. p. 254, &c.

The olive-trees near Arimathea are daily perishing through age, the ravages of contending factions, and even from secret mischief. The Mamlouks having cut down all the olive-trees for the pleasure they take in destroying, or to make *fires*, Yafa has lost its greatest commerce.—*Volney's Travels*, vol. II. pp. 332, 333.

<sup>a</sup> *For it is a people of no understanding.*—The most simple arts are in a state of barbarism; the sciences are totally unknown.—*Volney's Trav.* vol. II. p. 442.

<sup>b</sup> *And it shall come to pass in that day, &c.*

12 And it shall come to pass in that day;

JEHOVAH shall make a gathering of his fruit,  
From the flood of the river—*scil. Euphrates*,  
To the stream of Egypt;

And ye shall be gleaned one by one,  
O ye sons of Israel!

13 And it shall come to pass in that day;

The great trumpet shall be sounded:

And they shall come who were perishing  
in the land of Assyria,

And who were dispersed in the land of Egypt;

And they shall bow themselves down before JEHOVAH,

In the holy mountain in Jerusalem.

והיה ביום ההוא 12

יחבט יהוה

משבלת הנהר

עד-נהל מצרים

ואתם תלקטו לאחד אחד

בני ישראל:

והיה ביום ההוא 13

יתקע בשופר גדול

ובאו האבדים בארץ אשור

והנדחים בארץ מצרים

והשתחוו ליהוה

בהר הקדש בירושלים:

In these two stanzas of Isaiah, says Bp. Jebb, figuratively in the first, and literally in the second, is predicted the return of the Jews from their several dispersions. The first line of each stanza is parallel with the sixth; the second with the fifth; and the third with the fourth: also, on comparing the stanzas one with another, it is manifest

that they are constructed with the utmost precision of mutual correspondence; clause harmonizing with clause, and line respectively with line; the first line of the first stanza with the first line of the second, and so throughout.—See Bishop Jebb's *Sacred Literature*, pp. 54, 55.

Judah.

HEZEKIAH— 17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

SECTION V.

SENNACHERIB SENDS HIS SERVANTS WITH A GREAT ARMY FROM LACHISH TO JERUSALEM.

HEZEKIAH PRAYS TO GOD. THE ANGEL OF THE LORD DESTROYS, IN ONE NIGHT, THE ARMY OF THE ASSYRIANS: AND SENNACHERIB FALLS BY THE HANDS OF HIS OWN SONS.

*Rab-shakeh sent by Sennacherib again, revileth Hezekiah, and by blasphemous persuasions soliciteth the people to revolt.*

	2 KINGS xviii. 17--37.	2 CHRON. xxxii. 9--12, 18, 19, 13--16.	ISAIAH xxxvi. 2--22.
17	And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish	9 After this did Sennacherib king of Assyria send his servants	And the king of Assyria sent Rabshakeh <sup>a</sup>
	to Jerusalem, (but he himself laid siege against Lachish, and all his power <sup>1</sup> with him,)		from Lachish to Jerusalem

MARG. <sup>1</sup> v. 9. *power.* Heb. *dominion.*

<sup>a</sup> *The king of Assyria sent Rab-shakeh &c.* —Archbishop Usher supposes this attempt upon Jerusalem to have been three years after the former expedition mentioned in 2 Kings xviii. 13. Is. xxxvi. 1. See the Note on that place, vol. I. p. 452; and also the Note on p. 486 of this Work. See Usher's Annals, Vet. Test. ad A. M. 2191 et 2194.

*The king of Assyria.* — As we have to distinguish between Persia and the Persian Empire, and between Babylonia and the Babylonian Empire, so we must make a distinction between the *Land of Assyria* and the *Assyrian Empire*. The former was called by the Hebrews אשור אשור, אשור 1 Chron. v. 6; or, as pronounced by the most ancient Greek Translators, *Assur*. It derived its name from Ashur, the second son of Shem, Gen. x. 22; or from a tribe designated after him, which settled in this country. By the Greeks and Romans it was called Assyria, a word which passed into several other languages; but as the Chaldeans and Syrians, according to their practice of changing the letter *s* into *t*, pronounced *Athur* instead of *Ashur*, we find the country sometimes called, by Greek and Roman writers, *Atyria* and *Aturia*. Dio Cassius, lxxviii. 28. This country was bounded on the north by Armenia, the Gordiæan mountains, and especially by Mount Niphates; on the west, by the river Tigris and Mesopotamia; on the south, by Persia; and on the east, by Medja, more par-

ticularly by Mounts Choatres and Zagros. See Ptolemy's Geog. vi. 1. It nearly corresponded to the modern Kourdistan or Land of the Kourds, with the Pachalik of Mosul, which contains about 1600 German square miles, and was thus about the size of the united kingdom of Naples and Sicily. The Kurds are the descendants of the Gordiæans and Carduchians, a barbarous and warlike people, whose tribes partly follow the occupation of nomadic shepherds, and partly live in villages, but are for the most part addicted to robbery and plunder, and carry their predatory excursions, far beyond the limits of their own country, towards the west and south. See Niebuhr's Travels, Pt II. pp. 109, 330. Ker Porter's Travels, vol. II. p. 467; and especially Rich's Residence in Kurdistan, *passim*.

The northern part of Assyria is very mountainous; but towards the south it is generally level, like the neighbouring country of Babylonia. Sacred and profane writers agree in representing Assyria as one of the most ancient kingdoms of Asia. In the ethnographic table in the 10th chapter of Genesis, verse 11, it is said that Nimrod went out from Babylonia into Assyria; implying that he conquered the latter country, and there built Nineveh. The words in the original are, בְּנֵי-הָאִדְמִין הָיוּ יֵצֵא אֲשֶׁר וַיְבִן אֶת-נִיְנוּב; which are rendered by Luther, after several ancient Translators, Von dem Lande ist

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

2 KINGS xviii.	2 CHRON. xxxii.	ISAIAH xxxvi.
to king Hezekiah	unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem,	unto king Hezekiah
with a great <sup>1</sup> host against Jerusalem <sup>a</sup> . And they went		with a great army.

MARG. <sup>1</sup> v. 17. *great*. Heb. *heavy*.

darnach gekommen der Assur, und bauete Ninive: Out of that land, *i. e.* Shinar or Babylonia, then came Assur and built Nineveh. But the correct rendering, according to Rosenmüller, is the following: Out of the land, Shinar, went he forth—*i. e.* Nimrod, who is mentioned immediately before—into Assyria, and built Nineveh. Our Authorised Version reads it as Luther; and has in the margin, Or, *He went out into Assyria*. The Prophet Micah, ch. v. 5, 6, calls Assyria *The land of Nimrod*. The native accounts preserved to us by Ctesias designate the builder of Nineveh and the founder of the Assyrian empire by the name of Ninus—in Diodor. Sicul. II. 1, &c.—and there is no reason for supposing this a different person from the Nimrod of Scripture. What Ctesias reports of the extraordinary exploits of Ninus and his wife Semiramis bears the impress of an exaggerated tradition; in which the actions of several kings of the same dynasty are combined into one narrative, and included within a single reign. One thing seems evident from these accounts, *viz.* that the successors of Ninus extended their conquests in every direction. So early as the time of Moses, about 1500 years before Christ, Balaam, a seer from the banks of the Euphrates, foretells to the Kenites, a Canaanitish tribe on the east side of the Jordan, their conquest and captivity by the Assyrians, Numbers xxiv. 22; at the same time announcing to the latter their subjection by a maritime people from Chittim, which lay to the west, ver. 24. In the Psalm lxxxiii. 8, the Assyrians are mentioned among David's enemies, in connexion with the Moabites, Edomites, Philistines, and Tyrians, a proof that the Assyrian dominion, even at that period, B. C. 1000, reached as far as Syria.—Rosenmüller's Bib. Geog. vol. II. pp. 119, 120, 131, 132.

<sup>a</sup> *With a great host against Jerusalem.*—It has been doubted whether Hezekiah did

right or wrong in rebelling against the king of Assyria. He probably did not consider himself bound by the treaty which Ahaz had entered into: see ch. xvi. 7, 9. And finding how greatly the Lord was pleased to prosper him in other things, he perhaps reckoned on the like prosperity in this. And it may be, that he interpreted the reverses which he met with, for a sign of the Lord's displeasure at his conduct; and that this led him to say, *I have offended; return from me: that which thou puttest on me will I bear*. Whatever were his motives in consenting to the terms imposed on him, he quickly found that peace purchased by gold and silver lasts but a short time. The enemy, whom he thought by these means to appease, soon encompassed Jerusalem with an army, eager to seize the spoil of a city which had sent them readily so large a tribute. If we would overcome the enemies of our salvation, we must follow the rule of the Apostle, *Resist the devil, and he will flee from you*, James iv. 7. If we stay to parley, we double our danger. If we give him what he asks at first, we shall soon find him come to seize on all. Each single act, done wilfully at his bidding, gives strength to his assault, and weakens our defence. Oh, how nearly then must they be altogether in his power, who never in all their lives did any thing, with settled and avowed purpose, to defy his malice, and throw off his yoke!—Girdlestone's Comm. Lect. 626.

Some of the Jews think that Sennacherib, having received the tribute from Hezekiah, went to his own land, but, because Hezekiah did not continue to send it every year, after some time returned to Judaea, and besieged Jerusalem: but it is more probable, that, having received the money he demanded, he made his expedition into Egypt, of which Herodotus and others, and some think Isaiah, also speaks, as Sir John Marsham observes,



## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

2 KINGS XVIII.

ISAIAH XXXVI.

up and came to Jerusalem<sup>a</sup>.

And when they were come up,  
they came and stood by the conduit of  
the upper pool, which *is* in the highway  
of the fuller's field.

18 And when they had called to the king,  
there came out to them Eliakim  
the son of Hilkiah, which *was* over  
the household, and Shebna the scribe<sup>1</sup>,  
and Joah the son of Asaph the recorder<sup>c</sup>.

And he stood by the conduit of  
the upper pool<sup>b</sup> in the highway  
of the fuller's field.

Then came forth unto 3  
him Eliakim,  
Hilkiah's son, which was over  
the house, and Shebna the scribe<sup>1</sup>,  
and Joah, Asaph's son, the recorder.

MARG. <sup>1</sup> V. 13. *scribe, or secretary.*

Isaiah x. 26, 28. But, as he was the first king of Assyria that invaded Egypt, so he went no further than to the entrance to Pelusium, which he could not take; and, so at his return, broke his faith with Hezekiah, and, notwithstanding his present, with which he pretended to be satisfied, laid siege to Jerusalem.—Bishop Patrick.

<sup>a</sup> *And they went up and came to Jerusalem.*—Jerusalem is situated upon the broad and elevated promontory within the fork of the Valley of Jehoshaphat and the Valley of Hinnom. All around are higher hills: on the east, the Mount of Olives; on the south, the Hill of Evil Counsel, so called, rising directly from the Vale of Hinnom: on the west the ground rises gently to the borders of the Great Wady; while on the north, a band of the ridge connected with the Mount of Olives bounds the prospect at the distance of more than a mile. Towards the s.w. the view is somewhat more open; for here lies the Plain of Rephaim, commencing just at the southern brink of the Valley of Hinnom, and stretching s.w., where it runs to the Western Sea. The breadth of the whole site of Jerusalem, from the brow of the Valley of Hinnom, near the Yâfa Gate, to the brink of the Valley of Jehoshaphat, is about 1020 yards, or nearly half a geographical mile. North of the Yâfa Gate the city wall sweeps round more to the west, and increases the breadth of the city in that part. The country round Jerusalem is all of limestone formation, and not particularly fertile. The rocks everywhere come out above the surface, which in many parts is also thickly strewed with loose stones; and the aspect of

the whole region is barren and dreary. Yet the olive thrives here abundantly, and fields of grain are seen in the valleys and level places, but they are less productive than in the region of Hebron and Nâbulus.—Robinson's Bib. Res. vol. I. § vii. pp. 382, 383.

<sup>b</sup> *The upper pool.*—There are two pools or lakes which supplied Jerusalem with water: the upper pool, called Gihon, Isa. vii. 3. and 2 Chron. xxxii. 30; and the lower pool, Isa. xxii. 9. Dr. Robinson says, under date of April 19, 1838, We went to the large tank lying in the basin which forms the head of the Valley of Hinnom, or, more properly, perhaps, the Valley of Gihon; since this would seem to be the quarter to which that name of old belonged. The tank was now dry; but in the rainy season it becomes full; and its waters are then conducted, by a small rude aqueduct or channel, to the vicinity of the Yâfa Gate, and so to the Pool of Hezekiah, within the city. Robinson's Bib. Researches, vol. I. § vi. p. 352. See Note on 2 Chron. xxxii. 30.

<sup>c</sup> *The recorder.*—The keeper of the genealogies, chronicles of the priesthood, &c. It is evident that diffuse and circumstantial records were sometimes kept by the priests or other publicly-appointed persons, Joseph. cont. Apion, lib. i.; for to such records the sacred writers occasionally allude, as bearing testimony to their accounts, or refer to them for a more minute detail of those particulars which they omit as inconsistent with their designs. These, however, not being composed by inspired writers, were not admitted into the sacred canon. See Gray's Key to the Old Test. p. 127. ed. 5.

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

	2 KINGS xviii.	2 CHRON. xxxii.	ISAIAH xxxvi.
19	And Rab-shakeh said unto them, Speak ye now to Hezekiah.	saying,	And Rabshakeh said 4 unto them, Say ye now to Hezekiah,
Thus saith the great king, the king of Assyria,	10 Thus saith Sennacherib king of Assyria,	Thus saith the great king, the king of Assyria,	
What confidence is this wherein thou trustest?	Whereon do ye trust, that ye abide in the siege <sup>1</sup> in Jerusalem?	What confidence is this wherein thou trustest?	
	11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?		
20	Thou sayest <sup>2</sup> , (but <i>they are but vain words</i> <sup>3</sup> ), <i>I have counsel and strength for the war</i> <sup>5</sup> .		I say, <i>sayest thou</i> , 5 (but <i>they are but vain words</i> <sup>4</sup> ) <i>I have counsel and strength for war</i> <sup>6</sup> :
	Now on whom dost thou trust, that thou rebellest against me <sup>7</sup> ?		now on whom dost thou trust, that thou rebellest against me?
21	Now, behold, thou trustest <sup>7</sup> upon the staff of this bruised reed, <i>even</i> upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.		Lo, thou trustest in 6 the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.
22	But if ye say unto me, We trust in the LORD our God: <i>is not that he,</i> 12 whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem,	Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying,	But if thou say to me, We trust in 7 the LORD our God: <i>is it not he,</i> whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem,

MARG. <sup>1</sup> v. 10. *in the siege, or in the strong-hold.* <sup>2</sup> v. 20. *sayest, or talkest.*<sup>3</sup> *vain words.* Heb. *word of the lips.*<sup>4</sup> v. 5. *vain words.* Heb. *a word of lips.*<sup>5</sup> v. 20. *I have counsel and strength for the war, or, But counsel and strength are for the war.*<sup>6</sup> v. 5. *I have counsel and strength for war, or, But counsel and strength are for the war.*<sup>7</sup> v. 21. *trustest.* Heb. *trustest thee.*

<sup>a</sup> *On whom dost thou trust, that thou rebellest against me?*—He upbraids him with his rebellion, of which he was thought formerly to be guilty: but he could not now,

says Bishop Patrick, be justly accused of it, when he had submitted to him with so great a present. These are, therefore, words of the highest pride and insolence.

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISIAH AND MICAH.

2 KINGS xviii.

2 CHRON. xxxii.

ISIAH xxxvi.

Ye shall worship before this altar in Jerusalem?      Ye shall worship before one altar,      Ye shall worship before this altar?

and burn incense upon it?

- 23                    Now therefore,                    Now therefore                    8  
I pray thee, give pledges<sup>1</sup> to my lord      give pledges<sup>1</sup>, I pray thee, to my master  
    the king of Assyria,                    the king of Assyria,  
and I will deliver thee two thousand      and I will give thee two thousand  
    horses, if thou be able on thy                    horses, if thou be able on thy  
    part to set riders upon them.                    part to set riders upon them,  
24 How then wilt thou turn away the      How then wilt thou turn away the      9  
    face of one captain of the least of my      face of one captain of the least of my  
    master's servants, and put thy trust      master's servants, and put thy trust  
on Egypt for chariots and for horsemen?      on Egypt for chariots and for horsemen?  
25 Am I now come up without the      And am I now come up without the      10  
    LORD against this place to destroy it?      LORD against this land to destroy it?  
    The LORD said to me, Go up against      The LORD said unto me, Go up against  
    this land<sup>a</sup>, and destroy it.                    this land, and destroy it.  
26 Then said Eliakim the son of Hilkiah,      Then said Eliakim                    11  
and Shebna, and Joah, unto Rab-shakeh,      and Shebna and Joah unto Rabshakeh,  
    Speak, I pray thee, to thy servants      Speak, I pray thee, unto thy servants  
    in the Syrian language; for we                    in the Syrian language; for we  
understand it: and talk not with us in      understand it: and speak not to us in  
the Jews' language, in the ears of the      the Jews' language, in the ears of the  
    people that *are* on the wall.                    people that *are* on the wall.  
27 But Rab-shakeh said unto them,      But Rabshakeh said,                    12  
Hath my master sent me to thy master,      Hath my master sent me to thy master  
and to thee, to speak these words?      and to thee to speak these words?  
    *hath he not sent me to the*                    *hath he not sent me to the*

MARG. <sup>1</sup> v. 23. *pledges, or hostages.*

<sup>a</sup> *The Lord said to me, Go up against this land.*—Rab-shakeh spoke in the Hebrew tongue; and professed that he was not come out against Jerusalem without the LORD, *i.e.* Jehovah, to destroy it. That Rab-shakeh, by the LORD, or Jehovah, did not mean the God of the Jews—though, at the same time, he knew that they called their God by this name—is evident, from his very plainly distinguishing them one from the other. He asserts that he had an order from Jehovah, *i.e.* he meant from the Supreme God, to destroy Jerusalem. That Rab-shakeh really thought that the God of the Jews was only an inferior deity, or God of a country, is evi-

dent, from the opinion which the Assyrians had of him. And herein consisted his blasphemy, that he thought the God whom Hezekiah called the LORD was not the Supreme Deity, but only a God of a nation, such as the God of Hamath or Arped, who, in truth, were no Gods: and what Hezekiah prayed for, was, that the God of the Jews would, in opposition to these blasphemous sentiments, shew that he was the LORD GOD, even *He only*; and that there could not be any divine commission to hurt those who were under his protection. See Shuckford's Connect. vol. II. pp. 391--393. ed. 5.

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

2 KINGS xviii.

2 CHRON. xxxii.

ISAIAH xxxvi.

	men which sit on the wall, that they may eat their own dung, and drink their own piss <sup>1</sup> with you?	men that sit on the wall, that they may eat their own dung, and drink their own piss with you?	
28	Then Rab-shakeh stood and eried with a loud voice in the Jews' language.	18 Then they cried with a loud voice in the Jews' speech	Then Rabshakeh stood, 13 and eried with a loud voice in the Jews' language,
	unto the people of Jerusalem that <i>were</i> on the wall, to affright them, and to trouble them ; that they might take the city.		
	and spake, saying, Hear the word of the great king, king of Assyria :	and said, Hear ye the words of the great king, the king of Assyria.	
29	Thus saith the king, Let not Hezekiah deceive you :	Thus saith the king, 14 Let not Hezekiah deceive you :	
	for he shall not be able to deliver you out of his hand :	for he shall not be able to deliver you.	
30	Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.	Neither let Hezekiah 15 make you trust in the LORD, saying, The LORD will surely deliver us : this city shall not be delivered into the hand of the king of Assyria.	
31	Hearken not to Hezekiah : for thus saith the king of Assyria, Make <i>an agreement</i> with me <sup>2</sup> by a present, and come out to me, and <i>then</i> eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one	Hearken not to Hezekiah : 16 for thus saith the king of Assyria, <sup>3</sup> Make <i>an agreement</i> with me by a present <sup>a</sup> , and come out to me : and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one	

MARG. <sup>1</sup> v. 27. *their own piss.* Heb. *the water of their feet.*

<sup>2</sup> v. 31. *Make an agreement with me, or Seek my favour.* Heb. *Make with me a blessing.*

<sup>3</sup> v. 16. *Make an agreement with me by a present, or Seek my favour by a present.*  
Heb. *Make with me a blessing.*

<sup>a</sup> *Make an agreement with me by a present*—עָשׂוּ אִתִּי בְרִכָּה וְצָאוּ אֵלַי—*Make ye peace with me, and come out unto me:* Bishop Stock. The Lxx render it, *Ei βούλεσθε εὐλογηθῆναι, If you wish to be blessed or happy, come out to me.* The Hebrew, says Barnes, is literally, *Make with me a blessing,* בְּרִכָּה: the idea of its being done by a present is not implied in the

Hebrew Text. The word *blessing* here probably means the same as *peace*. On the one hand, he threatened them with the dreadful evils of famine if they refused and allowed their city to be besieged, ver. 12: on the other hand, he promised them, for a time at least, a quiet and secure residence in their own city, and then a removal to a land not inferior to their own.

## Judah.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

2 KINGS XVIII.

the waters of his cistern<sup>1</sup> :

32 Until I come and take you away  
to a land like your own land,  
a land of corn and wine<sup>a</sup>,  
a land of bread and vineyards,  
a land of oil olive and of honey,  
that ye may live, and not die :

2 CHRON. XXXII.

19 And they spake against the God  
of Jerusalem, as against the gods of  
the people of the earth<sup>b</sup>, *which were* the  
work of the hands of man.

MARG. <sup>1</sup> V. 31. *cistern, or pit.*

ISAIAH XXXVI.

the waters of his own cistern :

Until I come and take you away 17  
to a land like your own land,  
a land of corn and wine,  
a land of bread and vineyards.

<sup>a</sup> *A land of corn and wine.*—The culture of the soil of Assyria is promoted by the number of the rivers which traverse the country, and by the pleasant alternation of hill and dale which diversify its surface; while the navigable Tigris presents great facilities for commerce. In different parts of the southern division there are springs of naphtha. The country abounds in wheat, and in the most-esteemed kinds of fruit; as also in wine, cotton, and manna. And it was therefore with truth that the Assyrian commander Rab-shakeh called his native country a land where there is corn and wine, bread and vineyards, olive-oil, and honey.—Rosenmüller's *Bib. Geog.* vol. II. p. 120. Rich, who travelled in Kourdistan in 1820, says, The usual increase of grain is about five to ten to one seed. A great quantity of honey of the finest quality is produced in Kourdistan: the bees are kept in hives of mud. Manna is found on the dwarf-oak; though several other plants are said to produce it, but not so abundantly or of such good quality. There is another kind of manna found on the rocks and stones, which is quite pure, of a white colour, and is much more esteemed than the true manna. The manna season begins in the latter end of June; at which period, when a night is more than usually cool, the Kourds say it rains manna, and maintain that the greatest quantity is always found in the morning after such a night.—Rich's *Residence in Kourdistan*, vol. I. pp. 132, 142.

<sup>b</sup> *They spake against the God of Jerusalem,*

BOOK II. PART I.

*as against the gods of the people of the earth.*—The message of the king of Assyria, as delivered by Rab-shakeh, first addressed to Hezekiah, and then to the people of Jerusalem, is remarkable for its tone of arrogance and blasphemy. And when we remember, says Girdlestone, that it was thus publicly directed against the best king that ever yet reigned over the two tribes—see ver. 3—we shall not be surprised if we still often find that those whom God most loves are allowed by Him to be the mark of more than common insolence and scorn. But, much as we ought to be concerned when good men are thus evil entreated, we must be infinitely more shocked when the name of God is, as here, blasphemed. It well became the servants of so devout a king as Hezekiah to go to him with their clothes rent—the token in those times of grief and horror,—when they had to report to him such words as these of Rab-shakeh. It well becomes us to express by outward signs of sorrow the inward anguish of our spirits, not only when we hear the swearer take God's name in vain, or the scorner question his very being, but also when we see his laws wilfully transgressed, or hear sin spoken of as if it were a light thing, and laughed at; as if it were not for this that God vouchsafed to give his Son even unto death. What! are his sorrows nothing unto us that pass by? Can we see Him on the cross, and then make light of the wickedness of those who crucify Him afresh? No; let it grieve us beyond measure

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

2 KINGS xviii.

2 CHRON. xxxii.

ISAIAH xxxvi.

and hearken not unto Hezekiah,  
when he persuadeth<sup>1</sup> you, saying,  
The LORD will deliver us.

Beware lest Hezekiah 18  
persuade you, saying,  
The LORD will deliver us.

13 Know ye not what I and  
my fathers have done unto  
all the people of *other* lands?

33 Hath any of the gods  
of the nations

were the gods  
of the nations

Hath any of the gods  
of the nations

of those lands any ways able to

delivered at all his land  
out of the hand of the  
king of Assyria?

deliver their lands  
out of mine hand?

delivered his land  
out of the hand of the  
king of Assyria?

34 Where *are* the gods of Hamath<sup>a</sup>,  
and of Arpad<sup>b</sup>?

19 Where *are* the gods of Hamath  
and Arpad?

where *are* the gods of Sepharvaim<sup>c</sup>,  
Hena, and Ivah<sup>2</sup>?

where *are* the gods of Sepharvaim?

have they delivered Samaria  
out of mine hand?

and have they delivered Samaria  
out of my hand?

35 Who *are* they among all  
the gods of the countries

14 Who *was there* among all  
the gods of those nations

20 Who *are they* among all  
the gods of these lands

that my fathers utterly destroyed,

that have delivered  
their country

that could deliver  
his people

that have delivered  
their land

MARG. <sup>1</sup> v. 32. *persuadeth*, or *deceiveth*. <sup>2</sup> v. 34. *Ivah*? Ch. xvii. 24. *Ava*.

to think for how very many He died in vain: and let us prove by our demeanour, when any thing is mentioned in our company which we know to be inconsistent with His will, let us shew, that however much it may amuse the thoughtless to report the sins of their neighbours, and to speak of sin as a light matter, and of holiness as a visionary attainment, and of God—or rather not of Him, as if He were not entitled to be first and foremost in our thoughts—let us shew, that however light a matter these things seem to others, it goes to our hearts to be thus reminded that God is not glorified, as He ought to be, by all men, everywhere.

<sup>a</sup> *Hamath*.—See the Note on Amos vi. 2. Vol. I. p. 205; and on Is. x. 9. Vol. I. p. 160 of this Work. Hamath was a city in the northern part of Palestine. It was in friendly alliance with David, 2 Sam. viii. 9, 10. 1 Chr. xviii. 9, 10; and remained well disposed to the Jewish people, with little intermission, 2 Ki.

xiv. 28, till the present time, when it was conquered by the Assyrians. See Winer's *Biblisches Realwörterbuch*, vol. I. p. 537.

<sup>b</sup> *Arpad* is joined with Hamath in Jerem. xlix. 23, as a city of Syria: perhaps originally founded by the Arvadite mentioned with the Hamathite in Gen. x. 18.

<sup>c</sup> *Sepharvaim*.—was probably in Mesopotamia. Ptolemy mentions a city there of the name of Siphara, as the most southern city of Mesopotamia; which Michaelis and Rosenmüller think is probably the same. It is evident that it was in the vicinity of Hamath and Arpad, and these are known to have been in Mesopotamia. When Shalmaneser carried Israel away captive from Samaria, he sent colonies of people into Palestine in their stead, among whom were the Sepharvaim, 2 Kings xvii. 24, 31. See Rosenmüller's *Bib. Geogr.* vol. II. pp. 191, 192. and Winer's *Biblisches Realwörterbuch*, vol. II. pp. 526, 527.

## Judah.

SECT. V.

HEZEKIAH—17<sup>TH</sup> YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

2 KINGS xviii.

2 CHRON. xxxii.

ISAIAH xxxvi.

out of mine hand,  
that the LORD should  
deliver Jerusalem  
out of mine hand?

out of mine hand,  
that your God should  
be able to deliver you  
out of mine hand?

out of my hand,  
that the LORD should  
deliver Jerusalem  
out of my hand?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

16 And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

But they held their peace, 21 and answered him not a word: for the king's commandment was, saying, Answer him not<sup>a</sup>.

37 Then came Eliakim the son of Hilkiah, which *was* over the household<sup>b</sup>, and Shebna the scribe<sup>c</sup>, and Joah the son of Asaph, the recorder<sup>d</sup>, to Hezekiah with *their* clothes rent, and told him the words of Rab-shakeh,

Then came Eliakim the son of Hilkiah, 22 that *was* over the household, and Shebna the scribe, and Joah the son of Asaph, the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

<sup>a</sup> *The king's commandment was, saying, Answer him not.*—This will often prove a rule of useful application in our intercourse with men of the stamp of Rab-shakeh, who speak proud swelling words in defiance of God, or smooth deceitful words in order to beguile God's people. To answer, would be likely to provoke further wrong, or to open the way to fresh artifices, on their part; and thus would expose ourselves to fresh risk and annoyance. And therefore, unless it be according to our age, station, or calling, to rebuke with authority, we shall do better, on such occasions, to put in practice the figurative precept of our Saviour, that we cast not our pearls before swine. See Matt. vii. 6. And further, we may apply Hezekiah's words, as a maxim for our conduct, when Satan tries to tempt us into sin, by tempting us to consider, calculate, and weigh the pleasures and advantages of sinning. Let us conceive that we hear our King commanding us, *Answer him not.* It is dangerous even to listen. If we hesitate, we are lost. We may often avoid temptation by flying. When tempted, we

must manfully resist. But never let us parley with our foe. Let us resolutely shut our ears to all he has to say of the safety of sinning ever so little; and so be safe from all the risks which we should run in replying, by never so much as listening or hearing at all.—Girdlestone's Comm. Lect. 1141.

<sup>b</sup> *Eliakim the son of Hilkiah, which was over the household*—The governor of the palace, or high steward. See the Notes on Isaiah xxii. 20--25. vol. I. pp. 527, 528, of this Work.

<sup>c</sup> *The scribe*—Probably the king's secretary of state, who issued all the royal commands, and also registered all acts and decrees. It is very uncertain what officer Shebna was; for he is said, Isa. xxii. 15, to be *over the house*; and the LXX sometimes make him treasurer, sometimes scribe. Mr. Selden thinks he might be *præfectus prætorio*, Lib. de Succes. in Pontif. p. 142.

<sup>d</sup> *The recorder*—According to Buddæus, he who committed to writing the daily occurrences or chronicles of the kingdom. *Recorder, Commonefactor*, Vatablus. The Master

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

*Hezekiah mourning sendeth to Isaiah to pray for them. Isaiah comforteth them.*

2 KINGS xix. 1—7.

ISAIAH xxxvii. 1—7.

1 And it came to pass,  
when king Hezekiah heard it,  
that he rent his clothes<sup>a</sup>,  
and covered himself with sackcloth,  
and went into the house of the LORD<sup>b</sup>.

2 And he sent Eliakim,  
which *was* over the household,  
and Shebna the scribe,  
and the elders of the priests,  
covered with sackcloth,  
to Isaiah<sup>1</sup> the prophet the son of Amoz.

3 And they said unto him,  
Thus saith Hezekiah,  
This day *is* a day of trouble,  
and of rebuke, and blasphemy<sup>2</sup>:  
for the children are come to the birth,  
and *there is* not strength to bring forth.

4 It may be the LORD thy God  
will hear all the words of Rab-shakeh,  
whom the king of Assyria his master

1 And it came to pass,  
when king Hezekiah heard it,  
that he rent his clothes,  
and covered himself with sackcloth,  
and went into the house of the LORD.

2 And he sent Eliakim,  
who *was* over the household,  
and Shebna the scribe,  
and the elders of the priests,  
covered with sackcloth,  
unto Isaiah the prophet the son of Amoz.

3 And they said unto him,  
Thus saith Hezekiah,  
This day *is* a day of trouble,  
and of rebuke, and of blasphemy<sup>2</sup>:  
for the children are come to the birth,  
and *there is* not strength to bring forth.

4 It may be the LORD thy God  
will hear the words of Rabshakeh,  
whom the king of Assyria his master

MARG. <sup>1</sup> v. 2. *Isaiah*. Luke iii. 4. called *Esaias*.<sup>2</sup> v. 3. *blasphemy*, or *provocation*.

of Requests, or The Remembrancer, who, according to the Targum, was appointed over things memorable, whose business it was to take notice of things partly from memory, write them down, and digest them in order; perhaps the king's Historiographer.

<sup>a</sup> *He rent his clothes*.—It was the custom of the Hebrews, when they heard any blasphemy, to rend their clothes; because that was one of the greatest of crimes, as it immediately affected the Majesty of God; and it was right that a religious people should have in the utmost abhorrence every insult offered to the object of their religious worship. The three ambassadors lay the matter before the *king*, as God's *representative*: he lays it before the *Prophet*, as God's *Minister*: and the Prophet lays it before *God*, as the *people's Mediator*.—Dr. Adam Clarke.

<sup>b</sup> *And went into the house of the Lord*.—The account of Rab-shakeh's speech being brought to Hezekiah, one might have expected, as probably Rab-shakeh expected, that he would have called a council of war.

Before the siege he had taken counsel with his princes and his mighty men, 2 Chron. xxxii. 3; but that would not do now: his greatest relief is, that he has a God to go to; and we have here an account of what passed between him and his God. He discovered a great concern for the dishonour done to God by the blasphemy of Rab-shakeh: when he heard it, he rent his clothes; and, according to the example of the Psalmist, he went up to the House of the Lord, Ps. lxxiii. 17. He went to meditate and pray, and compose his ruffled soul. He did not consider what answer to return to Rab-shakeh, but referred himself to God. *Thou shalt answer, Lord, for me*.—Herbert. In the House of the Lord he found a place both of rest and refuge, a treasury, a magazine, a council-chamber, and all he needed—all in God. When the enemies of the Church, says Henry, are very daring and threatening, it is the wisdom and duty of its friends to appeal to God, and leave their cause with him.



## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

2 KINGS xix.

hath sent to reproach the living God;  
and will reprove the words  
which the LORD thy God hath heard:  
wherefore lift up *thy* prayer  
for the remnant that are <sup>1</sup>left<sup>a</sup>.

5 So the servants of king Hezekiah  
came to Isaiah.

2 CHRON. xxxii. 20.

20 And for this *cause* Hezekiah the king,  
and the prophet Isaiah the son of Amoz,  
prayed and cried to heaven.

6 And Isaiah said unto them,  
Thus shall ye say to your master,  
Thus saith the LORD,  
Be not afraid of the words which thou  
hast heard, with which the servants of  
the king of Assyria have  
blasphemed me.

7 Behold, I will send a blast upon him<sup>b</sup>,  
and he shall hear a rumour,  
and shall return to his own land:  
and I will cause him to fall by the  
sword in his own land.

ISAIAH xxxvii.

hath sent to reproach the living God,  
and will reprove the words  
which the LORD thy God hath heard:  
wherefore lift up *thy* prayer  
for the remnant that is left<sup>1</sup>.

So the servants of king Hezekiah  
came.

And Isaiah said unto them, 6  
Thus shall ye say unto your master,  
Thus saith the LORD,  
Be not afraid of the words that thou  
hast heard, wherewith the servants of  
the king of Assyria have  
blasphemed me.

Behold, I will send a blast upon him<sup>2</sup>, 7  
and he shall hear a rumour,  
and shall return to his own land:  
and I will cause him to fall by the  
sword in his own land.

MARG. <sup>1</sup> v. 4. *left*. Heb. *found*. <sup>2</sup> v. 7. *blast upon him*, or *put a spirit into him*.

<sup>a</sup> *Lift up thy prayer for the remnant that are left*—For Judah, which is but a remnant, now the ten tribes are gone;—for Jerusalem, which is but a remnant, now the defenced cities of Judah are taken. It is very desirable, and which we should seek when we are in trouble, to have the prayers of our friends for us. In begging prayer, we honour God, we honour prayer, and we honour our brethren. When we desire the prayers of others for us, that must not excuse us from praying for ourselves. When Hezekiah sent to Isaiah to pray for him, he himself went into the House of the Lord, to offer up his own prayers. Those who speak from God to us, we should in a particular manner desire to speak to God for us. *He is a prophet, and he shall pray for thee*: Gen. xx. 7. The Great Prophet is the great Intercessor. Those are likely to prevail with God that lift up their prayers; that is, that lift up their hearts

in prayer when the interests of God's Church are brought very low, so that there is but a remnant left—few friends, and those weak and at a loss: then it is time to lift up our prayer for that remnant.—Henry.

<sup>b</sup> *I will send a blast upon him*—נתן ברוח—Never signifies any thing but putting a spirit into a person: this was πνεύμα δειλίας.—Secker. I will infuse a spirit into him.—Lowth. Dr. Adam Clarke does not think that Archbishop Secker apprehended the true meaning of the words; but that רוח means here a pestilential *wind*, such as the Arabs call *simûm*, which instantly suffocates both man and beast; and is what is termed the *Angel of the Lord*, God's messenger of death to the Assyrians, ver. 36. The blasting of God's displeasure.—Preb. Lowth. A pestilential blast, which destroyed his army in one night. Others translate it, *a spirit*, which is the same; for

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B.C. 710.

PROPHETS—ISAIAH AND MICAH.

*The Church, in memory of former favours, complaineth of their present evils.  
Professing her integrity, she fervently prayeth for succour.*

PSALM XLIV.<sup>a</sup>

To the chief Musician, for the sons of Korah, Maschil.

1 We have heard with our ears, O God,  
Our fathers have told us,  
*What* work thou didst in their days,  
In the times of old.

God sent an angel, who smote them with that pestilence.—Bishop Patrick. The sense probably is, says Barnes, I will infuse into him a spirit of fear, by which he shall be alarmed by the rumour he shall hear, and return to his own land. The word is often used in this sense. Compare 1 Sam. xvi. 14. See also Isai. xxxi. 8, 9. Gesenius understands it here in the sense of will or disposition: I will change his will or disposition, so that he will return to his own land. This short threatening from the mouth of God, says Henry, would do execution, when all the impotent menaces that came from the mouth of Rab-shakeh would vanish into air.

<sup>a</sup> PSALM XLIV.—It is not unlikely, says Mudge, that Hezekiah was the author of this Psalm; and perhaps soon after the blasphemous message of Rab-shakeh. Some have thought it was composed by one of the Babylonish Captivity, and that it gives an account of the Church and people of God in those times; but what is said verr. 17, 18, 20, does not seem to agree with Dan. ix. 5, 6, 10, 11, 13. It is most likely it was written by David, and to him the Targum ascribes it: though it does not respect his times, since what is said in verr. 9--14 cannot agree with them: yet he, being a prophet, might, under a prophetic influence, speak of future time, and personate the Church in them. The whole may, however, be applied to the times of the New Testament; since ver. 22 is cited by the Apostle Paul, Rom. viii. 36; and is applied to his times, and is descriptive of the suffering state of the Church then. This seems to be a key to the whole Psalm. It is probable, says Girdlestone, that this Psalm refers to some of the periods previous to the Captivity, when this dreadful blow was indeed about to fall upon those who occupied the throne of David, but when it had not yet fallen. And some have suggested that it may have been

written by Isaiah, when Hezekiah was invaded by Sennacherib, and when Rab-shakeh brought his master's daring defiance up to the very walls of Jerusalem. For it is understood in the Second Book of Chronicles, that, on this occasion, Hezekiah the king, and the Prophet Isaiah the son of Amos, prayed and cried to Heaven, 2 Chron. xxxii. 20. At such a season of affliction, with the consciousness of the sin which had provoked God to inflict it, the king and the prophet, and the more devout among the people, might well remember with bitterness of regret what great things God had done for their fathers in time past. But the Spirit of God, speaking by the Psalmist, teaches them to call his past mercies to remembrance, not as a topic of regret, but as a ground of hope and confidence for the future. It was God who had given them the victory of old: it was *his* right hand, not theirs. And therefore, if God could be prevailed upon to help them, they might conquer as in times past: and he might be prevailed upon by means of earnest prayer. He had indeed cast off his people, and put them to an open shame. He went not forth with their armies. He had made them to fly before their enemies, and to become spoil unto them, *like sheep appointed for meat*. He had scattered them among the heathen; the Ten Tribes having been lately carried away into captivity, when Hezekiah began to reign. God's people had indeed been thus treated by Him as worthless in his eyes, and made an object of scorn to the nations round about them. Yet for all this God was the only King to whom they could look for help in their distress. It was for Him to command deliverance for Jacob. Through him they might even now overthrow their foes. And the mention of his past deliverances was an encouragement for them to hope, as well as a plea with him to

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B.C. 710.

PROPHETS—ISAAH AND MICAH.

PSALM XLIV.

- 2 *How* thou didst drive out the heathen with thy hand,  
And plantedst them;  
*How* thou didst afflict the people,  
And cast them out.
- 3 For they got not the land in possession by their own sword,  
Neither did their own arm save them:  
But thy right hand, and thine arm, and the light of thy countenance,  
Because thou hadst a favour unto them.
- 4 Thou art my King, O God:  
Command deliverances for Jacob<sup>a</sup>.

grant their prayer that he would be merciful to them yet once more. Here was comfort for the people, in the depth of their distress;—comfort, and instruction unto the way of safety. Here is comfort and instruction for us likewise; and especially for Christians as a body, or for the Church as a community; when we are under any common affliction, and are seemingly given over to be a prey and a derision to those who bear ill-will against Zion. God has done great things for us already. Let us rejoice in the remembrance of his mercies. We have heard with our ears, and our fathers have told us, how long ago the Church of Christ was planted in this land, according to the doctrine and discipline of Christ's Apostles. We have heard, also, how grievously it became corrupted in the lapse of ages, through its connexion with the grossly-corrupted Church of Rome; and we have heard of its blessed Reformation. If it have since been weakened by divisions, if it be now threatened with the loss of its National Establishment, still let us trust in God, and pray to Him for help: let us look to Him, and not to man, for victory. And let the remembrance of that which He has done for us of old encourage us to pray, with confidence of hope and full assurance of faith, that He will again save us from our enemies, and put to shame them that hate us.

The first verse, says Scott, is incorporated into our Liturgy, after a manner suited to lead our thoughts to the triumphs of Divine Grace, at the Reformation, and in the age of the Apostles. Joshua and the Israelites fought valiantly against the Canaanites; yet their victories were not owing to their own valour or strength, but to the power and favour of

God: Josh. x. 9, 10. The Apostles laboured in the most zealous and self-denying manner, to spread the Gospel in the primitive times; but its prevalence was not the effect of their eloquence or wisdom or assiduity, but of the Holy Ghost sent down from Heaven to prosper their labours. The conversion and salvation of the Believer is not effected by his merit, wisdom, or resolution, but springs from the mercy and grace of God; yet he diligently uses the appointed means.

In this Psalm, says Bishop Horne, we have the voice of the Church under persecution, 1--3; recounting the mercies of God vouchsafed to his servants of old time, 4--8; declaring her confidence that she shall experience the same in her present distress; and shall at length overcome through the power of her Redeemer; for that, notwithstanding her seeming desertion and manifold sufferings, 9--16, there is still a faithful remnant, 17--22, of those who have not bowed the knee to Baal, and who cease not, 23--26, to cry unto God for mercy and deliverance.

Bishop Horsley considers this Psalm as a prayer of the New Hebrew Church in the latter times, suffering under Antichrist's persecutions. He thinks it may be divided into parts, for voices; thus: 1--3, Full chorus. 4, The leader of the band. 5, Full chorus. 6, The leader of the band. 7, 8, Full chorus. 9--14, Air for a single voice, one of the Priests. 15, 16, The leader of the band. 17--22, Air for a single voice, one of the Priests. 22--26, Full chorus. But, that the division is by no means necessary: a Church, as a collective body, may speak in the singular or plural number, I, or We, indifferently.

<sup>a</sup> *Command deliverances for Jacob.*—In these words the Church sums up her argu-

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

PSALM XLIV.

- 5 Through thee will we push down our enemies :  
 Through thy name will we tread them under that rise up against us.
- 6 For I will not trust in my bow,  
 Neither shall my sword save me.
- 7 But thou hast saved us from our enemies,  
 And hast put them to shame that hated us.
- 8 In God we boast all the day long,  
 And praise thy name for ever. Selah.
- 9 But thou hast cast off, and put us to shame ;  
 And goest not forth with our armies.
- 10 Thou makest us to turn back from the enemy ;  
 And they which hate us spoil for themselves.
- 11 Thou hast given us like sheep *appointed* for meat<sup>1</sup> ;  
 And hast scattered us among the heathen.
- 12 Thou sellest thy people for nought<sup>2</sup>,  
 And dost not increase *thy wealth* by their price.
- 13 Thou makest us a reproach to our neighbours,  
 A scorn and a derision to them that are round about us.
- 14 Thou makest us a byword among the heathen,  
 A shaking of the head among the people.
- 15 My confusion *is* continually before me,  
 And the shame of my face hath covered me,
- 16 For the voice of him that reproacheth and blasphemeth<sup>a</sup> ;

MARG. <sup>1</sup> v. 11. *like sheep appointed for meat.* Heb. *as sheep of meat.*

<sup>2</sup> v. 12. *for nought.* Heb. *without riches.*

ment : as if she had said, O Thou, who, going forth before thy people, hast so often and so wonderfully wrought salvation of old time! I still acknowledge thee as my King, able and willing to save. O manifest yet again thy power! yet again let me experience thy mercy! Behold, all things are at thy command, all events are at thy disposal! O gracious Saviour, let all work together for good to her whom thou lovest!—Bp. Horne.

<sup>a</sup> *The shame of my face hath covered me, for the voice of him that reproacheth and blasphemeth.*—The latter part of this Psalm seems to prove very plainly that the whole is to be understood as the language of those who had served God devoutly, though they were suffering by the grievous chastisements inflicted on such as had most grossly transgressed his laws. There was a faithful remnant in the worst of times: when the rest of the nation followed after idols, there were

those who cleaved to the True God. There was an Hezekiah, and there was an Isaiah, and there were others like-minded, when the idolatrous Judah and Jerusalem had provoked God to bring a destroying army to the gates of Sion, and when he suffered the blaspheming language of a Rab-shakeh to be heard in the ears of the people on the wall. But how must such blasphemy have shocked the minds of the devout! how must it have grieved them that were faithful in the land, and have filled them with shame and confusion of face, to have the Lord God of Heaven and earth set on a level, in the impious language of Sennacherib, with the gods of Hena and Ivah and Sepharvaim. It is no uncommon thing, however strange it may seem, for the righteous to be thus mixed up, on earth, in the judgments which are sent in wrath upon the wicked. They to whose ease this Psalm was fitted, evidently thought it strange; and

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

PSALM xliiv.

By reason of the enemy and avenger.

- 17 All this is come upon us ;  
 Yet have we not forgotten thee,  
 Neither have we dealt falsely in thy covenant.
- 18 Our heart is not turned back,  
 Neither have our steps<sup>1</sup> declined from thy way ;
- 19 Though thou hast sore broken us in the place of dragons,  
 And covered us with the shadow of death.
- 20 If we have forgotten the name of our God,  
 Or stretched out our hands to a strange god ;
- 21 Shall not God search this out ?  
 For he knoweth the secrets of the heart.
- 22 Yea, for thy sake are we killed all the day long ;  
 We are counted as sheep for the slaughter.
- 23 Awake, why sleepest thou, O LORD ?  
 Arise, cast *us* not off for ever.
- 24 Wherefore hidest thou thy face,  
 And forgettest our affliction and our oppression ?
- 25 For our soul is bowed down to the dust :  
 Our belly cleaveth unto the earth.
- 26 Arise for our help<sup>2</sup>,  
 And redeem us for thy mercies' sake.

MARG. <sup>1</sup> v. 18. *steps, or goings.*<sup>2</sup> v. 26. *for our help.* Heb. *a help for us.*

yet they murmured not. Their conscience testified to themselves, and they therefore testified to God, that they had not forgotten him ; had not dealt falsely in his covenant ; that their heart was not turned back—no, not when he had reduced them to the extremity of distress, and given them over, as it seemed, to dangers the most imminent. Still they had the fear of God before their eyes : and still they were willing to expose their lives for His sake. And it was out of zeal for his cause, and faith in his help, that they were resolved to hold out the city against the enemy, at no small risk of death, rather than come into the terms proposed by their blaspheming invader. That, under such circumstances, they should be placed in jeopardy so imminent, perplexed them greatly. *Awake, say they, why sleepest thou, O Lord ? Arise, cast us not off for ever ! Wherefore hidest thou thy face, and forgettest our affliction and our oppression ?—Girdlestone.* There is a time when the triumphs of the adversary,

and the afflictions of the Church, tempt men to think that the eye of Providence is closed or turned away, and that the Almighty hath ceased to remember their sad estate. But the truth is, that God only giveth his people an opportunity of feeling their own insufficiency ; and waiteth till, by fervent and importunate prayer, they solicit his help. For so the holy Jesus slept while the ship was covered with the waves ; until, awakened by the cries of his Disciples, he arose to their assistance, and spoke the temple into a perfect calm. They who are brought into this state of humiliation by outward sufferings should bring themselves into it by inward mortification and self-denial, by contrition and abasement, if they would put up such prayers as the Majesty of Heaven will deign to accept and answer ; if they would repeat with our Church, in the spirit of the Litany, the concluding verse of this Psalm—*Arise for our help, and redeem us for thy mercies' sake !—Bishop Horne.*

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

*Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah.  
Hezekiah's prayer.*

2 KINGS xix. 8—19.

ISAIAH xxxvii. 8—20.

S	So Rab-shakeh returned, and found the king of Assyria warring against Libnah : for he had heard that he was departed from Lachish.	S	So Rabshakeh returned, and found the king of Assyria warring against Libnah : for he had heard that he was departed from Lachish.
9	And when he heard say of Tirhakah king of Ethiopia <sup>a</sup> ,	9	And he heard say concerning Tirhakah king of Ethiopia,
Behold,	he is come out to fight against thee :	He is come forth to make war with thee.	And when he heard it,
he sent messengers again unto Hezekiah, saying,	he sent messengers to Hezekiah, saying,		

2 CHRON. xxxii. 17.

17 He wrote also letters to rail on  
the LORD God of Israel, and to  
speak against him, saying,  
As the gods of the nations of *other* lands  
have not delivered their people out  
of mine hand, so shall not the God of Hezekiah  
deliver his people out of mine hand.

10	Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom	10	Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom
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<sup>a</sup> *Tirhakah king of Ethiopia*—That is, king of Cush, a king of Arabia, whose country lay near to Ezion-geber, and not far from the borders of Judæa. For an account of Cush, see the Note on 2 Chron. xiv. 9. vol. I. p. 28, of this Work. The learned Dr. Prideaux, Conn. vol. I. B. i. makes Tirhakah an Ethiopian kinsman to the king of Egypt: and to make it probable that the Ethiopian might be concerned in the war, he imagines Tirhakah's army to march against Sennacherib when he was besieging Pelusium, a city of Egypt. But this seems contrary to the history. Sennacherib had been warring against Lachish, and was at Libnah when the rumour of Tirhakah's expedition reached him. Sennacherib's war with Egypt was over before this, and he had *done to Egypt all that his heart could desire*;—he had overrun the country, carried away captive all the inhabitants of No-Ammon, a great and strong

city of Egypt; according to what the Prophet Isaiah had foretold, Is. xx. 4; and the Prophet Nahum, iii. 8, had observed to the Ninevites.—That Sennacherib's conquest of Egypt was over before he came to Lachish and Libnah is evident, if we consider that after this he undertook no expedition. Upon hearing the rumour of Tirhakah, he decamped; and soon after, God sent the blast upon him and destroyed his army; and then he was obliged to return home to his own land; and was there, some time after, murdered. And agreeably hereto, Rab-shakeh represents the king of Egypt as a bruised reed; but as a reed, in his greatest strength, easy to be broken by the king of Assyria; and a bruised reed, already brought into a very distressed condition by the victories his master had obtained over him.—Shuckford's Connect. vol. I. pp. 149, 150. ed. 5.

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

2 KINGS xix.

ISAIAH xxxvii.

thou trustest deceive thee, saying,  
 Jerusalem shall not be delivered  
 into the hand of the king of Assyria.  
 11 Behold, thou hast heard what the  
 kings of Assyria have done to all lands,  
 by destroying them utterly;  
 and shalt thou be delivered?  
 12 Have the gods of the nations  
 delivered them which my fathers  
 have destroyed;  
 as Gozan<sup>a</sup>, and Haran<sup>b</sup>, and Rezep<sup>c</sup>,  
 and the children of Eden which  
 were in Thelassar<sup>d</sup>?

thou trustest, deceive thee, saying,  
 Jerusalem shall not be given  
 into the hand of the king of Assyria.  
 Behold, thou hast heard what the 11  
 kings of Assyria have done to all lands  
 by destroying them utterly;  
 and shalt thou be delivered?  
 Have the gods of the nations 12  
 delivered them which my fathers  
 have destroyed,  
 as Gozan, and Haran, and Rezep<sup>c</sup>,  
 and the children of Eden which  
 were in Telassar?

<sup>a</sup> *Gozan*.—The Gausanites of Ptolemy, Geogr. lib. v. c. 18. See the Note on 2 Kings xviii. 11. vol. I. pp. 368, 369, of this Work.

<sup>b</sup> *Haran*, or Chanan, a city of Mesopotamia: Gen. xi. 31. Acts vii. 2, 4; called by Ptolemy, Carra.—Ibid.

<sup>c</sup> *Reseph*—רֶזֶפָה i.e. *stone pavement*, a paved way. It can scarcely admit of a doubt that Reseph was the same town as that called Resepha by Ptolemy, and specified by him among the places in the territory of Palmyra. Abulfeda, in his description of Syria, notices it, under the name of Resepha, see Syr. p. 19; and observes, that it was commonly called Rosaphat Hashem, to distinguish it from other towns of the same name. It lay, according to Abulfeda, who visited it in person, not quite a day's journey from the Euphrates, on the west side of that river. Arsoffa, which Halifax, in the Narrative of his Journey to Palmyra, mentions as a place lying four leagues from the Euphrates, is not different from Rezep<sup>c</sup> or Resepha.—Rosenmüller's Bibl. Geogr. vol. II. p. 241.

<sup>d</sup> *Thelassar*.—תְּלַסָר and תְּלַאָשֶׁר; being here spoken of as the place where the Children of Eden dwelt, is to be sought for in Mesopotamia. Eden was a district of Syria. Out of that region a great part of the population had been carried by the Assyrian conquerors, to Thelassar; just as they transported a large part of the population of the kingdom of Israel or Samaria to the eastern districts of their empire. But no town of Thelassar is found, either in the ancient

Greek and Roman, or in later Oriental writers: hence nothing certain can be fixed respecting its locality. Paulus remarks, in his Key to Isaiah, p. 251, that תֵּל and תְּלָא, with the Chaldee א articuli, *a hill*, is an addition to the names of several Aramæan towns; as, Tel-Birtha, Tel-Biser, Tel-Eda, &c. The principal word here, therefore, is שָׂר. Perhaps the remains of this place are to be seen in *Schara*, a small town on an eminence, two or three miles from the Euphrates, a couple of leagues from Rahabah, in the district of Jezirah, in Arabia Deserta. Büsching, Mag. p. 556, No. 6. A great many ruins are still seen here. In this country, also, is the Anah of Scripture. It is also uncertain whether the kingdom or territory of Elassar, whose king Arioch is mentioned in Gen. xiv. 1, along with the king of Shinar, as a confederate of the king of Elam, was the same with Thelassar. The Jerusalem Targum has, at Gen. xiv. 1, 9, תְּלַאָשֶׁר for the Hebrew אֶלְסָר; and both it and Jonathan have at Gen. x. 12 the same word for the Hebrew, רֶסֶן. At the commencement of the Book of Judith, i. 6, it is said, according to Luther's Translation, Nebuchadnezzar defeated Arphaxad king of Media, in the great field called Ragau, formerly belonging to Arioch king of Elassar. In that case, Elassar would have been a part of Media, including the district of Rai or Rages. But the name Elassar is found neither in the Greek Text nor in the old Latin Translation. The former was Erioch king of the Elymæi, Εἰριώχ ὁ βασιλεὺς Ἐλυμαίων; and the latter Erioc king of the

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B.C. 710.

PROPHETS—ISAIAH AND MICAH.

2 KINGS xix.

ISAIAH xxxvii.

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| <p>13 Where <i>is</i> the king of Hamath<sup>a</sup>,<br/>and the king of Arpad,<br/>and the king of the city of Sepharvaim,<br/>of Hena<sup>b</sup>, and Ivah?</p> <p>14 And Hezekiah received the letter of<br/>the hand of the messengers, and read it :<br/>and Hezekiah went up<br/>into the house of the LORD,<br/>and spread it before the LORD.</p> <p>15 And Hezekiah prayed before<br/>the LORD<sup>c</sup>, and said,</p> | <p>Where <i>is</i> the king of Hamath, 13<br/>and the king of Arpad,<br/>and the king of the city of Sepharvaim,<br/>Hena, and Ivah?</p> <p>And Hezekiah received the letter from 14<br/>the hand of the messengers, and read it :<br/>and Hezekiah went up<br/>unto the house of the LORD,<br/>and spread it before the LORD.</p> <p>And Hezekiah prayed unto 16<br/>the LORD, saying,</p> |
|--|---|

Elici, rex Elicorum. Luther took the name of the king for that Eric who is spoken of in Gen. xiv. 1, and called king of Elassar. But even if his translation were correct, the romantic Book of Judith is of little or no authority. — Rosenmüller's *Bibl. Geograph.* vol. II. 191, 192, 203.

<sup>a</sup> *Hamath*.—See the Note on Amos vi. 2. vol. I. p. 205, of this Work.

<sup>b</sup> *Hena*—הנא is here mentioned among the Syrian and Mesopotamian cities which had been taken by the ancestors of Senacherib. According to the probable conjecture of Büsching, it is the town which is still called *Anah*. *Geogr. of Asia*, Part xi. Div. i. pp. 557, 263, of the third edition. It lies on both sides of the Euphrates, amid gardens which are rich in dates, citrons, oranges, pomegranates, and other fruits. In the Euphrates, which runs through the town, there are several small islands, upon one of which stands a castle. See Rauwolf's *Travels*, Bk. ii. cap. 5. p. 193. Olivier *Voyages*, tom. VI. p. 321, & seqq. Perhaps in ancient times the city lay for the most part upon this island; for Abulfeda says that Anah is a small town, or an island, in the middle of the Euphrates. The inhabitants are chiefly Arabs and Jews. It would appear that this place has been from time to time the seat of an Arabian Emir, the head of a powerful tribe. There lies to the north of Anah, along the Euphrates as far as the place Balis, a country covered with mulberry-trees: narrow path-ways lead to cottages which are concealed in the thickest of the wood. It is here where a tribe of peaceable Arabs, the Beni-Semen, rear silk-worms, the produce of which they export. This country, which is little

known to European travellers, is called Zombuk. The caravans which carry merchandise between Aleppo and Bagdad commonly pass by Anah. They pay a tribute to the Arabs, who consider themselves as lords of the desert even beyond the Euphrates.—Rosenmüller's *Bibl. Geogr.* vol. II. pp. 189, 190.

<sup>c</sup> *And Hezekiah prayed before the LORD*, &c.—The good king Hezekiah shared the horror of his servants, says Girdlestone, when he heard the words of blasphemy which Rabshakeh had spoken. He rent his clothes, and covered himself with sackcloth, and went into the House of the Lord. Communion with God was his resource, whether in dismay for his own threatened danger, or in concern for God's affronted Majesty. He sought God in his Temple. And he sought God by sending to his prophet. And God sent him, by the Prophet Isaiah, a message of consolation and encouragement. And in like manner, when the king of Assyria sent messengers against Hezekiah, to repeat in writing the words of arrogance and blasphemy, Hezekiah received the letter at the hand of the messengers, and read it: and Hezekiah went up into the House of the Lord, and spread it before the Lord. And Hezekiah prayed before the Lord.

Let us observe the tenour of this good king's prayer. He first declares, in words that cannot be mistaken, what God it is he prays to. He then beseeches God, that he would condescend to hear and notice the insulting words of Senacherib, who had dared to defy the Living God. He admits it true, that the kings of Assyria had destroyed many nations of idolaters, and had cast their gods into the fire; but then this was, because



## Judah.

HEZEKIAH—17TH YEAR. B. C. 710.

SECT. V.

PROPHETS—ISAIAH AND MICAH.

2 KINGS XIX.

O LORD God of Israel,

which dwellest *between* the cherubims,  
 thou art the God, *even* thou alone,  
 of all the kingdoms of the earth;  
 thou hast made heaven and earth.

16 LORD, bow down thine ear, and hear;  
 open, LORD, thine eyes, and see:  
 and hear the words of Sennacherib,  
 which hath sent him to reproach  
 the living God.

17 Of a truth, LORD, the kings of Assyria  
 have destroyed the nations  
 and their lands,

18 And have cast their gods  
 into the fire:  
 for they *were* no gods,  
 but the work of men's hands,  
 wood and stone:  
 therefore they have destroyed them.

19 Now therefore, O LORD our God,  
 I beseech thee, save thou us out of his hand,  
 that all the kingdoms of the earth  
 may know that thou *art* the LORD God,  
*even* thou only<sup>a</sup>.

MARG. <sup>1</sup> v. 18. *nations*. Heb. *lands*.

they were not gods in reality, but *the work of men's hands, wood and stone*. And he therefore pleads with God, that He would manifest himself to be the true and only God, by saving the kingdom of Judah out of the hand of this arrogant blasphemer. Let us learn from Hezekiah to pray frequently, far more frequently than we usually do, for the advancement of the glory of the God to whom we pray. Though it be not a thing of personal concern to ourselves, this is no reason why we should not pray for it. Though it be a thing which God will be sure to bring about, neither is this a reason for us not to make it a matter of request. On the contrary, we ought to pray most earnestly for the things which God is most sure to do; namely, those which He has promised. And, also, we ought to pray most earnestly for the things which concern Him rather than our-

ISAIAH XXXVII.

O LORD of hosts, God of Israel, 16

that dwellest *between* the cherubims,  
 thou art the God, *even* thou alone,  
 of all the kingdoms of the earth:  
 thou hast made heaven and earth.

Incline thine ear, O LORD, and hear; 17  
 open thine eyes, O LORD, and see:  
 and hear all the words of Sennacherib,  
 which hath sent to reproach  
 the living God.

Of a truth, Lord, the kings of Assyria 18  
 have laid waste all the nations<sup>1</sup>,  
 and their countries,

And have cast<sup>2</sup> their gods 19  
 into the fire:  
 for they *were* no gods,  
 but the work of men's hands,  
 wood and stone:  
 therefore they have destroyed them.

Now therefore, O LORD our God, 20  
 save us from his hand,  
 that all the kingdoms of the earth  
 may know that thou *art* the LORD,  
*even* thou only.

MARG. <sup>2</sup> v. 19. *cast*. Heb. *given*.

selves; namely, the advancement of his glory, and the fulfilment of his will. And for this we have not only the example of Hezekiah, but the instruction of Our Lord Himself, in whose prayer these are the first of all petitions:—*Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven*: Matt. vi. 9, 10.

<sup>a</sup> *That all the kingdoms of the earth may know that thou art the LORD God, even thou only*.—When we consider how often Isaiah had foretold this very calamity, and the marvellous deliverance with which it would be followed, we shall the more readily understand Hezekiah's applying straightway to the prophet for his prayers and intercession with the Lord. The tone of Sennacherib's defiance, and the topics of Hezekiah's own fervent intercession, serve to explain the great importance attached to this one, among

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

*The Prophet, prevailing in a temptation, sheweth the occasion thereof, the prosperity of the wicked. The wound given thereby, diffidence. The victory over it, knowledge of God's purpose, in destroying of the wicked, and sustaining the righteous.*

PSALM LXXIII.<sup>a</sup>A Psalm of Asaph<sup>1</sup>.

- 1 Truly<sup>2</sup> God is good to Israel,  
Even to such as are of a clean heart<sup>3</sup>.  
2 But as for me, my feet were almost gone;  
My steps had well nigh slipped.

MARG. <sup>1</sup> A Psalm of Asaph, or A Psalm for Asaph. Ps. L. title.<sup>2</sup> v. 1. Truly, or Yet. <sup>3</sup> of a clean heart. Heb. clean of heart.

many instances in which God signally interfered to protect his people from their enemies. It was a manifestation of his almighty power, as compared with the feebleness, or rather the nothingness, of the gods of the heathen. This great king of Assyria supposed Jehovah to be the God of Jerusalem alone, such as were the false gods of many other cities over which the Assyrians had triumphed. And because he knew that Hezekiah put his trust in the Lord, see Isaiah xxxvi. 7, therefore he asked, *Have the gods of the nations delivered them which my fathers have destroyed?* This was a test of the truth of the True God: to which Hezekiah, as his faithful servant, was glad to appeal. And there is nothing more remarkable in Hezekiah's prayer, than his earnest supplication, not so much that Jerusalem might be saved, as that the Lord might be glorified in the saving of it. This shews how well he understood, and how fully he entered into, one of the chief objects for which his nation had been set apart from all the rest of mankind; namely, to testify to the one Almighty God of heaven and earth, in the midst of a world wholly given to the worship of false gods. Let us remember, that our calling is not unlike to theirs in this respect, as well as in many others. Let us cherish this for one of the first desires of our hearts—to glorify God through Christ. And in praying for any benefit, deliverance, or grace, in our own behalf and for our own advantage, if we would have the things we ask for, let us study to ask for them, and practise to desire them, out of an unfeigned regard for the honour of Him, whose we are, and whose name we bear, that he may in us be glorified.—Girdlestone's Comm. Lect. 1412.

<sup>a</sup> PSALM LXXIII. — This Psalm is inserted in this place in Townsend's Harmony, on the authority of Dr. Watts, who supposed the Asaph mentioned in the title to have been Asaph the Seer, who lived in the days of Hezekiah. Because, says Poole, Asaph was not only a skilful musician, but also was divinely inspired, and the author of some Psalms, as is manifest from 2 Chron. xxix. 30—and the style of this Psalm may seem to be something different from that of David—it may be thought not improbable that Asaph was the author or penman of it. This also is Henry's opinion: for we read, he says, of the words of David, and of Asaph the Seer, which were used in praising God in Hezekiah's time. Though the spirit of prophecy by sacred songs descended chiefly on David, who is therefore stiled the sweet Psalmist of Israel, yet God put some of his spirit in those about him. This is a Psalm of great use: it gives us an account of the conflict which the Psalmist had, with a strong temptation to envy the prosperity of the wicked. The Psalm begins somewhat abruptly, *Yet is God good to Israel*: so the margin reads it. He had been thinking of the prosperity of the wicked; and while he was thus musing, the fire burned, and at last he spake, by way of check to himself, for what he had been thinking about:—However it be, yet God is good. Though wicked people receive many of the gifts of his providential bounty, yet we must own that He is in a peculiar manner good to Israel: they have favours from him which others have not. The first word, **78**, says Bishop Horsley, here expresses the state of mind of a person meditating a difficult question, in which he is much interested, and is hardly come to a conclusion;—a state,

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAAH AND MICAH.

PSALM LXXIII.

- 3 For I was envious at the foolish,  
*When I saw the prosperity of the wicked.*
- 4 For *there are* no bands in their death :  
 But their strength *is* firm<sup>1</sup>.
- 5 They *are* not in trouble *as other* men<sup>2</sup> ;  
 Neither are they plagued like<sup>3</sup> *other* men,
- 6 Therefore pride compasseth them about as a chain ;  
 Violence covereth them *as* a garment.
- 7 Their eyes stand out with fatness :  
 They have more than heart could wish<sup>4</sup>.
- 8 They are corrupt, and speak wickedly *concerning* oppression :  
 They speak loftily.
- 9 They set their mouth against the heavens,  
 And their tongue walketh through the earth.
- 10 Therefore his people return hither :

MARG. <sup>1</sup> v. 4. *firm*. Heb. *fat*.<sup>2</sup> v. 5. *in trouble as other men*. Heb. *in the trouble of other men*. <sup>3</sup> *like*. Heb. *with*.<sup>4</sup> v. 7. *They have more than heart could wish*. Heb. *They pass the thoughts of the heart*.

in the Psalmist's case, between hope and despair, though strongly inclining to the former. This declaration, says Bishop Horne, seems to be the result of a long struggle in the mind of the Psalmist between nature and grace, in which the latter proves victorious; and, notwithstanding all appearances to the contrary, determines against the suggestions of the former, that God is the same good and merciful God to his Church and people, if they do but preserve inviolate their fidelity to him, whether in this world they enjoy prosperity or endure affliction. In our perplexing difficulties, says Brown, we ought to recur to the first principles of our most holy faith: and never should we lose the views of God's kindness to those who are washed in the blood and sanctified by the Spirit of his Son. We have in this Psalm, says Close, the Psalmist's difficulty, its solution, and the wholesome and consolatory reflections which he derived from it. While most of those who are left to themselves, or who live in total disregard of spiritual things, are allowed to go on and prosper—to enjoy wealth and honour, and all that heart can wish, and have around them, perhaps, many earthly blessings—those whom God loves, and whom he is training for eternity, are chastised and

afflicted most severely. For the solution of this difficulty he went into the sanctuary of God, and then all his doubts and perplexing thoughts were all cleared up and removed. He was enabled to see, that all this wonderful prosperity of the wicked was not a blessing to them, but a scourge and a curse; that the desires of their carnal hearts were gratified; but that it was only to enhance and to hasten their perdition. But the heirs of glory are here disciplined; they are purified in the furnace of affliction; they are tried in the crucible of sorrow; they are chastised of God, that they may not be condemned of the world;—and thus is explained the seeming inconsistency. Seeing this, the Psalmist was deeply humbled: and the closing verses of the Psalm are the effusion of a pious mind, returning, with renewed affection and love, to contemplate the mercy and grace of God, after a momentary suspension of such delightful feelings. Would to God that we all could adopt this pious and devout language; that we had all chosen God for our portion; and that, in the immediate view of the frailty of every thing earthly, we could delight in the assurance that God was *the strength of our heart, and our portion for ever!*

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

PSALM lxxiii.

And waters of a full *cup* are wrung out to them.

11 And they say, How doth God know?

And is there knowledge in the Most High?

12 Behold, these *are* the ungodly, who prosper in the world;

They increase *in* riches.

13 Verily I have cleansed my heart *in* vain,

And washed my hands in innocency.

14 For all the day long have I been plagued,

And chastened<sup>1</sup> every morning.

15 If I say, I will speak thus;

Behold, I should offend *against* the generation of thy children.

16 When I thought to know this,

It *was* too painful for me<sup>2</sup>;

17 Until I went into the sanctuary of God;

*Then* understood I their end.

18 Surely thou didst set them in slippery places;

Thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment!

They are utterly consumed with terrors.

20 As a dream when *one* awaketh;

*So*, O Lord, when thou awakest, thou shalt despise their image.

21 Thus my heart was grieved,

And I was pricked in my reins.

22 So foolish *was* I, and ignorant<sup>3</sup>:

I *was as* a beast before thee<sup>4</sup>.

23 Nevertheless I *am* continually with thee.

Thou hast holden *me* by my right hand.

24 Thou shalt guide me with thy counsel,

And afterward receive me *to* glory.

25 Whom have I in heaven *but* thee?

And *there is* none upon earth *that* I desire beside thee.

26 My flesh and my heart faileth:

*But* God *is* the strength<sup>5</sup> of my heart, and my portion for ever.

27 For, lo, they that are far from thee shall perish:

Thou hast destroyed all them that go a whoring from thee.

28 But *it is* good for me to draw near to God:

I have put my trust in the Lord God,

That I may declare all thy works.

MARG. <sup>1</sup> v. 14. *chastened*. Heb. *my chastisement* was.

<sup>2</sup> v. 16. *It was too painful for me*. Heb. *It was labour in mine eyes*.

<sup>3</sup> v. 22. *ignorant*. Heb. *I knew not*. <sup>4</sup> *before thee*. Heb. *with thee*.

<sup>5</sup> v. 26. *strength*. Heb. *rock*.

## Judah.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISALAH AND MICAH.

SECT. V.

*Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion.  
An angel slayeth the Assyrians. Sennacherib is slain at Nineveh by his own sons.*

2 KINGS xix. 20—37.

ISALAH xxxvii. 21—36.

20 Then Isaiah the son of Amoz  
sent to Hezekiah, saying,  
Thus saith the LORD God of Israel,  
That which thou hast prayed to me  
against Sennacherib king of Assyria  
I have heard.

Then Isaiah the son of Amoz 21  
sent unto Hezekiah, saying,  
Thus saith the LORD God of Israel,  
Whereas thou hast prayed to me  
against Sennacherib king of Assyria :

21 This is the word  
that the LORD hath spoken  
concerning him ;  
The virgin the daughter of Zion  
hath despised thee,  
and laughed thee to scorn ;  
the daughter of Jerusalem  
hath shaken her head at thee<sup>a</sup>.

This is the word 22  
which the LORD hath spoken  
concerning him ;  
The virgin, the daughter of Zion,  
hath despised thee,  
and laughed thee to scorn ;  
the daughter of Jerusalem  
hath shaken her head at thee.

22 Whom hast thou reproached  
and blasphemed ?  
and against whom hast thou

Whom hast thou reproached 23  
and blasphemed ?  
and against whom hast thou

<sup>a</sup> *The virgin the daughter of Zion hath despised thee, and laughed thee to scorn ; the daughter of Jerusalem hath shaken her head at thee.*—When such a blow as this was about to given to the arrogant Sennacherib, the prophecy, says Girldestone, might well run in these strains of triumph. The scornful terms of man's language well express the severity of reproof which the pride of man deserves from God. And it was God whom Sennacherib had reproached ; that Lord to whom he owed his former successes, in whose hands he had been an instrument to lay waste fenced cities into ruinous heaps. And now that the Lord was against him, he also would be turned back from his enterprise, as easily as a beast of burden is led and turned about, by a ring in his nose, and a bridle in his mouth. And that the inhabitants of Jerusalem and the men of Judah might have no doubt that this was done by the arm of the Lord, the prophet gave them a sign, namely this, that they should enjoy plenty three years running, though the ground must be for two whole years untilled. And even as the seed remaining in the ground would thus yield future harvests in abundance, so the remnants of the house of Judah, Isaiah assured

them, should yet again take root downward, and bear fruit upward. This was a most cheering assurance, at a time when the kingdom of Judah had been reduced to the last extremity. And this assurance, introduced after the manner of the Prophets, in connection with a passing event, had reference to other times and other persons ; and may by us be applied to the deep root and ample fruit of that remnant which went forth out of Jerusalem, the true believers in the Gospel, the subjects of the Kingdom of Christ. Few they have been from the first, compared with what they might have been. And few now they seem to be, compared with what they ought to be. But small as this remnant is, it is deep-rooted. And as it has already borne much good fruit to God's glory, so we trust that, through his blessing, it will yet bear much more. May he, out of his great goodness, hasten the time when the tens of hundreds of thousands of the heathens shall fall, not smitten by his destroying angel, but conquered and taken captive by the heralds of his grace ; not to die when we who live awake ; but to rise together with us in the morning of the Resurrection, and with us to live through Christ for ever !

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

2 KINGS XIX.

exalted *thy* voice,and lifted up thine eyes on high?  
even against the Holy One of Israel.23 By<sup>1</sup> thy messengers  
thou hast reproached the Lord,  
and hast said,With the multitude of my chariots  
I am come up to the height of the  
mountains<sup>a</sup>, to the sides of Lebanon<sup>b</sup>,

ISAIAH XXXVII.

exalted *thy* voice,and lifted up thine eyes on high?  
even against the Holy One of Israel.By thy servants<sup>2</sup> 24  
hast thou reproached the Lord,  
and hast said,By the multitude of my chariots  
am I come up to the height of the  
mountains, to the sides of Lebanon;MARG. <sup>1</sup> v. 23. *By*. Heb. *By the hand of*.<sup>2</sup> v. 24. *By thy servants*. Heb. *By the hand of thy servants*.

<sup>a</sup> *I am come up to the height of the mountains*.—This is an admirable description of the boastings of a king puffed up with great success. It is as if he had said, What place is there into which I cannot make my way, when I have gone even with my chariots in great number to the top of high mountains, to Lebanon itself, through the midst of difficult passages, which I have opened and made even for them? Who shall hinder me from cutting down its tallest cedars and fir-trees?—perhaps he means their princes and great men;—and when I have done so, from marching and taking up my quarters in the most extreme borders of the land, climbing up to the top of Carmel, which was towards the Mediterranean Sea, or entering into all the fruitful places of the country by making an entire conquest of it?—for so Carmel often signifies, not a mountain, but a fruitful field, in the language of this prophet. See Isa. x. 18. xvi. 10.—Bishop Patrick.

<sup>b</sup> *Lebanon*—לבנון. Among the mountains of Syria, the greatest and most celebrated is Lebanon, a long and high range of limestone hills, which, beginning at the Mediterranean, run, in two parallel chains, from s. w. to n. e. Comp. Büsching's Geogr. of Asia, Ger. p. 306 of the 4to edit. Ritter's Geogr. Part ii. p. 434. The more southerly of these chains is called Anti-Libanus, or that which stands opposite Lebanon Proper. An eastern arm of that line is called Hermon, הרמון, Deut. iii. 9—a similar Arabic word, signifying a *lofty mountain peak*—and also Sion שִׁיֹן, Deut. iv. 48, i. e. an *elevation* or *high mountain*, instead of שִׁיֹן. In the first-cited passage, it is said that the

Sidonians called it Sirion, שִׁרִיֹן; and the Amonites, Senir, שֶׁנִּיר: both names denote a coat of mail. See Simonis Onomasticon, Vet. Test. p. 71. Thus a mountain in Magnesia is called Θώραξ. In later works of the Old Testament, however—1 Chron. v. 23. Sol. Song iv. 8—Senir is distinguished from Hermon, strictly so called. According to Setzen, in Zach's Monthly Correspondence, vol. XVIII. p. 348. and Burckhardt's Travels, p. 550 of the Ger. Trans., Hermon is now called Jebel-esh-Sheich, i. e. the Chief Mountain; and a branch of the same, running southwards, Hish-el-Kenneytra. In the middle ages, the part of Anti-Libanus north of Damascus was called Senir: see Abulfeda's Tab. Syr. p. 164. The top of Amana, Solomon's Song, iv. 8, doubtless belonged also to this mountain range. The valley, two leagues wide, which is enclosed between Libanus and Anti-Libanus, is called El-Bekaa, a word common to the Hebrew and Arabic languages, and signifying a level valley. Strabo calls this valley Cœle-Syria, i. e. Hollow Syria; at the north-east end of which lay Baalbek, or Heliopolis, the City of the Sun.

Lebanon received its name from its white colour, לבן and לבנה *white*, Exod. xvi. 31. Gen. xlix. 12; which is produced not only by the perpetual snow on its summit—whence the Arabs call it the Snow Mountain, see Abulfeda's Tab. Syr. pp. 18, 163—but also by the whitish complexion of the calcareous soil. The substance of these mountains consists of a hard calcareous stone of a whitish colour, sonorous like freestone, and disposed in strata variously inclined. This stone has also the

## Judah.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

2 KINGS XIX.

ISAIAH XXXVII.

and will cut down the tall<sup>1</sup> cedar trees  
thereof<sup>a</sup>,

and I will cut down the tall cedars  
thereof,

and the choice fir trees thereof :

and the choice fir trees thereof<sup>2</sup> :

MARG. <sup>1</sup> v. 23. *tall*. Heb. *The tallness*, &c.

<sup>2</sup> v. 24. *the tall cedars thereof, and the choice fir trees thereof*. Heb. *the tallness of the cedars thereof, and the choice of the fir trees thereof*.

same appearance in every part of Syria: sometimes it is bare, and looks like the peeled rocks on the coast of Provence. The same stone, under a more regular form, likewise composes the greater part of Galilee and Mount Carmel, and stretches to the south of the Lake Asphaltites. The inhabitants everywhere build their houses and make lime of it.—Volney's Travels, vol. I. p. 301. If one approaches Syria from the sea, he perceives, almost upon leaving Larnaka in Cyprus, at the distance of thirty leagues from the coast, the misty heights of Lebanon.—Volney's Travels, vol. I. p. 293. As he approaches the shore, the steep precipices of the mountain rampart, and those gigantic masses of rocks which lose themselves in the clouds, fill him with astonishment and awe. Directly behind Tripoli is seen what is called the Bulwark of Lebanon; upon the top of which there are beautiful and fruitful plains.—Rauwolf's Travels, p. 274. If it be approached from Beirut—Richter's Wallfahrten, pp. 76 et seqq.—the traveller at first passes through gardens, where the vine-tendrils twine themselves round the great trees which overshadow the road. The mulberry plantations and vineyards are enclosed with hedges of nopal, *i.e.* the Indian fig-tree, reeds, and shrubs. Small coffee-houses, and fruit-shops of stone or wicker-work, are found at almost all the cross roads, and in the neighbourhood of the villages. The abundance of fountains, wells, and brooks, is indescribable, and their water is most excellent. Compare Solomon's Song, iv. 15. Mulberries and vines are the chief articles of cultivation. As one gradually ascends the mountain, the prospect enlarges: he sees the inferior ridges proceeding from the principal range run out parallel to each other, from east to west, as far as the sea. They are cultivated from the base to the summit; and everywhere present, elevated above the clouds, villages, farms, monasteries, and vineyards; in which last, as is common through-

out Asia, the tendrils, not being bound up, are allowed to spread themselves along the ground. The valleys are deep and narrow. Beyond these fertile hills rise the steep eminences of the principal range of Lebanon. Flocks of black goats with long brown ears, and white sheep with large fat tails, feed upon these alpine heights. The top of Lebanon forms the last elevation—a bare, rugged, and precipitous ridge of greyish rock, whose cavities are filled up with snow. Lebanon, says another recent traveller, Joh. Hein. Mayr, Schicksale eines Schweizers, vol. III. p. 50, has a different aspect from the mountains of Switzerland. No spires and blocks of snow are seen on its heights, rising as glaciers above the chief level. This steep barrier of rock appears of a whitish-yellow colour, like chalk. As there is not a single trace of vegetation on the summit, the pale colour of the mountain-top and the clear azure of heaven combine to produce a soft but dazzling lustre.—Rosenmüller's Biblical Geogr. vol. II. pp. 207--210, 279--283.

<sup>a</sup> *And will cut down the tall cedar-trees thereof*.—Nothing has more conduced to the fame of Lebanon, from very ancient times, than its cedars. These trees are not, it is true, peculiar to this mountain, for they also grow on Amanus and Taurus, in Asia Minor; see Belon's Observations, liv. ii. ch. 107, 110; but they do not there attain the same height and vigour as on Lebanon. The cedar—in Hebrew and Arabic, *aeres, aers*—belongs to the family of pointed-leaved trees. Its leaves are an inch and a half long, stiff, and evergreen; and more than twenty of them grow on each shoot. The bright green cones stand upright; they are of an oval shape, five inches long, and four broad; and are firmly attached to the rind, which is of a bright grey or brown colour. The young trees resemble larches. The beauty of the cedar consists in the strength and elegant symmetry of its wide spreading boughs. The wood is reddish-brown, with streaks. The resin which exudes

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

2 KINGS XIX.

and I will enter into the lodgings  
of his borders,  
and into the forest of his Carmel<sup>1</sup>.

24 I have digged and drunk strange waters,  
and with the sole of my feet  
have I dried up all the rivers of  
besieged<sup>2</sup> places.

ISAIAH XXXVII.

and I will enter into the height  
of his border,  
and the forest of his Carmel.

I have digged, and drunk water; 25  
and with the sole of my feet  
have I dried up all the rivers of the  
besieged<sup>3</sup> places<sup>a</sup>.

MARG.

<sup>1</sup> v. 23. *into the forest of his Carmel, or the forest and his fruitful field.*<sup>2</sup> v. 24. *besieged, or fenced.*<sup>3</sup> v. 25. *besieged, or fenced and closed.*

from the branches as well as from the cones is, according to Schulz, as soft as balsam, and its smell very much resembles that of the balm of Mecca. *Leitungen des Höchsten*, Part V. p. 459. Indeed, every thing about the tree has a strong balsamic odour; and the whole forest is, in consequence, so perfumed with fragrance, that the walk through it is delightful. This is probably the *sweet smell* of Lebanon spoken of by the Prophet Hosea, xiv. 6; and in Solomon's Song, iv. 11. In almost no kind of wood are so many advantages for building combined as in the cedar. The timber is hard, and free from knots; is corroded by no worm; and lasts so long, that some are of opinion that it is not subject to decay: hence, in the building of houses, it is used for beams to the roof, and for the ceiling and floors. The castle of Persepolis, and the Temple at Jerusalem, as well as the palace of Solomon, were built of cedar; and in the last-mentioned edifice, so great a quantity of this wood was used, that it is called, 1 Kings vii. 2. x. 17, *The house of the forest of Lebanon*. In Tyre, the masts of ships, and the wainscot of palaces, were of cedar: Ezekiel xxvii. 5, 6. Of the extensive cedar forests only a very few traces now remain. The grove of cedars best known, and most commonly visited by travellers, is found at the foot of the steep declivities of the higher division of Lebanon Proper, opposite the village of Hadet: it is half a league distant from the straight line of road to Bshirrai, and a league and a quarter from that place; in the neighbourhood of which lies the Carmelite Monastery, Mar Serkis, *i.e.* Saint Sergius. Mayr, in the summer of 1813, computed the number of trees of which this wood was composed at eight or nine

hundred, including every size. Among these he reckoned nine principal cedars, which were distinguished from the rest by their thickness and age; but not by their height, in which they were surpassed by younger trees. The circumference of the trunk of the largest cedar, at four feet from the ground, was about twenty feet. A fallen bough measured thirty paces in length. The trunks of five of the largest branched off into three or four divisions, each stem in which was equal to the trunk of our largest oaks. Besides this cedar forest, Seetzen discovered two others which surpassed this in extent, but they are mentioned by no other traveller. See Zach's *Monthly Correspondence*, vol. XIII. p. 549. *Rosenmüller's Bib. Geog.* vol. II. pp. 213--216. And for a further account of the cedars of Lebanon, see the Note on Ezekiel xxxi. 8. in this Volume.

<sup>a</sup> *With the sole of my feet have I dried up all the rivers of the besieged places.*—The scenes of his late exploits were chiefly defended by deep moats, canals, or large lakes, made by labour and art, with which they were surrounded. Hezekiah stopped up the wells of water. Sennacherib, however, boasted that he was not afraid of wanting water, or of being reduced to obtain it with hazard and difficulty from small fountains at a distance; which boast was, perhaps, occasioned by an account he had heard of the precautions taken by Hezekiah. He seems to boast that he could as easily turn the water of great rivers, and cause their channels to become dry, as a gardener stops the water from flowing any longer in a rill by the sole of his foot.—*Harmer's Obs.* xix. 8.

Calmet, having remarked that the word *sole* signifies any other thing, thus renders



## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

2 KINGS XIX.

25 Hast thou not heard long ago  
*how* I have done it,  
*and of ancient times that I have*  
*formed it?*  
 now have I brought it to pass,  
 that thou shouldest be to lay waste  
 fenced cities *into* ruinous heaps<sup>1</sup>.  
 26 Therefore their inhabitants were  
 of small power<sup>2</sup>,  
 they were dismayed and confounded;  
 they were *as* the grass of the field,  
 and *as* the green herb,  
*as* the grass on the house tops, and  
*as* corn blasted before it be grown up<sup>3</sup>.  
 27 But I know thy abode<sup>3</sup>,  
 and thy going out, and thy coming in,  
 and thy rage against me.  
 28 Because thy rage against me  
 and thy tumult  
 is come up into mine ears,  
 therefore I will put my hook in thy nose,

ISAIAH XXXVII.

Hast thou not heard long ago, 26  
*how* I have done it;  
*and of ancient times, that I have*  
*formed it?*  
 now have I brought it to pass,  
 that thou shouldest be to lay waste  
 fenced cities *into* ruinous heaps<sup>1</sup>.  
 Therefore their inhabitants *were* 27  
 of small power,  
 they were dismayed and confounded :  
 they were *as* the grass of the field,  
 as *as* the green herb,  
*as* the grass on the house tops, and  
*as* corn blasted before it be grown up.  
 But I know thy abode, 28  
 and thy going out, and thy coming in,  
 and thy rage against me.  
 Because thy rage against me, 29  
 and thy tumult,  
 is come up into mine ears,  
 therefore will I put my hook in thy nose<sup>b</sup>,

MARG. <sup>1</sup> v. 25. 2 Ki. xix.—v. 26. Isai. xxxvii. *Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps, or, Hast thou not heard how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and fenced cities to be ruinous heaps?*

<sup>2</sup> v. 26. of small power. Heb. short of hand.

<sup>3</sup> v. 27. abode, or sitting.

the words of Sennacherib somewhat freely:—I came from a distant country into these parts. These lands, with their manners, are foreign to me. Nevertheless, I have sunk deep wells in them, and have drunk their waters though foreign. Moreover, I have exhausted, by the labour of my people in working machines by their feet, all the water which had been stored in reservoirs against a time of siege; consequently the cities were forced to surrender, or their inhabitants to perish by thirst: therefore let not Hezekiah think that he can so closely conceal the waters about, as that Jerusalem cannot discover them, &c.—Fragments, No. 226.

<sup>a</sup> *As corn blasted before it be grown up.*—In Persia, in the district of Dashtistan, a *sam* or *sinoom* blew during the summer

months, which so totally burnt up all the corn, then near its maturity, that no animal would eat a blade of it, or touch any of its grain. The image here used by the sacred historian was most probably taken from this or some similar cause.—Morier's Second Journey, p. 43. See Note on Jer. iv. 11.

<sup>b</sup> *Will I put my hook in thy nose.*—In the prophecy of Isaiah it is evident that the discomfiture of Sennacherib is decreed as a judgment on him for reproaching the Lord, and thinking and boasting that he could overturn the Lord's people as easily as he had defeated the worshippers of them that were no gods. Jehovah, the true God, would have all his creatures know that it is He who rules in all the kingdoms of the earth; He, and not they, who suppose themselves the

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

2 KINGS XIX.

and my bridle in thy lips,  
and I will turn thee back  
by the way by which thou camest.  
29 And this *shall be* a sign unto thee<sup>a</sup>,  
Ye shall eat this year such things  
as grow of themselves,  
and in the second year  
that which springeth of the same ;  
and in the third year  
sow ye, and reap, and plant vineyards,  
and eat the fruits thereof.  
30 And the remnant that is escaped  
of the house of Judah<sup>1</sup>  
shall yet again take root downward,  
and bear fruit upward.  
31 For out of Jerusalem shall go  
forth a remnant,  
and they that escape<sup>2</sup> out of mount Zion :

ISAIAH XXXVII.

and my bridle in thy lips,  
and I will turn thee back  
by the way by which thou camest.  
And this *shall be* a sign unto thee, 30  
Ye shall eat *this* year such  
as groweth of itself ;  
and the second year  
that which springeth of the same :  
and in the third year  
sow ye, and reap, and plant vineyards,  
and eat the fruit thereof.  
And the remnant that is escaped 31  
of the house of Judah  
shall again take root downward,  
and bear fruit upward :  
For out of Jerusalem shall go 32  
forth a remnant,  
and they that escape out of mount Zion :

MARG. <sup>1</sup> v. 30. *the remnant that is escaped of the house of Judah.* Heb. *the escaping of the house of Judah that remaineth.* †

<sup>2</sup> v. 31. *they that escape.* Heb. *the escaping.*

authors of their own success ; He it is who brings it to pass that they succeed ; and He, who to manifest his supreme power often makes the most successful amongst them, in the midst of their triumphs, signally to fail. And that his people might know that the disaster of their enemies was his doing, he here gives them, by way of sign, a promise that they should be supplied with food for two years running, by the spontaneous produce of the country : it having been, probably, one year uncultivated, owing to the invasion of Sennacherib, and the year next after that being probably the *sabbath of rest unto the land* : Levit. xxv. 4.

It is not likely that there was any considerable interval of time between the delivery of this prophecy to Hezekiah and the miraculous mortality in the army of Sennacherib. When the word of the Lord had gone forth to assure his people, *then the angel of the Lord went forth to smite and to destroy their enemies.* Upon that most awful judgment, Sennacherib fled away to Nineveh ; where afterwards he was slain by the hands

of two of his own sons, when worshipping in an idol temple ;—a signal proof that such gods as his were of no avail to save. And in the meanwhile, Hezekiah and his people had gone forth in peace and safety from their walls, to reap for two successive years a plenteous harvest from an untilled land ;—a striking evidence that the God on whom they trusted, would preserve as well as destroy ; could, according as He pleased, either kill or make alive. May He manifest in us his power by his grace ! And may He prove Himself the God of all mankind, by bringing all, in his good time, to believe his word, and to obey his Gospel, through Jesus Christ our Lord !—Girdlestone's Comm. Lect. 1143.

<sup>a</sup> *This shall be a sign unto thee.*—Sennacherib the king of Assyria having invaded Judah, Hezekiah sends a submission to him at Lachish : he fraudently obtains 330 talents, and yet does not depart all that year. The Assyrian first sends some of his servants with a message to Jerusalem, to persuade the people not to defend themselves ; but when that does not prevail, he sends a great force

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

2 KINGS XIX.

the zeal of the LORD of hosts  
shall do this.

32 Therefore thus saith the LORD  
concerning the king of Assyria,  
He shall not come into this city,

nor shoot an arrow there,  
nor come before it with shield,  
nor cast a bank against it.

33 By the way that he came,  
by the same shall he return,  
and shall not come into this city,  
saith the LORD.

34 For I will defend this city,  
to save it, for mine own sake,  
and for my servant David's sake<sup>a</sup>.

35 And it came to pass that night,

ISAIAH XXXVII.

the zeal of the LORD of hosts  
shall do this.

Therefore thus saith the LORD 33  
concerning the king of Assyria,  
He shall not come into this city,

nor shoot an arrow there,  
nor come before it with shields<sup>1</sup>,  
nor cast a bank against it.

By the way that he came, 34  
by the same shall he return,  
and shall not come into this city,  
saith the LORD.

For I will defend this city 35  
to save it for mine own sake,  
and for my servant David's sake.

MARG. <sup>1</sup> v. 33. *shields*. Heb. *shield*.

against the city, and Rab-shakeh reviles Hezekiah and the Lord. But Hezekiah having prayed and sent to Isaiah, receives an answer of comfort, that the king of Assyria should be bridled and muzzled; and this very thing should be a sign that God would avert the famine which they had great cause to fear, and that God would establish them for the time to come. The Assyrian army had spoiled all their tillage through the country for a long time; and what shall they do now for meat and sustenance, if they escape that army? Why, eat this year what groweth of itself, and what may be found up and down on the trees and on the ground. But what must they do the next year, which was a year of release and rest, as every seventh year was, and they might not till the ground? God will also then provide for them by what grows of itself again; and then, the third year, sow and reap, and return to your former peace and prosperity.—Dr. Lightfoot's Works, vol. II. pp. 266, 267. See also Usher's Annals, A. M. 3295. The next year, B. C. 709, was the Jubilee.

<sup>a</sup> For mine own sake, and for my servant David's sake—For his own honour—God's reasons of mercy are fetched from within himself: for his own truth—I will do it for my servant David's sake; not for the sake of his merit, but the promise made to him,

and the covenant made with him, those sure mercies of David. Thus all the deliverances of the Church are wrought for the sake of Christ, the son of David.—Henry. This remarkable history, says Robinson, exhibits a strong proof of the efficacy of a firm trust and confidence in God. He will afflict, but not forsake his people. He may reduce them to such extremities, that all hope may seem to be taken away; but these are the seasons in which he generally appears for the manifestation of his power, faithfulness, and love. In the mean time, they are required to evidence their simple and unreserved dependence upon him, and by fervent supplication to implore his help. It is well when our troubles drive us to our knees, for thus only can we expect his gracious promises to be fulfilled in our deliverance. The example of Hezekiah teaches us that *men ought always to pray, and not to faint*. But does it not reprove our unbelief? How unwilling are we to rest on the declaration of Jehovah! How desirous to know in what way he will save us! How impatient when relief is delayed! But it is the peculiar province of faith to derive support from God when all human resources fail; and to wait for the completion of his word, though we see not how it can possibly be accomplished.

## Judah.

SECT. V.

HEZEKIAH—17<sup>TH</sup> YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

2 KINGS xix. that the angel of the LORD went out, and smote	2 CHRON. xxxii. 21--23. 21 And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains	ISAIAH xxxvii. Then the angel of the LORD went forth, and smote <sup>a</sup>
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<sup>a</sup> *The angel of the Lord went forth and smote &c.*—The prophet Hosea has given a plain prediction of this miraculous deliverance of the kingdom of Judah: Hos. i. 7. This destruction is said by the Babylonish Talmud, and in some Targums, to have been occasioned by lightning. It might, perhaps, have been effected by the destructive hot winds, so frequent in those parts. Vid. Thevenot's Travels, Pt. II. Bk. I. ch. xx. Bk. II. ch. xvi. Pt. I. Bk. II. ch. xx. Jeremiah calls this a destroying wind, where the Arabic renders it a hot pestilential wind, ch. li. 1: see the Note there. Isaiah threatens Sennacherib with a *blast*, which might be called the angel of the Lord: Is. xxxvii. 7. 2 Kings xix. 7.—Gray's Key to the Old Test. pp. 189, 190. ed. 5.

The word rendered *blast*, רַחַק, says Calmet, Fragments, No. IV., does not imply a vehement wind, but a gentle breathing, a breeze, a vapour, a reek, an exhalation; and this agrees perfectly with the description of the simoom. It carries along with it, says Campbell, Travels, Pt. II. p. 130, fleaks of fire, like threads of silk; instantly strikes dead those that breathe it, and consumes them instantly to ashes; the flesh soon becoming black as a coal, and dropping off the bones. Philosophers consider it a kind of electric fire, proceeding from the sulphureous or nitrous exhalations which are kindled by the agitation of the winds. The only possible means of escape from its fatal effects, is, to fall flat on the ground, and thereby prevent the drawing it in: to do this, however, it is necessary first to see it, which is not always practicable. See also Bruce's account of this wonderful phenomenon in the quarto edition of his Travels, vol. IV. pp. 558, 9. At eleven o'clock, while we contemplated the rugged top of Chiggré, Idris cried out, Fall upon your faces, for here is the simoom. I saw from the s.e. a haze come, in colour like the purple part of the rainbow, but not so compressed or thick. It did not occupy twenty yards in breadth, and was about twelve feet high from the ground. It was

a kind of bluish upon the air; and it moved very rapidly, for I could scarcely turn to fall upon the ground, with my head to the northward, when I felt the heat of its current plainly upon my face. We all lay flat on the ground, as if dead, till Idris told us it was blown over. The purple haze which I saw was indeed passed, but the light air that still blew was of heat to threaten suffocation. For my part, I found distinctly in my breast that I had imbibed a part of it; nor was I free of an asthmatic sensation till I had been some months in Italy, at the baths of Poretta, nearly two years afterwards. At page 581 he describes another, which he encountered, as a coloured haze, as before; rather less compressed, and having with it a shade of blue. The edges were not defined as those of the former, but like a very thin smoke, with about a yard in the middle tinged with those colours. It continued to blow with a *gentle ruffling wind*; and they were all taken ill at night, with scarcely strength left to load the camels. The dreadful simoom had perfectly exhausted their strength, and brought upon them a degree of *cowardice and langour*, that they struggled with in vain. D'Obsonville, in his Essays &c. on the East, states that he had twice an opportunity of considering the effect of these simooms. On one occasion, a merchant and two travellers were struck during their sleep, and died on the spot. I ran, he says, to see if it was possible to afford them any succour; but they were already dead, *the victims of an intense suffocating fire*. It appears that it is peculiarly fatal to persons sleeping. Coming upon the Assyrians by night, its approach could not be perceived. If the extent of the meteor were half a mile or a mile in passing over a camp, it might destroy many thousands of sleepers, while those on each side of its course escaped; and these, rising early in the morning, discovered the slaughter of their companions around them. See Calmet's Fragments, Nos. III. and IV.

Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B.C. 710.

PROPHETS—ISAIAH AND MICAH.

<p>2 KINGS xix. in the camp of the Assyrians an hundred fourscore and five thousand : and when they arose early in the morning, behold, they <i>were</i> all dead corpses. 36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.</p>	<p>2 CHRON. xxxii. in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him <sup>1</sup> there with the sword.</p>	<p>ISAIAH xxxvii. in the camp of the Assyrians a hundred and fourscore and five thousand : and when they arose early in the morning, behold, they <i>were</i> all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, 38 as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword ; and they escaped into the land of Armenia : and Esar-haddon his son reigned in his stead.</p>
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22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and presents <sup>3</sup> to Hezekiah king of Judah : so that he was magnified in the sight of all nations from thenceforth.

MARG. <sup>1</sup> v. 21. *slew him.* Heb. *made him fall.*      <sup>2</sup> v. 37. *Armenia, or Ararat.*  
<sup>3</sup> v. 23. *presents.* Heb. *precious things.*

<sup>a</sup> *Esar-haddon his son reigned in his stead.*—Whilst the kingdom of Syria was in its power, the Assyrian kingdom was obscure; and is therefore very improperly considered by some the first of the four monarchies.

No king of Assyria is mentioned in Scripture till Pul, in the time of Menahem king of Israel. Sardanapalus, the last king of the former kingdom, is famous in heathen story. It was before his time that Jonah

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

*The Prophet praiseth God. He promiseth to judge uprightly. He rebuketh the proud by consideration of God's providence. He praiseth God, and promiseth to execute justice.*

PSALM LXXV.<sup>a</sup>To the chief Musician, Al-taschith<sup>1</sup>, A Psalm or Song of Asaph<sup>2</sup>.

- 1 Unto thee, O God, do we give thanks,  
*Unto thee* do we give thanks:  
 For *that* thy name is near thy wondrous works declare.
- 2 When I shall receive the congregation<sup>3</sup>  
 I will judge uprightly.
- 3 The earth and all the inhabitants thereof are dissolved:  
 I bear up the pillars of it. Selah.

MARG. <sup>1</sup> *Al-taschith*, or *Destroy not*: Ps. lvi. title. <sup>2</sup> *of Asaph*, or *for Asaph*.  
<sup>3</sup> v. 2. *When I shall receive the congregation*, or *When I shall take a set time*.

went to Nineveh, and prophesied against it, some thirty or forty years before its fall. In new hands, that city and kingdom began to be great and glorious. The first of the kings of the new race was Pul; so powerful, that he exacted from Israel a thousand talents as tribute: 2 Kings xv. 19. After him came Tiglath-pileser, and conquered Syria, and added it to Assyria: 2 Kings xvi. 7--9. Next to him reigned Shalmaneser, who led the Ten Tribes captive, 2 Kings xvii. 3; and after him Sennacherib the Blasphemous, called also Sargon, as it is probable, Isaiah xx. 1. Esar-haddon succeeded Sennacherib: and he is the last Assyrian king mentioned, if Assaphor was another name for him. Then did Nebuchadnezzar subdue Nineveh, and bring it into subjection to Babylon, which had previously been in subjection to it.—Dr. Lightfoot's Works, vol. II. p. 273.

Berosus, the Babylonian historian, who lived in the time of Alexander the Great, appears to relate the account of the destruction of Sennacherib's army under Rab-shakeh; stating, in conformity with Scripture, that 185,000 men, with their leaders, were exterminated in one night by a pestilential disease from the Divinity; and that Sennacherib, panic-struck and agonized by this calamity, fled with the remainder of his force to Nineveh his capital; where, after a short time, he was slain in his own temple of Arasac, Nisroch, by the treachery of his elder sons, Adram-melech and Sarasar, Sharezer; who, being driven into banishment for the murder of their father, went into Armenia; upon which

Assaracoddas, Esar-haddon, succeeded to the kingdom. Joseph. Antiq. lib. x. cap. 1 et 2. Biblioth. Patrum, lib. xv. p. 117. Colon 1022.—Gray's Connect. between Sac. and Prof. Lit. vol. I. pp. 39, 40.

<sup>a</sup> PSALM LXXV.—This Psalm is supposed by Travell to have been composed by Asaph on the destruction of the Assyrian army under Sennacherib.

The argument of this Psalm, in the Syriac Version, is, The divinity of Christ, and a remembrance of the Judgment. It refers both to the first and second advent.

We may consider this Psalm, says Girdlestone, as the utterance of inspired thanks expressed in the person of Hezekiah. We hear the king and priests and people uniting to declare repeatedly, *Unto thee, O God, do we give thanks*. They had feared lest God had forgotten them. They had wondered how long he would refrain from interposing his arm in their behalf: but now they gave this reason for thanking Him, *That thy name is near, thy wondrous works declare*. Let us be aware, that God is nigh to us, alike when he seems to withdraw his hand, and when he is perceived to use it in his servants' cause; alike when he helps, and when he leaves us to ourselves; when he grants our prayers, or refuses them. Next, let us consider that we have in this Psalm the holy purposes formed by Hezekiah for the government of the people committed to his charge. He felt that the whole land, and all its inhabitants, were in confusion. He was aware that the Lord had laid on him a heavy respon-

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B.C. 710.

PROPHETS—ISAIAH AND MICAH.

PSALM LXXV.

- 4 I said unto the fools, Deal not foolishly :  
And to the wicked, Lift not up the horn :
- 5 Lift not up your horn on high :  
Speak *not with* a stiff neck.
- 6 For promotion *cometh* neither from the east,  
Nor from the west, nor from the south<sup>1</sup>.
- 7 But God *is* the judge :  
He putteth down one, and setteth up another.<sup>2</sup>
- 8 For in the hand of the LORD *there is* a cup,  
And the wine is red ; it is full of mixture ;  
And he poureth out of the same ;  
But the dregs thereof, all the wicked of the earth shall wring *them* out, and  
drink *them*.
- 9 But I will declare for ever ;  
I will sing praises to the God of Jacob.
- 10 All the horns of the wicked also will I cut off ;  
*But* the horns of the righteous shall be exalted.

*A declaration of God's Majesty in the Church. An exhortation to serve him reverently.*

PSALM LXXVI.<sup>a</sup>

To the chief Musician on Neginoth, A Psalm or Song of Asaph.<sup>2</sup>

- 1 In Judah *is* God known :  
His name *is* great in Israel.
- 2 In Salem also is his tabernacle,  
And his dwelling place in Zion.
- 3 There brake he the arrows of the bow,

MARG. <sup>1</sup> v. 6. *south.* Heb. *desert.* <sup>2</sup> *of Asaph, or for Asaph.*

sibility, even to bear up the pillars of his country. He resolved that he would judge uprightly. Kings, and all who are in authority under them, ought to refer all their power to the God who gave it. They ought constantly to own that it is in virtue of His authority that they rule. And whilst they praise him for all the uses and glory of good government, they ought to watch that they punish and reward, cut off or exalt, in accordance with the rules which he has revealed for distinguishing between the wicked and the good. And further, if we may consider the reign of the good king here spoken of to be a type of the reign of Christ, we may take these words as a description of Christ's Kingdom. We may view them as an assurance, that when He shall have ga-

thered all mankind into one assembly, he will judge the world in righteousness ; and that in that day he will disgrace the proud and boastful, as well as promote the faithful, devout, and humble, to great gain and glory.

<sup>a</sup> PSALM LXXVI.—This is a song of triumph, on God's deliverance of Jerusalem from a powerful army which threatened its destruction, probably the army of Sennacherib.—Green.

The Septuagint Version entitles this Psalm *An Ode against the Assyrian*, in which it is followed by the Vulgate, Latin, and Ethiopic Versions: and it is the opinion of Bishop Horsley, and many others, that it was written on account of the defeat of Sennacherib and his army which came up against Jerusalem

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B.C. 710.

PROPHETS—ISAIAH AND MICAH.

PSALM LXXVI.

The shield, and the sword, and the battle. Selah.

- 4 Thou *art* more glorious *and* excellent  
 Than the mountains of prey.
- 5 The stouthearted are spoiled,  
 They have slept their sleep:  
 And none of the men of might have found their hands.
- 6 At thy rebuke, O God of Jacob,  
 Both the chariot and horse are cast into a dead sleep.
- 7 Thou, *even* thou, *art* to be feared:  
 And who may stand in thy sight when once thou art angry?
- 8 Thou didst cause judgment to be heard from heaven;  
 The earth feared, and was still,
- 9 When God arose to judgment,  
 To save all the meek of the earth. Selah.
- 10 Surely the wrath of man shall praise thee:  
 The remainder of wrath shalt thou restrain.
- 11 Vow, and pay unto the LORD your God:  
 Let all that be round about him bring presents unto him that ought to be feared<sup>1</sup>.
- 12 He shall cut off the spirit of princes:  
*He is* terrible to the kings of the earth.

MARG. <sup>1</sup> v. 11. *unto him that ought to be feared.* Heb. *to fear.*

in the time of Hezekiah, and was destroyed by an angel in one night, and so *slept their sleep*; with which agree verr. 5, 6: see 2 Kings xix. 35:—so Arna and Theodoret. Jarchi gives this reason for such an interpretation, because we do not find that any enemy fell at or near Jerusalem but he, as is said ver. 3, *There brake he the arrows of the bow, &c.* Nor was an arrow suffered to be thrown into the city, 2 Kings xix. 32. Kimchi and Ben Melech interpret it of the war of Gog and Magog yet to come; and the latter part of the Syriac inscription is, *Moreover, it shews the vengeance of the judgment of Christ against the ungodly*: and, indeed, it seems to point out the Latter Day, when Christ shall destroy the antichristian kings and states, and save his own people, and shall be feared and praised; as the former part of it may respect his incarnation, appearance, and dwelling in the land of Judæa: and thus, says Gill, the whole is of the same argument with the preceding Psalm.

This Psalm, says Bishop Horsley, seems to have been composed in the reign of He-

zekiah, upon the miraculous deliverance of the country from Sennacherib's invasion. It is obvious at first sight, says Bishop Horne, to any one who reads this Psalm, that it was composed as a thanksgiving hymn, on account of some great deliverance wrought for his people by the immediate hand of God. The miraculous destruction of the Assyrian army is generally considered as the occasion of it. There is little doubt, says Girdlestone, that it relates to this signal discomfiture of the enemies of the Lord's people. It begins with declaring the privilege enjoyed by the Israelites, the privilege of knowing and honouring the true God: it then describes the interposition of God in destroying the host of the Assyrians; and, lastly, points out the duty of praising and honouring and obeying this great God and Lord of all. The Almighty himself fights in behalf of those who put their trust in him. And terrible indeed must God be in his wrath, at whose rebuke so many thousands were cut off at once! When his judgments were so plainly manifested from heaven, who could



## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

*The cruelty of the Princes. The falsehood of the Prophets. The security of them both.*MICAH iii.<sup>a</sup>

1 And I said, Hear, I pray you, O heads of Jacob<sup>b</sup>,  
And ye princes of the house of Israel;

fail to stand in awe? When the fierce Sennacherib was thus humbled by God's power before the meek and pious Hezekiah, surely the most haughty of princes must feel that God ought to be feared by them no less than by the least of their subjects. He can arrest the progress of the most successful conqueror, and, in the midst of his victorious career, strew the ground with the dead corpses of his host, and send him back with shame to his own land. And if God be thus terrible even here to those who in the lust of conquest invade the dominions of their neighbours, how much more when he comes to call them to account for the blood which they have shed upon the earth! Oh that Christian princes may remember their Christian vow to be soldiers and servants of the Prince of Peace! Oh that both they and all their subjects may unite to offer unto God that gift which we know to be good and acceptable in his sight, namely, to lead a quiet and peaceable life in all godliness and honesty: 1 Tim. ii. 2.

<sup>a</sup> MICAH iii.—The prophet here threatens Judah for cruelty to the pious. He also vindicates his prophetic mission; and denounces to the princes, that though they should *build up Zion with blood, and Jerusalem with iniquity*, for their sake *Zion should be plowed as a field, and Jerusalem should become heaps*. This prophecy had its utmost completion, in the final destruction of the city and Temple by the Romans. We learn from Jeremiah, xxvi. 18, 19, 24, that this particular prediction was uttered in the time of Hezekiah; and that in the reign of Jehoiakim it was a means of preserving Jeremiah from being delivered into the hands of the people, who were desirous of putting him to death. In chap. iv. 1--8, the glorious and peaceful kingdom of the Messiah is foretold, together with the establishment of the Church. See Horne's Introduction, vol. IV. p. 87. ed. 7. The extent and nature of the apostacy among the people of Judah and Israel may be clearly ascertained from their conduct, when Hezekiah attempted his great reformation. At this time idolatry was so prevalent, and, con-

sequently, the Temple Service so neglected, that in 2 Chron. xxix. 34, we find there were not a sufficient number of priests to perform the Temple Service. The Temple itself had been so neglected and polluted, that even the inner part of it required to be cleansed: 2 Chron. xxix. 16. When Hezekiah sent his messenger to invite the people of Israel to keep the passover of the Lord at Jerusalem, many laughed them to scorn, and mocked them: 2 Chron. xxx. 10. It is not to be supposed, after such a total and long alienation of the Jews from the worship of the true God, that any real reformation could suddenly take place; therefore we must conclude that the exertions and edict of Hezekiah were only partial, and temporary in their effects. Jeremiah informs us, chap. xxvi. 18, that Micah prophesied in the reign of Hezekiah: he predicted the captivity of the Ten Tribes, Micah i. 6, which took place in the year 721, in the sixth year of Hezekiah; and in the chapters here inserted, he addresses both the princes of Judah and Israel, and declares that the fate of the former should be similar to that of the latter. He then predicts the ultimate restoration of the Jews, and the reign, the time, and the birth-place of the Messiah.—Townsend's Harmony, Period 6th, chap. xiii. § 3.

<sup>b</sup> *Hear, O heads of Jacob*.—Spiritual privileges give us all much to answer for. And even temporal privileges add to the responsibility of those who have them. The *princes of the house of Judah* are accordingly interrogated, *Is it not for you to know judgment?* Rank and wealth and authority confer many advantages in acquiring knowledge, and especially that knowledge which is most indispensable to rulers—the knowing how to judge, acquaintance with the laws, and integrity in their administration. So much the greater was the guilt of these rulers, in that they hated the good and loved the evil; and used their power to oppress the people by exactions so severe, as to be compared with plucking off their skin and flesh, and even breaking up their very bones for the caldron. Such iniquitous rulers must expect to find

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAMAH AND MICAH.

MICAH iii.

*Is it not for you to know judgment?*

2 Who hate the good, and love the evil;

Who pluck off their skin from off them,  
And their flesh from off their bones;

3 Who also eat the flesh of my people,

And flay their skin from off them;

And they break their bones,

And chop them in pieces, as for the pot,

And as flesh within the caldron.

4 Then shall they cry unto the LORD—but he will not hear them:

He will even hide his face from them at that time,

As they have behaved themselves ill in their doings.

5 Thus saith the LORD

Concerning the prophets that make my people err,

That bite with their teeth, and cry, Peace;

And he that putteth not into their mouths, they even prepare war  
against him:

in God a just Judge, who will do to them as they have done unto their brethren. As they have turned a deaf ear to the cry of the poor, so will he hide away his face from them. When they cry, he will not hear them. When they plead for mercy, their own merciless behaviour will rise up in the judgment against them. Such is the end awaiting extortionate rulers. Nor will their allies, the false prophets, fare better. That which Micah proclaimed to such deceivers of old is applicable to sinners of the like character in all ages—to men who uphold falsehood, and sanction wickedness, with the pretended right of divine authority. And this passage, therefore, affords a salutary warning, not only to those deceivers who profess to divine the future, or to discern the success of the past, but to the authorised teachers of true religion, if any such lend the cloak of their authority to false doctrines, or give the weight of their approbation or example to ungodly practices. To be brought to shame, and to be confounded, this is the judgment they must look for—to be disowned by that God of whose truth they have proved unfaithful guardians, and whose holy name they have profaned. Compare with such false prophets as these the character of a faithful Minister, as it may be derived from the account here

given us by Micah, of his own experience and language, in the office of a prophet. Such an one, without affecting prophetic authority, feels himself full of power, by the Spirit of the Lord, to reprove sin in the people committed to his charge, whether they be high or low, rich or poor. And if the highest are eminent in transgression, he is not afraid to tell them the unwelcome truth, that their judgments will be signal also. He is indeed well aware that a certain deference is due to rank; and that, as God's Minister, he is bound to set men an example in this respect, as in all others, of charity and of courtesy, of civility in manner, as well as of real kindness in heart. But he knows, also, that before God it is holiness or sin that makes the great distinction between man and man. And he feels, that when he is speaking in God's name, he must speak the whole truth boldly, whatever offence he may give to others, whatever danger he may incur himself. May God give this grace unto his Ministers, that they may faithfully rebuke sin in high places! May God give this grace unto his people, that whatever be their rank, they may bear with his Ministers rebuking them, and amend their ways accordingly! — Girdlestone's Comm. Lect. 1421.

## Judah.

HEZEKIAH—17TH YEAR. B.C. 710.

PROPHETS—ISAAH AND MICAH.

MICAH iii.

- 6 Therefore night *shall be* unto you, that ye shall not have a vision<sup>1</sup>;  
 And it shall be dark unto you, that ye shall not divine<sup>2</sup>;  
 And the sun shall go down over the prophets,  
 And the day shall be dark over them.
- 7 Then shall the seers be ashamed, and the diviners confounded:  
 Yea, they shall all cover their lips<sup>3</sup>—for *there is* no answer of God.
- 8 But truly I am full of power by the spirit of the LORD,  
 And of judgment, and of might,  
 To declare unto Jacob his transgression,  
 And to Israel his sin.
- 9 Hear this, I pray you, ye heads of the house of Jacob,  
 And princes of the house of Israel,  
 That abhor judgment, and pervert all equity.
- 10 They build up Zion with blood<sup>4</sup>,  
 And Jerusalem with iniquity.
- 11 The heads thereof judge for reward,  
 And the priests thereof teach for hire,  
 And the prophets thereof divine for money:  
 Yet will they lean upon the LORD, and say<sup>5</sup>,  
*Is not the LORD among us? none evil can come upon us.*
- 12 Therefore shall Zion for your sake be plowed *as a field*<sup>a</sup>,  
 And Jerusalem shall become heaps,  
 And the mountain of the house as the high places of the forest.

*The glory, peace, kingdom, and victory of the Church.*

MICAH iv.

- 1 But in the last days<sup>b</sup> it shall come to pass,  
*That the mountain of the house of the LORD*

MARG. <sup>1</sup> v. 6. *that ye shall not have a vision.* Heb. *from a vision.*<sup>2</sup> *that ye shall not divine.* Heb. *from divining.*<sup>3</sup> v. 7. *lips.* Heb. *upper lip.*<sup>4</sup> v. 10. *blood.* Heb. *bloods.*<sup>5</sup> v. 11. *and say.* Heb. *saying.*

<sup>a</sup> *Zion for your sake shall be plowed as a field.*—After the final destruction of the Temple by the arms of Titus and Hadrian, a ploughshare was drawn over the consecrated ground, as a sign of perpetual interdiction.—Gibbon's Hist. vol. IV. p. 100.

At the time when I visited this sacred spot, Mount Zion, says Richardson, one part of it supported a crop of barley, another was undergoing the labour of the plough.—Travels.

<sup>b</sup> *In the last days*—The times of the Messiah.—Pococke. Archbishop Newcome

understands the first four verses to refer to the coming of the Messiah, when the Gentiles were admitted into covenant with God: Luke xxiv. 47. Acts ii. 14, &c. See also Isaiah ii. 2. The Prophet exhorts God's people, says Preb. Lowth, not to be discouraged at the apprehension of their approaching captivity; because the Church should in due time surmount all difficulties, and break in pieces all the kingdoms of the earth, as Daniel afterwards prophesied, Dan. ii. 35, 44. See the Note on the parallel place, Isaiah ii. 2. p. 253 of the First Volume of this Work.

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

MICAH iv.

- Shall be established in the top of the mountains,  
 And it shall be exalted above the hills ;  
 And people shall flow unto it.
- 2 And many nations shall come, and say,  
 Come, and let us go up to the mountain of the LORD,  
 And to the house of the God of Jacob ;  
 And he will teach us of his ways,  
 And we will walk in his paths :  
 For the law shall go forth of Zion,  
 And the word of the LORD from Jerusalem.
- 3 And he shall judge among many people,  
 And rebuke strong nations afar off ;  
 And they shall beat their swords into plowshares,  
 And their spears into pruninghooks<sup>1</sup> :  
 Nation shall not lift up a sword against nation,  
 Neither shall they learn war any more.
- 4 But they shall sit every man under his vine and under his fig tree<sup>a</sup> ;  
 And none shall make *them* afraid :  
 For the mouth of the LORD of hosts hath spoken *it*.
- 5 For all people will walk every one in the name of his god,  
 And we will walk in the name of the LORD our God for ever and ever.
- 6 In that day, saith the LORD,  
 Will I assemble her that halteth<sup>b</sup>,  
 And I will gather her that is driven out, and her that I have afflicted ;
- 7 And I will make her that halted a remnant,  
 And her that was cast far off a strong nation :  
 And the LORD shall reign over them<sup>c</sup> in mount Zion

MARG. <sup>1</sup> v. 3. *pruninghooks*, or *scythes*.

<sup>a</sup> *Under his fig tree*.—Fig-trees are very common in Palestine, and flourish in a dry and sandy soil : although in our climate they are little more than shrubs, yet in the East they attain a considerable height, and some of them are capable of affording shelter to a large number of horsemen. The shade of the fig-tree is very pleasant, and to sit under it is an emblem of security and peace.—Horne's Phys. Geog. of the Holy Land.

<sup>b</sup> *Her that halteth*, &c.—Zephaniah iii. 19. Though I have broken the power of my people, removed them into captivity, and afflicted them, yet will I restore them to their country. I will send them the Messiah, and will be always their king.—Newcome *in loc*.

*I will gather*, or, says Preb. Lowth, I will heal *her that healeth* : 2 Kings v. 3--6. And *I will gather her that is driven out*.—This relates, he adds, to the calling of the Jews from their several dispersions into the Church, see Ezek. xxxiv. 13--16 ; although it may in some degree have been fulfilled in their return from the Babylonish Captivity. Compare Ps. cxlvii. 2.

<sup>c</sup> *The Lord shall reign over them* &c.—Dr. Pococke says that these words cannot be said to have been wholly fulfilled in the return of the Jews from the Babylonian Captivity ; and Archbishop Newcome thinks that the prophecy may hereafter be literally fulfilled at the restoration of the Jews. Compare

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B.C. 710.

PROPHETS—ISAIAH AND MICAH.

MICAH iv.

From henceforth, even for ever.

8 And thou, O tower of <sup>1</sup>the flock<sup>a</sup>,  
The strong hold of the daughter of Zion,  
Unto thee shall it come, even the first dominion ;  
The kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud ?  
*Is there* no king in thee ?  
Is thy counsellor perished ?  
For pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion,  
Like a woman in travail :  
For now shalt thou go forth out of the city,  
And thou shalt dwell in the field,  
And thou shalt go *even* to Babylon ;  
There shalt thou be delivered ;  
There the LORD shall redeem thee from the hand of thine enemies.

11 Now also many nations are gathered against thee,  
That say, Let her be defiled,  
And let our eye look upon Zion.

12 But they know not the thoughts of the LORD,  
Neither understand they his counsel :  
For he shall gather them as the sheaves into the floor.

13 Arise and thresh, O daughter of Zion :  
For I will make thine horn iron,  
And I will make thy hoofs brass :  
And thou shalt beat in pieces many people :  
And I will consecrate their gain unto the LORD,  
And their substance unto the Lord of the whole earth.

*The birth of Christ. His kingdom. His conquest.*

MICAH v.

1 Now gather thyself in troops, O daughter of troops :  
He hath laid siege against us<sup>b</sup> :

MARG. <sup>1</sup> v. 8. *the flock*, or *Edar* : Gen. xxxv. 21.

Joel iii. 17. God shall dwell and reign among his saints, says Preb. Lowth, in the New Jerusalem, which comes down from heaven, Rev. xxi. 2, 3, &c. ; and then the kingdoms of the earth shall become the kingdoms of the Lord and of his Christ, and he shall reign for ever and ever : Rev. xi. 15. compared with xix. 6. Isa. xxiv. 23. Dan. vii. 27.

<sup>a</sup> *Tower of the flock*—Tower of Eder, a

tower in or near Bethlehem, Gen. xxxv. 21 ; or, as some, a tower near the sheep-gate in Jerusalem : Neh. iii. 1, 2.—Newcome.

<sup>b</sup> *He hath laid siege against us.*—The prophet here seems to speak of the siege of Jerusalem, and Sennacherib's blasphemy both against God and Hezekiah, *smiting the judge of Israel with a rod upon the cheek* ; and he foretells that Christ should be the people's

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B.C. 710.

PROPHETS—ISAIAH AND MICAH.

MICAH V.

They shall smite the judge of Israel with a rod upon the cheek.

2 But thou, Beth-lehem<sup>a</sup> Ephratah,

*Though* thou be little among the thousands of Judah,

*Yet* out of thee shall he come forth unto me *that is* to be ruler in Israel<sup>b</sup>;

peace in the Assyrian invasion; and that though the proud enemy thought to triumph and tread down the chief city of all the nation, Jerusalem, yet should that be so far from being insulted over by him, that Bethlehem, a poor town, should yield and produce One that should tread both the Assyrian and all the other enemies of the Church under foot. Thus, as the birth of Christ of a Virgin was a sign to Ahaz, so is his birth in Bethlehem a sign in the days of Hezekiah. — Dr. Leighton's Works, vol. II. pp. 265, 266.

<sup>a</sup> *Bethlehem*.—See the Note on this prophecy, p. 275 of the First Volume of this Work. See also a full explication of this verse in Hengstenberg's *Christologie*, Dritter Theil, pp. 293--327. Bethlehem is now called *Beit Lahm*. The town lies on the E. and N.E. slope of a long ridge; another deep valley, Wady Ta'âmerah, being on the south side, which passes down north of the Frank Mountain, towards the Dead Sea, receiving the valley under Mâr Elyâs not far below. Towards the west the hill is higher than the village, and then sinks down very gradually towards Wady Ahmed. No one has ever doubted, I believe, that the present *Beit-Lahm*, *House of Flesh*, of the Arabs, is identical with the ancient Bethlehem, *House of Bread*, of the Jews. Not only does the name coincide, but the precise distance of two hours from Jerusalem corresponds very exactly to the six Roman miles of antiquity. Tradition, moreover, has never lost sight of Bethlehem; and almost every century, since the times of the New Testament, it has been visited and mentioned by writers and travellers. Helena built here a church, which appears to have been the same that still exists. Jerome afterwards took up his residence in the convent which early sprung up around it; and the Roman matron, Paula, came and erected other convents, and spent here the remainder of her days. The present inhabitants of Bethlehem are all Christians; and are rated at 800 taxable men, indicating a population of more than 3000 souls. The town has gates at the entrance of some of the streets:

the houses are solidly built, though not large. The many olive and fig orchards and vineyards round about are marks of industry and thrift; and the adjacent fields, though stony and rough, produce, nevertheless, good crops of grain. Here, indeed, was the scene of the beautiful narrative of Ruth gleaning in the fields of Boaz, after his reapers; and it required no great stretch of imagination to call up again those transactions before our eyes, Ruth ii.--iv. Bethlehem is celebrated in the Old Testament as the birth-place and city of David; and in the New, as that of David's greater son, the Christ, the Saviour of the world. What a mighty influence for good has gone forth from this little spot upon the human race, both for time and for eternity! It is impossible to approach the place without a feeling of deep emotion springing out of these high and holy associations. The legends and puerilities of monastic tradition may safely be disregarded: it is enough to know that this is Bethlehem, where Jesus the Redeemer was born. Generation after generation has ended since that time passed away, and their places now know them no more. For eighteen hundred seasons the earth has now renewed her carpet of verdure, and seen it again decay: yea, the skies and the fields, the rocks and the hills, and the valleys around, remain unchanged, and are still the same as when the glory of the Lord shone about the shepherds, and the song of a multitude of the heavenly host resounded among the hills, proclaiming glory to God in the highest, and on earth peace, good-will toward men.—Robinson's *Biblical Researches*, vol. II. § ix. pp. 158--163.

<sup>b</sup> *Out of thee shall he come forth unto me that is to be ruler in Israel*.—The faithful among the Children of Israel had here a prophetic passage, full of precious promises, calculated to give them comfort and great joy in the midst of much that was of a nature to afflict their hearts. The Assyrians might gather themselves together into troops, and even succeed so far as to heap personal indignity on the fallen king of the Lord's

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

MICAH V.

Whose goings forth *have been* from of old, from 'everlasting'.

3 Therefore will he give them up,

Until the time *that* she which travaileth hath brought forth:

Then the remnant<sup>b</sup> of his brethren shall return unto the children of Israel.

MARG. <sup>1</sup> v. 2. *everlasting.* Heb. *the days of eternity.*

people. But nevertheless, out of one of the least of the cities of Judah the long-looked-for Messiah should arise; before whom all enemies must be trodden under foot, and who would give his people peace. God might indeed, and would give them up for a time; but it would be only until the Virgin Mother of our Lord should bring forth her first-born Son. Then would begin the restoration of Israel—a work which, however long in progress, or suspended altogether for a time, would be brought to a happy conclusion in the end. Christ would fulfil all that had been long ago foreshewn in the redemption of Israel out of Egypt—all that was yet to be brought to pass in the discomfiture of Assyria by the Israelites;—Christ would fulfil it all, by saving all who believe, redeeming them from sin and death, and giving them the victory over all their enemies. Christians would prove as a refreshing dew amongst the nations; and of all Christians, none so largely as the remnant of Jacob, when converted to the Gospel. Such a conversion may even yet be looked for; one which will restore to God's ancient people their lost ascendancy, make them again eminent as the chosen of the Lord, render them free from all superstition and idolatry, and objects of Redeeming Love; whilst the heathen are devoted to a signal destruction. This is probably the general purport of a prophecy which we must own to be, in part, hard to understand. In part, however, it is remarkable for its easy and obvious application to the person and work of our Saviour. We learn in the New Testament that the Jews usually understood the Ruler here described to mean their Messiah. See Matt. ii. 6. They might, therefore, hence have been prepared to understand that Christ would be both God and man;—born indeed of a woman, in a place otherwise of small account, yet one whose goings forth have been from of old, from everlasting. And they might further have concluded hence that his office would

not be as they expected, like that of earthly kings; but that He would feed his people as a shepherd, in the strength of the Lord, in the majesty of the name of the Lord his God—a strength and majesty very different from that for which the Jews used to look of old, and from which it is not easy even for enlightened Christians to divert their thoughts, and disengage their affections, as much as Christ would have them. Let us, however, try to regulate our notions by the standard of God's word and of Christ's kingdom; and then we shall feel, that however his glory among men at present may be short of that which it shall be hereafter, yet is He who died on the cross great in the condescension of his love, and also great in the extent of his dominion, great in the devotion of his people, great in their holy lives, great in their triumphant deaths, great beyond all other potentates, great even *unto the ends of the earth.*—Girdlestone's Comm. Lect. 1426.

<sup>a</sup> *Whose goings forth have been from of old, from everlasting*—בְּיָמֵי עוֹלָם, *from the days of eternity.* There are two goings forth of Christ described; one from Bethlehem, in the days of his incarnation; and another from eternity. The Holy Ghost adds, after his prediction of his incarnation, his going out from everlasting, that none should doubt his deity.—Charnocke. See the Note on Micah. i. 1. vol. I. p. 275 of this Work.

<sup>b</sup> *Then the remnant &c.*—The sense is, God will not fully vindicate and exalt his people till the Virgin Mother shall have brought forth her son; and till Judah and Israel, and all the true sons of Abraham among their brethren the Gentiles, be converted to Christianity.—Newcome.

All the Jews, whose writings we have, apply this text to the Messiah; though it seems by Theophylact on Matt. ii. that some Jews formerly understood Zerobabel.—Pococke, Secker. This deliverance may be understood of the Church bringing forth children

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

MICAH V.

- 4 And he shall stand and feed<sup>1</sup> in the strength of the LORD,  
 In the majesty of the name of the LORD his God;  
 And they shall abide:  
 For now shall he be great unto the ends of the earth.
- 5 And this *man* shall be the peace,  
 When the Assyrian<sup>a</sup> shall come into our land:  
 And when he shall tread in our palaces,  
 Then shall we raise against him seven shepherds<sup>b</sup>,  
 And eight principal men<sup>2</sup>.
- 6 And they shall waste<sup>3</sup> the land of Assyria with the sword,  
 And the land of Nimrod in the entrances thereof<sup>4</sup>:  
 Thus shall he deliver *us* from the Assyrian,  
 When he cometh into our land,  
 And when he treadeth within our borders.
- 7 And the remnant of Jacob shall be in the midst of many people  
 As a dew<sup>c</sup> from the LORD,  
 As the showers upon the grass,  
 That tarrieth not for man,  
 Nor waiteth for the sons of men.
- 8 And the remnant of Jacob shall be among the Gentiles  
 In the midst of many people  
 As a lion among the beasts of the forest,  
 As a young lion among the flocks of sheep<sup>5</sup>:  
 Who, if he go through, both treadeth down, and teareth in pieces,  
 And none can deliver.

MARG. <sup>1</sup> v. 4. *feed*, or *rule*.<sup>2</sup> v. 5. *principal men*. Heb. *princes of men*.<sup>3</sup> v. 6. *waste*. Heb. *eat up*.<sup>4</sup> *in the entrances thereof*, or *with her own naked swords*.<sup>5</sup> v. 8. *sheep*, or *goats*.

by the preaching of the Gospel; see Gal. iv. 27; but will be more fully completed in the general restoration of the Jewish nation, to be expected in the latter ages. Comp. Isai. lvi. 7, 8.—Preb. Lowth. Ezek. xxxviii. &c. Joel iii. 9, 14. Zeph. iii. 8. Hag. ii. 22. Rev. xix. 19, xx. 9. &c.

<sup>a</sup> *When the Assyrian* &c.—With these words Newcome begins a paragraph; and says, After the illustrious prophecy relating to the Messiah, in the three foregoing verses, the prophet passes on to the subversion of the Assyrian empire. Mede expounds this place of the general destruction of some remarkable enemy or enemies of God which should come to pass before the consummation

of all things. See Ps. lx. 5, 6. Isa. xxvi. 20, 21. xxxiv. 1, &c.

<sup>b</sup> *Seven shepherds*—Rulers. Perhaps a definite number for an indefinite, as Ec. xi. 2. Job v. 19. The prophet means the chiefs of the Medes and Babylons, the prefects of different provinces who took Nineveh, who may have been what is here specified.—Newcome; also Secker.

<sup>c</sup> *As a dew* &c.—The Jews contributed to spread the knowledge of the one true God during their captivity: see Dan. ii. 47. iii. 29, &c. The Gospel was preached by them when the Messiah appeared; and it shall again be propagated by their future glorious restoration: Rom. xi. 12, 15.—Newcome.



## Judah.

HEZEKIAH—17TH YEAR. B. C. 710.

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SECT. V.

## MICAH v.

- 9 Thine hand shall be lifted up upon thine adversaries,  
And all thine enemies shall be cut off.
- 10 And it shall come to pass in that day, saith the LORD,  
That I will cut off thy horses out of the midst of thee,  
And I will destroy thy chariots :
- 11 And I will cut off the cities of thy land,  
And throw down all thy strong holds :
- 12 And I will cut off witchcrafts out of thine hand ;  
And thou shalt have no *more* soothsayers :
- 13 Thy graven images also will I cut off,  
And thy standing images<sup>1</sup> out of the midst of thee ;  
And thou shalt no more worship the work of thine hands.
- 14 And I will pluck up thy groves out of the midst of thee :  
So will I destroy thy cities<sup>2</sup>.
- 15 And I will execute vengeance in anger and fury upon the heathen,  
Such as they have not heard.

*God's controversy for unkindness, for ignorance, for injustice, and for idolatry.*

## MICAH vi.

- 1 Hear ye now what the LORD saith ;  
Arise, contend thou before<sup>3</sup> the mountains,  
And let the hills hear thy voice.
- 2 Hear ye, O mountains, the LORD's controversy,  
And ye strong foundations of the earth :  
For the LORD hath a controversy with his people,  
And he will plead with Israel.
- 3 O my people, what have I done unto thee<sup>a</sup> ?

MARG. <sup>1</sup> v. 13. *standing images, or statues.*      <sup>2</sup> v. 14. *cities, or enemies.*  
<sup>3</sup> v. 1. *before, or with.*

<sup>a</sup> *O my people, what have I done unto thee?*—How great is the condescension of the Lord, to represent himself as pleading with his people, and as summoning the works of his creation to hear the issue! How solemn, how heart-searching, how tender, is his appeal! *O my people, what have I done unto thee? and wherein have I wearied thee? Testify against me.* They, for their parts, have no answer to make. Next, therefore, it is their turn to be put upon their trial; and they are reminded of God's goodness, in redeeming them from Egypt, and of the signal mercy which he shewed toward them in the case of Balak and Balaam, as they were jour-

neying to the Land of Promise. Nor could they, in reply, justly plead ignorance as to what was their way to please him who had done so much in their behalf. He had shewn them what is good. In the Law which He had given them, abounding as it did in ordinances of a ceremonial nature, there were weightier matters put in their just station of precedence—the testimony of the covenant itself, consisting of the ten great moral commandments. By these, then, they must be tried in the controversy to which they were now challenged; and being tried by these, they were found wanting.—Girdlestone.

The words of this verse, says Preb. Lowth,

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SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

MICAH vi.

And wherein have I wearied thee?

Testify against me.

- 4 For I brought thee up out of the land of Egypt,  
And redeemed thee out of the house of servants;  
And I sent before thee Moses, Aaron, and Miriam.
- 5 O my people, remember now what Balak king of Moab consulted,  
And what Balaam the son of Beor answered him  
From Shittim unto Gilgal<sup>a</sup>;  
That ye may know the righteousness of the LORD.
- 6 Wherewith<sup>b</sup> shall I come before the LORD,  
And bow myself before the high God?  
Shall I come before him with burnt offerings,  
With calves of a year old<sup>1</sup>?
- 7 Will the LORD be pleased with thousands of rams,  
Or with ten thousands of rivers of oil?  
Shall I give my firstborn *for* my transgression<sup>c</sup>.  
The fruit of my body<sup>2</sup> *for* the sin of my soul?
- 8 He hath showed thee, O man, what is good;  
And what doth the LORD require of thee<sup>d</sup>,

MARG. <sup>1</sup> v. 6. of a year old? Heb. sons of a year? <sup>2</sup> v. 7. body. Heb. belly.

allude to the forms of courts of justice, in which actions are tried between man and man.—God allows his people to offer any plea in their own behalf; and demands what injustice he had done them, and what grievances they can complain of, either in the laws or the rules of worship which he had prescribed. Comp. Jer. ii. 5, 31.

<sup>a</sup> *From Shittim unto Gilgal, &c.*—To make the sense perfect, we must supply it from the beginning of the verse, as the Chaldee Paraphrase does:—Remember what I have done for you from Shittim unto Gilgal; *i. e.* from your encamping in the plains of Moab near Shittim by Jordan—see Numbers xxii. 1. compared with ch. xxxiii. 48, 49—where you continued till you passed over that river and encamped in Gilgal in the Land of Canaan: see Joshua ii. 1. compared with ch. iv. 19. If you duly consider these things, you will be convinced of God's great goodness to you, and of his faithfulness in fulfilling the promises made to your fathers.

<sup>b</sup> *Wherewith &c.*—Bishop Butler thinks that we have here the demand of Balak and the answer of Balaam. Sermon vii. p. 121.

Bp. Lowth adopts this idea, Præl. xviii.: and Mr. Peters says that the king of Moab speaks in ver. 6. Balaam replies, by another question, in the first two hemistichs of verse 7. The king of Moab rejoins in the remaining part of the verse. Balaam replies, verse 8. Serm. xiv. Preb. Lowth says: After the reproof of the people's ingratitude, they are introduced by the prophet as anxiously inquisitive how they may propitiate God's favour and avert his judgments. They declare themselves in the following verse ready to offer any expiatory sacrifices, though never so costly, for that purpose.

<sup>c</sup> *Shall I give my firstborn for my transgression?*—The 6th and 7th verses are an exact description of the temper of hypocrites and habitual sinners, who hope to obtain God's favour by performing the external duties of religion, and are willing to purchase their own pardon upon any terms but that of reforming their lives.—Preb. Lowth.

<sup>d</sup> *What doth the Lord require of thee?*—The sum of the Commandments is expressed in the New Testament by the love of God and of our neighbour. Here it is defined as

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HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

MICAH vi.

But to do justly, and to love mercy,  
And to walk humbly<sup>1</sup> with thy God?

9 The LORD's voice crieth unto the city,

And <sup>2</sup>*the man of wisdom shall see thy name*<sup>a</sup>:

Hear ye the rod, and who hath appointed it.

10 Are there yet the treasures of wickedness in the house of the wicked<sup>3</sup>,

And the scant measure<sup>4</sup> *that is abominable*?

MARG. <sup>1</sup> v. 3. *walk humbly.* Heb. *humble thyself to walk.*

<sup>2</sup> v. 9. *the man of wisdom shall see thy name, or thy name shall see that which is.*

<sup>3</sup> v. 10. *Are there yet the treasures of wickedness in the house of the wicked, or, Is there yet unto every man in house of the wicked, &c.*

<sup>4</sup> *scant measure.* Heb. *measure of leanness.* Amos. viii. 5

follows: To do justly, to love mercy, and to walk humbly with his God. And this amounts to the same thing; for here are justice and mercy in our behaviour to each other, and piety in our hearts towards our Maker. The Lord's people of old were brought in guilty on both accounts. In their houses were the treasures of wickedness, heaped up by dishonest practices; and instead of mercy, they were *full of violence*, with falsehood abounding in their mouths;—a sure proof that love was lacking in their hearts. And so far from walking humbly with their God, the statutes of Omri were kept, and all the works of the house of Ahab. Idols were become their gods: laws and ceremonies of idolatry had superseded those of true religion. Thus was their guilt proved; and at the same time their sentence was pronounced. Desolation and disgrace were to form the rod of their chastisement, and He who appointed it was the Lord. We, for our parts, know God's will—at least we have means of knowing it—far better than the Israelites. He has shewed us more plainly and more fully how we ought to walk and please him; he has given us motives more urgent, and help more powerful, for the work of pleasing him; and especially he has brought to light the judgment to come, the controversy which he will have hereafter with every one of us in the presence of an assembled universe. How hopeless will be our condition, then, if now we substitute formal worship for the religion of the heart! How surely will sentence be then pronounced against us, if we now tender to God ceremonial observances, whether superstitious or

religious, instead of genuine holiness of life! —Girdlestone's Comm. Lect. 1427.

<sup>a</sup> *The Lord's voice crieth unto the city, and the men of wisdom shall see thy name, &c.*—The voice of the prophet, says Henry, is the Lord's voice. When the sin of a city cries to God, his voice cries against the city; and when the judgments of God are coming upon a city, his voice first cries unto it. He warns before he wounds, because he is not willing that any should perish. Now observe how the voice of God is discerned by some. *The man of wisdom shall see thy name*: they discern and perceive that by which he makes himself known. Many do not see it, because they do not regard it. It is a point of true wisdom to discover the name of God in his voice, and to learn what he *is* from what he *saith*. Observe what this voice saith to all: *Hear ye the rod, and who hath appointed it.* Hear it at a distance, before you see it and feel it; and be awakened, to go forth to meet the Lord in the way of his judgments. Hear it, when it is come, what convictions, what counsels, what cautions, it speaks to you! Every rod has a voice, and it is the voice of God that is to be heard in the rod; and it is well for those who understand its language. In order to understand it, we must consider Him who has *appointed* it. Every rod is appointed, of what kind it shall be, where it shall light, and how long it shall lie. God, in every affliction, performeth the thing that is appointed for us: Job xxiii. 14. The work of ministers is, to explain the providences of God, and to guide and direct men to learn the lessons which are taught by them.

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

## MICAH vi.

- 11 Shall I count *them* pure with the wicked balances<sup>1</sup>,  
And with the bag of deceitful weights?  
12 For the rich men thereof are full of violence,  
And the inhabitants thereof have spoken lies,  
And their tongue *is* deceitful in their mouth.  
13 Therefore also will I make *thee* sick in smiting thee,  
In making *thee* desolate because of thy sins.  
14 Thou shalt eat—but not be satisfied;  
And thy casting down *shall be* in the midst of thee;  
And thou shalt take hold—but shalt not deliver;  
And *that* which thou deliverest will I give up to the sword.  
15 Thou shalt sow—but thou shalt not reap;  
Thou shalt tread the olives—but thou shalt not anoint thee with oil;  
And sweet wine—but shalt not drink wine.  
16 For the statutes of Omri are kept<sup>2</sup>,  
And all the works of the house of Ahab,  
And ye walk in their counsels;  
That I should make thee a desolation<sup>3</sup>,  
And the inhabitants thereof an hissing:  
Therefore ye shall bear the reproach of my people.

*The Church, complaining of her small number, and the general corruption, putteth her confidence not in man, but in God. She triumpheth over her enemies. God comforteth her by promises, by confusion of the enemies, and by his mercies.*

## MICAH vii.

- 1 Woe is me<sup>4</sup>!  
For I am as when they have gathered the summer fruits<sup>4</sup>,  
As the grapegleanings of the vintage:  
*There is no cluster to eat: my soul desired the first ripe fruit.*

MARG. <sup>1</sup> v. 11. *Shall I count them pure with the wicked balances, or Shall I be pure with, &c.*

<sup>2</sup> v. 16. *the statutes of Omri are kept, or he doth much keep the, &c.*

<sup>3</sup> *desolation, or astonishment.*

<sup>4</sup> v. 1. *when they have gathered the summer fruits. Heb. the gatherings of summer.*

<sup>4</sup> *Woe is me!* &c.—The prophet, speaking in the person of the Church, laments the decay of piety, and growth of wickedness. Possessing her soul in patience and faith, she foresees her future restoration in the latter times; a subject with which most of the Minor Prophets conclude their prophecies. Good men, she complains, are become like a gleaner after the harvest or vintage; scarcely two or

three are to be found after the most diligent search. Compare Is. xvii. 6. xxiv. 13. *My soul desireth the first ripe fruit.* It would be the same refreshment to me to meet with a truly pious man, as it is to a thirsty traveller to find the early fruits in the summer season. Compare Isaiah xxviii. 4. Hosea ix. 10.—Preb. Lowth.

## Judah.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

MICAH vii.

- 2 The good<sup>1</sup> *man*<sup>a</sup> is perished out of the earth :  
 And *there is* none upright among men :  
 They all lie in wait for blood ;  
 They hunt every man his brother with a net.
- 3 That they may do evil with both hands earnestly,  
 The prince asketh, and the judge *asketh* for a reward ;  
 And the great *man*, he uttereth his mischievous desire<sup>2</sup> :  
 So they wrap it up.
- 4 The best of them *is* as a brier :  
 The most upright *is sharper* than a thorn hedge :  
 The day of thy watchmen *and* thy visitation cometh ;  
 Now shall be their perplexity.
- 5 Trust ye not in a friend,  
 Put ye not confidence in a guide :  
 Keep the doors of thy mouth from her that lieth in thy bosom.
- 6 For the son dishonoureth the father,  
 The daughter<sup>b</sup> riseth up against her mother,  
 The daughter-in-law against her mother-in-law ;  
 A man's enemies *are* the men of his own house.
- 7 Therefore I will look unto the LORD ;  
 I will wait for the God of my salvation<sup>c</sup>—my God will hear me.

MARG. <sup>1</sup> v. 2. *good, or godly or merciful.*<sup>2</sup> v. 3. *his mischievous desire.* Heb. *the mischief of his soul.*

<sup>a</sup> *The good man* &c.—As the early fig of excellent flavour cannot be found in the advanced season of summer, or the choice cluster of grapes after vintage, so neither can the good and upright man be discovered by diligent searching in Israel. The comparison is beautifully implied.—Newcome.

<sup>b</sup> *The daughter* &c.—Our Lord has this passage in view, Matt. x. 35, 36 ; and accommodates it to the times of persecution.—Newcome.

<sup>c</sup> *Therefore I will look unto the Lord : I will wait for the God of my salvation.*—The heading of this chapter, in our Bibles, suggests a just and instructive method of explaining it. When iniquity abounds, the love of many is apt to wax cold. See Matt. xxiv. 12. Hence complaints of evil times, a tendency to despond, distrust of our brethren, and an inclination to murmur against God. Happy they, who, instead of giving way to such ill tempers, learn, from God's word, to turn their thoughts and affections more

wholly towards him, without thinking less kindly of their brethren ! Happy they who are enabled, whatsoever they suffer here, to bear their griefs with patience, admitting that their sins deserve no better, and yet hoping and trusting that God, after chastising them for a time, will bring them forth out of darkness into light, out of sorrow into joy unspeakable ! They have the promises of God for the foundation of their hope. They have the sacrifice of the death of Christ, both to make atonement for their sins, and to inspire them with a confident assurance that their sins are atoned for. The persuasion that their manifold transgressions have actually been forgiven by God fills them with peace and joy ; melts their hearts with love towards him, and with brotherly kindness towards all mankind. They utter no murmuring complaints about the evil of the times, for they are disposed to think others better than themselves : and whilst they feel lively sorrow and compassion for the noto-

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

MICAH vii.

- 8 Rejoice not against me, O mine enemy :  
When I fall—I shall arise ;  
When I sit in darkness—the LORD *shall be* a light unto me.
- 9 I will bear the indignation of the LORD,  
Because I have sinned against him,  
Until he plead my cause, and execute judgment for me :  
He will bring me forth to the light,  
And I shall behold his righteousness.
- 10 Then *she that is* mine enemy shall see it,  
And shame shall cover her<sup>1</sup> which said unto me,  
Where is the LORD thy God ?  
Mine eyes shall behold her :  
Now shall she be trodden down<sup>2</sup> as the mire of the streets.
- 11 *In* the day that thy walls are to be built,  
*In* that day shall the decree be far removed.
- 12 *In* that day *also* he shall come even to thee from Assyria<sup>3</sup>,  
And *from*<sup>3</sup> the fortified cities,  
And from the fortress even to the river,  
And from sea to sea, and *from* mountain<sup>b</sup> to mountain.
- 13 Notwithstanding<sup>4</sup> the land shall be desolate

MARG. <sup>1</sup> v. 10. *Then she that is mine enemy shall see it, and shame shall cover her, or And thou wilt see her that is mine enemy, and cover her with shame.*

<sup>2</sup> *trodden down.* Heb. *she shall be for a treading down.* <sup>3</sup> v. 12. *And from, or Even to.*

<sup>4</sup> v. 13. *Notwithstanding, or After that it hath been.*

riously wicked, they delight to think that there are many, more than they can know of, who believe, and love and obey God at least as devoutly as themselves. May God thus make us full of compassion and kindness, full of hope and love! May He give us grace to trust without reserve in his promises; and to live as they that have been reconciled unto him through the precious blood of his dear Son, our Lord and Saviour Jesus Christ!—Girdlestone's Comm. Lect. 1428.

<sup>a</sup> *In that day also he shall come even to thee from Assyria.*—See the Note on Isaiah iv. 2. p. 261 of the First Vol. of this Work. This phrase signifies, in the Prophets, some remarkable time Prefixed by God for restoring the Jews' affairs, or some other signal events in providence: see the Bishop of Lichfield and Coventry's Defence of Christianity, p. 168. By the single person, *he*, says Preb. Lowth, is meant the people of the

dispersion of Israel: so the Chaldee paraphrast understands it, see ver. 15. The text may be more perspicuously translated thus: He shall come unto thee from Assyria even to the cities of Egypt, and from Egypt even to the river, *i.e.* Euphrates. The word מצור, *fortress*, likewise signifies Egypt; as Bochart observes, Phaleg. lib. iv. c. 24. The words imply that the Jews shall return from their several dispersions whither they were scattered. This the Prophets elsewhere express by their return from Assyria and Egypt: see Isa. xi. 15, 16. xix. 23--25. xxvii. 13. Hosea xi. 11. Zech. v. 10, 11. Jeremiah compares it to the captivity of the Ten Tribes who were carried away by Shalmaneser into Assyria.

<sup>b</sup> *From mountain &c.*—From Egypt to the Euphrates, from the Red Sea to the Mediterranean, and from Mount Libanus to Mount Seir.—See Capellus.

## Judah.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

MICAH vii.

- Because of them that dwell therein,  
 For the fruit of their doings.
- 11 Feed<sup>1</sup> thy people with thy rod,  
 The flock of thine heritage,  
 Which dwell solitarily *in* the wood, in the midst of Carmel :  
 Let them feed *in* Bashan and Gilead, as in the days of old.
- 15 According to the days of thy coming out of the land of Egypt \*  
 Will I show unto him marvellous *things*.
- 16 The nations shall see and be confounded at all their might :  
 They shall lay *their* hand upon *their* mouth, their ears shall be deaf.
- 17 They shall lick the dust like a serpent,  
 They shall move out of their holes like worms<sup>2</sup> of the earth :  
 They shall be afraid of the LORD our God, and shall fear because of thee.
- 18 Who *is* a God like unto thee,  
 That pardoneth iniquity,  
 And passeth by the transgression of the remnant of his heritage ?  
 He retaineth not his anger for ever, because he delighteth in mercy.
- 19 He will turn again, he will have compassion upon us ;  
 He will subdue our iniquities ;  
 And thou wilt cast all their sins into the depths of the sea.
- 20 Thou wilt perform<sup>a</sup> the truth to Jacob,  
*And* the mercy to Abraham,  
 Which thou hast sworn unto our fathers from the days of old.

MARG. <sup>1</sup> v. 14. *Feed, or Rule.* Ps. xxviii. 9. Ch. v. 4.

\* v. 17. *worms, or creeping things.*

<sup>a</sup> *Thou wilt perform* &c.—These words contain a promise of Christ, that seed of Abraham in whom all the kindreds of the earth should be blest. It is an observation of an ancient Jewish author, Abarbinel out of Siffre, that there is not any denunciation of hard things to Israel which is not concluded with promises of mercy. Among other instances, from Moses, Hosea, Joel, Amos, Jeremiah, he brings this conclusion of Micah's prophecy. And very remarkable indeed is this conclusion ; which, to shew how greatly God delights in mercy, is uttered in words giving assurance of mercy, not only to Israel after the flesh on their repentance, but to all

who shall by faith in Christ, the promised seed, lay hold on the promise made to Abraham, and, in him, to all the kindreds of the earth.—Pococke.

These promises will receive their final accomplishment in the conversion and restoration of the Jewish nation in the latter times. That people are said to be beloved for their fathers' sakes, Romans xi. 28 ; and therefore we have reason to expect that the mercies promised to their fathers should in God's due time be made good to them ; for *the gifts and calling of God are without repentance* : Rom. xi. 29.—Preb. Lowth.

## Judah.

SECT. V.

HEZEKIAH—17TH YEAR. B. C. 710.

PROPHETS—ISAIAH AND MICAH.

*Hezekiah dying, Manasseh succeedeth him.*

2 KINGS XX. 20, 21.

2 CHRON. XXXII. 32, 33.

20 And the rest of the acts of Hezekiah, Now the rest of the acts of Hezekiah, 32  
and his goodness<sup>1</sup>,

and all his might,  
and how he made a pool, and a conduit,  
and brought water into the city,  
*are they not written*

behold, they *are* written  
in the vision of Isaiah the prophet,  
the son of Amoz,

in the book of the chronicles of the kings *and* in the book of the kings of  
of Judah? Judah and Israel.

21 And Hezekiah slept with his fathers : And Hezekiah slept with his fathers, 33  
and they buried him in the chiefest<sup>2</sup>  
of the sepulchres of the sons of  
David<sup>a</sup>: and all Judah and the  
inhabitants of Jerusalem did him  
honour at his death.

and Manasseh his son reigned in  
his stead<sup>b</sup>.

And Manasseh his son reigned in  
his stead.

MARG. <sup>1</sup> v. 32. *goodness*, Heb. *kindnesses*. <sup>2</sup> v. 33. *chiefest*, or *highest*.

<sup>a</sup> *In the chiefest of the sepulchres of the sons of David.*—בְּכַוְנֵיהֶם, *év arábasei*, LXX. In the chiefest, or rather in the highest part of the sepulchres of the sons of David, to do him the more honour.—Bishop Lowth.

<sup>b</sup> *Manasseh his son reigned in his stead.*—Here the historian leaves him asleep with his fathers, and a son on his throne who proved very untoward; for parents cannot give grace to their children. Wicked Ahaz was the son

of a godly father, and the father of a godly son: holy Hezekiah was the son of a wicked father, and the father of a wicked son. When the land was not reformed, as it should have been by a good reign, it was plagued and ripened for ruin by a bad one; yet then tried again with a good one, that it might appear how lothe God was to cut off his people.—Henry *in loc*.



## PART II.

## THE REIGN OF MANASSEH.

B. C. 698 TO 644.—TWENTY-THREE YEARS.

## SECTION I.

ISALAH'S ELEGY ON THE DEATH OF HEZEKIAH. HE CLOSES HIS PROPHECIES.

## Kingdom of Judah.

THE REIGN OF MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISALAH.

*The blessed death of the righteous. God reproveth the Jews for their whorish idolatry.  
He giveth evangelical promises to the penitent.*

ISALAH lvii.<sup>a</sup>

- 1 The righteous perisheth, and no man layeth it to heart:  
And merciful men<sup>1</sup> are taken away, none considering  
That the righteous is taken away from the evil<sup>2</sup> to come.

MARG. <sup>1</sup> v. 1. *merciful men.* Heb. *men of kindness or godliness.*  
<sup>2</sup> *from the evil, or from that which is evil.*

<sup>a</sup> ISALAH lvii.—This chapter may be regarded as divided into three parts:

I. The fact, that the righteous were put to death; and yet the nation was not affected, but was sunk in deep and deplorable stupidity.

*a.* The proof of the security and insensibility of the nation; visible in the fact, that the just were taken away, and that they were unmoved, ver. 1.

*b.* A statement of the comparatively happy condition of the righteous, though they suffered under persecution, and were put to a violent death, ver. 1 last part, ver. 2. So far as *they* were concerned, it was well; for,

1. They were taken away from more fearful approaching evils.

2. They entered into rest.

II. A solemn address of JEHOVAH, himself sitting as Judge on the tribunal, and stating the crimes and demonstrating the guilt of the nation, verr. 3--14.

*a.* The nation summoned before him, as having apostatized—under the image, so common in the Prophets, of their being guilty of adultery, ver. 3.

*b.* They were guilty of falsehood and unfaithfulness to him, and of deriding his government and laws, ver. 4.

*c.* The statement of their crime, under the

image of adultery;—the prevalence of idolatry in all parts of the nation, under every green tree, in every valley, in the clefts of the rocks, upon every mountain, and in every secret place, verr. 5--8.

*d.* They had gone and sought alliance with foreign powers—under the image of a woman unfaithful to her marriage-vow, ver. 9.

*e.* They had not feared God, in the prevalence of the evil, and in the corruption of the nation, verr. 10, 11.

*f.* For all this God denounces heavy judgment, verr. 12, 14. Their works should not profit them, ver. 12: nothing on which they relied could deliver them, ver. 13 first part: but the pious, who confided in God, should be protected, ver. 13 last part; and the stumbling-block should be taken up out of the way of his people, ver. 14.

III. Consolation and assurances of pardon, protection and peace to those who would repent and put their trust in God. Their state contrasted with that of the wicked, verr. 15--21.

1. THE RIGHTEOUS, verr. 15--19.

*a.* Though God was high and great and holy, yet he had compassion on the truly contrite, and dwelt with the lowly and the penitent. They were therefore encouraged to return, ver. 15.

## Judah.

SECT. I.

MANASSEII—1ST YEAR. B.C. 698.

PROPHET—ISAMAH.

ISAMAH lvii.

- 2 He shall enter into peace<sup>1</sup>:  
They shall rest in their beds<sup>a</sup>,  
Each one walking in his uprightness<sup>2</sup>.
- 3 But draw near hither, ye sons of the sorceress,  
The seed of the adulterer and the whore.
- 4 Against whom do ye sport yourselves?  
Against whom make ye a wide mouth,  
And draw out the tongue?  
Are ye not children of transgression, a seed of falsehood,
- 5 Enflaming yourselves with idols<sup>3</sup>  
Under every green tree,  
Slaying the children in the valleys  
Under the cliffs of the rocks?
- 6 Among the smooth stones of the stream<sup>b</sup> is thy portion;  
They, they are thy lot:

MARG. <sup>1</sup> v. 2. *enter into peace, or go in peace.* Luke ii. 29. <sup>2</sup> *in his uprightness, or before him.*  
<sup>3</sup> v. 5. *with idols, or among the oaks.*

b. Though he had entered into controversy with his people for their sins, yet he would not continue it for ever. The feeble powers of man could not long endure the expressions of his displeasure; and he therefore would have mercy, and would withdraw the tokens of his wrath, ver. 16.

c. He had, indeed, punished his people for their covetousness; but he would have mercy on them, and would restore comfort unto them, and to those who mourned over their sins, verr. 17, 18.

d. He would restore peace to all who would return to him. He was the author of peace; and all who were far off, and all who were near, who would return to him, should enjoy it, ver. 19.

## 2. THE WICKED.

Their condition was one strongly contrasted with that of the righteous, verr. 20, 21.

a. They were like the troubled sea, ver. 20.

b. They had no peace, ver. 21.—Barnes.

*The righteous perisheth.*—This may be understood either of Hezekiah or of Josiah. Hezekiah had a promise made him, that peace should continue during his days, Is. xxxix. 8. Josiah had likewise a promise of dying in peace, and not seeing the evil which God would bring upon Jerusalem, 2 Kings xxii. 20.

*No man layeth it to heart.*—No man reflects

with himself how sore a judgment it is to have good men, and especially pious princes, taken away in bad times; who might either by their prayers avert impending judgments, or by their prudence and vigilance apply proper remedies to public calamities.—1<sup>st</sup> reb. Lowth.

<sup>a</sup> *Their beds.*—Their graves; so called from the Eastern practice of extending the bodies of the dead on couches, as it were, formed along the sides of the catacombs.—Bishop Stock.

<sup>b</sup> *Among the smooth stones of the stream &c.*

בזולקיריחלה חלקך  
הם הם גורלך

The Jews were extremely addicted to the practice of many superstitious and idolatrous rites, which the prophet here inveighs against with great vehemence. Of the worship of rude stones consecrated there are many testimonies of the ancients. They were called *Βάιτυλοι* and *Βάιτυλεια*; probably from the stone which Jacob erected at Beth-el, pouring oil upon the top of it. The practice was very common in different ages and places. Arnobius, lib. i., gives an account of his own practice in this respect before he became a Christian. Clemens Alexand. Strom., lib. vii. s[ec] 1 e ks of a worshipper of every smooth stone

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH lvii.

- Even to them hast thou poured a drink offering,  
 Thou hast offered a meat offering,  
 Should I receive comfort in these?  
 7 Upon a lofty and high mountain hast thou set thy bed:  
 Even thither wentest thou up to offer sacrifice.  
 8 Behind the doors also and the posts hast thou set up thy remembrance<sup>a</sup>:  
 For thou hast discovered *thyself to another* than me,  
 And art gone up; thou hast enlarged thy bed,  
 And made thee *a covenant* with them<sup>1</sup>;  
 Thou lovedst their bed where thou sawest it<sup>2</sup>.  
 9 And thou wentest to the king<sup>3</sup> with ointment<sup>b</sup>,  
 And didst increase thy perfumes,  
 And didst send thy messengers far off,  
 And didst debase *thyself even* unto hell.

MARG. <sup>1</sup> v. 8. *made thee a covenant with them, or loved it for thyself larger than theirs.*

<sup>2</sup> *where thou sawest it, or thou providedst room.*

<sup>3</sup> v. 9. *thou wentest to the king, or thou respectedst the king.*

in a proverbial way, to denote one given up to superstition. And, accordingly, Theophrastus has marked it as one strong feature in the character of the superstitious man: Passing by the anointed stones in the streets, he takes out his phial of oil and pours it on them; and having fallen on his knees and made his adorations, he departs.—Lowth.

The smooth stones, חלקי, with which thou didst build altars to the gods, shall be חלקך thine own final portion when thy carcass is cast among them. Taken out of a torrent, these stones would of course be smooth, though they were not *anointed* with oil according to the practice of the heathens, of which the learned Bishop Lowth gives several examples.—Bishop Stock.

The true idea, says Barnes, can probably be obtained by reverting to the primitive sense of the word, as derived from the verb. The verb חלק means, 1. *to smooth*; 2. *to divide*, to distribute, to appropriate, as the dividing of spoil, &c. Hence the noun also means *dividing* or *portion*, as that which is divided. Retaining this idea, the literal sense would be this, in which also something of the paranomasia will be retained. Among the dividings of the valleys is this dividing, *i.e.* portion. Thy lot is there, instead of the place which God appointed.

<sup>a</sup> *Behind the doors also and the posts hast thou set up thy remembrance*—That is, the image of their tutelary gods, or something dedicated to them, in direct opposition to the Law of God: Deut. vi. 9. xi. 20. If they chose for them such a situation, as more private, it was in defiance of a particular curse denounced in the Law against the man who should make a graven or molten image, and put it in a secret place: Deut. xxvi. 15. The household gods were placed both within the house and in the vestibule.—Rosenmüller.

<sup>b</sup> *Thou wentest to the king with ointment*—With a present of oil. That is, the king of Assyria or Egypt. Hosea reproaches the Israelites for the same practice: xii. 1. It is well known, that, in all parts of the East, whoever visits a great person must carry him a present. It is counted uncivil, says Maundrell, p. 26, to visit in this country without an offering in hand. All great men expect it, as a tribute due to their character and authority; and look upon themselves as affronted, and indeed defrauded, when the compliment is omitted. Hence *ישור*, to visit a person, is equivalent to making him a present; and *תשורה* signifies a *present* made on such occasions, as our Translators have rightly rendered it: 1 Sam. ix. 7.—Lowth.

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH lvii.

- 10 Thou art wearied in the greatness of thy way ;  
*Yet* saidst thou not, There is no hope :  
 Thou hast found the life<sup>1</sup> of thine hand ;  
 Therefore thou wast not grieved.
- 11 And of whom hast thou been afraid or feared,  
 That thou hast lied,  
 And hast not remembered me, nor laid *it* to thy heart ?  
 Have I not held my peace even of old,  
 And thou fearest me not ?
- 12 I will declare thy righteousness,  
 And thy works ; for they shall not profit thee.
- 13 When thou criest, let thy companies deliver thee<sup>a</sup> ;  
 But the wind shall carry them all away ;  
 Vanity shall take *them* :  
 But he that putteth his trust in me  
 Shall possess the land,  
 And shall inherit my holy mountain ;
- 14 And shall say, Cast ye up, cast ye up, prepare the way,  
 Take up the stumblingblock out of the way of my people.
- 15 For thus saith the high and lofty One  
 That inhabiteth eternity, whose name is Holy ;

MARG. <sup>1</sup> v. 10. *life, or living.*

<sup>a</sup> *When thou criest, let thy companies deliver thee.*

בועקן יצילך קבוציך  
 ואת-כלם ישא-רוח  
 יקה הבל  
 והחוסה בי  
 ינחל-ארץ  
 וירש הר קדשי :  
 ואמר סלוי-סלו פנו-דרך  
 הרימו מכשול מדרך עמו :

When thou criest, let thy companies deliver thee :

But the wind shall carry them all away,  
 A puff shall take them off ;

And he that trusteth in me

Shall possess the land,

And shall inherit my holy mountain.

Then will I say, Cast up, east up the cause-  
 way, prepare the way,

Take up the stumbling-block from the way  
 of my people. Bishop Stock.

Let thy allies or associates help thee, but they will not be able to deliver themselves: compare Jer. xxii. 22. But those that still depend on me, and make use of none of those indirect means to preserve themselves, shall return from captivity, and enjoy their native country, and the opportunities of attending upon my service. The Prophets, after they have denounced God's threatenings against the Jews, usually conclude with promises of receiving them again into favour upon their amendment, to shew that that nation have still a title to the promises made by God unto their fathers: Rom. xi. 28, 29.—Preb. Lowth. By the word companies, says Bishop Stock, is meant false gods, the abstract being put for the concrete. When God's time is come, says Henry, for his people's deliverance, the way of bringing it about shall be made plain, obstacles shall be removed, difficulties, which seemed insuperable, shall be overcome, and all things shall concur both to facilitate and accelerate their return. See Isai. xl. 3, 4.

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH lvii.

I dwell in the high and holy *place*,  
 With him also *that is* of a contrite and humble spirit,  
 To revive the spirit of the humble,  
 And to revive the heart of the contrite ones.

- 16 For I will not contend for ever,  
 Neither will I be always wroth:  
 For the spirit should fail before me,  
 And the souls *which* I have made.
- 17 For the iniquity of his covetousness was I wroth,  
 And smote him: I hid me, and was wroth,  
 And he went on frowardly<sup>1</sup> in the way of his heart.
- 18 I have seen his ways, and will heal him:  
 I will lead him also, and restore comforts  
 Unto him and to his mourners.
- 19 I create the fruit of the lips<sup>a</sup>;  
 Peace, peace to *him that is* far off, and to *him that is* near,  
 Saith the LORD; and I will heal him.
- 20 But the wicked *are* like the troubled sea,  
 When it cannot rest,  
 Whose waters cast up mire and dirt.
- 21 *There is* no peace, saith my God, to the wicked.

*The Prophet, being sent to reprove hypocrisy, expresseth a counterfeit fast and a true. He declareth what promises are due unto godliness, and to the keeping of the sabbath.*

ISAIAH lviii.<sup>b</sup>

- 1 Cry aloud<sup>2</sup>, spare not,  
 Lift up thy voice like a trumpet,

MARG. <sup>1</sup> v. 17. *frowardly*. Heb. *turning away*. <sup>2</sup> v. 1. *aloud*. Heb. *with the throat*.

<sup>a</sup> *I create the fruit of the lips*.—The sacrifice of praise, says St. Paul, Heb. xiii. 15, is the fruit of the lips. God creates the fruit of the lips, by giving men subject and cause of thanksgiving, by his mercies conferred on those among his people who acknowledge and bewail their transgressions and return to him. The great subject of thanksgiving is, peace, reconciliation and pardon, offered to them that are nigh and to them that are afar off; not only to the Jew, but also to the Gentile; as St. Paul more than once applies these terms: Eph. ii. 13, 17. See also Acts ii. 39.—Lowth *in loc*.

<sup>b</sup> ISAIAH lviii.—The design of this chapter is very apparent: it is, to reprove the Jews for a vain dependence on the performance of

the outward forms of religion. The nation is represented as diligent in the performance of the external rites of their religion, and as expecting to avert the divine judgments by the performance of those rites. They are represented as filled with amazement, that though they were thus diligent and faithful, yet they had no tokens of the divine approbation, but were left as if forsaken of God. The main scope of the chapter is, to shew the reason why their religious services met with no tokens of the divine acceptance; and the way in which they might obtain his favour, and the blessings which would follow the proper performance of their duties.

The chapter comprises the following subjects:—

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAAH.

ISAAH lviii.

- And shew my people their transgression,  
 And the house of Jacob their sins.
- 2 Yet they seek me daily,  
 And delight to know my ways,  
 As a nation that did righteousness,  
 And forsook not the ordinance of their God :  
 They ask of me the ordinances of justice :  
 They take delight in approaching to God.
- 3 Wherefore have we fasted, *say they*, and thou seest not ?  
*Wherefore* have we afflicted our soul, and thou takest no knowledge ?  
 Behold, in the day of your fast ye find pleasure,  
 And exact all your labours<sup>1</sup>.
- 4 Behold, ye fast for strife and debate,  
 And to smite with the fist of wickedness :

MARG. <sup>1</sup> v. 3. *labours, or things wherewith ye grieve others. Heb. griefs.*

I. A direction to the prophet openly and boldly to reprove the sins of the nation, ver. 1.

II. The fact, that the Jewish people were regular and diligent in the observance of the external duties of religion, and that they expected the divine favour on the ground of those observances, verr. 2, 3.

a. They were abundant in those duties, as if they were the most religious people on earth, ver. 2.

b. They were amazed that they had no more proofs of the divine favour and acceptance, ver. 3 first part.

III. The prophet states the reason why their excessive and punctual religious duties had not been accepted, or followed with the divine favour and blessing, ver. 3 last clause, verr. 4, 5.

a. They still continued their heavy exactions on others, and made every thing tributary to their own pleasure, ver. 3.

b. They did it for strife and debate, with hoarse contentions and angry passions, ver. 4.

c. It was with an affected and hypocritical seriousness and solemnity ; not as a proper expression of a deep sense of sin, but in order that they might appear to men to fast ; ver. 5.

IV. The prophet states the true way in which the favour of God might be obtained ; and the happy results which would follow the proper observance of his commands, and the proper discharge of the duties of religion ; ver. 6--14.

1. *The proper mode of fasting, and the happy results*, verr. 6--9. It was to loose the bands of wickedness, and undo the heavy burden and let the oppressed go free, and to aid the poor and needy.

b. *The consequence of this*, verr. 8, 9. Their light should break forth as the morning ; and the nation should prosper, and their prayers should be heard.

1. *The special duty of removing the yoke of oppression, and of regarding the poor and the oppressed ; and the consequence ;* verr. 9--12.

a. *The duty*.—God requires the yoke of oppression to be put away, and the oppressed and the poor to be regarded by his people, ver. 9 last clause, and ver. 10.

b. *The consequence which would follow from this*, verr. 10--12. Their light should rise in obscurity, and their darkness should be as noon-day. JEHOVAH would be their guide ; and the waste places should be repaired, and the desolations should cease.

3. *The duty of keeping the Sabbath, and the consequences*, verr. 13, 14.

a. *The duty*, ver. 13. They were to cease to do their own pleasure ; and to call it holy, and to regard it with delight.

b. *The consequences*, ver. 14.—They should then find delight in the service of JEHOVAH ; and they should ride upon the high places of the earth, and be abundantly blessed and prospered.—Barnes.

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 693.

PROPHET—ISAIAH.

ISAIAH lviii.

- Ye shall not fast as *ye do this day*<sup>1</sup>,  
 To make your voice to be heard on high.
- 5 Is it such a fast that I have chosen?  
 A day for a man to afflict his soul<sup>2</sup>?  
*Is it* to bow down his head as a bulrush,  
 And to spread sackcloth and ashes *under him*? wilt thou call this a fast,  
 And an acceptable day to the Lord?
- 6 *Is not this* the fast that I have chosen?  
 To loose the bands of wickedness,  
 To undo the heavy burdens<sup>3</sup>,  
 And to let the oppressed go free<sup>4</sup>,

MARG. <sup>1</sup> v. 4. *Ye shall not fast as ye do this day, or Ye fast not as this day.*<sup>2</sup> v. 5. *A day for a man to afflict his soul? or to afflict his soul for a day.*<sup>3</sup> v. 6. *the heavy burdens. Heb. the bundles of the yoke.*<sup>4</sup> *oppressed go free. Heb. broken.*

- 5 Is this the fast of which I approve,  
 A day for a man to afflict his soul?  
 Is it to bow down like a bulrush his head,  
 And sackcloth and ashes to spread under him?  
 This wilt thou call a fast,  
 And a day acceptable unto Jehovah?
- 6 Is not this the fast of which I approve?  
 To undo the knots of the wicked man,  
 To loosen the bundles of the yoke,  
 And to let the oppressed go free,  
 And that every yoke ye should pluck away?
- 7 Is it not to deal out to the hungry thy bread,  
 And the depressed poor that thou bring to thine house?  
 When thou seest the naked, that thou clothe him,  
 And from thine own flesh that thou hide not thyself?
- 8 Then shall break forth, like the dawn, thy light,  
 And thy recovery shall speedily shoot up;  
 And shall march before thee thy righteousness;  
 And the glory of JEHOVAH shall bring up thy rear.
- 9 Then shalt thou call, and JEHOVAH shall answer;  
 Thou shalt cry, and he shall say, Here I am.  
 If thou remove from the midst of thee the yoke,  
 The pointing of the finger, and the mischievous speech;
- 10 If thou pour out to the hungry thy soul,  
 And the afflicted soul if thou satisfy;  
 Then shall arise in the dawn thy light,  
 And thy darkness *become* as noon-day.
- 11 And JEHOVAH shall guide thee continually,  
 And satisfy in the great heats thy soul,  
 And thy bones he shall supple:  
 And thou shalt be like a watered garden, and like a  
 springing fountain,  
 Whereof the waters never fail.
- הכזה יהיה צום אבחרהו 5  
 יום ענות אדם נפשו  
 הלכף כאנמן ראשו  
 ושק ואפר יציע  
 הלזה תקרא-צום  
 ויום רצון ליהוה:
- הלוא זה צום אבחרהו 6  
 פתח הרצבות רשע  
 התר אנדות מוטה  
 ושלח רצוצים הפשים  
 וכל-מוטה תנתקו:
- הלוא פרס לרעב לחמך 7  
 ועניים מרודים תביא בית  
 כי-תראה ערם וכסיתו  
 ומבשרך לא תתעלם:
- או יבקע כשחר אורך 8  
 וארכתך מהרה תצמח  
 והלך לפניך צדקך  
 כבוד יהוה יאספך:
- או תקרא ויהוה יענה 9  
 תשוע ויאמר הכני  
 אם-תסיר מתוכך מוטה  
 שלח אצבע ודבר-און:
- ותפק לרעב נפשך 10  
 ונפש מענה תשבוע  
 ורח בדושך אורך  
 ואפלתך כצהרים:
- ותך יהוה תמיד 11  
 והשביע בצדצהות נפשך  
 ועצמותך יחליץ  
 והיית כגן רוה וכמוצא מים  
 אשר לא-יכובו מימיו:

## Judah.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH lviii.

And that ye break every yoke?

- 7 *Is it* not to deal thy bread to the hungry,  
 And that thou bring the poor that are cast out<sup>1</sup> to thy house?  
 When thou seest the naked, that thou cover him;  
 And that thou hide not thyself from thine own flesh?
- 8 Then shall thy light break forth as the morning,  
 And thine health shall spring forth speedily:  
 And thy righteousness shall go before thee;  
 The glory of the LORD shall be thy reward<sup>2</sup>.
- 9 Then shalt thou call, and the LORD shall answer;  
 Thou shalt cry, and he shall say, Here I *am*.  
 If thou take away from the midst of thee the yoke,  
 The putting forth of the finger, and speaking vanity;
- 10 And *if* thou draw out thy soul to the hungry,  
 And satisfy the afflicted soul;  
 Then shall thy light rise in obscurity,  
 And thy darkness *be* as the noon day:
- 11 And the LORD shall guide thee continually,  
 And satisfy thy soul in drought<sup>3</sup>,  
 And make fat thy bones:  
 And thou shalt be like a watered garden, and like a spring of water,  
 Whose waters fail<sup>4</sup> not.
- 12 And *they that shall be* of thee shall build the old waste places;

MARG. <sup>1</sup> v. 7. *cast out, or afflicted.* <sup>2</sup> v. 8. *shall be thy reward.* Heb. *shall gather thee up.*  
<sup>3</sup> v. 11. *drought.* Heb. *droughts.* <sup>4</sup> *fail.* Heb. *lie, or deceive.*

The correspondence between the several members in the above passage may be easily seen, by comparing the lines which are in a similar position. From the fifth verse to the eighth, Bp. Lowth adduces as an instance of what he calls synthetic or constructive parallels, where the parallelism consists only in the similar form of construction; in which, word does not answer to word, and sentence to sentence, as equivalent or opposite; but there is a correspondence and equality between different propositions, in respect to the shape and turn of the whole sentence and of the constructive parts; such as, noun answering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative. To undo the knots, or *loose the bands*, says Bishop Stock, is to ease the burdens laid on the poor by the wicked oppressor, and to loosen the parcels, the hum-

dles of the yoke, from his shoulder. This refers to the Eastern manner of carrying loads by a pole laid across the neck and shoulders of the porter, to the ends of which the parcels are appended by ropes. *Thy health, or thy recovery.* Heb. *thy progress in health.* As every evil was called, by the Jews, a disease, so a deliverance from evil was a recovery.—Rosenmüller. Plain instructions, says Henry, are here given for fasting. It is intended for the honour of God, and it must be such as he hath chosen; and it is for the humbling and abasing of ourselves. If it do not express a genuine sorrow for sin, and promote a real mortification of sin, it is not a fast, Levit. xvi. 29: and it includes the duties of justice and charity here set forth. They who thus fast will be abundantly blessed.



## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH lviii.

Thou shalt raise up the foundations of many generations ;  
 And thou shalt be called, The repairer of the breach,  
 The restorer of paths to dwell in.

- 13 If thou turn away thy foot from the sabbath,  
*From doing thy pleasure on my holy day ;*  
 And call the sabbath a delight,  
 The holy of the LORD, honourable ;  
 And shalt honour him, not doing thine own ways,  
 Nor finding thine own pleasure, nor speaking *thine own* words :
- 14 Then shalt thou delight thyself in the LORD ;  
 And I will cause thee to ride upon the high places of the earth,  
 And feed thee with the heritage of Jacob thy father :  
 For the mouth of the LORD hath spoken *it*.

*The damnable nature of sin. The sins of the Jews. Calamity is for sin. Salvation is only of God. The covenant of the Redeemer.*

ISAIAH lix.<sup>a</sup>

- 1 Behold, the LORD's hand is not shortened, that it cannot save ;  
 Neither his ear heavy, that it cannot hear :

<sup>a</sup> ISAIAH lix.—The following analysis, or arrangement of the parts of the chapter, will shew its design and scope at a single view.

I. It was not because JEHOVAH was unable to save them that they were exposed to such judgments, and visited with such calamities, ver. 1. They were, therefore, not to blame him. This general principle is stated in order to prevent what commonly occurs when men suffer much—a disposition to throw the blame on God.

II. It was for their sins that they were exposed to these judgments, verr. 2--8. The prophet proceeds to specify those sins in detail, with a view to bring them to conviction and to repentance. In this statement he goes over the leading offences of the nation, specifying them particularly, and shewing that they deserved all that they had suffered.

a. The general principle is stated, that it was their sins alone which had separated between them and God, ver. 2.

b. Their *hands* were defiled with blood. They were murderers, ver. 3 first part.

c. Their *lips* had spoken falsehood. They were liars, ver. 3 last part.

d. There was no justice among them, ver. 4 first part.

e. Their *plans* were mischievous, ver. 4 second part.

f. Their *actions* were like the egg of the cockatrice—hateful and destructive as that egg when hatched, ver. 5.

g. Their *works* were like the web of a spider, which could never be a covering of righteousness, ver. 6.

h. Their *feet* run to evil, ver. 7 first part.

i. Their *thoughts* were evil, ver. 7 second part.

j. They were strangers to the way of peace, ver. 8.

III. After this statement of the prevalent sins of the nation, the prophet introduces the people as making *confession* that it was for them, and similar sins, that they were exposed to the divine displeasure. Identifying himself with the people, he enumerates the calamities to which they were exposed as a consequence of the sins which prevailed, verr. 9--14. They were in darkness; they waited in vain for light; they stumbled at noon-day; they vented their sorrows like the roaring of bears or the plaintive cry of the dove, but all in vain. They felt that their transgressions were multiplied, and that they deserved the divine displeasure, and therefore they were subjected to these severe calamities.

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH lix.

2 But your iniquities have separated between you and your God<sup>a</sup>,

IV. JEHOVAH is represented as seeing this state of deep guilt—a state where there was a deep conviction of that guilt, and a readiness to make confession,—and as wondering that there was no intercessor, and as *himself* interposing to bring deliverance and salvation, ver. 15–18. It was the earnest wish of JEHOVAH that there should be deliverance; and in order to effect that, he himself procured it. The *characteristics* of Him who should come to accomplish these purposes were, righteousness, salvation, vengeance, and zeal, ver. 17. He would come to take recompence on his foes, and to reward the wicked according to their deeds, ver. 18.

V. The *effect* of this would be, that the name of JEHOVAH would be feared from the rising of the setting sun. JEHOVAH would erect a barrier against the enemy, when he should come in like a flood; and the Redeemer should come to Zion to effect deliverance for those who should truly repent, ver. 19, 20.

VI. A covenant would be established between God and those who would turn away from transgressions, ver. 21. The *nature* of that covenant was, that its blessings would be perpetual. The spirit which God would give, and the words which he would put into their mouths, would abide with them and their posterity for ever.

The chapter has evidently a primary reference to the character of the nation in the times of Isaiah. The deep depravity which is described is such as evidently existed in the time of Manasseh; and one object of the prophet was, manifestly, to bring them to conviction for their sins, and to shew them why they were suffering, or about to suffer, from the expression of the divine displeasure. But the chapter evidently also looks forward to future times: and the close of it is so manifestly applicable to the times of the Messiah, that it is impossible not to apply it to him.—Barnes.

*Behold, the Lord's hand is not shortened, that it cannot save.*—The foregoing elegant chapter contained a severe reproof of the Jews in particular, for their hypocrisy, in pretending to make themselves accepted with God by fasting and outward humiliation,

without true repentance, while they still continued to oppress the poor, and to indulge their own passions and vices;—with great promises, however, of God's favour, on condition of their reformation. This chapter contains a more general reproof of their wickedness, bloodshed, violence, falsehood, injustice. At verse 9, they are introduced as making, themselves, an ample confession of their sins, and deploring their wretched state in consequence of them. On this act of humiliation a promise is given, that God, in his mercy and zeal for his people, will rescue them from this miserable condition; that the Redeemer will come, like a mighty hero, to deliver them: he will destroy his enemies, convert both Jews and Gentiles to himself, and give them a new covenant, and a law which shall never be abolished. As this chapter is remarkable for the beauty, strength, and variety of the images with which it abounds, so is it peculiarly distinguished by the elegance of the composition and the exact construction of the sentences. From the first verse to the last it falls regularly into stanzas of four lines.—Lowth.

<sup>a</sup> *Your iniquities have separated between you and your God.*—It is common to speak with complacency of our own times as most enlightened, and our own country as most highly favoured with the knowledge of the truth. And certainly, in regard to privileges vouchsafed to us by God, we have ample ground for praise and thankfulness. But when we consider the use made of his good gifts; when we look around us far and near; when we review the history of Christendom, ever since the period of the blessed Reformation; how much do we find to fill our hearts with grief, and to overpower our souls with shame! In the intercourse of Christian nations with each other, what continual recurrence to violence and bloodshed; what avowed insincerity in treaties of peace; what exclusive selfishness in commerce; what oppression and partition of the weaker by the strong! In the systems of government, and in the conduct of such as administer authority, what a tendency to impose upon those beneath them a yoke of subjection more strict than needful for the common good! In

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B.C. 698.

PROPHET—ISAIAH.

ISAIAH lix.

And your sins have hid *his* face from you<sup>1</sup>, that he will not hear.

3 For your hands are defiled with blood,

And your fingers with iniquity ;

Your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor *any* pleadeth for truth :

They trust in vanity, and speak lies ;

They conceive mischief, and bring forth iniquity.

5 They hatch cockatrice<sup>2</sup> eggs,

And weave the spider's web :

He that eateth of their eggs dieth,

And that which is crushed breaketh out into a viper<sup>3</sup>.

6 Their webs shall not become garments<sup>a</sup>,

Neither shall they cover themselves with their works :

Their works *are* works of iniquity,

And the act of violence *is* in their hands.

7 Their feet run to evil,

And they make haste to shed innocent blood :

Their thoughts *are* thoughts of iniquity ;

Wasting and destruction<sup>4</sup> *are* in their paths.

MARG. <sup>1</sup> v. 2. *have hid his face from you, or have made him hide.* <sup>2</sup> v. 5. *cockatrice*, or *adders*.

<sup>3</sup> *that which is crushed breaketh out into a viper, or that which is sprinkled is as if there brake out a viper.*

<sup>4</sup> v. 7. *destruction.* Heb. *breaking.*

the governed, how many fierce outbreaks of a spirit resolved to submit to no will except their own, and bent upon setting at defiance both the ordinances of man and the express commandments of God ! And in private life, what an awful amount of open and secret infidelity ; what pride, what covetousness ; what robbery and wrong ; what cruelty, what wrath, what strife ; what impurity, gluttony, and drunkenness ; what wasteful luxury in dwellings, dress, and sumptuous fare ; with multitudes, hardly unpitied, unvisited, unthought of, perishing in hunger, cold, and nakedness—and in all their wants, whether of body or soul, without the help, or that which they would value scarcely less, the sympathy of their fellow-creatures ! What a dreadful day of reckoning for sins is here foretold ! What a mercy, that He who threatens vengeance also promises salvation ! Let us take care that we act on his side now, by practising and upholding truth, justice, and humanity, for his sake, according to his

will, and with a view to his glory : for then we may take to ourselves the gracious promise, that his Spirit will abide with us for ever. And come when he will to take vengeance on his enemies, we may then trust that we shall be graciously dealt with as his friends.—Girdlestone's Comm. Lect. 1172.

<sup>a</sup> *Their webs shall not become garments.*—According to Vitringa, the sense is, that their artificial sophsims avail nothing, in producing wisdom, piety, virtue and religion, or the true righteousness and salvation of men ; but are airy speculations. The works of the self-righteous and the wicked, their vain formality, their false opinions, their subtle reasonings, and their traditions, are like the web of the spider. They are not a covering for nakedness ; they hide nothing ; they answer none of the purposes of a garment of salvation. The doctrine is, that men must have some better righteousness than the thin covering which their own empty forms and ceremonies produce. Compare Isa. lxiv. 6.

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH lix.

- 8 The way of peace they know not;  
 And *there is* no judgment<sup>1</sup> in their goings:  
 They have made them crooked paths:  
 Whosoever goeth therein shall not know peace.
- 9 Therefore is judgment far from us,  
 Neither doth justice overtake us:  
 We wait for light, but behold obscurity;  
 For brightness, *but* we walk in darkness.
- 10 We grope for the wall like the blind,  
 And we grope as if *we had* no eyes:  
 We stumble at noon day as in the night;  
*We are* in desolate places as dead *men*.
- 11 We roar all like bears,  
 And mourn sore like doves:  
 We look for judgment, but *there is* none;  
 For salvation, *but* it is far off from us.
- 12 For our transgressions are multiplied before thee,  
 And our sins testify against us:  
 For our transgressions *are* with us;  
 And *as for* our iniquities, we know them;
- 13 In transgressing and lying against the LORD,  
 And departing away from our God,  
 Speaking oppression and revolt,  
 Conceiving and uttering from the heart words of falsehood.
- 14 And judgment is turned away backward,  
 And justice standeth afar off:  
 For truth is fallen in the street,  
 And equity cannot enter.
- 15 Yea, truth faileth;  
 And he *that* departeth from evil maketh himself a prey<sup>2</sup>.  
 And the LORD saw *it*,  
 And it displeased him<sup>3</sup> that *there was* no judgment.
- 16 And he saw that *there was* no man,  
 And wondered that *there was* no intercessor:  
 Therefore his arm brought salvation unto him<sup>3</sup>;

MARG. <sup>1</sup> v. 8. *judgment, or right.*      <sup>2</sup> v. 15. *maketh himself a prey, or is accounted mad.*  
<sup>3</sup> *it displeased him.* Heb. *it was evil in his eyes.*

<sup>a</sup> *His arm brought salvation unto him.*— which rendered the divine interposition proper. But it is language that will quite as appropriately describe the moral condition of the world as laying the foundation for the

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B.C. 698.

PROPHET—ISAIAH.

ISAIAH lix.

And his righteousness, it sustained him.

- 17 For he put on righteousness as a breastplate,  
 And an helmet of salvation upon his head;  
 And he put on the garments of vengeance for clothing,  
 And was clad with zeal as a cloke.
- 18 According to *their* deeds<sup>1</sup>, accordingly he will repay,  
 Fury to his adversaries, recompence to his enemies;  
 To the islands he will repay recompence.
- 19 So shall they fear the name of the LORD from the west<sup>a</sup>,  
 And his glory from the rising of the sun.  
 When the enemy shall come in like a flood,  
 The Spirit of the LORD shall lift up a standard against him<sup>2</sup>.
- 20 And the Redeemer shall come to Zion<sup>b</sup>,

MARG. <sup>1</sup> v. 17. *deeds*. Heb. *recompences*.

<sup>2</sup> v. 19. *lift up a standard against him, or put him to flight*.

necessity of the divine interposition by the Messiah. Indeed, the following verses undoubtedly refer to him: no one, it is believed, can read the passage, and doubt this. From this melancholy view, therefore, the Prophet turns to him who was to be the Great Deliverer; and the remainder of the chapter is occupied with a most beautiful description of the Redeemer, and of the effect of his coming. The sentiment of the whole passage is, that the deep and extended depravity of man was the foundation of the necessity of the divine interposition, in securing salvation; and that, in view of the guilt of men, God provided one who was a glorious Deliverer, and who was to come to Zion as the Redeemer. The reason why God provided a Redeemer, was, the extent and nature of human depravity, that no one on earth could arrest it and save the world. A similar expression occurs in ch. xli. 28. *And wondered*. This is language adapted to the mode of speaking among men. It cannot be taken literally as if God was astonished and amazed by suddenly coming to the knowledge of this fact. It is designed to express with great emphasis the truth, that there was no one to intercede, and that the wicked world was lying in a helpless condition.

<sup>a</sup> *So shall they fear the name of the Lord from the west*.—The *West* was called by the Hebrews *the in-going of the sun*, כַּיְבֹּואֵ הַשֶּׁמֶשׁ,

or *place of the in-going*, i.e. the setting of the sun; also *behind*, or the *back-ground*, אַחֲרָי, אַחֲרָי. Thus of Machane-Dan, Dan's Camp, in Judg. xviii. 12, it is said that it lay *behind*, or west of Kirjath-Jearim. On this account the Mediterranean was denominated the *Hinder Sea*, Ha-Yam Ha-Acharon, i.e. the Western: Deut. xi. 24. Joel ii. 20. Zech. xiv. 8. Yet it was often styled, by way of pre-eminence, *the sea*; and as it lay to the west, its name was sometimes employed to characterize western objects. The *wind of the sea* is the west wind, Ex. x. 19; *the side of*, i.e. towards, *the sea*, is the west side; *seaward* is westward, Gen. xxviii. 14. Ex. xxvi. 22.—Rosemüller, Bib. Geog. vol. I. pp. 6, 7.

<sup>b</sup> *The Redeemer shall come to Zion*.—The New Testament, says Dr. McCaul, expounds literally certain passages of the Prophecies, the literal interpretation of which necessarily implies the literal restoration of the Jews. And with reference to one such citation, he observes, in Rom. xi. 26, 27, the apostle proves the future national conversion of Israel by a citation from the fifty-ninth chapter of Isaiah: *And so all Israel shall be saved; as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins*. Now the manner and object of this citation proves two things—1st, That this passage of the prophet refers to the literal Israel.

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MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH lix.

And unto them that turn from transgression in Jacob, saith the LORD.

21 As for me, this is my covenant with them, saith the LORD ;

My spirit that is upon thee,

And my words which I have put in thy mouth,

Shall not depart out of thy mouth,

Nor out of the mouth of thy seed,

Nor out of the mouth of thy seed's seed, saith the LORD,

From henceforth and for ever.

*The glory of the Church in the abundant access of the Gentiles, and the great blessings after a short affliction.*

ISAIAH lx.<sup>a</sup>

1 Arise, shine<sup>1</sup>; for thy light is come,

MARG. <sup>1</sup> v. l. *shine, or be enlightened; for thy light cometh.*

2dly, That it refers to a time yet to come. But what is the immediate context: *Arise, shine; for thy light is come. . . Surely the isles shall wait for me, and the ships of Tarshish's first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee . . . Violence shall no more be heard within thy land, wasting nor destruction within thy borders.*—

To separate this whole sixtieth chapter from the two preceding verses is impossible; but if it be connected with them, then it refers, according to the apostle, to some future period of the literal Israel's history, and predicts their restoration to their own land.—McAul's New Test. Evidence, pp. 16, 17: see the Note on the 3d verse, and on Isa. xxvii. 6, on pp. 197, 198 of this Volume.

Compare with this the words of the Patriarch Jacob, which he spake of the uncreated Angel, the Eternal Son of God, *הַמַּלְאָךְ הַקָּדוֹם אֲנִי מְכַלֵּם-רַעַי The Angel which redeemed me from all evil.* Gen. xlviii. 16. The word *קָדוֹם*, in Chaldee פִּרְקָא, denotes such a Redeemer as was required, on account of his relationship, to redeem the effects of his brother or near relation, to liberate him from captivity, to avenge his death, and to marry his widow: Levit. xxv. 48. xxvii. 15. Ruth ii. 20. iii. 13. Neh. v. 5. Thus Christ is, 1. Our relation, yea our brother according to the flesh. 2. He restores to us pardon and salvation, which we had forfeited. 3. He delivers us from the bondage and captivity of

Satan. 4. He avenges us on our enemies. 5. And, lastly, he has taken to himself his spouse, the Church, and united her to himself in a perpetual covenant. Thus is Christ, the Eternal Son of God, our Redeemer.—See Glassii 'ONOMATOLOGIA Messie Prophetica, p. 437.

<sup>a</sup> ISAIAH lx.—In this chapter there is commenced a most glowing and beautiful description of the golden age under the Messiah. The description is continued to the close of chap. lxii. It is adorned with the highest ornament of poetry: the future glory of the Church is displayed under the most splendid colours, and with every variety of imagery. It is designed to set forth the glory of that time when the Gentiles shall be gathered into the Church, and when the whole world shall become tributary to the Messiah and be illuminated with the light of Christian truth. The main design of the chapter is, to foretell the conversion of the Gentiles or the heathen world, and the happy and peaceful times which shall exist when that has occurred. In doing this, the highest beauties of prophetic imagery are introduced, and the powers of the inspired prophet seem to have been taxed to the utmost to convey a just view of the glory of the scene. That it refers to the time of the Messiah, no one can doubt who reads it; and that it refers to events which have not yet fully occurred, is, I think, equally clear, and will be made apparent in the Notes. In accordance with the usual mode in Isaiah, the prophet throws

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SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH IX.

And the glory of the LORD is risen upon thee.

himself into the midst of the future scene, ver. 1, and the events are described as passing in vision before his eyes. He sees the light as already shining; the glory of JEHOVAH as actually arisen upon the Church: he sees the Gentiles flocking to the Redeemer, and pressing into the Church as clouds; and he sees them bringing their most valued and precious objects, and laying them at the feet of the Messiah. The whole world is made tributary to the Church; and the whole world smiles in peace and glory under the influence of the Gospel of peace.

The chapter may, for convenience, be regarded as consisting of three parts:—

I. An invocation to the Church to arise, and to enjoy and diffuse the light which had risen upon her, verr. 1, 2. The earth elsewhere was enveloped in deep darkness; but the light of Messiah's reign and of truth was with her.

II. The declaration that the Gentile world should be converted to the true religion, and that they should come and participate in the blessings of the reign of the Messiah, verr. 3--16.

1. The assurance that this event would occur, ver. 3.

2. The Church directed to look around, and behold the multitudes that were flocking to her, ver. 4.

3. Specifications of those who should come and participate in the benefits of the reign of the Messiah, verr. 5--10.

a. The abundance of the sea should come, ver. 5.

b. The wealth of the Gentiles, ver. 5.

c. The camels and dromedaries from Midian, Ephah, and all they who resided in Sheba, should come with their gold and incense, ver. 6.

d. The flocks of Kedar, and the rams of Nebaioth, should be offered, ver. 7.

e. The multitude should be so great, as to excite astonishment, and lead to the inquiry who they were. They should come like clouds: they should fly, for safety, as doves do to their windows in an approaching tempest, ver. 8.

f. The distant islands, the heathen coasts, should wait for the Gospel; and the commerce

of the world should be made tributary to the spread of Truth, ver. 9.

g. The sons of strangers should be employed in defending Zion; and kings should become the servants of the Church, ver. 10.

4. So great would be the anxiety to embrace the provision of mercy, and so numerous the converts from the pagan world, that the gates of Zion would never be closed day or night, ver. 11.

5. The nation that refused this homage should be certainly destroyed, ver. 12.

6. Then follows a beautiful poetical description of the conversion of the pagan world; and of the fact, that the most valued and valuable objects of the Gentiles should be consecrated to the Church, under the image of bringing the most beautiful trees of Lebanon to adorn the grounds around the Temple, verr. 13, 14.

7. Zion should be made an eternal excellency, ver. 15.

8. There would thus be furnished the fullest proof of the faithfulness of God, and of the fact that JEHOVAH was the Redeemer and Saviour of his people.

III. The happy state of the Church in those times, verr. 17, 22.

1. It would be the golden age—an age when peace and justice would characterize the rulers, ver. 17.

2. Violence, contention, wasting, would be known no more, ver. 18.

3. There would be perpetual and unobscured light in the Church: here would be uninterrupted prosperity, and the constant reign of Truth, ver. 19, 20.

4. The people would be all holy, ver. 21.

5. Their numbers would be greatly augmented, as if a small one should become a strong nation, ver. 22.—Barnes.

This beautiful portion of Scripture seems to consist of six smaller portions, the first five of which are sonnets, or songs, of fourteen lines each. The first, verr. 1--4, places the hearer in Jerusalem in the Holy Land, and bids him look around and see how the light is breaking, and how all around is preparing to flow unto Mount Zion, the City of the Lord. The next four paragraphs point eastward, verr. 5--7; and westward, verr. 8--10;

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SECT. 1.

MANASSEH—1ST YEAR. B.C. 698.

PROPHET—ISAIAH.

ISAIAH IX.

2 For, behold, the darkness shall cover the earth,  
 And gross darkness the people:  
 But the LORD shall arise upon thee,

and northward, verr. 11--14; and southward, verr. 15--17; to the characteristic treasures of each quarter, as being contributed to that city, which shall then be the joy of the whole earth. The sixth paragraph, of five verses of four lines each, verr. 18--22, describes the settled and increasing state of glory and blessedness which Jerusalem shall thence enjoy. — Wilson's *Lecture on Ancient Israel*, pp. 285, 286.

*Arise, shine; for thy light is come.* — The subject of this chapter is the great increase and flourishing state of the Church of God, by the conversion and accession of the heathen nations to it; which is set forth in such ample and exalted terms as plainly shew that the full completion of this prophecy is reserved for future times. This subject is displayed in the most splendid colours, under a great variety of images highly poetical, designed to give a general idea of the glories of that perfect state of the Church of God which we are taught to expect in the latter times, when the fulness of the Gentiles shall come in, and the Jews shall be converted and gathered from their dispersions, and the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.—Lowth *in loc.* Bishop Jebb applies the former part of the first verse to the Gentiles, and the latter to the Jews, as explained by the Song of the aged Simeon, when he took up the infant Jesus in his arms, and acknowledged him to be the *Light to lighten the Gentiles, and the glory of his people Israel.* These words he considers as fixing the sense of the terms in the prophet; referring the LIGHT to converts from among the nations; and the GLORY, to Jews of the final restoration. See *Sac. Lit.* p. 123. 1831. Mr. Bickersteth conceives that he sees in St. Paul's citation of this prediction an illustration of the double sense of prophecy. We have the inspired authority of St. Paul for applying the prediction in which this occurs to a future restoration of the Jews—compare Rom. xi. 26; and we have, as it appears to him, the same inspired authority for applying this particular direction to Believers, and the Church in

general: *Therefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light;* Eph. v. 14; where the Apostle seems to refer to this very passage. Comp. also Hos. ii. 23, and Rom. ix. 24, 25.—Bickersteth on the Jews, xxiii. Undoubtedly the people of the Jews shall once more be commanded to arise and shine; and their return shall be the riches of the Gentiles; and that shall be a more glorious time than ever the Church of God did yet behold. Nor is there any inconvenience, if we think that the high expressions of this prophecy have some spiritual reference to that time; since the great doctor of the Gentiles applies some words of the former chapter to that purpose: Rom. xi. 29. They forget a main part of the Church's glory that pray not daily for the conversion of the Jews.—Archbp. Leighton.

*The glory of the Lord is risen upon thee.*—However much we may hope to see God's word more fully realized hereafter, let us thank him devoutly for its fulfilment thus far up to this present time. And not knowing what more we may be spared to see, let us consider, that, as far as we ourselves are concerned, our light is come, and the glory of the Lord has risen upon us, and we therefore are here called on to arise and shine. Let us, then, arise from all worldly sloth— from all carnal indolence. Let us arise from the death of sin unto the life of righteousness. Let us arise and shine. Let us make our light to shine before men, that they may glorify Him by whose light we have light. Let us shine in the graces of the Gospel, in devotedness of love to God, and of zeal in the building up of his Church. And then, whether or not we live to see it flourish more, as we would, in this world, we may rest assured that we shall have part in the bright shining of its joy and glory in the world which is to come. Thanks be to thee, O God, for the glory which thou hast given to thy Church hitherto! Glorify it in thy good time more and more; and grant that it, and we therein, may glorify Thee, by growth in faith, and love, and grace, through Christ our Lord!—Girdlestone's *Comm. Lect.* 1173.



## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH IX.

And his glory shall be seen upon thee.

3 And the Gentiles shall come to thy light<sup>a</sup>,

<sup>a</sup> *The Gentiles shall come to thy light.*—The Scriptures seem to imply that the saints of the First Resurrection should reign here on earth in the New Jerusalem, in a state of beatitude and glory, partaking of the divine presence and vision of Christ their King as it were in a heaven upon earth, or New Paradise, immutable, unchangeable. For the better understanding of this mystery, we must distinguish between the state of the *New Jerusalem*, and the state of the *nations which walk in the light thereof*: Rev. xxi. 24. They shall not be both one, but much differing. Therefore, what is spoken particularly of the New Jerusalem must not be applied to the whole Church which then shall be. New Jerusalem is not the whole Church, but the metropolis thereof and of the new world. The state of the nations which shall walk in her light, though glorious and happy, shall yet be changeable, as appears by the commotion of the nations seduced at the end of the thousand years. But the state of those who dwell in the New Jerusalem shall be extra omnem mutationis aleam. *Blessed are those who have part in the First Resurrection; for on them the second death hath no power.* I differ there, says Mede, from Piscator; and agree with Alstedius, that the saints of the First Resurrection should reign on earth during the Millennium, and not in heaven. I differ from both, in that I make this state of the Church to belong to Secundus Adventus Christi, or Dies Judicii magni, when Christ shall appear in the clouds of heaven, to destroy all the professed enemies of his Church and Kingdom, and deliver the creatures from that bondage of corruption brought upon it for the sin of man: whereas, they make it to precede the Day of Judgment and Second Coming. Though this notion may seem to make but little alteration of the thing believed, yet it is of no small moment to facilitate the understanding of Scripture, and puts upon the thing itself another nature than is conceived by those who apprehend it otherwise.—Mede's Works, vol. II. Bk. iv. p. 944.

Mr. Brookes, in noticing the movements among Christians towards the Jews, says: This sign, though frequently touched upon,

BOOK II. PART II.

acquires strength and distinctness every year, and is a remarkable and Scriptural indication that the Lord is about to visit Israel in mercy. For nothing is plainer than what is written in Psalm cii.: *Thou shalt arise and have mercy upon Zion; for the time to favour her, yea, the set time, is come*: ver. 13. And what is the evidence of this?—*For thy servants take pleasure in her stones, and favour the dust thereof*; or, as translated in our Prayer-Book Version, *It pitieth them to see her in the dust*: ver. 14. This is an unequivocal sign of the present times. The prophecy was written expressly for a *generation to come*, ver. 18; and it would certainly appear that that generation has now arisen of God's servants who are concerned for the material, the political, and the religious desolations of Zion, and the proper inhabitants thereof, and whom it pities to see them still in the dust.

And when the Lord shall arise, and regard the prayer of his servants and of his poor destitute ones, mark two other events which, in this prophecy, it is plainly stated shall occur, confirming what I have previously advanced.

The first is, the effect to be produced upon the world: *No the heathen shall fear the name of the Lord, and all the kings of the earth thy glory*, ver. 15: which shews that it is the restoration of Israel which shall prove as life from the dead to a lost world;—that it is when the Lord returns to Zion, to build it up, and to raise up the tabernacle of David which is fallen down, that the residue of men shall seek after the Lord, even all the Gentiles, &c. The other event is, that when the Lord shall build up Zion, He shall appear in his glory. Now, whether we understand this prophecy literally of the restoration of Israel after the flesh, and the rebuilding of the material Zion, or whether we allegorize it, as some would do, and understand thereby a future state of prosperity and glory of the Church on earth, we cannot separate from the event the *glorious epiphany of the Lord Jesus Christ*. Whatever may be the mind of the Spirit here, both classes of interpreters will prove correct as to the result; for the prosperity of the

## Judah.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH LX.

And kings to the brightness of thy rising.

1 Lift up thine eyes round about, and see :

All they gather themselves together, they come to thee :

Thy sons shall come from far<sup>a</sup>,And thy daughters shall be nursed at thy side<sup>b</sup>.5 Then thou shalt see, and flow together<sup>c</sup>,

And thine heart shall fear, and be enlarged ;

Because the abundance of the sea shall be converted unto thee<sup>1</sup>,The forces<sup>2</sup> of the Gentiles shall come unto thee.

MARG. <sup>1</sup> v. 5. *abundance of the sea shall be converted unto thee, or noise of the sea shall be turned toward thee.* <sup>2</sup> *forces, or wealth, ver. 11, ch. lxi. 6.*

Gentile Churches and the restoration of Israel are contemporaneous events. It is, indeed, quite inconsistent with prophecy to imagine a Millennium, or era of glory for the Church on earth, in which Israel is not to have a part ; and equally inconsistent to imagine a glory for Israel without their Messiah being present among them.—Brooks's Testimony of Proph. pp. 116, 117. See the Note on the following verse, and on Isaiah xxvii. 6, on pp. 197, 198 of this Volume.

<sup>a</sup> *Thy sons shall come from far, &c.*—The restoration of the Jews to their own land is a cherished doctrine of that ancient people. In a work entitled *Israel Avenged*, by Don Isaac Orobio, a Spanish Jew, a translation of which has been recently printed in this country, he says: All the evils which this unfortunate people have suffered with an incredible constancy during the course of a long captivity are sweetened by their confident expectation of entering again into the favour of their God, whose promises are sacred and inviolable. This hope enables them to face all the dangers to which they are exposed, all the persecutions which they suffer for not deviating from the path pursued by their fathers, and all the reproaches to which they are exposed, even in those places where they enjoy the greatest liberty.

The whole prophecy of Isaiah announces nothing else. The Children of Israel are there exhorted never to lose the consoling hope, that God will ransom them from amongst the nations ; that he will establish them in their ancient fatherland, to the great astonishment of the whole universe ; and that he will communicate to them the treasures of

his grace, that they may keep themselves pure and without spot. The most obstinate spirit must be convinced of this truth, by reading the sixtieth chapter. And as there is no doctor amongst Christians who can prove that the Children of Israel have ever enjoyed the felicity announced in that chapter, their hope continues well founded, because the Word of God must infallibly be accomplished. He promises to his people this sort of prosperity in this world and supreme beatitude in the next. He assures them that the persecutions of the nations shall cease for ever—that they shall rule over them—that the gates of Zion, the holy city, shall be always open—that they shall enjoy abundance of gold and silver in place of the lead and iron they had gathered before—that *their officers shall be peace, and their exactors righteousness, &c.* See Dr. McCaul's Answer to *Israel Avenged*, pp. 133, 134, 137. See the Note on the 10th verse of this chapter.

<sup>b</sup> *Thy daughters shall be nursed at thy side.*—Sir John Chardin says that it is the general custom in the East to carry their children astride upon the hip, with the arm round their body.

<sup>c</sup> *Then thou shalt see, and flow together, &c.*—Thy joy shall break out upon thee like an overflowing river ; and the sudden transports of it shall produce an astonishment like that which arises from the impression of fear : for which reason the effects of one passion are ascribed to the other. The prophet Jeremiah uses the same metaphor, chap. xxxiii. 9 : *They shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.*—Preb. Lowth.

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH IX.

- 6 The multitude of camels shall cover thee,  
The dromedaries of Midian and Ephah;  
All they from Sheba shall come:  
They shall bring gold and incense;  
And they shall shew forth the praises of the LORD.
- 7 All the flocks of Kedar shall be gathered together unto thee,  
The rams of Nebaioth<sup>a</sup> shall minister unto thee:  
They shall come up with acceptance on mine altar,  
And I will glorify the house of my glory.
- 8 Who *are* these that fly as a cloud,  
And as the doves to their windows?
- 9 Surely the isles shall wait for me,  
And the ships of Tarshish first<sup>b</sup>,

<sup>a</sup> *The rams of Nebaioth.*—Vitringa, on the place, understands their ministering, and ascending or going up on the altar, as offering themselves voluntarily. This gives a very elegant and poetical turn to the image. It was a general notion that prevailed with sacrificers among the heathen, that the victims being brought without reluctance to the altar was a good omen, and the contrary a bad one. Sueton. cap. x. Tacit. Hist. iii. 56.

<sup>b</sup> *The ships of Tarshish first.*—Ships of Tarshish mean any ships of trade or commerce.—Bishop Patrick. Those that traffic by sea.—Poole. They shall have the precedence and honour, in bringing back the people of the Lord.

Tarshish was the grandson of Japheth: Gen. x. 4. To Japheth was assigned, in the division of the earth, Asia Minor, the whole of Europe, and the northern parts of Asia.

By these, the descendants of Japheth, it is said, were the Isles of the Gentiles divided, Gen. x. 5; that is, not the islands properly so called; but the word Isles, here and elsewhere, signifies all the countries which had the sea between them and Judea: Is. xi. 10, 11. Jer. ii. 10. Ezek. xxvii. 3. Zeph. ii. 11.

Tarshish was the father of the Cilicians, from whom their chief city Tarsus—in Hebrew Tarshish, Jonah i. 3. iv. 2—took its name; and from whom the whole Mediterranean Sea is called Tarshish, because the Cilicians were, in a great degree, masters of that sea—Poole: and thence the signification of the word was extended to the sea generally. Jarchi observes, that Tarshish is

*the name of the sea*; and the Targum renders this passage, *The ships of the sea*. Vox polysema, says Leigh, Crit. Sac., pro oceano et pro regione valdè dissita. Septuaginta aliquando *θάλασσαν* interpretantur, Esa. ii. 16. Atque ita nominis Græci originem quasi digito demonstrare videntur. Nam Græcis primum usitatum fuisse opinor vocem *θάλασσαν*, ex *θάρασσα* factum deinde est *θάλασσα*, mutato sc. *ρ* in *λ*, quod in multis cernitur vocabulis, Fullerus Miscel. Sac. lib. ii. c. 20. *Upon all the ships of Tarshish*, Isa. ii. 16, is rendered, by the Targum, *Upon all that dwell in the islands of the sea*. Our old English Translation of Ps. xlvi. 7, *Thou breakest the ships of Tarshish with an east wind*, is, *Ships of the sea, maris*, in Montanus, as also in Ps. lxxii. 10. Ships of Tarshish may therefore be understood to mean, as Bishop Patrick explains the phrase, any trading or merchant ships—ships of the sea, without restricting them to Tarsus in Cilicia, or Tartessus, Gades, in Spain, or Carthage in Africa. Thus Tyre is called the daughter of Tarshish, or the daughter of the sea—Vulgate Latin, Is. xxiii. 10—as she derived all her wealth from her traffic on the seas:—the ships of Tarshish, or merchantmen, howl at her fall, Is. xxiii. 14. She is to pass over to Tarshish—to a province of the sea—as the Targum; or betake herself for refuge to the deep, seeking an asylum in any friendly seaports.

By *the ships of Tarshish* we therefore seem warranted to understand the fleets of the great maritime powers which shall be honoured

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 633.

PROPHET—ISAIAH.

ISAIAH IX.

To bring thy sons from far,  
 Their silver and their gold with them,  
 Unto the name of the LORD thy God,  
 And to the Holy One of Israel, because he hath glorified thee.  
 10 And the sons of strangers shall build up thy walls<sup>a</sup>,

by conveying to their own land the Jews converted to Christ in different parts of the world. *The Isles waited for him*:—among these, the Isles of Great Britain, which waited for the Gospel, and readily received and embraced it as soon as it was brought to them in the time of the Apostles, if not by St. Paul himself. See the Bp. of St. David's Tracts on the Origin and Independence of the Ancient British Church. And they shall thus wisely employ the supremacy which God has given them on the seas, evincing their gratitude for the spiritual riches received through God's ancient people; in whose fall they have deeply sympathized, and whose expected fulness, according to the promise and gracious purposes of God, they zealously contribute to promote: Rom. xi. 12.

<sup>a</sup> *The sons of strangers shall build up thy walls.*—It is certain, says Dr. McCaul, that the early Christian Church looked forward to the rebuilding and glorification of the holy city, as announced in many of the predictions of the Prophets. That such was the Catholic faith in the second century is unequivocally asserted by Justin Martyr, in his dialogue with the learned Jew Trypho. I observed before, said Trypho, that you always took care to support whatever you advanced, by quotations from Scripture. But now tell me truly, whether you do really believe that Jerusalem is to be rebuilt again, and expect that your people shall be gathered together to live in joy and pleasure with Christ, and the Patriarchs, and the Prophets, and with those that were originally of our nation, and those also that were made proselytes to us before your Christ came? or whether you made this concession in order to seem superior to us in this debate? To which the Martyr, after repudiating with indignation the idea of double-dealing, replies: I and all those Christians that are really altogether orthodox in every respect, do know that there will be a resurrection of the body, and a thousand years in Jerusalem when it is built

again, and adorned and enlarged, as Ezekiel and Esaias and the rest of the Prophets declare.—Brown's Translation of Justin Martyr's Dialogue with Trypho, vol. II. p. 28. Just. Martyr Opera, ed. Ben. p. 177.

Irenæus defends at large a very similar doctrine, and takes much pains to prove that the Prophecies ought not to be allegorized. A specimen may suffice:—Further, concerning Jerusalem and him that reigneth in it, Isaiah says: *Thus saith the Lord, Blessed is he who hath a seed in Zion, and domestics in Jerusalem. Behold, a king shall reign in righteousness, and princes shall rule in judgment.* And concerning the manner in which it shall be rebuilt, he cites Isa. liv. 11. and also Isa. lxxv. 18--22.

But, he adds, if some have attempted to allegorize passages of this kind, they cannot be found to be uniformly consistent even with themselves, and will be confuted by those passages which say so plainly. He quotes Isai. vi. 11. xiii. 9. xxvi. 10. lxxv. 21. After which he says: For these other things are, without doubt, all said in reference to the resurrection of the just, which takes place after the coming of Antichrist and the perdition of all nations under him, when the just shall reign upon the earth. The following are his words:—

Si autem quidam tentaverint allegorizare hæc, quæ ejusmodi sunt; neque de omnibus poterunt consonantes sibi inveniri, et convincentur ab ipsis dictionibus dissonantibus, quoniam *quum desolate fuerint*, &c. Hæc enim alia universa in resurrectionem justorum sine controversia dicta sunt, quæ fit post adventum Antichristi et perditionem omnium gentium sub eo existentium, in qua regnabunt justi in terra. Cont. Hæres. lib. v. c. xxxiv. 4, et xxxv. 1. See McCaul's Answer to Orobio's Israel Avenged, pp. 153--155. For the Expectation of the Jews, see the Note on the 4th and 20th verses of this chapter.

## Judah.

MANASSEH—1ST YEAR. B. C. 693.

PROPHET—ISAIAH.

ISAIAH IX.

- And their kings shall minister unto thee:  
 For in my wrath I smote thee,  
 But in my favour have I had mercy on thee.
- 11 Therefore thy gates shall be opened continually;  
 They shall not be shut day nor night;  
 That *men* may bring unto thee the forces<sup>1</sup> of the Gentiles,  
 And *that* their kings *may be* brought.
- 12 For the nation and kingdom<sup>a</sup>  
 That will not serve thee shall perish;  
 Yea, *those* nations shall be utterly wasted.
- 13 The glory of Lebanon shall come unto thee,  
 The fir tree, the pine tree, and the box together,  
 To beautify the place of my sanctuary;  
 And I will make the place of my feet glorious<sup>b</sup>.
- 14 The sons also of them that afflicted thee shall come bending unto thee;  
 And all they that despised thee shall bow themselves down at the soles of  
 thy feet;  
 And they shall call thee, The city of the LORD,  
 The Zion of the Holy One of Israel.
- 15 Whereas thou hast been forsaken and hated,  
 So that no man went through *thee*,  
 I will make thee an eternal excellency<sup>c</sup>,  
 A joy of many generations.

MARG. <sup>1</sup> v. 11. *forces*, or *wealth*, verse 5.

<sup>a</sup> *The nation and kingdom* &c.—This must relate to the *latter days*, as the Scripture calls them; when the Church shall become a great mountain, and break in pieces all the kingdoms of the earth, according to Daniel's prophecy, Dan. ii. 35, 44: and then the faithful shall have power over the nations, and rule the refractory with a rod of iron, as it is foretold Rev. ii. 26, 27.—Preb. Lowth.

<sup>b</sup> *I will make the place of my feet glorious*.—The Temple of Jerusalem was called the House of God: the visible symbolical appearance of God, called by the Jews the Shechinah, was in the most holy place, between the wings of the cherubim above the Ark. This is considered as the Throne of God, presiding as King over the Jewish State: and a footstool is a necessary appendage of a throne, see Note on ch. lii. 2, p. 138 of this Vol. The Ark is considered as the footstool of God; and is so called, Ps. xcix. 5. 1 Chr. xxviii. 2.—Lowth.

<sup>c</sup> *I will make thee an eternal excellency*.—

It would seem, says Girdlestone, that all God's promises to his chosen people of old might be considered as generally fulfilled in the multiplying and sanctifying of their spiritual seed, the Church as now made up of Jews and Gentiles, and in the common salvation given unto them all—redemption, holiness, and heaven. And, in point of fact, we may observe that the Apostles not only preached first unto the Jews in every city, but also commonly made many converts amongst them; between whom and the Gentile converts all distinctions were speedily abolished, and whose children, intermarrying with theirs, would thus become the parents and progenitors, naturally as well as spiritually, of the present existing Christian Church. And to this effect St. Paul writes to the Ephesians, that Christ *hath made both one, and hath broken down the middle wall of partition between us*;—and again, *to make in himself of twain one new man*, Eph. ii. 14, 15.

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH IX.

- 16 Thou shalt also suck the milk of the Gentiles,  
 And shalt suck the breast of kings:  
 And thou shalt know that I the LORD *am* thy Saviour  
 And thy Redeemer, the mighty One of Jacob.
- 17 For brass I will bring gold,  
 And for iron I will bring silver,  
 And for wood brass,  
 And for stones iron:  
 I will also make thy officers peace,  
 And thine exactors righteousness.
- 18 Violence shall no more be heard in thy land,  
 Wasting nor destruction within thy borders ;

But, though these considerations may incline us to look generally to those who are children of Abraham by faith, whether they be Jews or Gentiles, as heirs of all God's promises, it may be notwithstanding true, that some prophecies will have a more particular fulfilment in Abraham's seed according to the flesh. That people, which has been so wonderfully preserved distinct in universal dispersion, has not been so preserved in judgment only, but also for purposes of mercy, not only to be a memorial to all beholders of God's wrath against them who crucified his Son, but also to be a monument of his pardoning love, manifested, in Christ Jesus, towards the long unbelieving and impenitent. These, then, are they whom we may conceive to be here especially described as having been afflicted and despised, forsaken and hated, and as being hereafter to be saved and honoured by those who had long evil entreated them, to be exalted in honour by mankind, and made *an eternal excellency* by God; and to be called, and to be, *The city of the Lord, The Zion of the Holy One of Israel.*

This is one of those glad and glorious events to which we may turn the eye of faith for comfort; when, in contemplating the future, we are apt to look with fear and trembling for the things which are coming on the earth. A great and manifest change from evil to good shall be wrought in these our fellow-creatures, the Jews, who are at present in the most abject and pitiable condition of ignorance and superstition, worldliness of mind, obstinacy, and blindness of heart. They shall know Christ their Sa-

viour. They shall know him, and love him, and rejoice in his salvation. From the Gentiles, to whom their fathers at the first imparted this knowledge and this joy, they shall in turn derive the nourishment of truth. They shall realize in the Gospel, blessings as much better than those which their fathers enjoyed under the Law, as gold is above brass, and silver above iron. Instead of wielding, like them of old, the sword of God's vengeance, to exterminate the idolaters in their land, and to repel the invaders of their city, their officers will be men of peace, and their defenders strong in righteousness; no sound of violence in their country, no works of destruction within their borders; *salvation* instead of walls for their security, and *praise* instead of gates for their defence.

The Lord being their light and glory, they will have a sun that never sets, a moon that wanes no more. The days of mourning will end; the people, however multiplied from a little one to a thousand, and from a small one to a strong nation, being all righteous, all justified through faith in Christ, all inheritors of the good land which God promises in Him, all created anew in Christ Jesus, to the glory of their Maker and Redeemer. *Hasten it, O Lord God Almighty, hasten this manifestation of thy glory, in thy good time! And meanwhile work in us more perfectly this blessed change, from strife to peace, from sinfulness to righteousness, from confidence in the flesh to joy in the Spirit, that thus we may become more fit to impart to the famishing Children of Israel the sincere milk of the word!*

Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH IX.

- But thou shalt call thy walls Salvation,  
 And thy gates, Praise.
- 19 The sun shall be no more thy light by day<sup>a</sup>;  
 Neither for brightness shall the moon give light unto thee:  
 But the LORD shall be unto thee an everlasting light,  
 And thy God thy glory.
- 20 Thy sun shall no more go down;  
 Neither shall thy moon withdraw itself:  
 For the LORD shall be thine everlasting light,  
 And the days of thy mourning shall be ended.
- 21 Thy people also *shall be* all righteous<sup>b</sup>:  
 They shall inherit the land for ever<sup>c</sup>,  
 The branch of my planting,  
 The work of my hands, that I may be glorified.
- 22 A little one shall become a thousand,  
 And a small one a strong nation:  
 I the LORD will hasten it in his time.

*The office of Christ. The forwardness, and blessings of the faithful.*

ISAIAH LXI.<sup>d</sup>

- 1 The Spirit of the Lord God *is* upon me;  
 Because the LORD hath anointed me

<sup>a</sup> *The sun shall be no more thy light by day.*—The following words occur in Justin Martyr's Dialogue with Trypho, p. 340. edit. Paris. He is speaking of Jesus Christ: Οὗτος γάρ ἐστιν ἄφ' οὗ καὶ τὸν οὐρανὸν καὶ τὴν γῆν, καὶ δι' οὗ ὁ πατὴρ μέλλει καινορθεῖν οὗτός ἐστιν ὁ ἐν Ἱερουσαλὴμ αἰώνιον φῶς λάμπειν μέλλον. In these expressions Mede thinks he refers to this verse in Isaiah, and also to Is. lxx. 17. and Rev. xxi. 1, 23; and that they serve to throw light on the prophecy respecting the Second Advent in Heb. i. 2, 12. ii. 5.—Mede's Works, vol. II. Bk. iii. p. 717.

<sup>b</sup> *Thy people also shall be all righteous, &c.*—Compare Is. i. 26. This character can belong only to the New Jerusalem. See Rev. xxi. 27. for in the present state of the Church the chaff and tares will always be mixed with the wheat, till Christ come to part them. See Matt. iii. 10. xiii. 30.

<sup>c</sup> *They shall inherit the land for ever.*—This must be meant of the blessed Millennium, when Christ and his saints shall reign upon earth: See Matthew v. 5. Rev. v. 10. xx. 4.

xxi. 3, 4, 7.—Preb. Lowth.

<sup>d</sup> ISAIAH LXI.—This chapter, in its design and structure, is intimately connected with the preceding. Like what has gone before, from the fortieth chapter, it is to be regarded as addressed to the exiles near the close of the captivity, and is designed to comfort them with the prospect of the future glory that should await the people of God, especially under the Messiah. That it refers to the Messiah will be shewn in the Notes on verr. 1--3, and indeed is apparent on the reading of the chapter; and the main scope and design of the chapter is, to shew some of the glorious results of his coming.

The chapter may be regarded as divided into the following parts; viz.

I. The public address or proclamation of the Messiah, stating the design for which he had been appointed to the office, and the consolatory nature of his message, verr. 1--3.

II. The happy effects and privileges of his coming, verr. 4--9.

1. The effects of his coming in restoring

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH LXI.

To preach good tidings into the meek ;

the old wastes, and in building up the long-fallen ruins, verr. 4, 5.

a. The aid of others should be called in for this; others should come to repair those wastes, ver. 4.

b. The sons of foreigners should become tributary to them, and should feed their flocks, and plow their fields and dress their vines; that is, the heathen world should become subject to the Church, ver. 5.

2. The *privileges* which would result from his coming, verr. 6--9.

a. *Absolutely*. They should be named friends of God, and should enjoy the wealth of the heathen world, ver. 6.

b. *Comparatively*. Their state should be far more than a recompence for all they had suffered, verr. 7, 8.

c. In the honour which should be put upon them, ver. 9. Their name should be known abroad, and their children should be honoured as the blessed of the Lord.

III. The occasion of rejoicing which the Church should have in this, verr. 10, 11.

1. In the beauty and honour with which she would be clothed, ver. 10.

2. In the abundant increase of righteousness and purity, ver. 11.—Barnes.

*The Spirit of the Lord God is upon me.*—That the opening verses of this chapter describe the Ministerial commission of our Blessed Lord, says Girdlestone, is placed beyond all doubt, by the manner in which he applied them to himself, when he read them in the synagogue of Nazareth: see Luke iv. 18—21. How profitable to us this lesson, that the good tidings which he preached were for the meek! Oh that we may be duly qualified to hear them! How comfortable the assurance, that He was anointed *to bind up the broken-hearted!* Oh that we may so mourn for sin, as that Christ may heal our griefs! He came, too, to proclaim liberty to the captives, and the opening of the prison to them that are bound. Oh that, when our bonds are loosed, we may rejoice in freedom from our sins! Oh that, when our prison-doors are open, we may never wish to linger in the bondage of iniquity!—Nor was it only the acceptable year of the Lord that Christ proclaimed. Connected with this spiritual jubilee is *the day of*

*vengeance of our God.* The one is taught in the Gospel no less plainly than the other. Nay, the terrors of the Lord derive their greatest aggravation from his mercies, as there revealed: for how much greater must be our sin, how much sorer our punishment, if we persist in sinning when we have such unspeakable encouragement to repentance, in Christ waiting to comfort all that mourn, and declaring himself willing, according to his office, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified; this office did our Blessed Lord fulfil, whilst dwelling amongst mankind on earth. These benefits has He ever since been ready freely to bestow on all who put their trust in him sincerely. These blessings will He hereafter impart more abundantly than ever to his people, when the glorious things here prophesied of his Church shall be fulfilled; when its desolations shall be repaired; when strangers shall do it willing service; and when the Children of Israel, more especially, shall become generally worthy to be called Priests of the Lord and Ministers of God: see 1 Peter ii. 9. Then, for all their past dishonour, their glory shall be double; and they shall possess it, as there seems some reason here to argue, in their own land of Canaan upon earth, or, at all events, in that Heavenly Canaan, where there is everlasting joy. This will God bring to pass, out of his love of justice; keeping his own covenant, and directing them to break theirs no more. This he will do in the presence of the Gentiles, that all may see and acknowledge the fulfilment of his promises. Let us, then, see it now by faith. Let us praise God for it now, both because He has already clothed us and multitudes with the garment of salvation, and because we believe that he will hereafter so clothe many, many more; and will cover them with the robe of righteousness, as with bridal ornaments; and will cause righteousness and praise to spring forth before all nations, even as plants grow from seeds committed to the earth, surely, freely, and abundantly.



## Judah.

SECT. II.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH LXI.

- He hath sent me to bind up the brokenhearted,  
 To proclaim liberty to the captives<sup>a</sup>,  
 And the opening of the prison to *them that are bound*;  
 2 To proclaim the acceptable year of the LORD,  
 And the day of vengeance of our God;  
 To comfort all that mourn;  
 3 To appoint unto them that mourn in Zion,  
 To give unto them beauty for ashes<sup>b</sup>,  
 The oil of joy for mourning,  
 The garment of praise for the spirit of heaviness;  
 That they might be called, Trees of righteousness<sup>c</sup>,  
 The planting of the LORD, that he might be glorified.  
 4 And they shall build the old wastes,  
 They shall raise up the former desolations,  
 And they shall repair the waste cities,  
 The desolations of many generations<sup>d</sup>.  
 5 And strangers shall stand and feed your flocks,  
 And the sons of the alien *shall be* your plowmen and your vinedressers.  
 6 But ye shall be named, The priests of the LORD:  
*Men* shall call you, The ministers of our God:  
 Ye shall eat the riches of the Gentiles,  
 And in their glory shall ye boast yourselves.

<sup>a</sup> *To proclaim liberty to the captives.*—The proclaiming of perfect liberty to the bound, and the year of acceptance with JEHOVAH, is a manifest allusion to the proclaiming of the year of Jubilee by sound of trumpet: see Lev. xxv. 9, &c. This was a year of general release of debts and obligations, of bond men and women, of lands and possessions which had been sold from the families and tribes to which they belonged. Our Saviour, by applying this text to himself, Luke iv. 18--21—a text so manifestly relating to the institution above mentioned—plainly declares the typical design of that institution.—Lowth *in loc.*

<sup>b</sup> *Beauty for ashes.*—A beautiful crown instead of ashes. In times of mourning, the Jews put on sackcloth, or coarse and sordid raiment, and spread dust and ashes on their heads: on the contrary, splendid clothing and ointment poured on the head were signs of joy: 2 Sam. xiv. 2. A chaplet, crown, or other ornament of the head—for so the Vulgate renders the word here and in verse 10,

in which last place the Lxx agree in the same rendering—instead of dust and ashes which before covered it; and the costly ointments used on occasions of festivity, instead of the ensigns of sorrow.—Lowth *in loc.*

<sup>c</sup> *Trees of righteousness*—or *truth*; that is, such as, by their flourishing condition, should shew that they were indeed the scion of God's planting, and the work of his hands; under which images in the preceding chapter, ver. 21, the true servants of God, in a highly-improved state of the Church, were represented; that is, says Vitringa on that place, commendable for the strength of their faith, their durability, and firmness.

<sup>d</sup> *The desolations of many generations.*—I have traversed, says Volney, this desolate country—Ruins, c. ii. p. 7. And again: Why do these lands no longer boast their former temperature? Why have these favours been transferred, as it were, for so many ages, to other nations and different climes?—Volney's Ruins, c. ii. p. 9.

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH lxi.

- 7 For your shame *ye shall have* double ;  
 And *for* confusion they shall rejoice in their portion :  
 Therefore in their land they shall possess the double :  
 Everlasting joy shall be unto them.
- 8 For I the LORD love judgment,  
 I hate robbery for burnt offering ;  
 And I will direct their work in truth,  
 And I will make an everlasting covenant with them.
- 9 And their seed shall be known among the Gentiles<sup>a</sup>,  
 And their offspring among the people :  
 All that see them shall acknowledge them,  
 That they *are* the seed *which* the LORD hath blessed.
- 10 I will greatly rejoice in the LORD<sup>b</sup>,

<sup>a</sup> *Their seed shall be known among the Gentiles, &c.*—Some have supposed that Israel, if not lost, are yet at least so mixed among other people, so blended with the Gentiles, as that they cannot be restored. And it is indeed true, that Ephraim hath mingled himself among the people ; and that the Lord hath sown Israel to himself in the earth, and that, like seed sown in the earth, he was for a while, to all appearance, lost. But it is true, also, that he shall cause them that come of Jacob to take root : Israel shall blossom and bud, and fill the face of the world with fruit. The seed of God was, therefore, not in reality to be lost. His design with regard to his people shall most assuredly be at length accomplished. The people that *have come of Israel* are thus to be distinguished among the Gentiles, and are to be found a people whose superiority is acknowledged by all impartial witnesses. They are also to be found as a people eminently blessed by divine grace as well as by nature and providence. Theirs are the garments of salvation, the robe of righteousness. And here again, in this passage, the beautiful emblem of seed sown in the earth is adduced, to illustrate the case of a people whose growth is naturally progressive, yet such as may well astonish the world ; and it is, that through them righteousness and praise may spring forth with them, and spread abroad in the sight of all people. Such was the design of God with regard to them from the beginning, and He will do all his pleasures.—Wilson's Lect.

on Ancient Israel, pp. 116, 117.

<sup>b</sup> *I will greatly rejoice in the Lord, &c.*—

שׁוֹשׁ אִישׁ בִּיהוָה  
 תִּגַּל נַפְשׁוֹ בֵּאלֹהֵי  
 כִּי הִלְבִּישָׁנִי בְגָדֵי־יִשְׁעַי  
 מִזַּעַל צָדִיקָה יִעֲטֵנִי  
 כַּחֲתָן יִכְרֶן פֶּאֶר  
 וּכְכֹלָה תִּעַדָּה כְּלִיָּה :

The greatest part of the prophetic writings were first composed in *verse* ; and still retain, notwithstanding all the disadvantages of a literal prose translation, much of the air and cast of the original, particularly in the division of the lines, and in that peculiarity of Hebrew poetry by which the sense of one line or couplet so frequently corresponds with that of the other. Thus, in this passage :

I will greatly rejoice in the Lord,	}
My soul shall be joyful in my God :	
For he hath clothed me with the garments of salvation,	}
He hath covered me with the robe of righteousness :	
As a bridegroom decketh himself with ornaments,	}
And as a bride adorneth herself with her jewels.	

Attention to this peculiarity in sacred poetry will frequently lead to the meaning of many passages in the poetical parts of Scripture in which it perpetually occurs.—See Adam Clarke's Introduction to the Books of the Prophet Isaiah, pp. xi, xii.

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B.C. 698.

PROPHET—ISAIAH.

ISAIAH lxi.

My soul shall be joyful in my God ;  
 For he hath clothed me with the garments of salvation,  
 He hath covered me with the robe of righteousness,  
 As a bridegroom <sup>1</sup>decketh *himself* with ornaments<sup>a</sup>,  
 And as a bride adorneth *herself* with her jewels.

- 11 For as the earth bringeth forth her bud,  
 And as the garden causeth the things that are sown in it to spring forth ;  
 So the LORD God will cause righteousness and praise  
 To spring forth before all the nations.

*The fervent desire of the Prophet to confirm the Church in God's promises. The office of the Ministers (unto which they are incited) in preaching the Gospel, and preparing the people thereto.*

ISAIAH lxii.<sup>b</sup>

- 1 For Zion's sake will I not hold my peace,  
 And for Jerusalem's sake I will not rest,  
 Until the righteousness thereof go forth as brightness,  
 And the salvation thereof as a lamp *that* burneth.

MARG. <sup>1</sup> v. 10. *decketh himself with ornaments.* Heb. *decketh as a priest.*

<sup>a</sup> *As a bridegroom decketh himself with ornaments—with a priestly crown—*An allusion to the magnificent dress of the high-priest, when performing his functions; and particularly to the mitre and crown, or plate of gold, on the front of it: Ex. xxix. 6. The bonnet or mitre of the priests, also, was made, as Moses expresses it, *for glory and for beauty*, Ex. xxviii. 40. It is difficult to give its full force to the prophet's metaphor, in another language.—Lowth *in loc.*

<sup>b</sup> ISAIAH lxii.—The same general subject is pursued in this as in the chapters which have gone before. The scope of the chapter is *consolatory*; and the design is, to furnish such assurances of the divine favour towards the afflicted people of God as would uphold and comfort them in their trials. The language is such as would be addressed to the exiles in Babylon, but the main reference is undoubtedly to the times of the Messiah. The chapter may be conveniently regarded as comprising the following portions:—

I. A speaker is introduced, saying that he would have no rest until Zion should rise and should obtain restoration from her degradation, verr. 1--5. This portion contains assurances of the divine favour, and a divine promise of the future restoration and glory of Jerusalem. The following are the assu-

rances of the speaker:—

1. He would give himself no peace until splendour and glory should spread over Zion, ver. 1.

2. The Gentiles should partake of the blessings conferred on Zion, and kings should come and unite with her, ver. 2.

3. Zion should be as beautiful and glorious as a royal crown in the hand of JEHOVAH, ver. 3.

4. She should be no more desolate and forsaken, ver. 4.

5. JEHOVAH would delight in Zion as a young married man delights in his bride, ver. 5.

II. The speaker says that he had set watchmen on the walls of Zion; and they are commanded to give him no rest—to be urgent and importunate in prayer, until Jerusalem should be made glorious on the earth, verr. 6, 7.

III. The solemn assurance that JEHOVAH had sworn that there should be peace and security from the invasion of enemies, verr. 8, 9. The land should be no more subjected to plunder from abroad, but there should be that kind of safety and security which would exist when a man would sow and reap without annoyance.

IV. The people were directed to prepare

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH lxii.

- 2 And the Gentiles shall see thy righteousness,  
 And all kings thy glory :  
 And thou shalt be called by a new name,  
 Which the mouth of the LORD shall name.
- 3 Thou shalt also be a crown of glory in the hand of the LORD,  
 And a royal diadem in the hand of thy God.
- 4 Thou shalt no more be termed, Forsaken ;  
 Neither shall thy land any more be termed, Desolate :  
 But thou shalt be called, Hephzi-bah<sup>1</sup>,  
 And thy land, Beulah<sup>2</sup> :  
 For the LORD delighteth in thee, and thy land shall be married.

MARG. <sup>1</sup> v. 4. *Hephzi-bah*, that is, *My delight is in her*. <sup>2</sup> *Beulah*, that is, *Married*.

the way for the coming of JEHOVAH, verr. 10-12. A crier proclaims his approach, and directs that all obstructions should be removed. He would come as a mighty prince ; and the way was to be prepared for his coming by removing the stones from his path, and by forming a highway for his approach. —Barnes.

*For Zion's sake will I not hold my peace.*—To praise God for his promised acts of grace and goodness is one use of our being instructed by prophecy in the great things which he will do hereafter for his people. This is intimated at the close of the preceding chapter. From the words before us we may learn another great practical lesson on the same subject ; namely, that we ought to pray for the fulfilment of the blessings promised. If, then, this whole concluding portion of Isaiah's prophecy relates, as some have thought, exclusively to the future conversion and glorious restoration of the Jews, still it would not be without its use to us. It would teach us what things we ought to pray for, when we say, *Thy kingdom come*. It would inform us what we ought to make mention of, in praying *Thy will be done in earth as it is in heaven*: Matt. vi. 10.

Yes, surely, if it be the will of God that his ancient people the Jews should be for the glory of his name before the Gentiles by their marvellous reconciliation unto him in Christ Jesus, it would ill become us to hold our peace, or cease from praying for this consummation until it be accomplished. If Zion is to be a crown of glory in his hand,

called no more *Forsaken*, but by a name that signifies *My delight is in her*, Margin ; and her land called *Married*, instead of *Desolate*, being an object of rejoicing, as a bride to the bridegroom, alike to her sons and to her God ; these are the things for which we ought to plead God's promise in our prayers, and to make request unto him with joy. See Phil. i. 4. Who but we, who through faith are now counted for his people, are the watchmen set by God upon the walls of Jerusalem, to pray without ceasing for its welfare until he make it a praise in the earth? Whether he purpose to do this literally or spiritually, or both, it is for us to pray that he will do it as he purposes. He purposes, nay, he has promised, nay, he has sworn with the solemnity of an oath, by way of giving us the most full assurance that so it will be, that his Church will be replenished with his people, and his people with the blessings provided by his bounty, and a way made for their return by his orders, and the message of his salvation proclaimed to them aloud throughout the world by himself ; the work his doing, the reward his gift ; and their names having reference to him, as not having forsaken them, but sought them out, to redeem them, and to make them holy to himself. Be it so, good Lord, we pray ; for thou hast promised to do it. We pray, not asking thee to change, but to fulfil thy wise and righteous purposes ; not as though we thought by prayers of ours to bend thy holy will, but rather to fulfil it according to thy word, and to mould our own to thine.—Girdlestone's Comm. Lect. 1176.

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH lxii.

- 5 For *as* a young man marieth a virgin<sup>a</sup>,  
So shall thy sons marry thee :  
And *as* the bridegroom rejoiceth over the bride<sup>1</sup>,  
So shall thy God rejoice over thee.
- 6 I have set watchmen upon thy walls, O Jerusalem,  
*Which* shall never hold their peace day nor night :  
Ye that make mention of the LORD<sup>2</sup>, keep not silence<sup>b</sup>,
- 7 And give him no rest<sup>3</sup>,  
Till he establish, and till he make Jerusalem a praise in the earth.
- 8 The LORD hath sworn by his right hand, and by the arm of his strength,  
Surely I will no more give thy corn  
*To be* meat for thine enemies<sup>4</sup> ;  
And the sons of the stranger shall not drink thy wine,  
For the which thou hast laboured :
- 9 But they that have gathered it shall eat it,

MARG. <sup>1</sup> v. 5. *as the bridegroom rejoiceth over the bride.* Heb. *with the joy of the bridegroom.*

<sup>2</sup> v. 6. *Ye that make mention of the LORD, or Ye that are the LORDS remembrancers.*

<sup>3</sup> v. 7. *rest.* Heb. *silence.*

<sup>4</sup> v. 8. *Surely I will no more give thy corn to be meat for thine enemies.* Heb. *If I give &c.*

<sup>a</sup> *As a young man marieth a virgin.*—Sir John Chardin, in his Note on this place, tells us, that it is the custom in the East for youths that were never married always to marry virgins, and widowers, however young, to marry widows.—Harmer, Observ. ii. ch. x. ob. 43.

<sup>b</sup> *Ye that make mention of the Lord, keep not silence.*—The faithful, and in particular the Priests and Levites, are exhorted by the prophet to beseech God with unremitting importunity—compare Luke xviii. 1, &c.—to hasten the redemption of Zion. The image in this place is taken from the Temple service, in which there was appointed a constant watch day and night by the Levites; and among them this seems to have belonged particularly to the singers: see I Chron. ix. 33. Now the watches in the East, even to this day, are performed by a loud cry from time to time of the watchman, to mark the time, and that very frequently, and in order to shew that they themselves are constantly attentive to their duty. Hence the watchmen are said by the prophet, ch. lii. 8, *to lift up their voice*: and here they are commanded *not to keep silence*; and the greatest reproach

to them is, *that they are dumb dogs*—they cannot bark; dreamers, sluggards, loving to slumber: ch. lvi. 10. The watchmen in the camp of the caravans go their rounds, crying one to another, God is one, he is merciful; and often add, Take heed to yourselves.—Tavernier, Voyage de Pers. liv. i. ch. 10. The 134th Psalm gives us an example of the Temple watch. The whole Psalm is nothing more than the alternate cry of two different divisions of the watch. The first watch addresses the second, reminding them of their duty; the second answers by a solemn blessing. The address and the answer seem both to be a set form; which each division proclaimed or sung aloud at stated intervals, to notify the time of the night. And this explains what is here particularly meant by proclaiming and making remembrance of the name of JEHOVAH. The form which the watch made use of on these occasions was always a short sentence, expressing some pious sentiment, of which JEHOVAH was the subject; and it is remarkable that the custom in the East in this respect also still continues the very same, as appears by the example above given from Tavernier.—Lowth *in loc.*

## Judah.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH lxii.

And praise the LORD<sup>a</sup>;

And they that have brought it together shall drink it

In the courts of my holiness.

10 Go through, go through the gates;

Prepare ye the way of the people<sup>b</sup>;

Cast up, cast up the highway;

Gather out the stones;

Lift up a standard for the people.

<sup>a</sup> *They that have gathered it shall eat it, and praise the Lord.*—This and the following line have reference to the Law of Moses: Deut. xii. 17, 18. Lev. xix. 23--25. This clearly explains the force of the expressions, Shall praise Jehovah;—and, Shall drink it in my sacred courts.—Lowth *in loc.*

<sup>b</sup> *Prepare ye the way of the people.*—For centuries the Jews were the Lord's peculiar people; first as a family, and then as a nation. Their Law was written by the finger of God himself; and for the space of forty years he guided them through the trackless desert, by day in a pillar of cloud, and by night in a pillar of fire. He drove out the nations from before them, and brought them to the Promised Land. There he visited them with mercies and with judgments; but they continually rebelled against him, and finally filled up the measure of their iniquity by their rejection of the Messiah. Then indeed, as a nation, they lost their civil and ecclesiastical privileges; but they were not cast off for ever. God had still purposes of mercy towards them; and thus He addresses the *wild scions* who were grafted in: *For as ye in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these also now not believed, that through your mercy they also may obtain mercy:* Rom. xi. 30, 31. Is there no meaning to be attached to these words? Do they not imply that these natural branches are left, as a legacy, to our fostering care, who partake of the root and fatness of the olive-tree? And have we hitherto acted as faithful guardians of that people? Have we prayed for them? have we preached to them? have we set them a good example? As the trustees of the Covenant, have we done our utmost to ameliorate their condition, subdue their preju-

ices, and enlighten their minds? We have seen the withering effects of judgment; and may we not expect to see the renovating effects of the promise, that *Israel shall blossom and bud, and fill the face of the world with fruit?* Already the fig-tree is putting forth her green leaves, and summer may be nigh at hand. The voices of the Prophets cry, *Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem! Shake thyself from the dust, O captive daughter of Zion!* Isai. lii. 1, 2. The voices of the Apostles cry aloud, as the voice of one man, that to them *pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever:* Rom. ix. 4, 5.

Then if the Christian Church would discharge an important duty, and enjoy a high privilege, let her go forward in this work of mercy, afford every facility, remove every difficulty, and give every encouragement to the people of Israel. Let her execute the commission given to her, *Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.* Behold the Lord hath proclaimed unto the ends of the world, *Say ye to the daughter of Zion, Behold, thy salvation cometh:* Isai. lxii. 10, 11. Oh that our beloved country may be the favoured one, to bring this acceptable present to the Lord of Hosts! See Bishop Horsley on Isaiah xviii. —Oh that our beloved Church may faithfully discharge her duty, and thus together bring to pass the Apostolic declaration, that *through your mercy they also may obtain mercy!* Marsh on the Jews, pp. 9--13.—See the Note on Isa. xxvii. 6, on the 197th page of this Vol.

Judah.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH lxii.

- 11 Behold, the LORD hath proclaimed unto the end of the world,  
 Say ye to the daughter of Zion, Behold, thy salvation cometh<sup>a</sup>;  
 Behold, his reward is with him, and his work<sup>1</sup> before him.
- 12 And they shall call them, The holy people,  
 The redeemed of the LORD:  
 And thou shalt be called, Sought out,  
 A city not forsaken,

*Christ sheweth who he is, what his victory over his enemies, and what his mercy toward his Church. In his just wrath, he remembereth his free mercy. The Church, in their prayer, and complaint, profess their faith.*

ISAIAH lxiii.<sup>b</sup>

- 1 Who is this that cometh from Edom?  
 With dyed garments from Bozrah?

MARG. <sup>1</sup> v. 11. *work, or recompence.*

<sup>a</sup> *Thy salvation cometh*;—that is, thy Saviour, appointed and sent by me. Hence it is rendered, Acts xiii. 47, *That thou shouldest be for salvation unto the ends of the earth*, Τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἑσχατοῦ τῆς γῆς. Jesus Christ is called salvation in the abstract, κατ' ἐξοχήν, because He alone saves, Acts iv. 12. He saves from all sin, Matt. i. 21. He saves to the uttermost, and with an everlasting salvation. Among the cognate terms to ישע and ישועה, *salvation*, is that of מושיע Saviour. That the Messiah is so called is evident from Acts iv. 12. This word is applied in a certain sense to some earthly Saviour—Deut. xxii. 27. Judges iv. 4. Nehem. ix. 27. Obad. ver. 21; but in an eminent degree to Christ. He is also said to be רב להושיע *Mighty to save*, Isai. lxiii. 1; and is described as *having salvation*, נושע, Zech. ix. 9. To him, also, may be referred the phrase *The tower of salvation*, מגדל ישועות. See Glassii ONOMATOLOGIA Messiae Prophetica, pp. 433--437.

<sup>b</sup> ISAIAH lxiii.—This chapter and the following relate to the same general subject, and should not have been separated. The subject with which they are introduced is the destruction of the enemies of God, lxiii. 1--6; and this is followed by tender expressions of confidence in JEHOVAH, and by earnest supplications on the part of his people that he would interpose in their behalf. The prophet sees in vision a magnificent conqueror, stained with the blood of

his enemies, returning from Edom, and from its capital Bozrah; a warrior flushed with victory, unsubdued, unweakened, and coming with the pride and stateliness of conquest. Who he is, is the object of intense inquiry; and the answer is, that he is a great and holy deliverer. *Why* his gorgeous robes are thus polluted with blood becomes also a question of intense anxiety. The reply of the conqueror is, that he has been forth to subdue mighty foes; that he went alone; that there was none that could aid; and that he had trodden them down as a treader of grapes treads in the wine-press. The whole image here is that of a triumphant blood-stained warrior returning from the conquest of Idumæa.

Who is referred to here has been a question in which interpreters have greatly differed in opinion. The following are some of the opinions which have been expressed.

1. Some have referred it to Judas Maccabæus. This was the opinion of Grotius, who supposed that it was designed to represent his conquest of Idumæa: 1 Mac. v. 1--5. Joseph. Ant. B. xii. ch. 8. § 1.

2. One writer, referred to by Poole, Synopsis, supposes that the allusion is to Michael, who came to assist Daniel against the prince of the kingdom of Persia: Dan. x. 13.

3. Others have referred it to God; that is, to JEHOVAH subduing his enemies, and restoring safety to his people. This is the opinion of Calvin, Piscator, Junius, Noyes, Gesenius, &c.

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH lxiii.

This *that is* glorious<sup>1</sup> in his apparel,  
 Travelling in the greatness of his strength ?  
 I that speak in righteousness,  
 Mighty to save.

MARG. <sup>1</sup> v. 1. *glorious.* Heb. *decked.*

4. The mass of Interpreters have referred it to the Messiah. This is the opinion, among the ancients, of Origen, Jerome, Cyril, Eusebius, and Procopius; and, among the moderns, of Lowth, Cocceius, Calovius, &c. But to this opinion Calvin makes the following weighty objection:—Christians, says he, have violently distorted this passage by referring it to Christ, when the prophet simply makes an announcement respecting God. And they have feigned that Christ was red because he was covered with his own blood, which he poured on the cross. But the simple sense is, that the Lord here goes forth, in the sight of his people, with red garments, that all might understand that he was their vindicator and avenger.—Commentary.

5. Vitringa supposes that there is described, under the emblem used here the final and peremptory judgment with which the Messiah, the vindicator and avenger of his people, will take severe vengeance, with the shedding of much blood, on the princes, people, subjects, and patrons of idolatrous and apostate Rome;—that the true Church on the earth would be reduced to extremities; would be destitute of protectors; and that the Messiah would interpose, and, by his own power, destroy the foes of his people.

6. The whole passage, verr. 1--6, has a striking resemblance to chap. xxxiv., where the prophet predicts the overthrow of Idumæa, and the long desolations that would come upon that country and people: and probably the same idea is intended to be conveyed by this which was by that—that all the enemies of the Jews should be destroyed. See the Notes on that chapter, Volume I. p. 438 of this Work. It is to be remembered, that Idumæa was a formidable foe to the Jews; that there had been frequent wars between them; and especially that they had deserved the severest divine vengeance, for uniting with the Chaldeans when they took Jerusalem, and for urging them to rase it to its

foundation: Ps. cxxxvii. 7. On these accounts Idumæa was to be destroyed. Vengeance was to be taken on this foe; and the destruction of Idumæa became a kind of pledge and emblem of the destruction of all the enemies of the people of God. Thus it is used here; and the prophet sees in vision JEHOVAH returning in triumph from the conquest, glorious and magnificent in his march, his raiment stained with blood; and inquires who he is; and receives for answer, that he has been ALONE to the conquest of the foes of his people. The idea is, that all their foes should be destroyed, and that it should be done by the power of God alone. The chapter, therefore, may be regarded not as immediately referring to the Messiah, but to JEHOVAH, and to his solemn purpose to destroy the enemies of his people, and to effect their complete deliverance.

It may be further remarked, that the portion in chap. lxiii. 1--6, is a *responsive song*, a species of composition common in the Bible. See Ps. xxiv. cxxxiv. and Cant. iii. 6.

The two chapters lxiii. lxiv. may be divided into three parts:—

I. The destruction of Edom, ch. lxiii. 1--6.

1. The view of the conquering hero coming from Bozrah, and the inquiry by the people who he is, ver. 1 first part. He comes with dyed garments, yet glorious, and with the state and air of a conqueror.

2. The response of JEHOVAH the conqueror that it was he who was mighty to save, ver. 1 last part.

3. The inquiry of the people why he was thus red in his apparel, as if he had been treading in the wine-press, ver. 2.

4. The answer of JEHOVAH, verr. 3--6.

a. He had indeed trodden the wine-press, and he had done it alone. He had trodden down the people in his anger, and their blood had been sprinkled on his raiment, ver. 3.

b. The day of his vengeance had arrived, and the year of his redeemed had come, ver. 4.



## Judah.

SECT. I.

MANASSEH—1ST YEAR. B.C. 698.

PROPHET—ISAIAH.

ISAIAH LXIII.

- 2 Wherefore *art thou* red in thine apparel,  
And thy garments like him that treadeth in the winefat?  
3 I have trodden the winepress alone ;  
And of the people *there was* none with me :

c. No one had been able to do it ; and he had gone forth alone ; and he had trodden down their strength in his fury, verr. 5, 6.

II. A hymn of thanksgiving in view of the deliverance wrought, and of the many mercies conferred on Israel, ch. lxiii. 7--14.

1. A general acknowledgment of his mercy, ver. 7.

2. His choice of them as his people, ver. 8.

3. His sympathy for them in all their trials, ver. 9.

4. His kindness and compassion illustrated by a reference to his leading them through the Wilderness, notwithstanding their ingratitude and sin, verr. 10--14.

III. An earnest supplication in view of the condition of Israel, chap. lxiii. 15, 19. chap. lxiv. The arguments are very beautiful, and various, for his interposition.

1. An appeal to JEHOVAH in view of his former mercies, ver. 15.

2. An argument from the fact, that he was their father, though they should be disowned and despised by all others, ver. 16.

3. An intercession from the fact, that his enemies had trodden down the sanctuary, and that those who never acknowledged him ruled in the land that he had given to his own people, verr. 17--19.

4. An earnest pleading with God in view of the inestimable value of the favours which he conferred ; the fact that there was nothing so much to be desired ; that the world could confer nothing that was to be compared with his favour, chap. lxiv. 1--5.

5. An argument derived from the general prevalence of irreligion among the people, chap. lxiv. 6, 7.

6. Tender and affectionate pleading, from the fact that they were his people, chap. lxiv. 8, 9.

7. A tender and affectionate argument, from the fact, that the Holy City was waste ; the Temple in ruins ; that the holy and beautiful house where their fathers worshipped had been burned up with fire ; chap. lxiv. 10--12.

This last passage, ch. lxiv. 10--12, proves that the scene of this prayer and vision is laid in Babylon. The *time* is near the close of the Captivity ; after Jerusalem had been destroyed, the Temple fired, and their sacred things transported ; after Edom had joined with the Chaldæans in demanding the entire destruction of the city and Temple, and had urged them on to the work of destruction, Ps. cxxxvii. 7 ; after the Idumæans had invaded the territories of Judæa, and established a kingdom there. In their exile, they are represented as calling upon God ; and they are assured that the kingdom of their enemies would be wholly destroyed.—Barnes.

The very remarkable passage with which this chapter begins, says Bishop Lowth, seems to me to be in a manner detached from the rest, and to stand singly by itself ; having no immediate connection with what goes before or with what follows, otherwise than as it may pursue the general design, and stand in its proper place in the order of prophecy. It may be asked, To whom, and to what event, does it relate ? I can only answer, that I know of no event in history to which, from its importance and circumstances, it can be applied ; unless, perhaps, to the destruction of Jerusalem and the Jewish polity, which, in the Gospel, is called the coming of Christ, and the days of vengeance : Matt. xvi. 28. Luke xxi. 22. But though this prophecy must have its accomplishment, there is no necessity of supposing that it has been already accomplished. There are prophecies which intimate a great slaughter of the enemies of God and his people, which remain to be fulfilled : those in Ezekiel ch. xxxviii. and in the Revelation of St. John ch. xx. are called Gog and Magog. This prophecy of Isaiah may possibly refer to the same, or the like event. We need not be at a loss to determine the person who is here introduced as stained with treading the wine-press, if we consider how St. John, in the Revelation, has applied this image of the prophet, Rev. xix. 13--16. Compare chap. xxxiv.—Lowth. Vitringa

## Judah.

SECT. 1.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH lxiii.

- For I will tread them in mine anger,  
 And trample them in my fury;  
 And their blood shall be sprinkled upon my garments,  
 And I will stain all my raiment.
- 4 For the day of vengeance *is* in mine heart,  
 And the year of my redeemed is come.
- 5 And I looked, and *there was* none to help;  
 And I wondered that *there was* none to uphold:  
 Therefore mine own arm brought salvation unto me;  
 And my fury, it upheld me.
- 6 And I will tread down the people in mine anger,  
 And make them drunk in my fury,  
 And I will bring down their strength to the earth.
- 7 I will mention the lovingkindnesses of the LORD<sup>a</sup>,  
 And the praises of the LORD,  
 According to all that the LORD hath bestowed on us,  
 And the great goodness toward the house of Israel,  
 Which he hath bestowed on them according to his mercies,  
 And according to the multitude of his lovingkindnesses.
- 8 For he said, Surely they *are* my people,  
 Children *that* will not lie:  
 So he was their Saviour.
- 9 In all their affliction he was afflicted<sup>b</sup>,

observes, that Tertullian, Origen, Jerome, and all the ancient Fathers, understood the vision as referring to the sufferings and death of Christ. The interpretation given by himself, and most modern Commentators, is, that Edom represents the territory belonging to Papal Rome, and Bozra Rome itself. Jenour supposes it to relate to Christ's coming to destroy Jerusalem, and punish the apostate Jews.

<sup>a</sup> *I will mention the lovingkindnesses of the Lord.*—The remaining part of this chapter, with the whole chapter following, contains a penitential confession and supplication of the Israelites in their present state of dispersion, in which they have so long marvellously subsisted, and still continue to subsist as a people; cast out of their country; without any proper form of civil polity or religious worship; their Temple destroyed; their city desolated and lost to them; and their whole nation scattered over the face of the earth, apparently deserted and cast off by the God

of their fathers, as no longer his peculiar people. They begin with acknowledging God's great mercies and favours to their nation, and the ungrateful returns made by them on their part; that by their disobedience they had forfeited the protection of God, and had caused him to become their adversary. And now the prophet represents them, induced by the memory of the great things that God had done for them, as addressing their humble supplication for the renewal of his mercies: they beseech him to regard them in consideration of his former loving-kindness; they acknowledge him for their Father and Creator; they confess their wickedness and hardness of heart; they entreat his forgiveness; and deplore their present miserable condition, under which they have so long suffered. It seems designed as a formulary of humiliation for the Israelites, in order to their conversion.—Lowth.

<sup>b</sup> *In all their affliction he was afflicted.*—The principle which moved God to work

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH lxiii.

- And the angel of his presence saved them<sup>a</sup>;  
 In his love and in his pity he redeemed them ;  
 And he bare them, and carried them all the days of old.  
 10 But they rebelled, and vexed his holy Spirit :  
 Therefore he was turned to be their enemy,  
 And he fought against them.  
 11 Then he remembered the days of old<sup>b</sup>, Moses, and his people, saying,  
 Where is he that brought them up out of the sea

the salvation of his people was, love and pity, mere compassion, and tender affection; not because he either needed them or could be benefited by them; not that the Eternal mind is capable of grieving, or God's infinite blessedness of suffering the least damage or diminution. God cannot be afflicted; but thus he is pleased to shew forth the love and concern he has for his people in their affliction: thus far he sympathizeth with them, that he takes what injury is done to them as done to himself, and will reckon for it accordingly. Their cries move him, Ex. iii. 7; and he appears for them so vigorously, as if he were pained in their pain: *Saul, Saul, why persecutest thou me?* This is a matter of great comfort to God's people in their affliction, that God is so far from *afflicting willingly*, Lam. iii. 33, that if they humble themselves under his hand he is *afflicted in their affliction*, as the tender parents are in the severe operations which the case of a sick child calls for.—Henry.

<sup>a</sup> *The angel of his presence saved them.*—

It was not an envoy, nor an angel of his presence, that saved them. Through his love and his indulgence, he himself redeemed them. An angel of his presence means an angel of superior order, in immediate attendance upon God. So the angel of the Lord says to Zacharias, *I am Gabriel, that stand in the presence of God*: Luke i. 19. The presence of JEHOVAH, Ex. xxxiii. 14, 15—and the angel, Ex. xxiii. 20, 21—is JEHOVAH himself: here an angel of his presence is opposed to JEHOVAH himself; as an angel is in the following passages of the same book of Exodus. After their idolatrous worshipping of the golden calf, when God had said to Moses, *I will send an angel before thee—I will not go up in the midst of thee*—the people mourned: Exod. xxxiii. 2, 4. God after-

wards comforts Moses, by saying, *My presence*, that is, I myself in person, and not by an angel, *will go with thee.*—Lowth *in loc.*

This is to be understood of Jesus Christ, the Eternal Word, the Angel of whom God spake to Moses, Ex. xxiii. 20, whose voice Israel was to obey. He is called JEHOVAH, Ex. xiii. 21. xiv. 19, 24. He is the Angel of the Covenant, God's messenger to the world, Mal. iii. 1. He is the angel of God's face; for he is the express image of his person, and the glory of God shines in the face of Christ. He who was to work out the eternal salvation, as an earnest of it, wrought out the temporal salvations which were typical of that great blessing. Christ is called the Angel of his Presence; the angel who, by the visible appearance of the pillar of fire and the pillar of cloud, led the Children of Israel through the Wilderness, and to which the prophet seems here to allude. Compare Ex. xxiii. 20. xxxiii. 14. He is the image of the invisible God, Heb. i. 3. Col. i. 15; by whom we know the Father, John xiv. 9, 10; and through whom the grace of God shines upon us. In the face of Christ Jesus we behold, as in a glass, the light of the knowledge of the glory of God. See Glassii 'ONOMATOLOGIA Messie Prophetica, pp. 427--429.

<sup>b</sup> *Then he remembered the days of old.*—God is represented, by an elegant figure, as recollecting with himself what he had done for his people, and using that as a motive why he should still own and defend them. The same argument is urged by Moses, Ex. xxxii. 11, 12. Numb. xiv. 13, 14, &c.: or the word *He* may be understood of Israel as remembering God's peculiar providence to their fathers, and then expostulating with him under their long captivity in the words which follow.—Preb. Lowth.

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH lxiii.

- With the shepherd<sup>1</sup> of his flock?  
 Where *is* he that put his holy Spirit within him?  
 12 That led *them* by the right hand of Moses<sup>a</sup> with his glorious arm,  
 Dividing the water before them,  
 To make himself an everlasting name?  
 13 That led them through the deep,  
 As an horse in the wilderness, *that* they should not stumble?  
 14 As a beast goeth down into the valley<sup>b</sup>,  
 The Spirit of the LORD caused him to rest:  
 So didst thou lead thy people,  
 To make thyself a glorious name.  
 15 Look down from heaven<sup>c</sup>,  
 And behold from the habitation of thy holiness and of thy glory:  
 Where *is* thy zeal and thy strength,  
 The sounding<sup>2</sup> of thy bowels and of thy mercies toward me?  
 Are they restrained?  
 16 Doubtless thou *art* our father,  
 Though Abraham be ignorant of us,  
 And Israel acknowledge us not:  
 Thou, O LORD, *art* our father, our redeemer;  
 Thy name *is* from everlasting<sup>3</sup>.

MARG. <sup>1</sup> v. 11. *shepherd*, or *shepherds*, as Ps. lxxvii. 20. <sup>2</sup> v. 15. *The sounding*, or *The multitude*.  
<sup>3</sup> v. 16. *our redeemer*; *thy name is from everlasting*; or, *our redeemer from everlasting is thy name*.

<sup>a</sup> *That led them by the right hand of Moses*—and the wonder-working rod in his hand, Psalm lxxvii. 20. It was not Moses who led them, but God by the hand of Moses: John vi. 32. Moses is here called *the shepherd of his flock*: God was the owner of the flock, and the chief shepherd of Israel, Ps. lxxx. 1; but Moses was a shepherd under Him: *He put his Spirit within him*.—The Spirit of God was among them; and not only his providence, but his grace, worked for them: Nehem. ix. 20. *Thou gavest thy good Spirit to instruct them*.—The spirit of wisdom and courage, as well as the spirit of prophecy, was put into Moses, to qualify him for that service to which he was called; and some of his spirit was put upon the seventy elders, Numb. xi. 17. This was a great blessing to Israel, that they had not only inspired writings but inspired men among them.—Henry.

<sup>b</sup> *As a beast goeth down into the valley*.—

He brought them safely to a place of rest, says Henry, gently and with careful steps, as a beast goeth down into the valley. *The Spirit of the LORD caused him to rest*.—Many a time, in their march through the Wilderness, they had resting-places provided for them, by the direction of the Spirit of the Lord in Moses, ver. 11; and at length they were made to rest in the Land of Canaan.

<sup>c</sup> *Look down from heaven*.—The preceding praises were intended as an introduction to this prayer, which continues to the end of the chapter. It is one which is calculated for the time of captivity. As they had promises, so they had prayers provided for them against the time of need, that they may take with them words in turning to the Lord, and say unto him what he himself taught them to say, in which they might the better hope to prevail, the words being of God's own inditing.—Henry.

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 693.

PROPHET—ISAIAH.

ISAIAH LXIII.

- 17 O LORD, why hast thou made us to err<sup>a</sup> from thy ways,  
*And* hardened our heart from thy fear?  
 Return for thy servants' sake.  
 The tribes of thine inheritance.
- 18 The people of thy holiness have possessed *it* but a little while :  
 Our adversaries have trodden down thy sanctuary.
- 19 We are *thine*<sup>b</sup>: thou never barest rule over them ;  
 They were not called by thy name<sup>1</sup>.

*The Church prayeth for the illustration of God's power. Celebrating God's mercy, it maketh confession of their natural corruptions. It complaineth of their affliction.*

ISAIAH LXIV.

- 1 On that thou wouldest rend the heavens<sup>c</sup>, that thou wouldest come down,  
 That the mountains might flow down at thy presence,
- 2 As *when* the melting fire<sup>2</sup> burneth,  
 The fire causeth the waters to boil,  
 To make thy name known to thine adversaries,

MARG. <sup>1</sup> v. 19. *They were not called by thy name, or Thy name was not called upon them.* ch. lxxv. 1.

<sup>2</sup> v. 2. *the melting fire.* Heb. *the fire of meltings.*

<sup>a</sup> *Why hast thou made us to err?* — The words might better have been rendered, Why hast thou suffered us to err from thy ways: see Ps. cxix. 10. Prov. x. 3. Ps. cxli. 4. Jer. iv. 10. Ezek. xiv. 9. In general, we may observe that the Scripture commonly speaks of what is permitted by Providence as if it were directed by it. To give but one instance out of many: God is said to move David to number the people, 2 Sam. xxiv. 1; whereas it appears, by comparing the text with 1 Chron. xxi. 1, he only permitted Satan to move him to do so.—Preb. Lowth.

<sup>b</sup> *We are thine, &c.* — The words, says Preb. Lowth, might better be rendered, We are *thine* of old; thou hast not ruled over them. *Of old* is used in the same sense verse 16, where the English reads, *Thy name is from everlasting*; but the sense is, Thy name is called upon us—so the Septuagint understand it—*or, Thou art called the God of Abraham or of Israel from ancient times*: and therefore we humbly beg thee not to cast us off utterly, whilst thou makest thyself known to the Gentiles, who, till of late, never were thy people, nor in covenant with thee: see Isai. lxxv. 1. The word *thine* is not in the Hebrew. The words are as follow:

היינו מעולם לא-משלת בם  
 לא-נקרא שמך עליהם

We have been from of old *as those* whom thou ruledst not,

Upon whom thy name was not called.

Bishop Stock.

Thou hast rejected us altogether, and dost disregard us, as if we had never had any relation to thee, nor ever were called thy people;—which sense agrees very well with the present condition of the Jewish nation, which has continued for many ages without king or prince, or sacrifice, as the Prophet Hosea foretold, Hos. iii. 4.

<sup>c</sup> *Oh that thou wouldest rend the heavens.*—The prayer begun Isai. lxiii. 15. is continued throughout this chapter in the name of the Church and people of the Jews, as languishing and disconsolate under the long rejection they at present suffer; and the chapter begins with an earnest entreaty that God would shew himself as visibly in favour of his ancient people as he did when he came down upon Mount Sinai, when thunder and lightning and tempests, which shook heaven and earth, testified his presence: see Exod. xix. 16, 18.—Preb. Lowth.

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISALAH.

ISALAH IXIV.

- That* the nations may tremble at thy presence !  
 3 When thou didst terrible things *which* we looked not for,  
 Thou camest down, the mountains flowed down at thy presence.  
 1 For since the beginning of the world *men* have not heard,  
 Nor perceived by the ear,  
 Neither hath the eye <sup>1</sup> seen, O God, beside thee,  
*What* he hath prepared for him that waiteth for him <sup>2</sup>.  
 5 Thou meetest him that rejoiceth and worketh righteousness <sup>3</sup>,  
*Those that* remember thee in thy ways :  
 Behold, thou art wroth ; for we have sinned :  
 In those is continuance <sup>b</sup>, and we shall be saved.  
 6 But we are all as an unclean *thing*,  
 And all our righteousnesses *are* as filthy rags ;  
 And we all do fade as a leaf ;  
 And our iniquities, like the wind, have taken us away.  
 7 And *there is* none that calleth upon thy name,  
 That stirreth up himself to take hold of thee :  
 For thou hast hid thy face from us,  
 And hast consumed <sup>3</sup> us, because <sup>4</sup> of our iniquities.  
 8 But now, O LORD, thou *art* our father ;  
 We *are* the clay, and thou our potter ;  
 And we all *are* the work of thy hand.  
 9 Be not wroth very sore, O LORD,  
 Neither remember iniquity for ever :  
 Behold, see, we beseech thee, we *are* all thy people.  
 10 Thy holy cities are a wilderness,  
 Zion is a wilderness, Jerusalem a desolation.

MARG. <sup>1</sup> v. 4. *seen, O God, beside thee, what he hath prepared for him that waiteth for him ; or, seen a God beside thee, which doeth so for him, &c.* <sup>2</sup> 1 Cor. ii. 9.

<sup>3</sup> v. 7. *consumed.* Heb. *melted.* <sup>4</sup> *because.* Heb. *by the hand,* as Job viii. 4.

<sup>a</sup> *Thou meetest him that rejoiceth and worketh righteousness.*—Thou meetest him with that good which thou hast prepared for him, verse 1 ; and dost not forget those that *remember thee in thy ways.* See here what communion there is between God and a gracious soul ! God expects from us to make conscience of our duty, and delight ourselves in his service. We must conform ourselves to all the methods of his providence concerning us ; and he will meet us, will manifest himself to us, as he does not to the world. He meets his penitent people with pardon, Luke xv. 20 : he meets his praying

people with an answer of peace, while they are yet speaking.—Henry.

<sup>b</sup> *In those is continuance.*—We have been guilty of great offences, but thy mercies endure for ever ; and this encourages us still to trust in thy goodness. Comp. Mal. iii. 6. The pronoun *those* refers to God's ways ; not only his laws, but the dispensations of his providence. Compare Is. lv. 9. Ex. xxxiii. 13. Ps. ciii. 7. But the latter part of the verse may thus be translated : Behold thou art wroth, because we have sinned against *those ways* ; and shall we be saved ?—Preb. Lowth.

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH LXIV.

- 11 Our holy and our beautiful house<sup>a</sup>,  
 Where our fathers praised thee,  
 Is burned up with fire :  
 And all our pleasant things are laid waste.
- 12 Wilt thou refrain thyself for these *things*, O LORD ?  
 Wilt thou hold thy peace, and afflict us very sore ?

*The calling of the Gentiles. The Jews, for their incredulity, idolatry, and hypocrisy, are rejected. A remnant shall be saved. Judgments on the wicked, and blessings on the godly. The blessed state of the New Jerusalem.*

ISAIAH LXV.<sup>b</sup>

- 1 I am sought of *them that asked not for me* ;  
 I am found of *them that sought me not* :  
 I said, Behold me, behold me,

<sup>a</sup> *Our holy and our beautiful house, &c.*—It was a most sumptuous building; but the holiness of it was, in their estimation, the greatest beauty; and, consequently, the profanation of it was the saddest part of its desolation, and that which grieved them most, that the sacred services which used to be performed there were discontinued. Observe how God and his people have their interests interchanged. When they speak of the cities for their own habitation, they call them *thy holy cities*, for to thee we have dedicated them. When they speak of the Temple wherein God dwelt, they call it *our beautiful house*; and its furniture, *our pleasant things*; for they had heartily espoused it and all its interests. If thus we interest God in our concerns by devoting them to his service, and interest ourselves in all his concerns by laying them near our hearts, we may, with satisfaction, leave both with him, for he will perfect both.—Henry.

<sup>b</sup> ISAIAH LXV. — It is generally supposed that this chapter is closely connected in sense with the preceding; and that its object is, to defend the proceedings of God in regard to the Jews, and especially with reference to the complaint in the preceding chapter. If so, it is designed to state the reasons why he had thus afflicted them, and to encourage the pious among them with the expectation of great future prosperity and safety. A general view of the chapter may be obtained by a glance at the following analysis of the subjects introduced in it:—

I. God states in general that he had called

another people who had not sought him, and extended the blessings of salvation to those who had been strangers to his name, ver. 1. This evidently intended that many of the ancient people of God would be rejected, and that the blessings of salvation would be extended to others: see Rom. x. 20. It is the statement of a very important general principle. In the previous chapter they had pleaded, ver. 9, that they were *all* his people; they had urged, evidently, because their nation had been in covenant with God that he should interpose and save them. Here an important principle is introduced—that they were *not* to be saved of course because they were Jews; and that others would be introduced to his favour who belonged to nations which had not known him, while his ancient covenant people would be rejected. The Jews were slow to believe this; and hence St. Paul says, Rom. x. 20, that Isaiah was *very bold* in advancing so unpopular a sentiment.

II. God states the true reason why he had punished them, ver. 2--7. It was on account of their sins. It was not because God was changeable, or that he was unjust in his dealings with them. He had punished them, and he had resolved to reject a large portion of them, though they belonged to his ancient covenant people, on account of their numerous and deeply-aggravated sins.

III. But he said that the *whole* nation should not be destroyed. He would preserve a part. His elect should be saved; and from them should be preserved those who would inherit his mountains, in accordance

## Judah.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH LXV.

Unto a nation *that* was not called by my name.

2 I have spread out my hands all the day

Unto a rebellious people,

Which walketh in a way *that* was not good,

After their own thoughts;

3 A people that provoketh me to anger continually to my face;

That sacrificeth in gardens<sup>a</sup>,

with the uniform doctrine of the Scriptures, that *all* the seed of Abraham should not be cut off, but that a remnant should be kept to accomplish important purposes in reference to the salvation of the world, verr. 8--10.

IV. Yet the wicked portion of the nation should be cut off; and God, by the prophet, describes the certain punishment which awaited them, verr. 11--16.

V. And there should be future glory and prosperity, such as his true people had desired, and such as they had sought in their prayers; and the chapter concludes with a glowing description of the future glory which should bless his Church and people, verr. 17--25.

There can be no doubt, I think, that this refers to the times of the Messiah. Particular proof of this will be furnished in the exposition of the chapter. It is to be regarded indeed, as well as the previous chapters, as primarily addressed to the exiles of Babylon; but the mind of the prophet is thrown forward. He looks at future events. He sees a large portion of the nation permanently rejected. He sees the Gentiles called to partake of the privileges of the true religion. He sees still a remnant of the ancient Jewish people preserved in all their sufferings; and sees future glory rise upon them under the Messiah, when a new heaven and a new earth should be created. It is adapted, therefore, not only to comfort the ancient afflicted people of God, but it contains most important and cheering truth in regard to the final prevalence of the true religion, and the state of the world when the Gospel shall every where prevail.—Barnes.

*I am sought of them that asked not for me.*—This chapter contains a defence of God's proceedings in regard to the Jews, with reference to their complaint in the chapter preceding. God is introduced declaring

that he had called the Gentiles, though they had not sought him; and had rejected his own people for their refusal to attend to his repeated call, for their obstinate disobedience, their idolatrous practices, and detestable hypocrisy. That nevertheless he would not destroy them all, but would preserve a remnant, to whom he would make good his ancient promises. Severe punishments are threatened to the apostates, and great rewards are promised to the obedient in a future flourishing state of the Church. See Rom. x. 20, 21.—Lowth *in loc.*

Perhaps this is one of the most particular prophecies respecting the admission of the Gentiles and the exclusion of the Jews, delivered by this truly evangelical prophet.—Faber.

<sup>a</sup> *That sacrificeth in gardens, &c.*—These are instances of heathenish superstition and idolatrous practices to which the Jews were immoderately addicted before the Babylonish captivity. The heathen worshipped their idols in groves; whereas God, in opposition to this species of idolatry, commanded his people, when they should come into the Promised Land, to destroy all the places wherein the Canaanites had served their gods, and in particular to burn their groves with fire: Deut. xii. 2, 3. Those apostate Jews sacrificed upon altars built of bricks, in opposition to the command of God in regard to his altar, which was to be of unhewn stone: Ex. xx. 25. See Hieron. Or it means, perhaps, that they sacrificed upon the roofs of their houses, which were always flat, and paved with brick or tile or plaster of tarrass. An instance of this idolatrous practice we find in 2 Kings xxiii. 12; where it is said that Josiah beat down the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made. See also Zeph. i. 5.—Lowth.



## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH LXV.

- And burneth incense upon altars of brick<sup>1</sup> ;  
 4 Which remain among the graves<sup>a</sup>,  
 And lodge in the monuments,  
 Which eat swine's flesh<sup>b</sup>,  
 And broth<sup>2</sup> of abominable things is in their vessels ;  
 5 Which say, Stand by thyself, come not near to me ;  
 For I am holier than thou.  
 These are a smoke in my nose<sup>3</sup>,  
 A fire that burneth all the day.  
 6 Behold, it is written before me :  
 I will not keep silence, but will recompense,  
 Even recompense into their bosom,  
 7 Your iniquities, and the iniquities of your fathers together, saith the LORD,  
 Which have burned incense upon the mountains,  
 And blasphemed me upon the hills :  
 Therefore will I measure their former work into their bosom.  
 8 Thus saith the LORD,  
 As the new wine is found in the cluster,  
 And one saith, Destroy it not ; for a blessing is in it :  
 So will I do for my servants' sakes, that I may not destroy them all.  
 9 And I will bring forth a seed<sup>c</sup> out of Jacob,  
 And out of Judah an inheritor of my mountains :  
 And mine elect shall inherit it,  
 And my servants shall dwell there.  
 10 And Sharon shall be a fold of flocks<sup>d</sup>,  
 And the valley of Achor a place for the herds to lie down in,  
 For my people that have sought me.  
 11 But ye are they that forsake the LORD,

MARG. <sup>1</sup> v. 3. upon altars of brick. Heb. upon bricks. <sup>2</sup> v. 4. broth, or pieces.  
<sup>3</sup> v. 5. nose, or anger.

<sup>a</sup> Which remain among the graves, &c.—for the purposes of necromancy and divinations, to obtain dreams and revelations ; another instance of heathenish superstition.—Lowth *in loc.*

<sup>b</sup> Which eat swine's flesh—which was expressly forbidden by the Law, Lev. xi. 7 ; but among the heathen was in principal request in their sacrifices and feasts. Antiochus Epiphanes compelled the Jews to eat swine's flesh, as a full proof of their renouncing their religion : 2 Mac. vi. 18. vii. 1.—Lowth.

<sup>c</sup> I will bring forth a seed &c.—Vitringa thinks this relates to the Apostles and Evan-

gelists, and other believers from among the Jews, who by their preaching should become the fathers of a numerous spiritual offspring, which would partake of the privileges of those who in former times inhabited Mount Zion, of which they would thus, in a figurative sense, become the inheritors.

<sup>d</sup> Sharon shall be a fold of flocks.—Sharon and Achor were two of the most fertile parts of Judæa, famous for their rich pastures ; the former to the west, not far from Joppa ; the latter north of Jericho, near Gilgal.—Lowth *in loc.*

## Judah.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH LXV.

- That forget my holy mountain,  
 That prepare a table for that <sup>1</sup>troop<sup>a</sup>,  
 And that furnish the drink offering unto that number<sup>2</sup>.
- 12 Therefore will I number you to the sword,  
 And ye shall all bow down to the slaughter:  
 Because when I called, ye did not answer;  
 When I spake, ye did not hear;  
 But did evil before mine eyes,  
 And did choose *that* wherein I delighted not.
- 13 Therefore thus saith the Lord God,  
 Behold, my servants shall eat—but ye shall be hungry:  
 Behold, my servants shall drink—but ye shall be thirsty:  
 Behold, my servants shall rejoice—but ye shall be ashamed:
- 14 Behold, my servants shall sing for joy of heart—  
 But ye shall cry for sorrow of heart,  
 And shall howl for vexation<sup>3</sup> of spirit.
- 15 And ye shall leave your name for a curse unto my chosen:  
 For the Lord God shall slay thee,  
 And call his servants by another name:
- 16 That he who blesseth himself in the earth  
 Shall bless himself in the God of truth;  
 And he that sweareth in the earth  
 Shall swear by the God of truth<sup>b</sup>;  
 Because the former troubles are forgotten,  
 And because they are hid from mine eyes.
- 17 For, behold, I create new heavens<sup>c</sup> and a new earth:

MARG. <sup>1</sup> v. 11. *troop*, or *Gad*. <sup>2</sup> *number*, or *Meni*.

<sup>3</sup> v. 14. *vexation*. Heb. *breaking*.

<sup>a</sup> *That prepare a table for that troop, &c.*

Who set in order a table for Gad;

And fill out a libation to Meni.

The disquisitions and conjectures of the learned concerning Gad and Meni are infinite and uncertain: perhaps the most probable may be, that Gad means good-fortune; and Meni, the moon.—Lowth.

<sup>b</sup> *The God of truth*—יְהוָה אֱמֶת. This is one of the titles of Jesus Christ. The whole of this chapter treats of the calling of the Gentiles into the Church, which was to be effected in the time of the Messiah. This Hebrew appellation of Christ is retained in Rev. iii. 14: *These things saith the Amen*.

It is expressive of the essential truth of Christ—Jer. x. 10. 1 John v. 20—and his faithfulness. *He is the faithful and true witness*: Rev. iii. 14. John xvii. 17. *For all the promises of God in him are yea, and in him Amen, unto the glory of God by us*: 2 Cor. i. 20. Comp. Ps. lxxxix. 3. Heb. vi. 17, seq. —Glassii 'ONOMATOLOGIA Messiae Prophetica, p. 395.

<sup>c</sup> *I create new heavens*.—Vitringa's idea seems to have been, that the moral change produced by the power of true religion in mankind is the thing here intended; although he admits that the abolition of the literal heavens and of the present earth may be

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH LV.

And the former shall not be remembered,  
Nor come into mind<sup>1</sup>.

18 But be ye glad and rejoice for ever  
*In that which I create*<sup>a</sup>:  
For, behold, I create Jerusalem a rejoicing,  
And her people a joy.

MARG. <sup>1</sup> v. 17. *come into mind.* Heb. *come upon the heart.*

remotely intended. But the words of St. Peter, 2 Ep. iii., says Jenour, and various other passages of the New Testament, teach us that we are to look for a more literal fulfilment of the prophecy.

<sup>a</sup> *Be ye glad and rejoice for ever in that which I create.*—In pondering on such a prophecy, we may profitably call to mind that which St. Peter has written concerning the Prophets in general; namely, that they searched *what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow*: 1 Peter i. 11. They, it seems, were unable to understand distinctly the interpretation of the words which they were inspired to express. And though it was revealed unto them, as St. Peter straightway signifies, that in prophesying they were ministering to generations yet unborn, they were at a loss as to the manner of the fulfilment of their prophecies, and especially as to the time or times in which they were to be fulfilled. They were at a loss; and so are we also, oftentimes. Great as are our advantages in having the New Testament to throw light upon the interpretation of the Old, we find much of which it is hard for us to say what that is which the Spirit of Christ in the Prophets signified, and when to be accomplished. St. Peter tells us that the Prophets, for their parts, inquired into these things, and searched diligently. What a reproof to us, if we, with our manifold advantages, take no pains in the inquiry! The Apostle adds this remarkable expression: *Which things the angels desire to look into*: 1 Peter i. 10, 12. And yet men—yea, Christians, and they too which have leisure, learning, and ability—may be found, in great numbers, indifferent to the subject! Let us

be glad to do as Prophets and as Angels: and knowing that it is of Christ that these things are written—of Christ, and of the glory following on his death and resurrection—let us diligently search and inquire when these things shall be, and what they are. Let us profit, as far as in us lies, by the search and diligent inquiry of as many of the best judges as we can; not pretending, after all, to foresee the future, or positively pronouncing sentence as to what these foreshewings of the future mean; but believing, that as God had spoken so He will perform, and looking for and hastening unto the fulfilment of that great joy and glory which is here set before us by the prophet.

It may be that these expressions are figurative, in the first instance, of the signal deliverance which God vouchsafed to give to Israel of old, when he brought up the captives out of Babylon, and established them with much prosperity in Judah and Jerusalem. They may also, and doubtless they do, apply to the dispensation of the Gospel—to our new creation in Christ Jesus—to the joy and peace which we have in believing—to the promise of this world, which belongs to godliness, as well as that of the world which is to come, see 1 Tim. iv. 8—to the length of days in Wisdom's right-hand, and in her left-hand riches and honour, Prov. iii. 16—to the health of body, and security of possessions, and productiveness of labour, and efficacy of prayer, which, according to God's word, would be sure to attend on the prevalence of lively faith and holy practice—on the establishment amongst us of truth, honesty, industry, temperance, charity, and piety. And this at all events must be the kind of sense in which the words will receive hereafter their most plain and plenary fulfilment. For though there is good reason

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B.C. 698.

PROPHET—ISAIAH.

ISAIAH LXV.

- 19 And I will rejoice in Jerusalem,  
 And joy in my people :  
 And the voice of weeping shall be no more heard in her,  
 Nor the voice of crying.
- 20 There shall be no more thence an infant of days,  
 Nor an old man that hath not filled his days :  
 For the child shall die an hundred years old ;  
 But the sinner *being* an hundred years old shall be accursed.
- 21 And they shall build houses, and inhabit *them*<sup>a</sup> ;  
 And they shall plant vineyards, and eat the fruit of them.
- 22 They shall not build, and another inhabit ;  
 They shall not plant, and another eat :  
 For as the days of a tree *are* the days of my people<sup>b</sup>,  
 And mine elect shall long enjoy<sup>1</sup> the work of their hands.
- 23 They shall not labour in vain,  
 Nor bring forth for trouble ;  
 For they *are* the seed of the blessed of the LORD,  
 And their offspring with them.

MARG. <sup>1</sup> v. 22. *shall long enjoy.* Heb. *shall make them continue long, or shall wear out.*

to think that the words relate in part to a change in the outward world—see 2 Peter iii. 13—yet surely the chief happiness of man, even with new heavens and a new earth, will arise from the renewal of his own heart and soul. Though all should attain to extreme old age, length of life would to sinners be a curse, and only to saints a blessing : how much more immortality ! When the days of God's people shall be as the days of a tree in respect of the renewal of life and vigour, it will be their close communion with God, and the perpetual renewal of their spiritual life, that will minister to their endless enjoyment : it will be because Satan's power is destroyed, and the ill effects of his rebellion overruled to God's glory, that they will be happy to all eternity. Oh let us, then, now aim to enjoy as much of heaven as here we may, by being heavenly-minded whilst on earth ! By being peaceable and kind towards each other, and devoutly thankful towards God, let us do all that in us lies to fulfil this prophecy at present, and to attain unto the happiness of its fulfilment when time shall be no more.—Girdlestone's Comm. Lect. 1180.

<sup>a</sup> *They shall build houses, and inhabit them, &c.*

ובנו בתים וישבו  
 ונטעו כרמים ואכלו פרים :  
 לא יבנו ואחר ישב  
 לא יטעו ואחר יאכל  
 כי כיומי העץ ימי עמי  
 ומעשה ידיהם יבלו בחירי :

And they shall build houses, and shall inhabit them ;

And they shall plant vineyards, and shall eat the fruit thereof :

They shall not build, and another inhabit ;

They shall not plant, and another eat :

For as the days of a tree shall be the days of my people ;

And the work of their hands shall my chosen wear out.

This is adduced by Bishop Lowth as an instance, very perfect in its kind, of the synonymous parallelism in which the lines consist of double members, or two propositions.—Prel. Diss. p. xviii.

<sup>b</sup> *As the days of a tree are the days of my people.*—It is commonly supposed that the oak, one of the most long-lived of the trees, lasts about a thousand years ; being five

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B.C. 698.

PROPHET—ISAIAH.

ISAIAH LXV.

- 24 And it shall come to pass,  
That before they call, I will answer;  
And while they are yet speaking, I will hear.
- 25 The wolf and the lamb shall feed together,  
And the lion shall eat straw like the bullock:  
And dust *shall be* the serpent's meat.  
They shall not hurt nor destroy in all my holy mountain,  
Saith the LORD.

*The glorious God will be served in humble sincerity. He comforteth the humble with the marvellous generation, and with the gracious benefits of the Church. God's severe judgments against the wicked. The Gentiles shall have an holy Church, and see the damnation of the wicked.*

ISAIAH LXVI.<sup>a</sup>

- 1 Thus saith the LORD,  
The heaven is my throne,

hundred years growing to full perfection, and as many decaying; which seems to be a moderate and probable computation. See Evelyn, Sylva, Book iii. chap. 3. The prophet's idea seems to be, that they shall live to the age of the antediluvians; which seems to be very justly expressed by the days of a tree, according to our notions.—Lowth.

<sup>a</sup> ISAIAH LXVI.—This closing chapter of the Prophecies of Isaiah, according to Barnes, is a summary graphic description of what would occur in future times. Isaiah states in general the character of the Jewish people after the return from their exile; condemns the sins with which they would then be chargeable; comforts the portion of the nation that would be disposed in sincerity to serve God; predicts the rapid and glorious increase of the Church; declares that the enemies of God should be cut off; proclaims that they who should escape would yet return to God; affirms that all the world would yet come at stated seasons to worship before God; and closes the whole book by saying that the people of God would go forth and see all their enemies slain. This general view may be more distinctly seen by the following analysis of the chapter.

I. JEHOVAH says that the heaven was his throne, and the earth his footstool; and that no house which they could build for him would adequately express his glory; no external worship would suitably declare his Majesty. He preferred the homage of a

humble heart to the most magnificent external worship—the tribute of a sincere offering to the most costly outward devotion, verr. 1, 2.

II. God declares his sense of the evil of mere external worship, and threatens punishment to the hypocrites who should engage in this manner in his service of the Temple which should be rebuilt after the return from the exile. There would be a spirit evinced in their public worship that would be as hateful to God as would be murder or idolatry, or as would be the cutting of a dog's neck, or the sacrifice of swine; that is, that the spirit of hypocrisy, self-righteousness, and pride, would be supremely odious in his sight. They were not therefore to infer, that *because* they would be restored from the exile, and would rebuild the Temple, therefore their worship would be pure and acceptable to God. The fact would be, ver. 3, that it would become so utterly abominable in his sight, that he would cut them off, and bring all their fears upon them; that is, he would severely punish them, ver. 4.

III. Yet even then there would be a portion of the people that would hear the word of the Lord, and for whom God would appear, and to whom he would send comfort and deliverance. God therefore promises to his true Church great extension, and especially the accession of the Gentiles, verr. 5--14.

IV. God would punish his foes. He would devote idolaters to destruction, verr. 15--17.

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH LXVI.

And the earth *is* my footstool :

Where *is* the house that ye build unto me ?

And where *is* the place of my rest ?

2 For all those *things* hath mine hand made,

And all those *things* have been, saith the LORD :

But to this *man* will I look,

*Even to him that is* poor and of a contrite spirit,

And trembleth at my word.

3 He that killeth an ox <sup>a</sup> *is as if* he slew a man ;

V. He would send the message of salvation to those who were in distant parts of the world, verr. 19--21. The voice of mercy would be heard ; and they that dwelt afar off would be invited to come, and would have as honoured a place as if they were Priests and Levites in the service of JEHOVAH.

VI. At that time the worship of God would everywhere be regularly and publicly celebrated. From one new moon to another, and from one Sabbath to another, all flesh would come and worship before God, ver. 23.

VII. The friends of God would be permitted to see the final and interminable ruin of all the transgressors against the Most High, ver. 24. Their destruction would be complete ; their worm would not die, and their fire would not be quenched. The Church would thus be saved, and all its enemies be destroyed ; and the whole scene of the work of Redemption would be wound up in the complete and eternal salvation of all the true people of God, and in the complete and eternal ruin of all his foes. With this solemn truth—a truth relating to the final retribution of mankind—the prophecies of Isaiah appropriately close. Where more properly could be the winding-up of the series of visions in this wonderful book, than in a view of the complete destruction of the enemies of God ? how more sublimely than by representing the whole redeemed Church as going forth together to look upon their destruction, as victors go forth to look upon a mighty army of foes slain and unburied on the battle-field ?

*The heaven is my throne.*—See Acts vii. 49, 50. This chapter is a continuation of the subject of the foregoing. The Jews valued themselves much upon their Temple, and the pompous system of services performed in it,

which they supposed were to be of perpetual duration ; and they assumed great confidence and merit to themselves for their strict observance of all the externals of their religion. And at the very time when the judgments denounced in verr. 6 and 12 of the preceding chapter were hanging over their heads, they were rebuilding, by Herod's munificence, the Temple in a most magnificent manner. God admonisheth them that the Most High dwelleth not in temples made with hands ; and that a mere external worship, how diligently soever attended, when accompanied with wicked and idolatrous practices in the worshippers, would never be accepted of him. This their hypocrisy is set forth in strong colours ; which brings the prophet again to the subject of the former chapter ; and he pursues it in a different manner, with more express declaration of the new economy, and of the flourishing state of the Church under it. The increase of the Church is to be sudden and astonishing. They that escape of the Jews, that is, that become converts to the Christian faith, are to be employed in the divine mission to the Gentiles, and are to act as priests in presenting the Gentiles as an offering to God : see Rom. xv. 16. And both, now collected into one body, shall be witnesses of the final perdition of the obstinate and irreclaimable. These two chapters manifestly relate to the calling of the Gentiles, the establishment of the Christian dispensation, and the reprobation of the apostate Jews, and their destruction executed by the Romans.

<sup>a</sup> *He that killeth an ox &c.*—He that slayeth an ox, killeth a man ; that sacrificeth a lamb, beheadeth a dog, &c. These are instances of wickedness joined with hypocrisy ; of the most flagitious crimes committed by those who at the same time affected great

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH LXVI.

He that sacrificeth a lamb<sup>1</sup>, *as if* he cut off a dog's neck ;  
 He that offereth an oblation, *as if he offered* swine's blood ;  
 He that burneth<sup>2</sup> incense, *as if* he blessed an idol.

Yea, they have chosen their own ways,  
 And their soul delighteth in their abominations.

4 I also will choose their delusions<sup>3</sup>,  
 And will bring their fears upon them ;  
 Because when I called, none did answer ;  
 When I spake, they did not hear :  
 But they did evil before mine eyes,  
 And chose *that* in which I delighted not.

5 Hear the word of the LORD,  
 Ye that tremble at his word ;  
 Your brethren that hated you,  
 That cast you out for my name's sake, said,  
 Let the LORD be glorified :  
 But he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city,  
 A voice from the temple,  
 A voice of the LORD that rendereth recompence to his enemies.

7 Before she travailed, she brought forth ;  
 Before her pain came, she was delivered of a man child.

8 Who hath heard such a thing ? who hath seen such things ?  
 Shall the earth be made to bring forth in one day ?  
 Or shall a nation be born at once ?  
 For as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not cause to bring forth<sup>4</sup> ? saith the LORD :  
 Shall I cause to bring forth, and shut *the womb* ? saith thy God.

10 Rejoice ye with Jerusalem,  
 And be glad with her, all ye that love her :  
 Rejoice for joy with her,  
 All ye that mourn for her :

11 That ye may suck, and be satisfied with the breasts of her consolations ;  
 That ye may milk out, and be delighted with the abundance<sup>5</sup> of her glory.

MARG. <sup>1</sup> v. 3. *lamb*, or *kid*.

<sup>2</sup> *burneth*. Hcb. *maketh a memorial of*, Lev. ii. 2.

<sup>3</sup> v. 4. *delusions*, or *devices*.

<sup>4</sup> v. 9. *cause to bring forth* ? or *beget*.

<sup>5</sup> v. 11. *abundance*, or *brightness*.

strictness in the performance of all the external services of religion. God, by the Prophet Ezekiel, upbraids the Jews with the same practices : chap. xxiii. 30. Of the same

kind was the hypocrisy of the Pharisees in our Saviour's time, who devoured widows' houses, and for a pretence made long prayers, Matt. xxiii. 14.—Lowth.

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

ISAIAH lxvi.

- 12 For thus saith the LORD,  
Behold, I will extend peace to her like a river,  
And the glory of the Gentiles like a flowing stream :  
Then shall ye suck,  
Ye shall be borne upon *her* sides,  
And be dandled upon *her* knees.
- 13 As one whom his mother comforteth,  
So will I comfort you ;  
And ye shall be comforted in Jerusalem.
- 14 And when ye see *this*, your heart shall rejoice,  
And your bones shall flourish like an herb :  
And the hand of the LORD shall be known toward his servants,  
And *his* indignation toward his enemies.
- 15 For, behold, the LORD will come with fire <sup>a</sup>,

<sup>a</sup> *Behold, the Lord will come with fire.*—In concluding the prophecies of Isaiah, says Girdlestone, we close one of the most striking of all the Books of Holy Scripture. Nothing, indeed, can surpass the sublime but yet tender and affectionate style in which this prophet continually asserts the heavenly doctrines of the unity, greatness, holiness, and goodness of Almighty God; and in which he expostulates with the sinful people of the Lord by reason of their manifold transgressions. Nothing can exceed the plainness of speech with which he sets forth the great duties of justice, truth, temperance, and charity, as binding upon all men; whilst, at the same time, he points out the true source of strength, whereby we may serve and please God, as well as the only means of atonement and reconciliation, when, by our sins, we have displeased Him.

In doing this, Isaiah is led to dwell at large on the sins and chastisements of his own generation, and on those of the generations immediately succeeding. But he enters no less fully into the particulars of what would happen a century or two after his time—things of which there could not be the slightest probability, humanly speaking, at the period of his writing. Nay, he also enters minutely into the particulars of the history of our Blessed Lord; and plainly foretels his sufferings for sin, his exaltation in glory, the growth of the Gospel, the rejection of the Jews, and the comprehensive calling of the Gentiles. All these things he unfolds

in marvellous connection, in a tissue of events which nothing but divine prescience could foresee, nothing but divine power bring to pass. The thousands of years which have intervened since these prophecies were written have thrown continually fresh light on their fulfilment, without producing one single event inconsistent with their true scope and tenour; and the time which the world has yet to last will doubtless do the like: so that all generations, from the study of this book, may learn these great lessons; namely, that it is not man, nor fate, nor chance, but a great and wise Spirit, that governs the world; and that He governs, throughout all time, even to all eternity, on the same principles, and for the same ends, to promote righteousness, to punish wickedness, and to magnify the riches of his grace in the redemption of sinners by his Son.

These are the great topics which pervade this wondrous book. These are the instructive lessons which are here taught us most impressively, as this book concludes. At the commencement of this passage there appears to be an allusion to the destruction of Jerusalem by the Romans: see Matt. xxii. 1--7. And we may probably also do right to interpret these words of some terrible judgments yet to come upon the earth, and referred to, in corresponding terms, in the Book of the Revelation of St. John, xvi. 14--21. The chief tribes of infidels, those who at that period shall most obstinately hold out against the Truth, whatever be the form of their



## Judah.

MANASSEH—1ST YEAR. B.C. 638.

PROPHET—ISAIAH.

ISAIAH LXVI.

And with his chariots like a whirlwind,

To render his anger with fury,

And his rebuke with flames of fire.

16 For by fire and by his sword

Will the LORD plead with all flesh :

And the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens

Behind one tree in the midst<sup>1</sup>,

Eating swine's flesh, and the abomination, and the mouse,

Shall be consumed together, saith the LORD.

18 For I know their works and their thoughts :

It shall come, that I will gather all nations and tongues ;

And they shall come, and see my glory.

19 And I will set a sign among them,

And I will send those that escape of them unto the nations,

To Tarshish, Pul, and Lud, that draw the bow,

To Tubal, and Javan, to the isles afar off,

MARG. <sup>1</sup> v. 17. *Behind one tree in the midst, or One after another.*

unbelief or their apostacy, shall be consumed in that terrible destruction. God will prove, that though they suppose he sees them not, yet does he know their works, yea, and also their thoughts ; and he will make an example of them before all nations. But even among these hardened wicked-ones he will lift up the ensign of the Cross. He will do his marvellous works of grace, in converting some among them, and sending them to work for the conversion of others. Those nations in particular, which once were Christians, but which at present are overrun by unbelievers, shall be converted anew by their means, and shall contribute to bring converts to Jerusalem, to gain members for the Christian Church ; shall delight to offer Christian worship ; and to supply Christian Ministers, to be taken, without distinction of nation or of tribe, and made serviceable, according to Christ's ordinance, in the propagation of the Gospel. Thus, in that new dispensation, the spiritual seed of Israel never will fail. They will endure before God, even as the new heavens and the new earth which he has undertaken to make. And so also will the wicked abide, for a memorial of the justice of God, and of his abhorrence of

iniquity. He will be glorified at once in the piety of saints and in the perpetual sufferings of sinners.

And these things will surely come to pass. Yes, prophecy, already to a great extent fulfilled, leaves us no room to doubt the certainty of that which has been unfulfilled hitherto. The present state of things must cease to be. This world of sense must fade away. This order of nature, as we call it, must give place to a new creation. And God, the great, the good, the holy Lord Almighty will then be seen ruling in the universe, and will be felt to be ever present unto all his creatures. Do we tremble at the thought of his appearing ? Nay, let us rather hope to arise with joy when he appears. Let us long to see him face to face. Let us be assured, that it is for this that He has instructed us, and warned us, by his Prophets, his Apostles, and his Son, that we may be saved. This is his gracious will in our behalf, that we should be saved in Christ Jesus. On this let us rely. For this, let us now praise his holy name. For this, let us, believing in Jesus and living to his glory, rejoice that we shall be employed in praising him to all eternity.

## Judah.

SECT. I.

MANASSEH—1ST YEAR. B.C. 698.

PROPHET—ISAIAH.

ISAIAH LXVI.

- That have not heard my fame,  
 Neither have seen my glory ;  
 And they shall declare my glory among the Gentiles.
- 20 And they shall bring all your brethren  
*For* an offering unto the LORD out of all nations  
 Upon horses, and in chariots, and in <sup>1</sup>litters<sup>a</sup>,  
 And upon mules, and upon swift beasts,  
 To my holy mountain Jerusalem, saith the LORD,  
 As the children of Israel bring an offering  
 In a clean vessel into the house of the LORD.
- 21 And I will also take of them  
 For priests *and* for Levites, saith the LORD.
- 22 For as the new heavens  
 And the new earth, which I will make,  
 Shall remain before me, saith the LORD,  
 So shall your seed and your name remain.
- 23 And it shall come to pass, *that* from one new moon to another,  
 And from one sabbath to another<sup>2</sup>,  
 Shall all flesh come to worship before me,  
 Saith the LORD.
- 24 And they shall go forth, and look upon  
 The carcases of the men that have transgressed against me :  
 For their worm shall not die<sup>b</sup>,  
 Neither shall their fire be quenched ;  
 And they shall be an abhorring unto all flesh.

MARG. <sup>1</sup> v. 20. *litters*, or *couches*.

<sup>2</sup> v. 23. *from one new moon to another, and from one sabbath to another.* Heb. *from new moon to his new moon, and from sabbath to his sabbath.*

<sup>a</sup> *In chariots, and in litters*—In litters and in couches. There is a sort of vehicle, says Bishop Lowth, much used in the East, consisting of a pair of hampers or cradles thrown across a camel's back, one on each side, in each of which a person is carried. They have a covering, to defend them from the rain and the sun. Thevenot calls them *counes*, l. p. 356. Maillet describes them as covered cages, hanging on both sides of a camel. At Aleppo, says Dr. Russell, women of inferior condition in longer journeys are commonly stowed, one on each side of a mule, in a sort of covered cradles.—Nat. Hist. of Aleppo, p. 89. These seem to be what the prophet means by the word צַרִּים. See

Harmer, Observ. I. p. 415. Sir Alexander Burnes, in 1832, on his route from Balkh to Bokhara, travelled on camels, in the same kind of conveyance. The panniers, he says, are called *Kuj-awas*. They are but four feet long and two and a half wide. See his Travels into Bokhara, vol. II. chap. 8.

<sup>b</sup> *Their worm shall not die, &c.*—These words of the prophet are applied by our Blessed Saviour, Mark ix. 44, to express the everlasting punishment of the wicked in Gehenna or in Hell. Gehenna, or the Valley of Hinnom, lies very near to Jerusalem, to the south-east: it was the place where the idolatrous Jews celebrated that horrible rite of making their children pass through the

## Judah.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

## SECTION II.

THE WICKEDNESS OF MANASSEH.

*Manasseh's wicked reign. He setteth up idolatry, and would not be admonished.*

2 KINGS XXI. 1—16.

2 CHRON. XXXIII. 1—9.

1 Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem.

Manasseh was twelve years old when he began to reign<sup>a</sup>, and he reigned fifty and five years in Jerusalem :

And his mother's name was Hephzi-bah.

2 And he did *that which was evil* in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.

But did *that which was evil* in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.

fire ; that is, of burning them in sacrifice to Moloch. To put a stop to this abominable practice, Josiah defiled or desecrated the place, by filling it with human bones, 2 Kings xxiii. 10, 14 ; and probably it was the custom afterwards to throw out the carcases of animals there—that it became the common burying-place of the poorer people of Jerusalem. Our Saviour expressed the state of the Blessed by sensible images, such as Paradise, Abraham's bosom, or, which is the same thing, a place to recline next to Abraham at table in the kingdom of heaven : see Matt. viii. 11 : and compare Plin. Epist. iv. 22. with John xiii. 23 ; for we could not possibly have any conception of it by analogy from worldly objects. In like manner, he expressed the place of torment under the image of Gehenna ; and the punishment of the wicked, by the worm that there preyed on the carcases, and the fire which consumed the wretched victims ; marking however, in the strongest manner, the difference between Gehenna and the invisible place of torment ; viz. that in the former the suffering is transient, the worm itself that preys on the body dies, and the fire which totally consumes it is soon extinguished ; whereas, in the figurative Gehenna, the instruments of punishment shall be everlasting, and the suffering without end ; for there *the worm dieth not, and the fire is not quenched*. These emblematical images, expressing Heaven and Hell, were in

use among the Jews before our Saviour's time ; and in using them, he complied with their notions.—Lowth.

<sup>a</sup> *Manasseh was twelve years old when he began to reign*.—How delightful were our meditations on the last reign ! How many pleasing views had we of Zion in its glory, that is, in its purity and in its triumphs, and of the king in his beauty ! See Is. xxxiii. 17, 20. Jerusalem was a quiet habitation, because a city of righteousness : Isa. i. 26. But now we have melancholy work upon our hands, unpleasant ground to travel over, and we cannot but drive heavily. *How is the gold become dim, and the most fine gold changed !* The beauty of Jerusalem is stained, and all her glory, all her joy, sunk and gone. These verses give such an account of this reign as makes it in all respects the reverse of the last.—Henry. The years which Manasseh was captive in Babylon must be comprehended in the fifty-five years in which he is said to have reigned. Being very young, he was easily drawn aside by the princes and nobles, who never heartily joined in Hezekiah's reformation, but were in all probability displeased at it, and so revolted as soon as he was dead : for one cannot conceive how such a sudden change should be made in religion, and such gross idolatry restored, but from the general corruption of the great men who had the management of the young king.—Bishop Patrick.

## Judah.

SECT. II.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

2 KINGS xxi.

2 CHRON. xxxiii.

- |  |  |
|--|--|
| <p>3 For he built up again the high places<br/>which Hezekiah his father had<br/>destroyed ;<br/>and he reared up altars for Baal,<br/>and made a grove,<br/>as did Ahab king of Israel ;<br/>and worshipped all the host of heaven,<br/>and served them.</p> <p>4 And he built altars in the house<br/>of the LORD,<br/>of which the LORD said,<br/>In Jerusalem will I put my name.</p> <p>5 And he built altars for all the host<br/>of heaven in the two<br/>courts of the house of the LORD.</p> <p>6 And he made his son<br/>pass through the fire,<br/><br/>and observed times,<br/>and used enchantments,<br/><br/>and dealt with familiar spirits<br/>and wizards :<br/>he wrought much wickedness<br/>in the sight of the LORD,<br/>to provoke <i>him</i> to anger.</p> <p>7 And he set a graven image<br/>of the grove that he had made<br/>in the house,<br/>of which the LORD said to David,<br/>and to Solomon his son,<br/>In this house, and in Jerusalem,<br/>which I have chosen out of all<br/>tribes of Israel,<br/>will I put my name for ever :</p> <p>8 Neither will I make<br/>the feet of Israel<br/>move any more out of the land<br/>which I gave their fathers ;</p> | <p>For he built again<sup>1</sup> the high places 3<br/>which Hezekiah his father had<br/>broken down,<br/>and he reared up altars for Baalim,<br/>and made groves,<br/><br/>and worshipped all the host of heaven,<br/>and served them.</p> <p>Also he built altars in the house 4<br/>of the LORD,<br/>whereof the LORD had said,<br/>In Jerusalem shall my name be for ever.</p> <p>And he built altars for all the host 5<br/>of heaven in the two<br/>courts of the house of the LORD.</p> <p>And he caused his children 6<br/>to pass through the fire<br/>in the valley of the son of Hinnom :<br/>also he observed times,<br/>and used enchantments,<br/>and used witchcraft,<br/>and dealt with a familiar spirit.<br/>and with wizards :<br/>he wrought much evil<br/>in the sight of the LORD,<br/>to provoke him to anger.</p> <p>And he set a carved image, 7<br/>the idol which he had made,<br/>in the house of God,<br/>of which God had said to David<br/>and to Solomon his son,<br/>In this house, and in Jerusalem,<br/>which I have chosen before all the<br/>tribes of Israel,<br/>will I put my name for ever :</p> <p>Neither will I any more remove 8<br/>the foot of Israel<br/>from out of the land<br/>which I have appointed for your fathers ;</p> |
|--|--|

MARG. <sup>1</sup> v. 3. *he built again.* Heb. *returned and built.*

## Judah.

SECT. II.

MANASSEH—1ST YEAR. B. C. 698.

PROPHET—ISAIAH.

2 KINGS XXI.

only if they will observe to do  
according to all that I have  
commanded them,  
and according to all the law

that my servant Moses commanded them.

9 But they hearkened not :  
and Manasseh seduced them

to do more evil  
than did the nations  
whom the LORD destroyed<sup>a</sup>  
before the children of Israel.

2 KINGS XXI.

10 And the LORD spake by his servants the prophets, saying, Because Manasseh  
11 king of Judah hath done these abominations, *and* hath done wickedly above  
all that the Amorites did, which *were* before him, and hath made Judah also  
12 to sin with his idols: Therefore thus saith the LORD God of Israel, Behold,  
I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth  
13 of it, both his ears shall tingle. And I will stretch over Jerusalem the line  
of Samaria, and the plummet of the house of Ahab: and I will wipe Jeru-  
14 salem as *a man* wipeth a dish, wiping *it*, and turning *it* upside down<sup>1</sup>. And  
I will forsake the remnant of mine inheritance, and deliver them into the  
hand of their enemies; and they shall become a prey and a spoil to all their  
15 enemies; Because they have done *that which was* evil in my sight, and have  
provoked me to anger, since the day their fathers came forth out of Egypt,  
16 even unto this day. Moreover Manasseh shed innocent blood very much,  
till he had filled Jerusalem from one end to another<sup>2</sup>; beside his sin where-  
with he made Judah to sin, in doing *that which was* evil in the sight of  
the LORD.

MARG. <sup>1</sup> v. 13. *wiping it, and turning it upside down.* Heb. *he wipeth and turneth it upon the face thereof.*

<sup>2</sup> v. 16. *from one end to another.* Heb. *from mouth to mouth.*

<sup>a</sup> *Manasseh seduced them to do more evil than did the nations whom the Lord destroyed.*—The long reign of Manasseh must have more than undone all the good effected by his father Hezekiah. And though we find in the Book of Chronicles that he repented—see 2 Chron. xxxiii. 12, 13—our attention is here directed only to his sins. In these sins he was too readily followed by his people. He seduced them, we are told,

to do more evil than the nations whom the Lord destroyed before the Children of Israel. What an awful account of God's people, and of their ungodly ruler! And what an addition to the wickedness of his idolatry was this, that *he shed innocent blood very much, till he had filled Jerusalem from one end to another!* Probably he used the terrors of death to compel those to renounce the service of the Lord whom he could not seduce

## Judah.

MANASSEH—21ST YEAR. B. C. 678.

## SECTION III.

THE IMPLANTATION OF HEATHEN NATIONS IN SAMARIA.



*The strange nations, which were transplanted in Samaria, being plagued with lions, make a mixture of religions.*

2 KINGS xvii. 24—41.

24 And the king of Assyria brought *men*<sup>a</sup> from Babylon, and from Cuthah<sup>b</sup>, and from Ava<sup>c</sup>, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed  
25 Samaria, and dwelt in the cities thereof. And *so* it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD sent

by the prospect of his favour — a horrible amount of sin to answer for; and a case which ought to make rulers tremble, as shewing them to what temptation they are exposed. And whether those who are in authority use their influence to lead others into sin or not, let those who are under subjection here take warning, and resolve that they will never sacrifice their principles of religion either to the terrors or the seducements of the great. Let no Manasseh, let no Amon, either by force or fraud, detach us from the service of the true God. And let us thank God that our lot is cast under a government which, according to its constitution, is bound to punish, and not encourage, wickedness and vice; and stands pledged, as far as in it lies, both to banish error and establish truth. — Girdlestone's Comm. Lect. 631.

*Manasseh shed innocent blood.* — The prophet Isaiah is stated to have been among those who were slain by him, and that his body was cut in two by a wooden saw. Talmud, Babylon, in Tract *בבבא*. Justin. Martyr in Dialogo cum Tryphone. Hieronymus in Esai. cap. xx. et lvii. And some think that the expression, *They were sawn asunder*, in Heb. xi. 37, refers to his death. See Usher's Annals, A. M. 3306.

<sup>a</sup> *The king of Assyria brought men* &c. — Taking advantage of the state of anarchy and confusion which prevailed in Babylon, Esarhaddon, called in Ezra, Asnapper—Ezra iv. 10—had, a few years before this time, seized upon Babylon, and added it to his empire. See the fulfilment of prophecy, in the entire removal of the Ten Tribes from their own land, in the Note on Isa. vii. 8. vol. I. p. 282.

<sup>b</sup> *Cuthah.*—This seems to be only the

Chaldee name for *Cush*, which, in its original application, appears to have referred to the tract of country better known as Susiana, and now as Khusistān. This country, anciently famous for its fertility, but now for the most part a desert, extends inland from the eastern bank of the Tigris in the lower part of its course, and from the stream formed by the confluence of that river with the Euphrates. Geographically, it was part of Persia, though bordering on Assyria Proper; but it certainly formed a part of the Assyrian dominion. Josephus agrees that Cuthah was in Persia; and although nothing very positive can be stated, there does not seem any greater probability than that which Khusistān offers. This province is now shared between the Arabs and Persians; the former possessing that portion which is washed by the Tigris, and the latter having authority over the south-eastern portion, which is fronted by the united Tigris and Euphrates, and by the upper end of the Persian Gulf. But even the Persian part of Khusistān is chiefly in the occupation of Arabian and Persian tribes, which acknowledge little, if any, submission to the Persian governors. The Jews applied the denomination *Cuthites*, as a general term, to all the new settlers. — Pictorial Bible.

<sup>c</sup> *Ava.*—The general identity of name, as noticed in the preceding Note, would seem to strengthen the statement of Josephus that the five names merely describe different tribes of Cuthites; and in this view the names may be conceived to be those of the principal towns, denominating the particular districts from which they came. If so, we should be very much inclined to suspect that Ava is to

## Judah.

SECT. III.

MANASSEH—21ST YEAR. B. C. 673.

2 KINGS xvii.

26 lions among them, which slew *some* of them. Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in

be sought at *Ahwaz*, the only probable place of similar name in Khusistan. This town is situated upon the river Karoon, which discharges its waters into the head of the Persian Gulf; and agrees very well with the position which Sanson, without any apparent knowledge of Ahwaz, assigns to Ava. It was a famous city, described as one of the largest in the world, in the time of the Caliphs of Bagdad, and appears to have occupied the site of a more ancient city. Its extensive ruins still attest its ancient importance. It is noticed in Kinneir's Geographical Memoir; and, more completely, in a Memoir printed in an Appendix to Captain Mignan's Travels in Chaldaa; and also in the Second Volume of the Royal Asiatic Society's Transactions.

The Avites were a very ancient people, who were driven by the Capthorim out of Hazerim, and went and settled beyond the Euphrates. See Deut. ii. 23.—Bp. Patrick.

*Hamath*.—This is thought to denote the Syrian territory on the Orontes, the capital of which is of the same name: it is beyond Mount Hermon; and has Rehob on the south, and Zobah on the north. The approach to it from the south is through a pass in Mount Hermon, called the entrance of *Hamath*, and the *entering in of Hamath*; which being the passage from the northern extremity of Canaan into Syria, is employed, like Dan, to express the northern boundary of Israel. The kingdom of Hamath appears to have nearly corresponded, at least in its central and southern parts, with what was afterwards called Cælo-Syria, or the great plain or valley between Libanus and Anti-Libanus; but stretched northward so far as the city of Hamath on the Orontes, which seems to have been the capital of the country. This city was called Epiphania by the Greeks, and is mentioned under that name by Josephus and the Christian Fathers. It has now, like many other sites in Asiatic Turkey, recovered its ancient name, which tradition had preserved. No part of this kingdom was allotted to the Israelites, with whom the Hamathites seem to have lived on very good terms. Toi, who was their king in the time of David, sent his son with presents to congratulate that monarch on his victory over the Syrians of

Zobah, who, it would seem, had been dangerous neighbours to Hamath. See 2 Sam. viii. 9. The present government of Hamath comprises one hundred and twenty inhabited villages, and seventy or eighty that have been abandoned. The western part of the territory is the granary of Northern Syria; although the harvest never yields more than ten for one, in consequence of the immense numbers of mice, which sometimes wholly destroy the crops. Hamath, the capital, is situated on both sides of the Orontes; and is built partly on the declivity of a hill, and partly on the plain. The town is large, and, for the country, well built, though the walls are chiefly of mud. There are four bridges over the Orontes; and a stone aqueduct, supported on lofty arches, for supplying the upper town with water. There are few ancient remains, the materials having been taken away to be employed in modern buildings. Burckhardt thinks that the inhabitants of the town could not amount to less than 30,000. Burckhardt's Travels in Syria, pp. 146--8.—Pictorial Bible. See the Note on Amos vi. 2. vol. I. p. 205, of this Work.

*Sepharvaim*.—Calmet thinks that these are the *Saspines*, mentioned by Herodotus as dwelling between Armenia and Colchis; and who, according to Major Rennell, would, in modern geography, occupy Eastern Armenia. These are probably not different from the Sarapanes, whom Strabo places in Armenia. We much rather incline to the opinion that the name is to be sought in that of Siphara, a city on the Euphrates, above Babylon, at that part where the river makes the nearest approach to the Tigris, and consequently to Assyria Proper. The probability for this seems to us incomparably the best, and chiefly on account of its proximity to Khusistan and Assyria. If the Samaritans were assembled from such different and remote countries as some expositors suppose, they must have spoken different languages; and as no notice is ever taken, either in the Scripture or elsewhere, of a diversity of tongues among them, this may be taken as strengthening the probability that the different sections of the Samaritan colony all proceeded from the same region.—Pictorial Bible. See the Note on 2 Kings xviii. 34. p. 208, of this Volume.

## Judah.

SECT. III.

MANASSEH—21ST YEAR. B. C. 678.

2 KINGS xvii.

the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know  
 27 not the manner of the God of the land. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner  
 28 of the God of the land. Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they  
 29 should fear the LORD. Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made,  
 30 every nation in their cities wherein they dwelt. And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of  
 31 Hamath made Ashima. And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech,  
 32 the gods of Sepharvaim. So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in  
 33 the houses of the high places. They feared the LORD, and served their own gods<sup>a</sup>, after the manner of the nations whom they carried away from thence<sup>1</sup>.  
 34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob,  
 35 whom he named Israel; With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to  
 36 them, nor serve them, nor sacrifice to them: But the LORD, who brought you up out of the land of Egypt with great power and a stretched-out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.  
 37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall  
 38 not fear other gods. And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods. But the LORD your God ye  
 39 shall fear; and he shall deliver you out of the hand of all your enemies.  
 40 Howbeit they did not hearken, but they did after their former manner.  
 41 So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

MARG. <sup>1</sup> v. 33, *whom they carried away from thence, or who carried them away from thence.*

<sup>a</sup> *They feared the Lord, and served their own gods &c.*—When the king of Assyria had sent people out of his own cities to dwell in the cities of Samaria, these persons at first were altogether ignorant of Jehovah, and feared him not. When for this they were visited by him in wrath, and had taken

pains to learn how to serve him as far as they could be taught by one of the priests who had been taken captive out of the land, they advanced no further in true piety than this, *They feared the Lord, and served their own gods.* We have here a list of the gods whom they severally set up. And we are



## Judah.

MANASSEH—22<sup>D</sup> YEAR. B. C. 677.

## SECTION IV.

THE CAPTIVITY, REPENTANCE, RESTORATION, AND DEATH OF MANASSEH.  
B.C. 677 TO 643.—THIRTY-FOUR YEARS.

*Manasseh is carried into Babylon. Upon his prayer to God, he is released, and putteth down idolatry. His acts. He dying, Amon succeedeth him.*

2 CHRON. xxxiii. 10—20.

- 10 And the LORD spake to Manasseh, and to his people: but they would not hearken.
- 11 Wherefore the LORD brought upon them<sup>a</sup> the captains of the host of the king of Assyria<sup>1</sup>, which took Manasseh among the thorns, and bound him

MARG. <sup>1</sup> v. 11. *of the king of Assyria. Heb. which were the king's.*

told that their doing thus, their mingling the service of Jehovah with that of idols, was *after the manner of the nations whom they carried away from thence*; that is to say, after the manner of the Ten Tribes of Israel. What a censure is here implied against the Israelites, that their adulterated religion became the precedent to the worship of false gods! How much to their shame does the sacred historian revert to the mention of the apostate Israelites, of their privileges, their warnings, and their sins, after mentioning the continuance of this evil practice in Samaria down to the time of writing this history! How profitable is the lesson herein conveyed to us, that it is in vain to try at once to fear the Lord and serve our own gods! Far be it, then, from us to set up any idols in our hearts, to divide with Him the allegiance which is altogether his! Far be it from us to worship riches or honours, pleasures or comforts, even those which we may allowably possess, and which we ought most thankfully to enjoy! Far be it from us to give them that devoted affection, that supreme attachment and regard, which would be in us no better than idolatry! Let us be always mindful to praise God for all that we enjoy in the use of his several creatures, and we shall be the less likely to give to any of them that love which is exclusively due to the Maker of them all. Let us continually lay to heart all the benefits he has done unto us, and all the promises as well as all the warnings he has given us, and we shall be kept in a salutary fear of his displeasure by a delightful conviction of his love.—Girdlestone's Comm. Lect. 625.

*These nations feared the Lord, and served their graven images.*—Just thus did the nations who came in their room into the country of Samaria. This medley of religion, Mr. Mede has observed, lasted about 300 years, till towards the end of the Persian monarchy. At that time, Manasse, brother of Jadda, the high-priest of the Jews who had returned to their own land, married the daughter of Sanballat, governor of Samaria; and after his example, the Jews of the best rank having married strange wives contrary to the Law, and being unwilling to leave them, betook themselves thither also, and were received by Sanballat, who made his son-in-law their priest. And when Alexander the Great subdued the Persian monarchy, permission was obtained of him to build a temple on Mount Gerizim, where Manasse exercised the office of high-priest. This was very prejudicial to the Jews, and the occasion of a schism; yet by this means the Samaritans, having one of the sons of Aaron for their priest, were induced to renounce the worship of their false gods, and worship the God of Israel only; retaining, however, some remains of idolatry, and worshipping God under a visible representation, namely, that of a dove, just as their predecessors, the Ten Tribes, used the similitude of a calf. See Book I. Discourse 13.—Bishop Patrick.

<sup>a</sup> *The Lord brought upon them &c.*—Manasseh, during the fifty-five years of his reign, cancelled all the good effects which his father Hezekiah had produced. He upheld idolatry by all the influence of regal power, erected idolatrous altars even in the Temple, set up an image which was worshipped with obscene rites, maintained a herd of necromancers,

## Judah.

SECT. IV.

MANASSEH—22D YEAR. B.C. 677.

2 CHRON. xxxiii.

12 with fetters<sup>1</sup>, and carried him to Babylon. And when he was in affliction, he besought the Lord<sup>a</sup> his God, and humbled himself greatly before the God  
13 of his fathers, And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom.

MARG. <sup>1</sup> v. 11. *fetters, or chains.*

astrologers, and soothsayers, of various kinds, and sacrificed his own son to the idol Moloch. No king of Judah had hitherto rebelled against Jehovah in so daring a manner. For this he was defeated in battle by the general of Esar-haddon, or Sardochæus; overtaken in his flight, and led captive to Babylon, bound with two chains. Thus began the fulfilment of the prophecy of Isaiah, xxxix. 3--8, which was completely accomplished by the Chaldeans.—Jahn's History of the Hebrew Commonwealth, vol. I. Book V. § 12.

The royal family failing in Babylon, the king of Assyria, Esar-haddon, brought that kingdom again under the yoke, and held it thirteen years, as Primate Usher observes in his Annals. Hearing, therefore, from the ambassadors of Merodach-baladan what great treasures were in Jerusalem; and that Hezekiah was dead, and Manasseh had forsaken that God who did such great things for his father, he sent an army against him which he could not withstand. They took Manasseh *among the thorns*, or in a thicket, where he hid himself; and bound him with iron chains fastened to his wrists or to his legs, and carried him to Babylon, which it is probable the king of Assyria had made his seat of empire, to secure his late conquests. This was in the twenty-second year of his reign, as the Jews compute in Seder Olam Rabba, cap. xxiv. p. 67; when they carried away with him the idol in Dan, according to Judges xviii. 30. But however that may be, it is very evident the Assyrian monarchy was not fallen by the defection of the Medes and other nations, but still continued in great power; Babylon itself, which rebelled at the same time with the Medes, being again subdued to its obedience, as appears by their sending Manasseh there bound: so that they had not only Cælo-Syria and Phœnicia, but Mesopotamia and Chaldæa under their dominion, as Conringius observes. How long their power continued, the Scripture does not tell us; but Manasseh, after his return from his cap-

tivity, seems to have been a free prince, subject to none, and maintaining forces in all his fenced cities: see ver. 14 of this chapter.—Bishop Patrick.

The Jews say that he reigned happily for 33 years after his captivity; which could not indeed have been of long continuance, as it is said, in 2 Kings xxi. 1, that he reigned fifty and five years in Jerusalem. See Usher's Annals, A.M. 3327.

Hales thinks that the captivity of Manasseh probably lasted during the remainder of the reign of Esar-haddon, or about twelve years.—Annal. vol. II. p. 431.

<sup>a</sup> *When he was in affliction, he besought the Lord.*—We have seen a Jotham succeeded by an Ahaz; and here we see a Hezekiah succeeded by a Manasseh, and afterwards a penitent Manasseh by an obdurate Amon. And yet we doubt not, says Girdlestone, that each good king took pains in the nurture of his son and heir; as we must suppose also that each evil king neglected the godly training of his offspring. Hence it follows, that God's grace is not tied to means, though it commonly attends upon the use of them: and hence godly parents may take some measure of comfort, if their children turn out ungodly: it is no certain proof of any neglect of theirs. But all the pains of Manasseh's pious father were not wasted in the end. In the time of his affliction and captivity, *he besought the Lord his God, and humbled himself greatly before the God of his fathers.* We have no other instance, amongst the many evil kings mentioned in this history, of one who, having fallen away from God so far, was enabled to return to him so thoroughly. Let the repentant sinner note, that prayer was the chief means which he used for his recovery. Prayer is indeed a means of grace, on which God's blessing never fails to wait. And if there are few of those who sin wilfully that ever repent effectually, we should find, could we but know the secrets of the heart, that it is, because few pray fervently.

## Judah.

SECT. IV.

MANASSEH—22D YEAR. B. C. 677.

2 CHRON. xxxiii.

14 Then Manasseh knew that the LORD he *was* God. Now after this he built  
 a wall without the city of David, on the west side of Gihon, in the valley,  
 even to the entering in at the fish gate, and compassed about Ophel<sup>1</sup>, and  
 raised it up a very great height, and put captains of war in all the fenced  
 15 cities of Judah. And he took away the strange gods, and the idol out of the  
 house of the LORD, and all the altars that he had built in the mount of the house  
 16 of the LORD, and in Jerusalem, and cast *them* out of the city. And he re-  
 paired the altar of the LORD, and sacrificed thereon peace-offerings and thank-  
 17 offerings, and commanded Judah to serve the LORD God of Israel. Never-  
 theless the people did sacrifice still in the high places, *yet* unto the LORD  
 their God only.

2 KINGS xxi. 17, 18.

17 Now the rest of the acts of  
 Manasseh,  
 and all that he did,

2 CHRON. xxxiii.

Now the rest of the acts of 18  
 Manasseh,

and his prayer unto his God,  
 and the words of the seers that spake to him  
 in the name of the LORD God of Israel.

and his sin that he sinned,  
*are* they not written  
 in the book of the chronicles of  
 the kings of Judah?

behold, they *are* written  
 in the book of  
 the kings of Israel.

His prayer also, *how* God was intreated 19  
 of him, and all his sins, and his  
 trespass, and the places wherein he  
 built high places, and set up groves and  
 graven images, before he was humbled :  
 behold, they *are* written among  
 the sayings of the seers<sup>2</sup>.

18 And Manasseh slept with his fathers,  
 and was buried in the garden of his  
 own house,  
 in the garden of Uzza :  
 and Amon his son reigned in his stead.

So Manasseh slept with his fathers, 20  
 and they buried him in his  
 own house :  
 and Amon his son reigned in his stead.

MARG. <sup>1</sup> v. 14. *Ophel*, or the tower. <sup>2</sup> v. 19. *the sayings of the seers*, or *Hosai*.

## PART III.

## FROM THE DEATH OF MANASSEH TO THE DEATH OF JOSIAH.

B.C. 643 TO 610.—THIRTY-THREE YEARS.

## SECTION I.

THE REIGN OF AMON.

## Judah.

AMON—1ST YEAR. B.C. 643.

*Amon reigning wickedly, is slain by his servants. The murderers being slain,  
Josiah succeedeth him.*

2 KINGS xxi. 19--26.

2 CHRON. xxxiii. 21--25.

19 Amon *was* twenty and two years old when he began to reign,  
and he reigned two years in Jerusalem. And his mother's name *was* Meshullemeth,  
the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the sight of the LORD,  
as his father Manasseh did.

21 And he walked in all the way that his father walked in,  
and served the idols

that his father served,  
and worshipped them :

22 And he forsook the LORD God of his fathers,  
and walked not in the way of the LORD.

23 And the servants of Amon conspired against him<sup>a</sup>,

But he did *that which was* evil in the sight of the LORD,  
as did Manasseh his father :

for Amon sacrificed unto all the carved images which Manasseh his father had made,  
and served them ;

And humbled not himself before the LORD,  
as Manasseh his father had humbled himself ;  
but Amon trespassed more and more<sup>1</sup>.

And his servants conspired against him,

MARG. <sup>1</sup> v. 23. *trespassed more and more.* Heb. *multiplied trespass.*

<sup>a</sup> *The servants of Amon conspired against him.*—Having rebelled against God, his own servants conspired against him, and slew him, probably upon some personal disgust. His servants, who should have guarded him, murdered him : his own house, which should have

been his castle of defence, was the place of his execution. He had profaned God's House with his idols ; and now God suffered his own house to be polluted with his blood. How unrighteous soever they were who did it, God was righteous who suffered it to be done.—Henry.

## Judah.

SECT. I.

JOSIAH—1ST YEAR. B. C. 641.

2 KINGS XXI.

2 CHRON. XXXIII.

and slew the king in his own house.  
 24 And the people of the land  
 slew all them that had conspired  
 against king Amon <sup>a</sup>;  
 and the people of the land  
 made Josiah his son king in his stead.  
 25 Now the rest of the acts of Amon which  
 he did, *are* they not written in the  
 book of the chronicles of the kings of Judah?  
 26 And he was buried in his sepulchre  
 in the garden of Uzza : and Josiah <sup>1</sup> his  
 son reigned in his stead.

and slew him in his own house.  
 But the people of the land 25  
 slew all them that had conspired  
 against king Amon ;  
 and the people of the land  
 made Josiah his son king in his stead.

## SECTION II.

THE FIRST AND SECOND REFORMATION IN THE REIGN OF JOSIAH.

*Josiah's good reign.*

2 KINGS XXII. 1, 2.

2 CHRON. XXXIV. 1—3.

1 Josiah *was* eight years old  
 when he began to reign,  
 and he reigned thirty and one years  
 in Jerusalem.

Josiah *was* eight years old 1  
 when he began to reign,  
 and he reigned in Jerusalem one  
 and thirty years.

And his mother's name *was* Jedidah,  
 the daughter of Adaiah of Boscath.

2 And he did *that which was* right  
 in the sight of the LORD,  
 and walked in all the way of David  
 his father,  
 and turned not aside to the right hand  
 or to the left.

And he did *that which was* right 2  
 in the sight of the LORD,  
 and walked in the ways of David  
 his father,  
 and declined *neither* to the right hand,  
 nor to the left.

2 CHRON. XXXIV.

3 For in the eighth year of his reign, while he was  
 yet young, he began to seek after the God of David his father:  
 and in the twelfth year he began to purge Judah and Jerusalem <sup>b</sup>  
 from the high places, and the groves, and the carved images,  
 and the molten images.

MARG. <sup>1</sup> v. 26. *Josiah.* Matt. i. 10, called *Josias.*

<sup>a</sup> *The people of the land slew all them that had conspired against king Amon.* — They did justice on the traitors who had slain the king : for though he was a bad king, he was their king, and it was a part of their allegiance to him to avenge his death. Thus

they cleared themselves from having any hand in the crime, and did what was incumbent on them to deter others from the like villanous practices.—Henry.

<sup>b</sup> *In the twelfth year he began to purge Judah and Jerusalem.* — It is commonly

## Judah.

SECT. II.

JOSIAH—12TH YEAR. B. C. 630.

ZEPHANIAH.<sup>a</sup>*God's severe judgment against Judah for divers sins.*

ZEPH. i.

1 The word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

2 <sup>1</sup> I will utterly consume all *things* from off the land<sup>2</sup>,

MARG. <sup>1</sup> v. 2. *I will utterly consume all things from off the land.* Heb. *By taking away I will make an end.* <sup>2</sup> *the land.* Heb. *the face of the land.*

observed of the institutions of man, that after running a certain course of increase and prosperity they gradually decay and become extinct. It is far otherwise with the institutions of God. His works, indeed, are oftentimes of such a nature as to go through a course of growth, maturity, and decay. But then, also, they contain in them the seed of reproduction. They revive, and are young again in their progeny: nay, frequently they revive, and are young again in themselves. Witness the institution of the Law, which God revealed by his servant Moses, for the special governance of his chosen people, until the time of the Messiah's coming. How often, in this history, have we seen it overlaid with the inventions of men, and all its most solemn ordinances displaced by the abominations of idolatry! And yet, behold, that Law is about to flourish in all its early vigour. A king is now upon the throne, who will restore it to its supreme authority as speedily as his predecessor had brought it into disuse. We may say the same of the same Law of God, and of its renewed establishment in the land of Judah, after the seventy years' captivity of the Jews. And we may say the same of that glorious Gospel, whereof the Law had the shadow, not the substance. This, after a short course of wonderful success, went through a long period of obscurity—was overlaid with man's inventions—was displaced, or nearly so, by the abominations of idolatry;—and yet, behold, how powerful it has proved, in its renewed youth, and health, and strength! See it now going forth afresh, to subdue Satan's kingdom! and say if here be not a striking proof that this work is not of man, but of God. It has not, all these ages, come to nought:—it has not, and it never will! The gates of Hell have not prevailed against it:—they have not, and they never shall! Whatever check and hindrance it may meet with,

from the wilfulness of man, or from the malice of the Devil, it has in itself, by God's appointment, that power of endurance and revival, which will cause it to prove, as it is called in the Book of Revelation, *the everlasting Gospel*, Rev. xiv. 6. — Girdlestone's Comm. Lect. 714.

<sup>a</sup> ZEPHANIAH is supposed to have been of the tribe of Simeon; and we learn from his prophecies that he delivered his predictions in the reign of Josiah; consequently, he prophesied about the time that Jeremiah entered on his prophetic office; and in method and subject he greatly resembles him. On this account, Zephaniah has been considered as the abbreviator of Jeremiah; but it is evident that he prophesied before Jeremiah, because the latter—Jer. ii. 20, 22—seems to speak of those abuses as partially removed which the former—Zeph. i. 4, 5, 9—describes as existing in the most flagitious extent. From his account of the disorders prevailing in Judah, it is probable that he discharged the prophetic office before the 18th year of Josiah; that is, before this prince had reformed the abuses and corruptions of his dominions. The style of Zephaniah is poetical, though it is not characterized by any striking or uncommon beauties. Bp. Gray places the prophecies of Zephaniah between B. C. 640 and 609.

His prophecy may be divided into four parts; viz.

I. A denunciation against Judah for their idolatry, ver. 1.

II. Repentance the only means to avert the divine vengeance, ii. 1-3.

III. Prophecies against the Philistines, ii. 4-7; Moabites and Ammonites, ver. 8-11; Ethiopia, ver. 12; and Nineveh, ver. 13-15.

IV. The captivity of the Jews by the Babylonians foretold, iii. 1-7; together with their future restoration and the ultimate prosperous state of the Church, ver. 8-20.—Horne's Introduction, vol. IV. p. 191.

## Judah.

JOSIAH—12TH YEAR. B. C. 630.

PROPHET—ZEPHANIAH.

ZEPH. i.

Saith the LORD.

- 3 I will consume man and beast ;  
 I will consume the fowls of the heaven<sup>a</sup>, and the fishes of the sea,  
 And the stumblingblocks<sup>1</sup> with the wicked ;  
 And I will cut off man from off the land, saith the LORD.
- 4 I will also stretch out mine hand upon Judah,  
 And upon all the inhabitants of Jerusalem ;  
 And I will cut off the remnant of Baal<sup>b</sup> from this place,  
 And the name of the Chemarims<sup>c</sup> with the priests ;
- 5 And them that worship the host of heaven upon the housetops ;  
 And them that worship *and* that swear by the LORD<sup>2</sup>,  
 And that swear by Malcham<sup>d</sup> ;
- 6 And them that are turned back from the LORD ;  
 And *those* that have not sought the LORD<sup>e</sup>, nor inquired for him.

MARG. <sup>1</sup> v. 3. *stumblingblocks, or idols.*<sup>2</sup> v. 5. *by the LORD, or to the LORD.*

<sup>a</sup> *The fowls of the heaven, &c.*—I will bring judicial and extraordinary desolation upon the land, which shall extend itself even to the birds and fishes: see Hos. iv. 3. Jer. iv. 25. It is known that birds are affected by pestilential disorders arising from putrified carcasses. They fall dead when they alight on bales of cloth infected by the plague. Commentators observe that such collections of water as the Hebrews sometimes call seas might be made destructive to fishes by blood and carcasses.—Newcome.

<sup>b</sup> *I will cut off the remnant of Baal.*—Baal was anciently a name applied to the true God; and afterwards prostituted to many pagan deities. The Baal whose worship Jezebel introduced from Zidon was, according to Mede, a deified king of the Phœnicians. The name was often given to the heavenly bodies, when made the object of idolatrous worship.—Vid. Selden de Diis Syris, syntag. ii. c. l. Mede, Book i. Disc. 42.

<sup>c</sup> *The name of the Chemarims.*—This word is translated idolatrous priests, 2 Kings xxiii. 5. They were called Chemarim because clothed in black garments. Vid. Kimchi *in loc.* and in 2 Kings xxiii. 5. Black was the customary dress of idolatrous priests in many nations. The black ox that represented Osiris among the Egyptians was covered with a black silk or linen garment.—See Patrick, 2 Kings xxiii. 5.

<sup>d</sup> *That swear by Malcham.*—See Hosea

iv. 5–15. Amos v. 26. 2 Kings xvii. 33. This was the same deity with Moloch, a god of the Ammonites. Some suppose him the same with Baal, as both words signify *dominion*; but the name particularly means the *sun*. He was worshipped by heathens with human sacrifices; and the Israelites dedicated their children to his service, by making them pass through the fire. See Vossius de Orig. et Progress. Idolat. lib. iii. cap. 5.

<sup>e</sup> *Them that are turned back from the Lord; and those that have not sought the Lord.*—Here we find evidence, says Girdlestone, that in Judah all manner of idolatry was practised, as well as all manner of ungodliness. Wickedness was come to such a height in Jerusalem, that God declares he will consume every thing living from off the land. Many of the prevalent evil practices are specified; and the neglecting to seek the Lord is put on the same footing, as far as regards punishment, with the turning back from him. Nay, there are none whom he threatens to search after more closely than those who professed utter indifference towards God, and held that he took no notice of them. These are described as men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil. That any could so think within themselves, after what they had seen happen to their brethren in Israel, may be accounted for, as here supposed, by the false

## Judah.

SECT. II.

JOSIAH—12TH YEAR. B. C. 630.

PROPHET—ZEPHANIAH.

ZEPH. i.

- 7 Hold thy peace at the presence of the Lord God :  
 For the day of the Lord *is* at hand :  
 For the Lord hath prepared a sacrifice, he hath bid<sup>1</sup> his guests<sup>a</sup>.
- 8 And it shall come to pass in the day of the Lord's sacrifice,  
 That I will punish<sup>2</sup> the princes, and the king's children,  
 And all such as are clothed with strange apparel.
- 9 In the same day also will I punish all those that leap on the threshold,  
 Which fill their masters' houses with violence and deceit.
- 10 And it shall come to pass in that day, saith the Lord,  
*That there shall be* the noise of a cry from the fish gate,  
 And an howling from the second,  
 And a great crashing from the hills.
- 11 Howl, ye inhabitants of Maktesh,  
 For all the merchant people are cut down ;  
 All they that bear silver are cut off.
- 12 And it shall come to pass at that time,  
*That I will search* Jerusalem with candles,  
 And punish the men that are settled<sup>3</sup> on their lees :  
 That say in their heart,  
 The Lord will not do good, neither will he do evil.
- 13 Therefore their goods shall become a booty,  
 And their houses a desolation :  
 They shall also build houses, but not inhabit *them* ;  
 And they shall plant vineyards, but not drink the wine thereof.
- 14 The great day of the Lord *is* near,  
*It is* near, and hasteth greatly,  
*Even* the voice of the day of the Lord :

MARG. <sup>1</sup> v. 7. *bid*. Heb. *sanctified* or *prepared*. <sup>2</sup> v. 8. *punish*. Heb. *visit upon*.  
<sup>3</sup> v. 12. *settled*. Heb. *curdled* or *thickened*.

conclusion which enmity and self-conceit are apt to suggest to the mind. Nothing could be more likely to shake the confidence of such vain reasoners than the loud and clear prophetic warning of entire desolation here addressed expressly to themselves. These words they could not apply to their neighbours, as they probably had been used to apply the prophecies common to both kingdoms, delivered whilst both were in existence. Their city also is here called by its name, as well as one of its gates, and one of its quarters; so that there was no room left for misconception. What, then, more did these sinners look for, that even yet they

turned not to God? Did they expect to see their names set down, and wait till God vouchsafed to send them, one by one, a revelation of their own doom? Oh, let us take warning from them, though they would not from their brethren! Let us apply to ourselves singly that which was said to them generally. And let us be assured, that if we sin as they did, either by turning away from God or by not seeking unto Him, we shall be overtaken, as they were, in the day of the Lord's wrath.

<sup>a</sup> *His guests*—The Babylonians. Here is a beautiful allusion to the custom of a feast on a sacrifice.



## Judah.

SECT. II.

JOSIAH—12TH YEAR. B. C. 630.

PROPHET—ZEPHANIAH.

ZEPH. i.

The mighty man shall cry there bitterly.

- 15 That day is a day of wrath,  
 A day of trouble and distress,  
 A day of wasteness and desolation,  
 A day of darkness and gloominess,  
 A day of clouds and thick darkness,
- 16 A day of the trumpet and alarm  
 Against the fenced cities, and against the high towers.
- 17 And I will bring distress upon men,  
 That they shall walk like blind men,  
 Because they have sinned against the LORD:  
 And their blood shall be poured out as dust,  
 And their flesh as the dung.
- 18 Neither their silver nor their gold shall be able to deliver them  
 In the day of the LORD's wrath;  
 But the whole land shall be devoured by the fire of his jealousy:  
 For he shall make even a speedy riddance  
 Of all them that dwell in the land.

*An exhortation to repentance. The judgment of the Philistines, of Moab and Ammon,  
 of Ethiopia and Assyria.*

ZEPH. ii.

- 1 Gather yourselves together,  
 Yea, gather together, O nation<sup>1</sup> not desired<sup>a</sup>;
- 2 Before the decree bring forth<sup>2</sup>,  
 Before the day pass as the chaff,  
 Before the fierce anger of the LORD come upon you,  
 Before the day of the LORD's anger come upon you.
- 3 Seek ye the LORD, all ye meek of the earth,

MARG. <sup>1</sup> v. 1. *not desired, or not desirous.*

<sup>a</sup> *Gather together, O nation not desired.*—It is a meiosis: *O nation abhorred!*—Warnings are given to those people who are most abominable in God's sight.

<sup>b</sup> *Before the decree bring forth.*—God sends his heralds before his armies: he summons them by the voice of his prophets, before he confounds them by the voice of his thunders. He seldom cuts down men by his judgment before he has *hewed them by the prophets*: Hosea vi. 5. Not a remarkable judgment but was foretold:—the flood to the old world, by Noah; the famine to Egypt, by Joseph; the earthquake by Amos, ch. i. 1; the storm from

Chaldaea, by Jeremiah; the captivity of the Ten Tribes, by Hosea; the total destruction of Jerusalem and the Temple, by Christ himself. He has chosen the best persons in the world to give those intimations: Noah, the most righteous person on the earth for the old world; and his Son, the most beloved Person in heaven, for the Jews in the later times. Lesser judgments are forewarners of greater; as lightnings before thunder are the messengers to tell of the succeeding peal.—Charnocke on the Divine Attributes, Disc. xiv. pp. 724, 725. 1838.

## Judah.

SECT. II.

JOSIAH—12TH YEAR. B. C. 630.

PROPHET—ZEPHANIAH.

ZEPH. ii.

Which have wrought his judgment ;

Seek righteousness, seek meekness :

It may be ye shall be hid in the day of the Lord's anger<sup>a</sup>.1 For Gaza shall be forsaken<sup>b</sup>, and Ashkelon a desolation :They shall drive out Ashdod at the noon day<sup>c</sup>,And Ekron<sup>d</sup> shall be rooted up.

<sup>a</sup> *It may be ye shall be hid in the day of the Lord's anger.*—It is thought by many, that even now the world is on the eve of such a general desolation as is here described, as well as of this general conversion to the truth. So much the more shall we all do well to give heed to the exhortations which are here proclaimed alike to the Jews and Gentiles. The former, addressed as *a nation not desired*, being then at enmity with God through wicked works, and exhorted to gather themselves together before the day of the fierce anger of the Lord, evidently that they might unite in contrition and repentance, in prayer and solemn deprecation of his wrath, if so be they might obtain forgiveness. To the latter, the Gentiles, we may apply these words, *Seek ye the Lord, all ye meek of the earth, which have wrought his judgment ; seek righteousness, seek meekness : it may be ye shall be hid in the day of the Lord's anger.* Here were tidings of safety, or at least of hope, to some in all parts of the earth, when so many nations were about to be destroyed. It was true then, as the Apostle declared long afterwards, that *in every nation, he that feareth God, and worketh righteousness, is accepted with him*, Acts x. 35. And so it will be found true at the end of the world. If, therefore, we are looking for and hastening unto the coming of the day of God, let us do as we are exhorted ; let us seek the Lord, both by other means, and especially by seeking his righteousness, and behaving ourselves meekly in his sight, that we may escape the wrath to come.—Girdlestone's Comm. Lect. 1436.

<sup>b</sup> *Gaza shall be forsaken*, עזה עוברה.—The prophet digresses, to foretell the fate of some cities and nations bordering on Judæa, and hostile to her : he then enlarges on the destruction of Nineveh, a city which had carried the Ten Tribes into captivity, and had often struck Jerusalem with terror, verr. 4--15. See on Amos ii. 6. vol. I. p. 193 of this

Work. For the paronomasia which occurs twice in this verse, see on Micah i. 10. vol. I. p. 278, of this Work ; and Michaelis Præl. Havr. xv. p. 81. 8vo. And for the history, see on Amos i. 7, 8. vol. I. pp. 190, 191.

Gaza was one of the five lordships of the Philistines, a strong and fortified place, as its name signifies. According to Strabo's account, the ancient city was seven furlongs from the haven, for which he says it was formerly very celebrated, Geogr. lib. xvi. p. 502 ; but it was demolished by Alexander, and remained a desert. And Jerome says, that in his time the place where the ancient city stood scarcely afforded any traces of the foundations, De locis Heb. fol. 91 K. ; for that which now is seen, he adds, was built in another place, instead of that which was destroyed ; and which, he observes, accounts for the fulfilment of the prophecy. M. Thevenot says the city of Gaza is about two miles from the sea ; and was anciently very illustrious, as may be seen by its ruins, Trav. par. I. Bk. ii. chap. 36. p. 180 ; and yet even this must be understood of New Gaza. Thus a Greek writer observes this distinction, and speaks of this place and the following exactly in the order in which they are here. After Rhinocorura, he says, lies New Gaza, which is the city itself ; then *Gaza the Desert*, then the city Asealon ; after that, Azotus, or Ashdod ; then the city Accoron or Eckron. Apud Reiland. Palestina Illustrata, lib. ii. p. 509. Gaza had been assigned to the tribe of Judah, Josh. xv. 47 ; but appears soon to have been occupied by the Philistines, and kept in their power. 1 Sam. vi. 17. 2 Kings xviii. 8. Amos i. 6, 7. Zech. ix. 5. At the time of Christ it was a desert, Acts viii. 26. See Winer's Biblisches Realwörterbuch, vol. I. pp. 461--463.

<sup>c</sup> *At the noon day.*—See Jer. vi. 4. xv. 8.

<sup>d</sup> *Ekron*—now 'Akir—lies not far from a line of hills which bound the plain on the west, and behind which the Sûrâr passes on obliquely to the sea. It is of considerable

## Judah.

SECT. II.

JOSIAH—12TH YEAR. B. C. 630.

PROPHET—ZEPHANIAH.

ZEPH. ii.

- 5 Woe unto the inhabitants of the sea-coasts, the nation of the Cherethites<sup>a</sup>!  
The word of the Lord is against you; O Canaan, the land of the Philistines,  
I will even destroy thee, that there shall be no inhabitant.

size; but in the village itself we could perceive nothing to distinguish it from other modern villages of the plain. Like them, it is built of unburnt bricks or mud, and exhibits to the eye of the traveller no marks of antiquity. The ancient Ekron was at first assigned to Judah, as upon its border; but was afterwards apparently given to Dan, though conquered by Judah: Josh. xv. 11, 45. xix. 43. Judg. i. 18. Joseph. Antiq. V. l. 22. ib. 2. 4. It afterwards became remarkable in connection with the capture of the ark by the Philistines, which was sent back from Ekron upon a new cart drawn by two milch-kine; and these, being left to their own course, took the straight way to Beth-shemesh, the nearest point of entrance to the mountains of Judah. In coming therefore from 'Ain Shems to 'Akir we might almost be said to have followed the track of the cart on which the ark was thus sent back. After David's victory over Goliath in Wady-es-Sümt, the Philistines were pursued to Ekron, I Sam. xvii. 52; and at a later day the Prophets utter denunciations against it, along with the other cities of the Philistines: Jeremiah xxv. 20. Amos i. 8. Zeph. ii. 4. Zech. ix. 5, 7. But from that time onward, except the slight notice of Eusebius and Jerome, no further mention of Ekron appears, until the time of the Crusaders. This great plain, and the cities of the adjacent coast, were the scenes of many of the exploits of the warriors of the Cross; and in the writings of that age the name of Accaron—Ekron—is spoken of as still extant in the region where we now find 'Akir. King Baldwin marched in A.D. 1100 from Jerusalem to Askelon, through Azotus—Esdûd—inter quam et Jamniam quæ super mare sita est, Accaron dimisimus.—Fulch. Carnot. 23. in Gest. Dei, p. 104. Brocardus also says the name was still extant at a place four leagues west of Beth-shemesh, cap. x. p. 186. Marin. Sanut. p. 165. Since that time until the present day, Ekron has again been utterly overlooked by all Frank travellers, although several must have passed near to it, on their way between Esdûd and Ramlah. S. Von Troilo, in A.D. 1666, p. 349. Volney,

Voyage II. p. 310. Richardson in 1818, Travels, II. p. 207. Irby and Mangles in the same year passed more to the left, by Yebna.—Travels, p. 182. Yet the Christians of both Gaza and Ramlah have the tradition that 'Akir is the ancient Ekron; and the Muslim sheikh of the village itself told us, of his own accord, that such was the belief among the inhabitants. The absence of remains of antiquity may be accounted for by the circumstance, that probably the ancient town, like the modern villages of the plain, and like much of the present Gaza, was built only of unburnt bricks. Esdûd, as to the identity of which with Askdod no one doubts, has in like manner no remains of antiquity; and ancient Gath, for aught we know, is swept from the face of the earth. The same sheikh however, an intelligent man, informed us, that here at 'Akir, and in the adjacent fields, they often discover cisterns, the stones of hand-mills, and other relics of the former place. Richardson's conjecture, that perhaps Ekron may have been at a ruined village near Esdûd, the name of which he writes Tookrair, is not to be refuted.—Travels, II. p. 205. But he might just as well have made the same village out to be Gath, or Eleutheropolis, or any other ancient place. We inquired, says Dr. Robinson, often after this name Tookrair; but none of the Arabs, so far as we could find, had ever heard any thing resembling it.—Robinson's Biblical Researches, vol. III. § 13. pp. 22--24.

<sup>a</sup> *Cherethites*.—See on Amos ix. 7. vol. I. p. 212 of this Work. Kimchi and Ben Melech assert that this was a name of the Philistines in general, or they were a particular tribe of them inhabiting the southern part of their country—see I Samuel xxx. 14, 16—on the coast of the Mediterranean Sea. Out of this nation, in the times of David and Solomon, says Gill, there were some choice soldiers selected, called the Cherethites and Pelethites, who were their body-guards, as Josephus calls them, Antiq. l. vii. c. 5. § 4. and c. 11. § 8. Vid. Opiitii Exercitatus de Crethi et Plethi, a royal band which never departed from the king's person: see 2 Sam. xv. 18.

## Judah.

SECT. II.

JOSIAH—12TH YEAR. B. C. 630.

PROPHET—ZEPHANIAH.

ZEPH. ii.

- 6 And the sea-coast shall be dwellings *and* cottages for shepherds<sup>a</sup>,  
And folds for flocks.
- 7 And the coast shall be for the remnant of the house of Judah ;  
They shall feed<sup>b</sup> thereupon :  
In the houses of Ashkelon shall they lie down in the evening :  
For the LORD their God shall visit them<sup>1</sup>, and turn away their captivity.
- 8 I have heard the reproach of Moab,  
And the revilings of the children of Ammon<sup>c</sup>,  
Whereby they have reproached my people,  
And magnified *themselves* against their border.
- 9 Therefore *as* I live, saith the LORD of hosts, the God of Israel,  
Surely Moab shall be as Sodom,  
And the children of Ammon as Gomorrah,  
*Even* the breeding of nettles, and saltpits, and a perpetual desolation :  
The residue of my people shall spoil them,  
And the remnant of my people shall possess them<sup>d</sup>.
- 10 This shall they have for their pride,  
Because they have reproached and magnified *themselves*  
Against the people of the LORD of hosts.
- 11 The LORD *will be* terrible unto them :  
For he will famish<sup>2</sup> all the gods of the earth<sup>e</sup> ;  
And *men* shall worship him, every one from his place,  
*Even* all the isles of the heathen<sup>f</sup>.

MARG. <sup>1</sup> v. 7. *For the Lord their God shall visit them, or When &c.*  
<sup>2</sup> v. 11. *famish.* Heb. *make lean.*

xx. 7, 23. The Septuagint Version calls them strangers of the Cretans, *πάροιχοι Κρητῶν* : and they are thought by some to have been a colony of the Cretans : but Crete was rather a colony of the Philistines, and had its name from them ; for by the Arabians, the country of Palestine, or of the Philistines, is called Keritha—Giggeius apud Bochart. Canaan, lib. i. c. 15. col. 422 ;—and by the Syrians, Creth : and by the Hebrews, the inhabitants of it are called Cherethites, as here and Ez. xxv. 16 ; and the south of the Cherethites, in I Sam. xxx. 14, is, in ver. 16, called the land of the Philistines.

<sup>a</sup> *The sea-coast shall be dwellings and cottages for shepherds.*—In the plain between Ramla and Gaza, the plain of the Philistines along the sea-coast, the houses are so many huts, sometimes detached, at others ranged in the form of cells around a court-yard

inclosed by a mud wall. In winter, they and their cattle may be said to live together ; the part of the dwelling allotted to themselves being only raised two feet above that in which they lodge their beasts.—Volney's Travels, vol. II. p. 335.

<sup>b</sup> *They shall feed.*—Capellus says this happened in the time of the Maccabees.—See Macc. v. 21, 22.

<sup>c</sup> *Ammon.*—See Amos i. 13. vol. I. p. 192.

<sup>d</sup> *The remnant of my people shall possess them.*—See Note on Jer. xlix. 2.

<sup>e</sup> *Famish all the gods &c.*—See Deut. xxxii.

38. The sacrifices to them will be withdrawn, and they will, as it were, perish with leanness.—Spencer, p. 47.

<sup>f</sup> *Isles of the heathen*—of the nations.—Newcome. By the earth, the Jews understood the great continent of all Asia and Africa, to which they had access by land :

## Judah.

JOSIAH—12TH YEAR. B. C. 630.

PROPHET—ZEPHANIAH.

ZEPH. ii.

- 12 Ye Ethiopians<sup>a</sup> also,  
*Ye shall be slain by my sword.*
- 13 And he will stretch out his hand against the north,  
 And destroy Assyria ;  
 And will make Nineveh a desolation<sup>b</sup>,  
*And dry like a wilderness.*

and by the isles of the sea they understood the places to which they sailed by sea, particularly all Europe.—Sir I. Newton on Daniel, p. 276.

<sup>a</sup> *Ethiopians*—or Chushites. They inhabited a part of Arabia Petraea.—See Bochart, Geog. 213. Calmet's Dict. See Num. xii. 1. Comp. Exod. ii. 16. 2 Chron. xxi. 16. Ezek. xxix. 10. They were, says Bochart, a powerful but despised nation. Nebuchadnezzar subdued them. See Jerem. xlvi. 2, 9. Ezek. xxx. 4, 10.

<sup>b</sup> *And will make Nineveh a desolation, &c.*—What probability was there that this great city should be totally destroyed, whose walls were, according to Diodorus Siculus, sixty miles in compass and 100 feet high; and so thick, that three chariots could go abreast upon them, and protected by 1500 towers, at proper distances from each other, and of 200 feet in height? And yet so totally was it destroyed, that the place is hardly known where it was situated. Diod. Sic. lib. ii. p. 65. ed. Steph. It was taken and destroyed by the Medes and Babylonians; and that which we may suppose helped to complete its ruin, was, that Nebuchadnezzar soon afterwards enlarged and beautified Babylon. From that time no mention is made of Nineveh by any of the sacred writers; and the most ancient of heathen authors, who have occasion to say any thing about it, speak of it as a city which was once great and flourishing, but now destroyed and desolate. Great as it was formerly, so little of it was remaining, that authors are not agreed even about its situation. It may be concluded, from the general suffrage of ancient historians and geographers, that it was situated upon the river Tigris; but yet no less authors than Ctesias and Diodorus Siculus represent it as situated upon the river Euphrates. Diod. Sic. *ibid.* and p. 80. And yet more, authors differ not only from one another, but also from themselves; for the learned Bochart has shewn—Phaleg. lib. iv. cap. 20. col. 248, 249—that Herodotus, Dio-

dorus Siculus, and Ammianus Marcellinus, all three speak differently of it; sometimes as if it was situated upon the river Tigris, and sometimes as if it was situated upon the river Euphrates; so that, to reconcile these authors with themselves and with others, it is supposed by Bochart, *ibid.* that there were two Ninevehs; and by Sir John Marsham—Marsh. Chron. Sæc. xviii. p. 559—that there were three; the Syrian upon the river Euphrates; the Assyrian upon the river Tigris; and a third, built afterwards, upon the Tigris, by the Persians, who succeeded the Parthians in the empire of the East in the third century, and were subdued by the Saracens in the seventh century after Christ: but whether this later Nineveh was built in the same place as the old Nineveh, is a question that cannot be decided. Lucian, who flourished in the second century after Christ, affirms that Nineveh was utterly perished, and there was no footstep of it remaining, nor could you tell where once it was situated: *Luciani Ἐπισκ. vel Contemplantes, prope finem*: and the greater regard is to be paid to Lucian's testimony, as he was a native of Samosata, a city upon the river Euphrates; and coming from the neighbouring country, he must, in all likelihood, have known whether there had been any remains of Nineveh or not. There is at this time a city called Mosul, situated upon the western side of the river Tigris; and upon the opposite eastern shore are ruins of a great extent, which are said to be the ruins of Nineveh. Benjamin of Tudela, who wrote his Itinerary in the year of Christ 1173, informs us that there is only a bridge between Mosul and Nineveh: this latter is laid waste, yet has it many streets and castles. But another, who wrote in 1300, asserts that Nineveh at present is totally laid waste; but, by the ruins which are still to be seen there, we may firmly believe that it was one of the greatest cities in the world: Marsham Chron. Sæc.

## Judah.

SECT. II.

JOSIAH—12TH YEAR. B. C. 630.

PROPHET—ZEPHANIAH.

ZEPH. ii.

- 11 And flocks shall lie down in the midst of her,  
 All the beasts of the nations :  
 Both the cormorant<sup>1</sup> and the bittern shall lodge in the upper lintels<sup>2</sup> of it ;  
*Their* voice shall sing in the windows ;  
 Desolation *shall be* in the thresholds :  
 For he shall uncover<sup>3</sup> the cedar-work.
- 15 This *is* the rejoicing city that dwelt carelessly,  
 That said in her heart, *I am*, and *there is none* beside me :  
 How is she become a desolation,  
 A place for beasts to lie down in !  
 Every one that passeth by her shall hiss, *and* wag his hand.

*A sharp reproof of Jerusalem for divers sins. An exhortation to wait for the restoration of Israel, and to rejoice for their salvation by God.*

ZEPH. iii.

- 1 Woe to her that is filthy and polluted<sup>4</sup>,  
 To the oppressing city !
- 2 She obeyed not the voice ;  
 She received not correction<sup>5</sup> ;  
 She trusted not in the LORD ;  
 She drew not near to her God.
- 3 Her princes within her *are* roaring lions ;  
 Her judges *are* evening wolves ;

MARG. <sup>1</sup> v. 14. *cormorant*, or *pelican*. Is. xxxiv. 11, 14. <sup>2</sup> *upper lintels*, or *knops* or *chapiters*.

<sup>3</sup> *For he shall uncover*, or *When he hath uncovered*.

<sup>4</sup> v. 1. *her that is filthy and polluted*, or *gluttonous*. Heb. *craw*.

<sup>5</sup> v. 2. *correction*, or *instruction*.

xviii. p. 558. Idem, apud Bochart. Phaleg. lib. iv. cap. 20. col. 255. The same is attested by later travellers, and particularly by Thevenot, Trav. Pt. II. Bk. i. ch. 11. ; upon whose authority Prideaux relates—Connect. Pt. I. Bk. i.—that Mosul is situated on the west side of the river Tigris, where was anciently only a suburb of this old Nineveh ; for the city itself stood on the east side of the river, where are to be seen some of its ruins, of great extent, even to this day. Tavernier likewise affirms, in Harris. vol. II. Bk. ii. ch. 4. that cross the Tigris, which has a swift stream and whitish water, as Euphrates runs slow and is reddish, you come to the ancient city Nineveh, which is now a heap of rubbish only for a league along the river, full of vaults and caverns. Mr. Salmon, who is an industrious collector and compiler from

others, says, in his account of Assyria—Modern Hist. vol. I. chap. 12: Present State of the Turkish Empire, &c.—In this country the famous city of Nineveh once stood, on the eastern bank of the river Tigris, opposite to the place where Mosul now stands. There is nothing now to be seen but heaps of rubbish, almost a league along the river Tigris, over against Mosul, which people imagine to be the remains of this vast city. But Bishop Newton thinks it more than probable that these ruins are the remains of the Persian Nineveh, and not of the Assyrian: Ipsa perière ruine. Even the ruins of old Nineveh have been long ago ruined and destroyed ; such an utter end has been made of it, and such is the truth of the divine predictions.—Bishop Newton on the Proph. Diss. ix.

## Judah.

SECT. II.

JOSIAH—12TH YEAR. B. C. 630.

PROPHET—ZEPHANIAH.

ZEPH. iii.

- They gnaw not the bones till the morrow<sup>a</sup>.
- 1 Her prophets *are* light *and* treacherous persons :  
Her priests have polluted the sanctuary,  
They have done violence to the law.
- 5 The just LORD *is* in the midst thereof ;  
He will not do iniquity :  
Every morning<sup>1</sup> doth he bring his judgment to light, he faileth not ;  
But the unjust knoweth no shame.
- 6 I have cut off the nations : their towers<sup>2</sup> are desolate ;  
I made their streets waste, that none passeth by :  
Their cities are destroyed, so that there is no man,  
That there is none inhabitant.
- 7 I said, Surely thou wilt fear me, thou wilt receive instruction<sup>b</sup> ;  
So their dwelling should not be cut off, howsoever I punished them :  
But they rose early, *and* corrupted all their doings.
- 8 Therefore wait ye upon me<sup>c</sup>, saith the LORD,  
Until the day that I rise up to the prey :  
For my determination *is* to gather the nations,  
That I may assemble the kingdoms,  
To pour upon them mine indignation, *even* all my fierce anger :  
For all the earth shall be devoured with the fire of my jealousy.
- 9 For then will I turn to the people<sup>d</sup> a pure language<sup>3</sup>,  
That they may all call upon the name of the LORD,

MARG. <sup>1</sup> v. 5. *Every morning.* Heb. *Morning by morning.*

<sup>2</sup> v. 6. *towers, or corners.*

<sup>3</sup> v. 9. *language.* Heb. *lip.*

<sup>a</sup> *Till the morrow.*—All night they prowl about, destroying ; but they devour not till the morning, when they consume their prey in their dens.—Dr. Forsayeth.

<sup>b</sup> *I said, Surely thou wilt fear me, thou wilt receive instruction.*—Who can they be but Christians that are thus described? What Israelites but such as believe in Christ, and have salvation through him, can be those who are here exhorted to rejoice in the doing away of their judgments, and in the casting out of their enemy, and in the presence and communion of their king, and in the assurance that they need not fear, and in the exhortation to obey with zeal? Over whom, if not the repentant and believing, that is to say, contrite Christians, does the Lord rejoice as here described, and rest in love, and joy with singing? These are they for whom praise is sung in heaven unto Him that sitteth

on the throne ; and for whose salvation, glory is ascribed unto the Lamb for ever : see Rev. xii. 10. Soon may God complete their number, and fulfil their joy! Soon may he gather them that thus mourn on earth, them that are reproached for his name's sake here ; and form, of all, both Jew and Gentile, one holy, heavenly Church, triumphant over all its enemies, glorified by his gracious favour, and a glory to his holy name!—Girdlestone.

<sup>c</sup> *Wait ye upon me, &c.*—It is implied in the foregoing verse that the consequence of universal corruption among the Jews was their fall. Here they are taught to expect mercies from God, after he has taken vengeance upon them.—Newcome.

<sup>d</sup> *The people—or peoples*—The Gentiles who shall be converted to Christianity. The word *all* cannot refer to such proselytes as the Jews made before the coming of Christ.

## Judah.

SECT. II.

JOSIAH—12TH YEAR. B.C. 630.

PROPHET—ZEPHANIAH.

ZEPH. iii.

- To serve him with one consent<sup>1</sup>.
- 10 From beyond the rivers of Ethiopia my suppliants,  
*Even* the daughter of my dispersed,  
 Shall bring mine offering.
- 11 In that day shalt thou not be ashamed for all thy doings,  
 Wherein thou hast transgressed against me :  
 For then I will take away out of the midst of thee  
 Them that rejoice in thy pride,  
 And thou shalt no more be haughty because of my holy<sup>2</sup> mountain.
- 12 I will also leave in the midst of thee  
 An afflicted and poor people,  
 And they shall trust in the name of the LORD.
- 13 The remnant of Israel shall not do iniquity, nor speak lies ;  
 Neither shall a deceitful tongue be found in their mouth :  
 For they shall feed and lie down, and none shall make *them* afraid.
- 14 Sing, O daughter of Zion ;  
 Shout, O Israel ;  
 Be glad and rejoice with all the heart,  
 O daughter of Jerusalem.
- 15 The LORD hath taken away thy judgments,  
 He hath cast out thine enemy :  
 The king of Israel, *even* the LORD, *is* in the midst of thee :  
 Thou shalt not see evil any more.
- 16 In that day it shall be said to Jerusalem, Fear thou not :  
*And to Zion, Let not thine hands be slack*<sup>3</sup>.
- 17 The LORD thy God in the midst of thee *is* mighty ;  
 He will save, he will rejoice over thee with joy ;  
 He will rest<sup>4</sup> in his love, he will joy over thee with singing.
- 18 I will gather *them that are* sorrowful for the solemn assembly,  
*Who* are of thee,  
*To whom* the reproach of it *was* a burden<sup>5</sup>.
- 19 Behold, at that time I will undo all that afflict thee :  
 And I will save her that halteth, and gather her that was driven out ;  
 And I will get them praise<sup>6</sup> and fame  
 In every land where they have been put to shame<sup>7</sup>.
- 20 At that time will I bring you *again*,

MARG. <sup>1</sup> v. 9. *consent*. Heb. *shoulder*. <sup>2</sup> v. 11. *because of my holy*. Heb. *in my holy*.

<sup>3</sup> v. 16. *slack*, or *faint*.

<sup>4</sup> v. 17. *He will rest*. Heb. *He will be silent*.

<sup>5</sup> v. 13. *the reproach of it was a burden*. Heb. *the burden upon it was reproach*.

<sup>6</sup> v. 19. *get them praise*. Heb. *I will set them for a praise*.

<sup>7</sup> *where they have been put to shame*. Heb. *of their shame*.



## Judah.

SECT. II.

JOSIAH—12TH YEAR. B.C. 630.

PROPHET—ZEPHANIAH.

ZEPH. iii.

Even in the time that I gather you :  
 For I will make you a name and a praise  
 Among all people of the earth,  
 When I turn back your captivity before your eyes, saith the LORD.

*Josiah destroyeth idolatry.*

2 CHRON. XXXIV. 4—7.

- 4 And they brake down the altars of Baalim in his presence; and the images<sup>1</sup> that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, 5 and strowed it upon the graves<sup>2</sup> of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars, and cleansed Judah and 6 Jerusalem. And so did he in the cities of Manasseh, and Ephraim, and 7 Simeon, even unto Naphtali, with their mattocks<sup>3</sup> round about. And when he had broken down the altars and the groves, and had beaten the graven images into powder<sup>4</sup>, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem<sup>a</sup>.

B.C. 629.

PROPHET JEREMIAH.<sup>b</sup>

*The time and the calling of Jeremiah. His prophetic visions of an almond-rod and a seething-pot. His heavy message against Judah. God encourageth him with his promise of assistance.*

JEREMIAH i.

- 1 The words of Jeremiah the son of Hilkiah, of the priests that were in 2 Anathoth in the land of Benjamin: To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of 3 his reign. It came also in the days of Jehoiakim the son of Josiah king of

MARG. <sup>1</sup> v. 4. *images, or sun images.*<sup>2</sup> *graves. Heb. face of the graves.*<sup>3</sup> v. 6. *mattocks, or mauls.*<sup>4</sup> v. 7. *into powder. Heb. to make powder.*

<sup>a</sup> *He returned to Jerusalem.*—The king went in person through the whole country, to see the work done, which otherwise might have been performed negligently.—Bp. Patrick.

<sup>b</sup> The prophet *Jeremiah* was of the sacerdotal race; being, as he himself records, one of the priests that dwelt at Anathoth, ch. i. 1, in the land of Benjamin, a city appropriated out of that tribe to the use of the priests the sons of Aaron, Josh. xxi. 18; and situate, as we learn from Jerome, about three Roman miles north of Jerusalem. Jeremiah appears to have been very young when he was called to the exercise of the prophetic office, from

which he modestly endeavoured to excuse himself by pleading his youth and incapacity; but being overruled by the divine authority, he set himself to discharge the duties of his function with unremitting diligence and fidelity, during a course of at least forty-two years, reckoned from the thirteenth year of Josiah's reign. In the course of his ministry he met with great difficulties and opposition from his countrymen of all degrees, whose persecution and ill-usage sometimes wrought so far upon his mind as to draw from him expressions, in the bitterness of his soul, which many have thought difficult to reconcile

## Judah.

SECT. II.

JOSIAH—13TH YEAR. B. C. 629.

PROPHET—JEREMIAH.

JEREMIAH i.

Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king

with his religious principles; but which, when duly weighed, may be found to demand our pity, rather than censure. He was, in truth, a man of unblemished piety and conscientious integrity; a warm lover of his country, whose miseries he pathetically deplores; and so affectionately attached to his countrymen, notwithstanding their injurious treatment of him, that he chose rather to abide with them, and undergo all hardships in their company, than separately to enjoy a state of ease and plenty, which the favour of the king of Babylon would have secured to him. At length, after the destruction of Jerusalem, having followed the remnant of the Jews into Egypt, whither they had resolved to retire, though contrary to his advice, upon the murder of Gedaliah, whom the Chaldeans had left governor in Judæa, he there continued warmly to remonstrate against their idolatrous practices, foretelling the consequences that would inevitably follow. But his prudence and zeal are said to have cost him his life; for there is a tradition that the Jews at Tahapanes were so offended at his faithful remonstrances, that they stoned him to death; which account of the manner of his decease, though not absolutely certain, is at least very likely to be true, considering the temper and disposition of the parties concerned. Their wickedness, however, did not long pass without its reward; for in a few years after, they were miserably destroyed by the Babylonian armies, which invaded Egypt according to the prophet's prediction, chap. xlv. 27, 28.—Dr. Blayney's Translation of Jeremiah, pp. 1, 2.

Some Jewish writers, however, affirm that he returned to Judæa; while others say that he went to Babylon, and died there. A third class are of opinion that he died in Egypt, far advanced in years, and broken by the calamities which had happened both to himself and his country. This prophet's writings are all in Hebrew; except the eleventh verse of the tenth chapter, which is Chaldee. His predictions concerning the seventy years of the Captivity were known to the Prophet Daniel, and read by him, chap. ix. 1.—Horne's Introduction, vol. IV. pp. 192, 193.

Bishop Gray places the prophecies of Jeremiah between the years B. C. 628 and 586.

The Rev. Dr. Blayney, in his version of the writings of Jeremiah, proposes that the predictions of this prophet should be placed in the following order; viz.

1. The prophecies delivered in the reign of Josiah, containing chap. i.--xii. inclusive.

2. The prophecies delivered in the reign of Jehoiakim, comprising chapters xiii.--xx. xii. xliii. xxxv. xxxvi. xlv.--xlviii. and xlix. 1--33.

3. The prophecies delivered in the reign of Zedekiah, including chapters xxi. xxiv. xxvii.--xxxiv. xxxvii.--xxxix. xlix. 34--39, and l. 11.

4. The prophecies delivered under the government of Gedaliah, from the taking of Jerusalem to the retreat of the people into Egypt; and the prophecies of Jeremiah delivered to the Jews in that country, comprehending chapters xl.--xlv. inclusive.

Jeremiah, says Dr. Lightfoot, began to prophesy in the thirteenth year of Josiah; and, by prophesying, to help forward the reformation begun, which went on exceedingly slow; not through any negligence of Josiah himself, whose heart was very upright with the Lord, but through the coldness and remissness of the princes and people, and through the rootedness of idolatry among them. And hence it is that Jeremiah prophesies such terrible things, and certain destruction, in the very time of reformation. Josiah, in the twelfth year of his reign, had begun to destroy idolatry; and yet how much filth of it was remaining in his eighteenth year, is almost incredible.

Jeremiah, a young priest and prophet for a young king, was, like Moses, a prophet to Israel forty years; viz. eighteen of Josiah, eleven of Jehoiakim, and eleven of Zedekiah: and as Moses was so long with the people a teacher in the Wilderness, till he entered into their own land, so was Jeremiah, for the same length of time, before they went into the wilderness of the heathen. The Holy Ghost sets a special mark upon these forty years of his prophesying—Ezek. iv. 6; where, when the Lord sums up the years which were between the falling away of the Ten Tribes and the burning of the Temple—390 in all—and counts them by the prophet's lying so many days upon his left

## Judah.

SECT. II.

JOSIAH—13TH YEAR. B. C. 629.

PROPHET—JEREMIAH.

JEREMIAH i.

of Judah, unto the carrying away of Jerusalem captive in the fifth month<sup>a</sup>.

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

5 Before I formed thee in the belly I knew thee<sup>b</sup>;

And before thou camest forth out of the womb I sanctified thee,

And I ordained<sup>1</sup> thee a prophet unto the nations.

6 Then said I, Ah, Lord GOD! behold, I cannot speak: for I *am* a child<sup>c</sup>.

7 But the LORD said unto me, Say not, I *am* a child: for thou shalt go to all

8 that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I *am* with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

10 See, I have this day set thee over the nations

And over the kingdoms,

To root out, and to pull down,

And to destroy, and to throw down,

To build, and to plant.

11 Moreover the word of the LORD came unto me, saying, Jeremiah, what

12 seest thou? And I said, I see a rod of an almond-tree<sup>d</sup>. Then said the LORD

unto me, Thou hast well seen: for I will hasten my word to perform it.

MARG. <sup>1</sup> v. 5. *ordained*. Heb. *gave*.

side, he bids him to lie forty days upon his right side, and bear the iniquity of the house of Judah forty days, a day for a year; not to signify that it was forty years above 390 between the revolting of the Ten Tribes and the captivity of Judah, for it was but 390 exactly in all; but because he would set a mark on Judah's singular iniquity, by a singular mark, in that they had forty years so pregnant with instructions and admonitions by so eminent a prophet, and yet were impenitent to their own destruction. See Dr. Lightfoot's Works, vol. II. pp. 274, 275. Jeremiah has been sometimes considered as an appointed prophet of the Gentiles. He certainly delivered many prophecies relative to foreign nations. His name implies The exaltation of the Lord; and his whole life was spent in endeavouring to promote God's glory.—Gray's Key to the Old Test. p. 382. ed. 5.

<sup>a</sup> *In the fifth month*.—The months are reckoned by numbers; a mode which did not prevail after the Captivity, when they were distinguished by Chaldaic names.—Gray's Key to the Old Test. p. 382. ed. 5.

<sup>b</sup> *I knew thee*.—That is, I had thee in

view, or, Approved thee as a fit and proper object: Acts xv. 18. Exactly in this manner St. Paul says of himself, Gal. i. 15, 16, that God separated him from his mother's womb, and afterwards called him to preach the Gospel of his Son unto the Gentiles.—Blayney.

<sup>c</sup> *I cannot speak: for I am a child*.—According to Dr. Gray, he was now about fourteen years of age.

<sup>d</sup> *A rod of an almond-tree*.—Signifying the rod or stroke which God was about to bring upon his people. *I see*, says he, נִקְלָה שֶׁקֶד, a rod of almond. *Thou hast well seen*, saith the Lord; for אָנֹכִי שֶׁקֶד, *I will hasten my word to perform it*.—Dr. Lightfoot.

The almond-tree is one of the first trees that blossom in the spring; and from that circumstance is supposed to have received its name, as being intent, and as it were on the watch, to seize the first opportunity, which is the proper sense of the Hebrew verb שֶׁקֶד. So that here is at once an allusion to the property of the almond-tree, and, in the original, a paronomasia, which makes it more striking there than it can be in a translation.—Blayney.

## Judah.

SECT. II.

JOSIAH—13TH YEAR. B. C. 629.

PROPHET—JEREMIAH.

JEREMIAH i.

- 13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething-pot<sup>a</sup>; and the face thereof is toward the  
 14 north<sup>1</sup>. Then the LORD said unto me,  
 Out of the north an evil shall break forth<sup>2</sup>  
 Upon all the inhabitants of the land.
- 15 For, lo, I will call all the families of the kingdoms of the north,  
 Saith the LORD;  
 And they shall come,  
 And they shall set every one his throne  
 At the entering of the gates of Jerusalem,  
 And against all the walls thereof round about,  
 And against all the cities of Judah.
- 16 And I will utter my judgments against them touching all their wickedness,  
 Who have forsaken me, and have burned incense unto other gods,  
 And worshipped the works of their own hands.
- 17 Thou therefore gird up thy loins, and arise,  
 And speak unto them all that I command thee<sup>b</sup>:  
 Be not dismayed at their faces,

MARG. <sup>1</sup> v. 13. toward the north. Heb. from the face of the north.

<sup>2</sup> v. 14. break forth. Heb. be opened.

<sup>a</sup> *A seething-pot.*—This denoted the empire of the Babylonians and Chaldeans, lying to the north of Judæa, and pouring forth its multitudes like a thick vapour, to overspread the land.—Blayney.

<sup>b</sup> *Speak unto them all that I command thee.*—The prophecies of Jeremiah are neither so frequently read, nor so generally well known, as those of the preceding prophet, Isaiah. This has arisen partly from the singularly sublime style in which the prophecies of Isaiah are expressed; and partly from the circumstance, that Isaiah treats of subjects more familiar to most of us, and more readily applied to our present hopes and fears, our dangers, duties, and deliverances, than those which are chiefly dwelt upon by Jeremiah. But we must not think that reasons such as those will excuse us in neglecting to study, with all our diligence, each successive portion of the word of God. We must not doubt that the work before us will be profitable, and largely profitable, if daily studied for our instruction in righteousness. If we find not here such express revelations of the chief doctrines of the Gospel

as in the preceding prophet, still we shall find abundant testimony of Christ to convince us that he and his salvation were objects foremost in the view of all those holy men of old, who spake as they were moved by the Holy Ghost. If we are not struck with the same matchless energy and solemnity of language, we shall remark a tenderness of compassionate affection which may be said to be characteristic of Jeremiah's writings, as sublimity is of Isaiah's. And how apt to affect our hearts for good is this sympathy manifested by the prophet for those against whom he is commissioned from on high to denounce calamity and woe! How suitable is this quality of compassion in the prophet's character, to remind us of those divine attributes which appeal most strongly to our love—the mercy and the love of God! Surely, even when God threatens us, still he pities us. Even when he dooms sinners to captivity and death, still he would fain have them repent and be saved. May we be moved by the many proofs and expressions of his mercifulness, given us in his word, to turn, whilst we yet have time, with tears of

## Judah.

SECT. II.

JOSIAH—13TH YEAR. B. C. 629.

PROPHET—JEREMIAH.

JEREMIAH i.

- Lest I confound<sup>1</sup> thee before them<sup>2</sup>.
- 18 For, behold, I have made thee this day a defenced city, and an iron pillar,  
And brasen walls against the whole land,  
Against the kings of Judah, against the princes thereof,  
Against the priests thereof, and against the people of the land.
- 19 And they shall fight against thee ;  
But they shall not prevail against thee ;  
For I am with thee, saith the LORD, to deliver thee.

*God, having shewed his former kindness, expostulateth with the Jews their causeless revolt, beyond any example. They are the causes of their own calamities. The sins of Judah. Her confidence is rejected.*

JEREMIAH ii.

- 1 Moreover the word of the LORD came to me<sup>b</sup>, saying,
- 2 Go and cry in the ears of Jerusalem, saying,  
Thus saith the LORD ; I remember thee<sup>2</sup>,  
The kindness of thy youth, the love of thine espousals,  
When thou wentest after me in the wilderness,  
In a land *that was* not sown.
- 3 Israel *was* holiness unto the LORD,  
*And* the firstfruits of his increase<sup>c</sup> :  
All that devour him shall offend ;  
Evil shall come upon them, saith the LORD.
- 4 Hear ye the word of the LORD, O house of Jacob,  
And all the families of the house of Israel :
- 5 Thus saith the LORD,  
What iniquity have your fathers found in me,  
That they are gone far from me,  
And have walked after vanity, and are become vain ?
- 6 Neither said they, Where *is* the LORD  
That brought us up out of the land of Egypt,

MARG. <sup>1</sup> v. 17. *confound, or break to pieces*    <sup>2</sup> v. 2. *thee, or for thy sake.*

penitence towards him, who, according to the tenour of his word spoken by this his servant, appeals to us with tears of love. See Jer. ix. 1.—Girdlestone's Comm. Lect. 1183.

<sup>a</sup> *Lest I confound thee before them.*—There is no threat implied here, as the generality of Commentators are inclined to suppose. The particle *כי* points out the danger which might possibly alarm the prophet's fears, that of being overcome by the opposition he was likely to meet with. He there-

fore receives special assurances of God's immediate protection and support.—Blayney.

<sup>b</sup> *The word of the Lord came to me.*—The prophecy begun in this chapter is continued to the end of the fifth verse of the next chapter.—Blayney.

<sup>c</sup> *The firstfruits of his increase.*—They were as wholly the Lord's as the firstfruits were the property of the priests according to the Law: Numb. xviii. 13. These the priests alone had a right to devote to their own use.—Dr. Adam Clarke.

## Judah.

SECT. II.

JOSIAH—13TH YEAR. B.C. 629.

PROPHET—JEREMIAH.

JEREMIAH ii.

- That led us through the wilderness,  
 Through a land of deserts and of pits<sup>a</sup>,  
 Through a land of drought, and of the shadow of death<sup>b</sup>,  
 Through a land that no man passed through,  
 And where no man dwelt?
- 7 And I brought you into a plentiful country<sup>1</sup>,  
 To eat the fruit thereof and the goodness thereof;  
 But when ye entered, ye defiled my land,  
 And made mine heritage an abomination.
- 8 The priests said not, Where *is* the LORD?  
 And they that handle the law knew me not:  
 The pastors also transgressed against me,  
 And the prophets prophesied by Baal,  
 And walked after *things that do not profit*.
- 9 Wherefore I will yet plead with you, saith the LORD,  
 And with your children's children will I plead.
- 10 For pass over<sup>2</sup> the isles of Chittim<sup>c</sup>, and see;  
 And send unto Kedar, and consider diligently,

MARG. <sup>1</sup> v. 7. *a plentiful country, or the land of Carmel.*    <sup>2</sup> v. 10. *over, or over to.*

<sup>a</sup> *A land of deserts and of pits, &c.*—The vast desert of Arabia, reaching from the eastern side of the Red Sea to the confines of the Land of Canaan. Moses, when recapitulating their various deliverances, terms this desert *a desert land, and waste howling wilderness*, Deut. xxxii. 10; and, *that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water*, Deut. viii. 15.—Horne, Phys. Geog. of the Holy Land.

<sup>b</sup> *And of the shadow of death.*—This expression has exercised the ingenuity of Commentators, whose opinions are recited by Mr. Harmer, Observations, vol. IV. pp. 115, 116: but the correctness of the prophetic description is confirmed by the existence of a similar desert in Persia. It is a tract of land broken into *deep ravines destitute of water, and of dreariness without example*. The Persians have given to it the extraordinary but emphatic appellation of Malek-el-Moatderch, or *The valley of the angel of death*.—Morier's Second Journey, p. 168. At four hours' distance from the promontory of Carmel, keeping along the coast, Mr. Buckingham entered a dreary pass cut out of the rock,

called Waad-el-Ajal, literally, *The valley of the shadow of death*. Here were the appearances of a gate having once closed it, as places for hinges were still visible; and while the centre was just broad enough to admit a wheeled carriage or loaded camel, there were on each side raised causeways hewn out of the rock, as if for benches of repose, or for foot-passengers.—Buckingham's Travels, p. 122.

<sup>c</sup> *The isles of Chittim—the countries.* By צִיִּים it is certain that the Hebrews did not mean the same as we do by *islands*, that is, lands encompassed with water all around. It sometimes signifies a *country or region*, as Isai. xx. 6; but usually, perhaps, distant ones, and such as had a line of sea-coast: see ch. xlvii. 4. Bochart, Phaleg. lib. iii. cap. 5, has made it appear, with much probability, that the countries peopled by Chittim, the grandson of Japhet, are, Italy, and the adjacent provinces of Europe which lie along the Mediterranean Sea: and as these were to the west of Judaa, and Kedar in Arabia to the east, the plain purpose of the passage is, *Look about you to the west and to the east*.—Blayney. See Notes, vol. I. pp. 382, 456, 476 of this Work.

## Judah.

SECT. II.

JOSIAH—13TH YEAR. B. C. 629.

PROPHET—JEREMIAH.

JEREMIAH II.

And see if there be such a thing.

11 Hath a nation changed *their* gods, which *are* yet no gods?

But my people have changed their glory for *that which* doth not profit.

12 Be astonished, O ye heavens, at this,

And be horribly afraid,

Be ye very desolate, saith the LORD.

13 For my people have committed two evils;

They have forsaken me the fountain of living waters,

And hewed them out cisterns, broken cisterns,

That can hold no water.

14 *Is* Israel a servant? *is* he a homeborn *slave*?

Why is he spoiled?

15 The young lions roared upon him<sup>a</sup>, and yelled<sup>2</sup>,

And they made his land waste:

His cities are burned without inhabitant.

16 Also the children of Noph and Tahapanes<sup>b</sup> have broken the crown<sup>3</sup> of thy head.

17 Hast thou not procured this unto thyself,

In that thou hast forsaken the LORD thy God,

When he led thee by the way?

18 And now what hast thou to do in the way of Egypt,

To drink the waters of Sihor<sup>c</sup>?

MARG. <sup>1</sup> v. 14. *spoiled?* Heb. become a *spoil*?

<sup>2</sup> v. 15. *yelled.* Heb. gave out their voice.

<sup>3</sup> v. 16. *have broken the crown, or f.ed on thy crown:* Deut. xxxiii. 20. Is. viii. 8.

<sup>a</sup> *Lions roared upon him.*—Lions, in the figurative style of prophecy, denote powerful princes and conquerors: see ch. l. 17. Such were Pharaoh Necho king of Egypt, and Nebuchadnezzar king of Babylon, whose successive hostilities against the kingdom of Judah seem here to be foretold.—Blayney.

<sup>b</sup> *The children of Noph and Tahapanes.*—This, no doubt, alludes to the severe blow which the nation received in a capital part, when the good king Josiah was defeated by the Egyptians and slain in battle; or when, afterwards, upon the deposition of Jehoahaz, the glory of the monarchy was debased by its being changed into a tributary and dependent kingdom: 2 Kings xxiii. 33, 34. Noph and Tahapanes were two principal cities of Egypt, otherwise called Memphis and Daphnæ Pelusiace.—Blayney. See Note, vol. I. p. 400 of this Work.

<sup>c</sup> *To drink the waters of Sihor.*—This is

not to be understood literally. To go into a foreign land and drink the waters of its rivers, signifies, in the figurative language of the Prophets, to repair for help to strangers. And in order to the full understanding of the allusion here, it is to be observed, that the water of both the rivers mentioned is naturally muddy, so that artificial means must be used to render it drinkable. The water of Euphrates, says Rauwolf, Travels, p. 139, being always troubled, and consequently unfit for drinking, is placed in earthen jars or pitchers for an hour or two, until the sand and other impurities sink to the bottom; where they are soon found lying, to the thickness of a man's finger. He then refers to this passage in Jeremiah as illustrative of this circumstance. Tavernier remarks, ii. 4, that the water of the Euphrates is reddish, and not so hard as that of the Tigris, which is whitish, like that of the Loire.

## Judah.

JOSIAH—13TH YEAR. B. C. 629.

PROPHET—JEREMIAH.

JEREMIAH ii.

- Or what hast thou to do in the way of Assyria<sup>a</sup>,  
 To drink the waters of the river?  
 19 Thine own wickedness shall correct thee,  
 And thy backslidings shall reprove thee:  
 Know therefore and see  
 That *it is* an evil *thing* and bitter,  
 That thou hast forsaken the LORD thy God,  
 And that my fear *is* not in thee, saith the LORD God of hosts.  
 20 For of old time I have broken thy yoke,  
 And burst thy bands; and thou saidst, I will not transgress<sup>1</sup>;  
 When upon every high hill  
 And under every green tree  
 Thou wanderest, playing the harlot.  
 21 Yet I had planted thee a noble vine<sup>b</sup>,

MARG. <sup>1</sup> v. 20. *transgress, or serve.*

And even of the Nile, whose water is so delicious and far-famed, Niebuhr says, Trav. vol. I. p. 71, that the water is always somewhat muddy; but by rubbing with bitter almonds, prepared in a particular manner, the earthen jars in which it is kept, it is rendered clear, light, and salutary. The idea, then, is this; that the Hebrew people in vain sought for safety in alliances with Egypt or Assyria; and yet, though the Nile and Euphrates could yield them only troubled and slimy water, they nevertheless preferred these streams to the fountain of living waters, ver. 13, even JEHOVAH their God.—Rosenmüller's Bib. Geog. vol. I. pp. 62, 73.

Sihor, or Sicho, is a name given to the Nile.—Blayney. See Note on Isai. xxiii. 3. See Note vol. I. p. 383 of this Work.

<sup>a</sup> *Assyria*—אשור—throughout the Old Testament is designated by the name of *Asshur* אשור. In Gen. ii. 14, it is said that the Hiddekel, or Tigris, goes towards the fore-side of Asshur, הוא הירקן קרמת אשור, i.e. it flows to the east of Assyria. Yet the country commonly known as Assyria lay on the east side of the Tigris, and not on the west. Attempts have been made to solve the difficulty in various ways. Some suppose, that as Assyria was beyond the Tigris to the Hebrews, that river might be said to flow before Assyria. So J. D. Michaelis translates, *The Tigris, this is the river which flows before Assyria*; and he adds in a note: The

Tigris forms the western boundary of Assyria: hence, as Moses wrote in Arabia, it flowed *before* Assyria in reference to him. Yet in the only other three places where קרמה occurs, namely, Gen. iv. 16. 1 Sam. xiii. 5. Ezek. xxxix. 11, it seems clearly to denote *towards the east*. Jarchi paraphrases אשור אשור by *On the eastern district of Asshur*. Others remark, that Assyria was of a very different extent at different periods; and was not confined to the east of the Tigris, but was sometimes held to include a part of Aram or Syria. See Wahl's Asia, p. 304, Note. Huet. in his Tract de Situ Parad. p. 58 of the Leipzig edit., following the Septuagint, ὁ πορευόμενος κατέναντι Ἀσσυρίων, renders Qui vadit versus Assyriam. Buttmann, Aelteste Erdk. p. 48, thinks it strange, that while the Euphrates is mentioned without any adjunct, as being well known, a minuter description should have been given of its twin stream, the Tigris. But until the carrying away of the Ten Tribes into Assyria, the Jews must have been imperfectly acquainted with the countries on the Tigris; whereas the Euphrates was generally an accessible object, especially to the two tribes and a half, who were located to the east of Jordan.—Rosenmüller's Biblical Geography, pp. 83, 84.

<sup>b</sup> *A noble vine.*—*A vine of Sorek.*—Blayney. See Note on Isai. v. 2. vol. I. p. 263 of this Work.



## Judah.

SECT. II.

JOSIAH—13TH YEAR. B. C. 629.

PROPHET—JEREMIAH.

JEREMIAH II.

Wholly a right seed :

How then art thou turned<sup>a</sup> into the degenerate plant of a strange vine  
unto me ?

22 For though thou wash thee with nitre<sup>b</sup>,  
And take thee much soap,  
Yet thine iniquity is marked before me,  
Saith the Lord God.

23 How canst thou say, I am not polluted,  
I have not gone after Baalim ?  
See thy way in the valley,  
Know what thou hast done :

<sup>1</sup> *Thou art* a swift dromedary<sup>c</sup> traversing her ways ;

24 <sup>2</sup> *A wild ass used* <sup>3</sup> to the wilderness,  
*That* snuffeth up the wind at her pleasure<sup>4</sup> ;  
In her occasion who can turn her away<sup>5</sup> ?  
All they that seek her will not weary themselves ;  
In her month they shall find her.

25 Withhold thy foot from being unshod,  
And thy throat from thirst :  
But thou saidst,

MARG. <sup>1</sup> v. 23. *Thou art a swift dromedary, or O swift dromedary !*<sup>2</sup> v. 24. *A wild ass used to the wilderness, or O wild ass ! &c.* <sup>3</sup> *used.* Heb. *taught-*<sup>4</sup> *her pleasure, Heb. the desire of her heart.* <sup>5</sup> *turn her away, or reverse it.*

<sup>a</sup> *How then art thou turned?—How do I find thee changed! Depart, O vine of spurious growth! This passage has occasioned great perplexity; but it does not seem to have occurred to any interpreter that סורר is the imperative feminine of סור, and signifies, Depart, get thee gone! being addressed by God to the House of Israel under the character of a vine, which is discarded for having adulterated the good qualities of its original stock. Compare the beautiful allegory in Is. v. 1--7.—Blayney.*

<sup>b</sup> *Nitre—נתר.* This is not the same that we call nitre, but a native salt of a different kind, distinguished among naturalists by the name of Natrum, or the nitre of the ancients. It is found in abundance in Egypt and in many parts of Asia; where it is called soap-earth, because it is dissolved in water, and used like soap in washing.—Blayney *in loc.* Though thou usest ever so many methods of washing away thy sins, such as are the rites of expiation prescribed by the Law or prac-

tised by idolaters; though thou insistest ever so much upon thy own innocence and justification, see ver. 23; yet the stains of thy sins will always appear in the sight of God, till thy sincere repentance.—Expositors are divided about the sense of the word נכתם, which our Translators render *marked*, and in which sense the word is taken for a *spot* or *mark*, in the Chaldee and Syriac tongues. But Bochart thinks the word כתם is equivalent to *hidden* or *laid up*; as man's sins are said to be when God bears with them for the present, but intends to call them to account in due time. See Deut. xxxii. 34. Job xiv. 17. Hos. xiii. 12.

<sup>c</sup> *A swift dromedary.*—The impossibility of restraining one of those fleet animals, when hurried away by the impetuous call of nature, is represented as a parallel to that unbridled lust and eagerness with which the people of Judah ran after the gratification of their passion for idolatry.—Blayney.

## Judah.

SECT. II.

JOSIAH—13TH YEAR. B. C. 629.

PROPHET—JEREMIAH.

JEREMIAH ii.

- There is no hope<sup>1</sup>;  
 No; for I have loved strangers,  
 And after them will I go.
- 26 As the thief is ashamed when he is found,  
 So is the house of Israel ashamed;  
 They, their kings, their princes,  
 And their priests, and their prophets,
- 27 Saying to a stock, Thou art my father;  
 And to a stone, Thou hast brought me forth<sup>2</sup>;  
 For they have turned *their* back unto me<sup>3</sup>, and not *their* face:  
 But in the time of their trouble they will say, Arise, and save us.
- 28 But where *are* thy gods that thou hast made thee?  
 Let them arise, if they can save thee in the time of thy trouble<sup>4</sup>;  
 For *according to* the number of thy cities  
 Are thy gods<sup>5</sup>, O Judah.
- 29 Wherefore will ye plead with me?  
 Ye all have transgressed against me, saith the LORD.
- 30 In vain have I smitten your children;  
 They received no correction:  
 Your own sword hath devoured your prophets,  
 Like a destroying lion.
- 31 O generation, see ye the word of the LORD<sup>6</sup>.  
 Have I been a wilderness unto Israel?  
 A land of darkness?  
 Wherefore say my people,  
 We are lords<sup>6</sup>;  
 We will come no more unto thee?
- 32 Can a maid forget her ornaments, *or* a bride her attire?  
 Yet my people have forgotten me days without number.
- 33 Why trimmest thou thy way to seek love?  
 Therefore hast thou also taught the wicked ones thy ways.

MARG. <sup>1</sup> v. 25. *There is no hope*, or, *Is the case desperate?*

<sup>2</sup> v. 27. *brought me forth*, or *begotten me*.

<sup>3</sup> *their back unto me*. Heb. *the hinder part of the neck*.

<sup>4</sup> v. 28. *trouble*. Heb. *evil*. <sup>5</sup> v. 31. *are lords*. Heb. *We have dominion*.

<sup>a</sup> *According to the number of thy cities are thy gods*.—Among heathen nations every city had its tutelary deity. Judah, far sunk in idolatry, had adopted this custom. The Church of Rome has refined it a little: every city has its tutelary saint; and this saint has a procession and worship peculiar to himself.

So here not much of the old idolatry is lost.—Dr. Adam Clarke.

<sup>b</sup> *See ye the word of the Lord!*—This, as Dr. Lightfoot thinks, has a reference to the copy of the Books of Moses which were found in the House of the Lord.

## Judah.

SECT. II.

JOSIAH—13TH YEAR. B. C. 629.

PROPHET—JEREMIAH.

JEREMIAH ii.

- 34 Also in thy skirts is found the blood  
Of the souls of the poor innocents :  
I have not found it by secret<sup>1</sup> search, but upon all these.
- 35 Yet thou sayest,  
Because I am innocent,  
Surely his anger shall turn from me.  
Behold, I will plead with thee,  
Because thou sayest, I have not sinned.
- 36 Why gaddest thou about so much to change thy way ?  
Thou also shalt be ashamed of Egypt<sup>a</sup>,  
As thou wast ashamed of Assyria.
- 37 Yea, thou shalt go forth from him,  
And thine hands upon thine head :  
For the LORD hath rejected thy confidences,  
And thou shalt not prosper in them.

*God's great mercy in Judah's vile whoredom.*

JEREMIAH iii. 1—5.

- 1 They say<sup>2</sup>, If a man put away his wife,  
And she go from him, and become another man's,  
Shall he return unto her again ?  
Shall not that land be greatly polluted ?  
But thou hast played the harlot with many lovers :  
Yet return again to me, saith the LORD.
- 2 Lift up thine eyes unto the high places,  
And see where thou hast not been lien with.  
In the ways hast thou sat for them,  
As the Arabian in the wilderness<sup>b</sup> ;  
And thou hast polluted the land

MARG. <sup>1</sup> v. 34. *secret.* Heb. *digging.*<sup>2</sup> v. 1. *They say.* Heb. *Saying.*

<sup>a</sup> *Thou also shalt be ashamed of Egypt.* — The people of Judah seem to have courted the assistance of foreign nations, by a sinful compliance with their idolatrous customs. But this measure, it is observed, had already failed them, and they had been disappointed in their expectations from Assyria in the time of king Ahaz: 2 Chron. xxviii. 16--21. In the same manner, also, it is here prophesied they would be served by the Egyptians, whose alliance would only disappoint them, and make them ashamed of having trusted to so ineffectual a support; and it turned out accordingly.—Blayney.

<sup>b</sup> *As the Arabian in the wilderness.*—Mr. Harmer has cited, from a MS. of Sir John Chardin, the following lively description of the attention and eagerness of the Arabs in watching for passengers whom they may spoil:—Thus the Arabs wait for caravans with the most violent avidity, looking about them on all sides, raising themselves upon their horses, running here and there, to see if they cannot perceive any smoke or dust, or tracks on the ground, or any other marks of people passing along.—Harmer's Observations, vol. I. chap. ii. Obs. 7.

## Judah.

SECT. II.

JOSIAH—13TH YEAR. B. C. 629.

PROPHET—JEREMIAH.

JEREMIAH iii.

With thy whoredoms and with thy wickedness.

3 Therefore the showers have been withholden<sup>a</sup>,

And there hath been no latter rain ;

And thou hadst a whore's forehead,

Thou refusedst to be ashamed.

4 Wilt thou not from this time cry unto me,

My father, thou *art* the guide of my youth?

5 Will he reserve *his anger* for ever?

Will he keep *it* to the end?

Behold, thou hast spoken and done evil things as thou couldest.

B. C. 626.

HABAKKUK.<sup>b</sup>

*Unto Habakkuk, complaining of the iniquity of the land, is shewed the fearful vengeance by the Chaldeans. He complaineth that vengeance should be executed by them who are far worse.*

HABAK. i.

1 The burden which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, and thou wilt not hear!

*Even cry out unto thee of violence, and thou wilt not save!*

<sup>a</sup> *The showers have been withholden.*—There is one particular, says Dr. Lightfoot, very remarkable, which runs along through most of the chapters from the beginning of the third to the fourteenth; and that is, the mention of a great drought or want of rain; as iii. 3. v. 24, 25. viii. 13, 20. ix. 10, 12. xii. 4. and xiv. 1--4. Now, if this drought was in the time of Josiah, as it is mentioned immediately before the dating of a prophecy in Josiah's time, iii. 3, 6; and in the time of Jehoiakim, as there is mention of it presently after a prophecy against Jehoiakim, xiii. 18. and xiv. 1, 2; then it appears that this sad restraint of rain fell out in the last years of Josiah, and continued some of Jehoiakim's time; and so these chapters of Jeremiah most properly fall in with the latter years of Josiah's reign. See his Works, vol. II. p. 278.

The general import of this passage is, that though God had begun in some degree to chastise his people as he threatened, Lev. xxvi. 19. Deut. xxviii. 23. with a view to their reformation, his chastisement had not produced the desired effect; for they continued as abandoned as before, without shewing the least sign of shame or remorse. By the

*showers*, we are to understand the former rain, which falls in autumn after a long summer's drought, which is usually terminated in Judæa and the neighbouring countries by heavy showers, that last for some days, the beginning of November; and the latter rain, which generally comes about the middle of April, after which it seldom or never rains during the whole summer.—Blayney *in loc.*

<sup>b</sup> HABAKKUK.—Some Commentators have supposed that Habakkuk prophesied in Judæa, in the reign of Manasseh; but Archbishop Usher, Ann. 3395, places him, with greater probability, in the reign of Jehoiakim. Compare Hab. i. 5, 6. Consequently, this prophet was contemporary with Jeremiah. Bishop Gray supposes him to have prophesied between B. C. 612 and 598.

The prophecy of Habakkuk consists of Two Parts: the first is in the form of a dialogue between God and the prophet; and the second is a sublime ode or hymn, which was probably intended to be used in the public Service.

PART I. The prophet, complaining of the growth of iniquity among the Jews, i. 1--4,

## Judah.

SECT. II.

JOSIAH—16TH YEAR. B.C. 626.

PROPHETS—JEREMIAH AND HABAKKUK.

HABAK. I.

- 3 Why dost thou shew me iniquity, and cause *me* to behold grievance ?  
 For spoiling and violence *are* before me :  
 And there are *that* raise up strife and contention.
- 4 Therefore the law is slacked,  
 And judgment doth never go forth :  
 For the wicked doth compass about the righteous<sup>a</sup> ;  
 Therefore wrong<sup>1</sup> judgment proceedeth.
- 5 Behold ye among the heathen, and regard,  
 And wonder marvellously :  
 For *I* will work a work in your days<sup>b</sup>,  
 Which ye will not believe, though it be told *you*.

MARG. <sup>1</sup> v. 4. *wrong, or wrested.*

God is introduced, announcing the Babylonish captivity as a punishment for their wickedness, 5--11. The prophet then humbly expostulates with God for punishing the Jews by the instrumentality of the Chaldeans, 12--17. ii. 1. In answer to this complaint, God replies, that he will in due time perform his promises to his people of deliverance by the Messiah, implying also the nearer deliverance of Cyrus, ii. 2--4. The destruction of the Babylonish empire is then foretold, together with the judgment that would be inflicted upon the Chaldeans for their covetousness, cruelty, and idolatry, 5--20.

PART II. contains the prayer and psalm of Habakkuk. In this prayer he implores God to hasten the deliverance of his people, iii. 1, 2 ; and takes occasion to recount the wonderful works of the Almighty, in conducting his people through the Wilderness, and giving them possession of the Promised Land, 3--16 ; whence he encourages himself and other pious persons to rely upon God for making good his promises to their posterity, in after-ages.

Habakkuk holds a distinguished rank among the sacred poets : whoever reads his prophecy must be struck with the grandeur of his imagery and the sublimity of his style ; especially of the hymn in the third chapter, which Bishop Lowth considers one of the most perfect specimens of the Hebrew ode. Michaelis, after a close examination, pronounces him to be a great imitator of former poets ; but with some new additions of his own, which are characterized by brevity, and by no common degree of sublimity. Comp.

Hab. ii. 12. with Micah iii. 10 ; and Hab. ii. 14. with Isai. xi. 9. Lowth's Lect. vol. II. p. 99. Horne's Introduction, vol. IV. 205.

As Nahum foretold the destruction of the Assyrians who carried the Ten Tribes captive, so Habakkuk foretells the judgments which should come upon the Chaldeans, who completed the captivity of the two remaining tribes.—Lowth.

<sup>a</sup> *The wicked doth compass about the righteous.*—No good man, says Girdlestone, can fail to feel a lively indignation at the oppression of the righteous by the wicked. And under the dispensation of the Law, such feelings would naturally be mingled with surprise and perplexity, because of the expectation held out therein, that the Lord would give prosperity to the righteous, and adversity to evil-doers. In the Prophets we find this perplexity frequently expressed ; and nowhere with more force and anxiety for satisfaction than in this opening chapter of Habakkuk. And as he speaks with the utmost reverence towards God as one fully convinced that God's dealings must be just and good, whether we can apprehend their intent or not, we may remark his words as prompted by the Holy Ghost, on purpose to set forth one of the chief difficulties then pressing on the minds of the faithful, with a view to pave the way ; for the inspired answer is given in the chapter following.

<sup>b</sup> *In your days.*—Acts xiii. 41. From these words Archbishop Newcome concludes that the Chaldeans invaded Judæa while those were living whom the prophet addressed.

## Judah.

SECT. II.

JOSIAH—16TH YEAR. B. C. 626.

PROPHETS—JEREMIAH AND HABAKKUK.

## HABAK. i.

- 6 For, lo, I raise up the Chaldeans<sup>a</sup>, *that bitter and hasty nation*,  
Which shall march through the breadth<sup>1</sup> of the land,  
To possess the dwelling-places *that are* not theirs.
- 7 They *are* terrible and dreadful:  
Their judgment and their dignity shall proceed of themselves<sup>2</sup>.
- 8 Their horses also are swifter than the leopards,  
And are more fierce<sup>3</sup> than the evening wolves:  
And their horsemen shall spread themselves,  
And their horsemen shall come from far;  
They shall fly as the eagle *that* hasteth to eat.
- 9 They shall come all for violence:  
Their faces shall sup up<sup>b</sup> as the east wind<sup>4</sup>,  
And they shall gather the captivity as the sand.
- 10 And they shall scoff at the kings,  
And the princes *shall be* a scorn unto them:  
They shall deride every strong hold;  
For they shall heap dust, and take it.
- 11 Then shall *his* mind change,  
And he shall pass over, and offend,  
*Imputing* this his power unto his god.
- 12 Art thou not from everlasting, O LORD my God, mine Holy One?  
We shall not die.  
O LORD, thou hast ordained them for judgment:  
And, O mighty God<sup>5</sup>, thou hast established<sup>6</sup> them for correction.
- 13 *Thou art* of purer eyes than to behold evil,

MARG. <sup>1</sup> v. 6. *breadth*. Heb. *breadths*.<sup>2</sup> v. 7. *Their judgment and their dignity shall proceed of themselves*, or, *From them shall proceed the judgment of these, and the captivity of these*.<sup>3</sup> v. 8. *fierce*. Heb. *sharp*.<sup>4</sup> v. 9. *Their faces shall sup up as the east wind*, or *The supping up of their faces* &c. or, *Their faces shall look toward the east*. Heb. *The opposition of their faces toward the east*.<sup>5</sup> v. 12. *mighty God*. Heb. *Rock*: Deut. xxxii. 4. <sup>6</sup> *established*. Heb. *founded*.

<sup>a</sup> *Chaldeans*. — See Gen. xi. 28, 31. xv. 7. Job i. 17. and Note on Isa. xxiii. 13. They are supposed to have been so called from Chesed the son of Nahor, Gen. xxii. 22. Eustathius, in his Notes on Dionysius's περιήγησις, says, that they derived their name from Chaldeus, the fourteenth king after Niinus, and the founder of Babylon, l. 765, p. 801. ed. H. Steph. Xenophon mentions them as a warlike nation of Armenia: Cyrop. lib. iii.

These were anciently called Chalybes. See Hutchinson's Note. For the authority of the prophecy, evidenced by its fulfilment, see Van Til Phosphor. Prophet. pp. 276--287.

<sup>b</sup> *Their faces shall sup up* &c.—or, *The supping-up of their faces*. This is one marginal rendering. Their enemies shall be absorbed, or rapidly destroyed by them, as the blasting pestilential east wind spreads destruction: Jonah iv. 8.—Newcome.

## Judah.

SECT. II.

JOSIAH—16TH YEAR. B. C. 626.

PROPHETS—JEREMIAH AND HABAKKUK.

## HABAK. i.

And canst not look on iniquity<sup>1</sup>:

Wherefore lookest thou upon them that deal treacherously,

And holdest thy tongue when the wicked devoureth *the man that is more righteous than he?*

11 And makest men as the fishes of the sea,

As the creeping<sup>2</sup> things, *that have no ruler over them?*

15 They take up all of them with the angle,

They catch them in their net,

And gather them in their drag<sup>3</sup>:

Therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net,

And burn incense unto their drag;

Because by them their portion *is fat.*

And their meat plenteous<sup>4</sup>.

17 Shall they therefore empty their net,

And not spare continually to slay the nations?

*Unto Habakkuk, waiting for an answer, is shewed that he must wait by faith. The judgment upon the Chaldean for insatiableness, for covetousness, for cruelty, for drunkenness, and for idolatry.*

## HABAK. ii.

1 I will stand upon my watch,

And set me upon the tower<sup>5</sup>,

And will watch to see what he will say unto me<sup>6</sup>,

And what I shall answer when I am reproved<sup>7</sup>.

2 And the LORD answered me, and said,

Write the vision, and make *it plain upon tables,*

That he may run that readeth it.

3 For the vision *is yet for an appointed time,*

But at the end it shall speak, and not lie:

Though it tarry, wait for it;

Because it will surely come, it will not tarry.

1 Behold, his soul *which is lifted up is not upright in him:*

But <sup>8</sup>the just shall live by his faith<sup>8</sup>.

MARG. <sup>1</sup> v. 13. *iniquity, or grievance.*

<sup>2</sup> v. 14. *creeping, or moving.*

<sup>3</sup> v. 15. *drag, or flue-net.*

<sup>4</sup> v. 16. *plenteous, or daintly.* Heb. *fat.*

<sup>5</sup> v. 1. *tower.* Heb. *fenced place.*

<sup>6</sup> *unto me, or in me.*

<sup>7</sup> *when I am reproved, or when I am argued with.* Heb. *upon my reproof, or arguing.*

<sup>8</sup> v. 4. Rom. i. 17. Gal. iii. 11. Heb. x. 37, 38.

<sup>8</sup> *The just shall live by his faith.*—A solution of the perplexing question set forth in the previous chapter was supplied to God's people of old in the prophetic passage before

us. And it amounts to this: They must exercise a patient waiting of the understanding; and, in due time, there would be a more full revelation. Meanwhile, if they would listen

## Judah.

JOSIAH—16TH YEAR. B.C. 626.

PROPHETS—JEREMIAH AND HABAKKUK.

HABAK. ii.

- 5 Yea also<sup>1</sup>, because he transgresseth by wine,  
*He is a proud man, neither keepeth at home,*  
 Who enlargeth his desire as hell,  
 And *is as death*, and cannot be satisfied,  
 But gathereth unto him all nations,  
 And heapeth unto him all people :
- 6 Shall not all these take up a parable against him,  
 And a taunting proverb against him, and say,  
 Woe to him<sup>2</sup> that increaseth *that which is not his!*  
 How long ?  
 And to him that ladeth himself with thick clay !
- 7 Shall they not rise up suddenly that shall bite thee,  
 And awake that shall vex thee,  
 And thou shalt be for booties unto them ?
- 8 Because thou hast spoiled many nations,  
 All the remnant of the people shall spoil thee ;  
 Because of men's blood<sup>3</sup>, and *for the violence*  
 Of the land, of the city, and of all that dwell therein.

MARG. <sup>1</sup> v. 5. *Yea also, or How much more.*<sup>2</sup> v. 6. *Woe to him, or Ho, he.*<sup>3</sup> v. 8. *blood.* Heb. *bloods.*

humbly, they might get some glimpse of that which would be brought to light hereafter. Conceit in the wisdom supplied by their own senses would make their difficulty insuperable. To walk by faith, and not by sight, in reliance on God's power and goodness, would give them light and life. Let them be assured then, by faith, that the proud and covetous and sensual conqueror, however high he might seem to be exalted, would speedily have so much the greater fall. Let them, in all things, look forward to the end not yet in sight. This would prepare them for understanding that prosperity and adversity on earth are of no account, when compared with the retribution of eternity. The covetous, the cruel, the drunken, and they who, besides doing such things, entice others to do them, are reserved for a woe, of which the most terrible calamities on earth can give but a faint conception. Let this be believed, and then the thriving of the wicked for the present, or their being used in their prosperity as the instruments of divine providence, would be seen to be no impeachment of God's justice in the government of the world that now is.

And that this would be clearly known and understood, it is here prophesied, and the knowledge of the glory of the Lord very generally extended amongst all nations, in a dispensation that was to come. All which being borne in mind, to what does the temporary prosperity of the wicked amount, if it is the way to eternal misery? What do the makers and worshippers of idols gain, if, notwithstanding that they do not like to retain God in their knowledge, they must hereafter answer unto him for all their evil deeds? Who would envy the wicked their brief impunity in evil on terms so awful for eternity? Nay, who that walks by faith, and not by sight, should dwell on any such questions at all, except so far as God has been pleased to raise them, in order to explain and answer them? Who would not rather silently adore his might, his wisdom, and his love, than venture to express the slightest doubt that all which now is, in this world of his, is well, and all will be hereafter shewn to have been always best. — Girdlestone's Comm. Lect. 1483.



## Judah.

SECT. II.

JOSIAH—16TH YEAR. B.C. 626.

PROPHETS—JEREMIAH AND HABAKKUK.

HABAK. ii.

- 9 Woe to him that coveteth an evil covetousness<sup>1</sup> to his house,  
That he may set his nest on high,  
That he may be delivered from the power of evil<sup>2</sup>!
- 10 Thou hast consulted shame to thy house by cutting off many people,  
And hast sinned *against* thy soul.
- 11 For the stone shall cry<sup>a</sup> out of the wall,  
And the beam<sup>3</sup> out of the timber shall answer it<sup>4</sup>.
- 12 Woe to him that buildeth a town with blood<sup>5</sup>,  
And stablisheth a city by iniquity!
- 13 Behold, *is it* not of the LORD of hosts  
That the people shall labour in the very fire<sup>b</sup>,  
And the people shall weary themselves for very vanity<sup>6</sup>?
- 14 For the earth shall be filled  
With the knowledge of the glory of the LORD<sup>7</sup>,  
As the waters cover the sea.
- 15 Woe unto him that giveth his neighbour drink,  
That putteth thy bottle to *him*, and maketh *him* drunken also.  
That thou mayest look on their nakedness!
- 16 Thou art filled with shame for glory<sup>8</sup>:  
Drink thou also<sup>c</sup>, and let thy foreskin be uncovered:  
The cup of the LORD's right hand shall be turned unto thee,  
And shameful spewing *shall be* on thy glory.
- 17 For the violence of Lebanon shall cover thee,  
And the spoil of beasts, *which* made them afraid,  
Because of men's blood, and for the violence  
Of the land, of the city, and of all that dwell therein.
- 18 What profiteth the graven image that the maker thereof hath graven it;  
The molten image, and a teacher of lies,

MARG. <sup>1</sup> v. 9. *coveteth an evil covetousness, or gaineth an evil gain.*

<sup>2</sup> *power of evil. Heb. palm of the hand.*

<sup>3</sup> v. 11. *beam, or piece, or fastening.*

<sup>4</sup> *answer it, or witness against it.*

<sup>5</sup> v. 12. *blood. Heb. bloods.*

<sup>6</sup> v. 13. *for very vanity, or in vain.*

<sup>7</sup> v. 14. *With the knowledge of the glory of the LORD, or By knowing the glory of the LORD.*

<sup>8</sup> v. 16. *with shame for glory, or more with shame than with glory.*

<sup>a</sup> *The stone shall cry &c.*—The passage is very poetical, and may refer to the great buildings erected by Nebuchadnezzar in Babylon. The stones and wood which were to be overturned should proclaim the woe that follows. Mr. Wintle refers to Luke xix. 40. —Newcome *in loc.*

<sup>b</sup> *In the very fire*—By which great part of

Babylon will be consumed.—Newcome.

<sup>c</sup> *Drink thou also.*—Grotius observes, that verr. 15, 16 contain an allegory. The Chaldeans gave to the neighbouring nations the cup of idolatry and of deceitful alliance; and, in return, they received from Jehovah the cup of his fury.

## Judah.

SECT. II.

JOSIAH—16TH YEAR. B. C. 626.

PROPHETS—JEREMIAH AND HABAKKUK.

## HABAK. ii.

That the maker of his work<sup>1</sup> trusteth therein, to make dumb idols?

19 Woe unto him that saith to the wood, Awake!

To the dumb stone, Arise, it shall teach!

Behold, it is laid over with gold and silver,

And there is no breath at all in the midst of it.

20 But the LORD is in his holy temple:

Let all the earth keep silence before him<sup>2</sup>.*Habakkuk, in his prayer, trembleth at God's majesty. The confidence of his faith.*

## HABAK. iii.

1 A prayer of Habakkuk<sup>a</sup> the prophet<sup>2</sup> upon Shigionoth<sup>b</sup>.2 O LORD, I have heard thy speech<sup>4</sup>, and was afraid:O LORD, revive<sup>5</sup> thy work in the midst of the years,MARG. <sup>1</sup> v. 18, *the maker of his work.* Heb. *the fashioner of his fashion.*<sup>2</sup> v. 20, *Let all the earth keep silence before him.* Heb. *Be silent all the earth before him.*<sup>3</sup> v. 1, *upon Shigionoth, or according to variable songs or tunes:* called, in Hebrew, *Shigionoth.*<sup>4</sup> v. 2, *thy speech.* Heb. *thy report, or thy hearing.* <sup>5</sup> *revive, or preserve alive.*

<sup>a</sup> *A prayer of Habakkuk.*—In this devotional hymn, the prophet begins with prayer; then thankfully commemorates God's past mercies to his people, especially when he brought them out of Egypt into Canaan; and concludes with expressing the resignation of a devout mind to whatsoever it might please God to order for the future, and a resolution to rejoice in him at all events. The whole hymn, says Girdlestone, ought to be understood as referring to the previous chapters of this prophecy: so the threatened invasion of the Chaldeans, to the perplexity arising from the success of the ungodly, and to the answer which it pleased God to give, by way of satisfying the minds of those who inquired humbly and reverentially into the administration of his providence: *O Lord, I have heard thy speech, and was afraid.* Habakkuk had watched, had listened, and had understood; but much as the reply of God was calculated to comfort him, he still found matter of alarm in the judgments denounced. He therefore prays God to revive his work, and to remember mercy in the midst of wrath. Then, to shew what he means by God's reviving his work, he takes occasion to mention what great things the Lord had done, in the deliverance of his people of old, at Teman and at Paran, in the heavens and on the earth; how he had forced for them a way through the midst of the nations, as well as

through the rivers and the sea; how he had made bare his bow against the heathen, for the fulfilment of this covenant with the Israelites; how the sun and the moon had stood still at his command; and how the guilty nations of Canaan had been driven out before the blast of his displeasure. But, notwithstanding this experience of past deliverance, the prophet could not but tremble when he heard what was threatened for the future; he could not but apprehend that this terrible invasion of a merciless enemy would actually take place, and God's people be defeated and led into captivity, and the good land which he had given them be laid waste and desolate. Still, his devotion had not been in vain. His thankful recollection of mercy previously vouchsafed had prepared him for resolving what that grace of God enabled him to resolve, that though the fruits of the earth might fail, and the flock yield no increase, yet would he rejoice in the Lord, and joy in the God of his salvation. May this be our own stedfast purpose! In our prayers, may we never fail to feel towards God, *Not my will, but thine, be done!*

<sup>b</sup> *Shigionoth.*—The word is properly derived from the Syriac ܫܝܓܝܘܬܐ, *mutavit, variavit*: and thus may denote a musical instrument of great compass, with which the Jews accompanied this piece of poetry.—Neweonic.

## Judah.

SECT. II.

JOSIAH—16TH YEAR. B. C. 626.

PROPHETS—JEREMIAH AND HABAKKUK.

HABAK. iii.

- In the midst of the years<sup>a</sup> make known;  
 In wrath remember mercy.  
 3 God came<sup>b</sup> from Teman<sup>1</sup>,  
 And the Holy One from mount Paran. Selah.  
 His glory covered the heavens,  
 And the earth was full of his praise.  
 4 And *his* brightness was as the light;  
 He had horns *coming* out<sup>c</sup> of his hand<sup>2</sup>:  
 And there *was* the hiding of his power.  
 5 Before him went the pestilence,  
 And burning coals<sup>3</sup> went forth at his feet.  
 6 He stood, and measured the earth:  
 He beheld, and drove asunder the nations;  
 And the everlasting mountains were scattered,  
 The perpetual hills did bow:  
 His ways *are* everlasting.  
 7 I saw the tents of <sup>4</sup>Cushan<sup>d</sup> in affliction<sup>5</sup>:  
 And the curtains of the land of Midian did tremble.  
 8 Was the LORD displeased against the rivers?  
 Was thine anger against the rivers?  
 Was thy wrath against the sea,  
 That thou didst ride upon thine horses  
 And thy chariots of salvation<sup>6</sup>?  
 9 Thy bow was made quite naked,  
 According to the oaths of the tribes, *even thy* word. Selah.  
 Thou didst cleave the earth with rivers<sup>7</sup>.  
 10 The mountains saw thee, *and* they trembled:

MARG. <sup>1</sup> v. 3. *Teman*, or the south.<sup>2</sup> v. 4. *horns coming out of his hand*, or *bright beams out of his side*.<sup>3</sup> v. 5. *burning coals*, or *burning diseases*. Deut. xxxii. 24.<sup>4</sup> v. 7. *Cushan*, or *Ethiopia*. <sup>5</sup> *in affliction*, or *under affliction or cavity*.<sup>6</sup> v. 8. *of salvation*, or, *Thy chariots were salvation*.<sup>7</sup> v. 9. *the earth with rivers*, or *Thou didst cleave the rivers of the earth*.

<sup>a</sup> *In the midst of the years*—viz. between Samuel and Christ.—Lightfoot.

<sup>b</sup> *God came*.—Bishop Lowth observes, that this is a sudden burst of poetry, in the true spirit of the ode; the concealed connection being, that God, who had formerly displayed such power in delivering the Israelites from Egyptian slavery, might succour their posterity in a like wonderful manner: Prael. Hebr. xxviii. *Teman*—first, perhaps, the name of an encampment, and afterwards of an Idumæan city: Jer. xlix. 7. Job ii. 11.

*Paran*.—See Deut. xxxiii. 2. A part of Arabia Petraea: Gen. xxi. 21.

<sup>c</sup> *Horns coming out &c.*—*Rays streamed from his hand*: Newcome. The verb קרן signifies *to shine*, Ex. xxxiv. 29, 30, 35: and a pencil or cone of rays issuing from a point diverges in the shape of a horn: see Deut. xxxiii. 2.—Newcome.

<sup>d</sup> *Cushan*—That is, as some say, of Chus or Midian. Compare Numb. xii. 1. Ex. ii. 16, 21. Numb. xxxi. 7, 8, &c. Others think that Judges iii. 10. vii. 1, &c., are referred to.

## Judah.

SECT. II.

JOSIAH—16TH YEAR. B. C. 626.

PROPHETS—JEREMIAH AND HABAKKUK.

HABAK. iii.

- The overflowing of the water passed by :  
 The deep uttered his voice,  
*And* lifted up his hands on high.
- 11 The sun *and* moon stood still in their habitation :  
 At the light of thine arrows they went<sup>1</sup>,  
*And* at thy shining of the glittering spear.
- 12 Thou didst march through the land in indignation,  
 Thou didst thresh the heathen in anger.
- 13 Thou wentest forth for the salvation of thy people,  
*Even* for salvation with thine anointed ;  
 Thou woundedst the head out of the house of the wicked,  
 By discovering<sup>2</sup> the foundation unto the neck. Selah.
- 14 Thou didst strike through with his staves the head of his villages ;  
 They came out<sup>3</sup> as a whirlwind to scatter me :  
 Their rejoicing *was* as to devour the poor secretly.
- 15 Though didst walk through the sea with thine horses,  
*Through* the heap<sup>4</sup> of great waters.
- 16 When I heard, my belly trembled ;  
 My lips quivered at the voice :  
 Rottenness entered into my bones, and I trembled in myself,  
 That I might rest in the day of trouble :  
 When he cometh up unto the people, he will invade them<sup>5</sup> with his troops.
- 17 Although the fig-tree shall not blossom<sup>6</sup>,  
 Neither *shall* fruit *be* in the vines ;  
 The labour of the olive shall fail<sup>6</sup>,  
 And the fields shall yield no meat ;  
 The flock shall be cut off from the fold,  
 And *there shall be* no herd in the stalls :
- 18 Yet I will rejoice in the LORD,  
 I will joy in the God of my salvation.
- 19 The LORD God *is* my strength,  
 And he will make my feet like hinds' feet,  
 And he will make me to walk upon mine high places.  
 To the chief singer on my stringed instruments<sup>7</sup>.

MARG. <sup>1</sup> v. 12. *At the light of thine arrows they went*, or *Thine arrows walked in the light*, &c.

<sup>2</sup> v. 13. *discovering*. Heb. *making naked*. <sup>3</sup> v. 14. *came out*. Heb. *were tempestuous*.

<sup>4</sup> v. 15. *heap*, or *mud*.

<sup>5</sup> v. 16. *invade them*, or *cut them in pieces*.

<sup>6</sup> v. 17. *fail*. Heb. *lie*.

<sup>7</sup> v. 19. *stringed instruments*. Heb. *Neginoth*. Ps. iv. title.

<sup>8</sup> *Although the fig-tree shall not blossom*.—Shaw observes, vol. I. p. 265, that the fig-tree does not properly blossom or send out flowers, as we render the Hebrew word תפרה. They may rather be said to shoot out their fruit, which they do like so many

Judah.

JOSIAH—13TH YEAR. B. C. 624.

PROPHETS—JEREMIAH AND HULDAH.

SECTION III.

THE REPAIR OF THE TEMPLE : THE BOOK OF THE LAW IS FOUND, AND READ BEFORE THE ASSEMBLED PEOPLE, WHO ENTER INTO A SOLEMN COVENANT TO SERVE THE LORD.  
THE THIRD REFORMATION OF RELIGION.

*Josiah's good reign. He taketh care for the repair of the Temple. Hilkiah having found a Book of the Law, Josiah sendeth to Huldah to enquire of the Lord. Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time.*

2 KINGS xxii. 3—20.

2 CHRON. xxxiv. 8—28.

3 And it came to pass  
in the eighteenth year of king of Josiah,

Now 8  
in the eighteenth year of his reign<sup>a</sup>,  
when he had purged the land, and  
the house,

that the king  
sent Shaphan the son of Azaliah,  
the son of Meshullam, the scribe,

he sent Shaphan the son of Azaliah,  
and Maaseiah the governor of the city,  
and Joah the son of Joahaz the recorder,  
to repair the house of the LORD his God.

to the house of the LORD, saying,

4 Go up to Hilkiah  
the high priest,

And when they came to Hilkiah 9  
the high priest,

buttons, with their flowers, imperfect as they are, inclosed within them. This shooting out of the fig-tree was considered by the Jews to indicate that summer was nigh: Luke xxi. 29, 30. As it was at the end of March or in the early part of April that our Saviour, at the time of the Passover, went to a fig-tree expecting to find fruit thereon, but finding leaves only, laid his ban upon it, Mark xi. 12--14; it may be proper to remark, that the fruit appears before the leaves; and that to see a tree in leaf while the season for gathering the figs as ripe had not yet arrived, rendered it a reasonable expectation to find fruit on it;—and this it must have had, if it had not been barren. The tree in its native climes affords three crops of figs, which it is necessary to distinguish. First, there is the *boccure*, or *early fig*, called in Scripture the *first ripe fig*: Jer. xxiv. 2. Hos. ix. 10. This is far from being ripe at the end of March, for its time of ripeness is not until the middle of June; hence it was not the time of ripe figs. However, says Shaw, it frequently happens in Barbary, and we need not doubt of the like in this hotter climate, that, according to the quality of the preceding season, some of the more forward and vigorous trees

will yield a few ripe figs six weeks or more before the full season. Shaw goes on to observe, that when the *boccure* draws nearer to perfection than the *kermouse*, the summer figs, or *carica*, the same that are preserved, begin to be formed; although they rarely ripen before August, at which time there appears a third crop, or the winter fig. This is usually of a much longer shape and darker complexion than the *kermouse*, hanging and ripening upon the tree even after the leaves are shed, and, provided the winter proves mild and temperate, is gathered, as a delicious fruit, in the spring.—Pict. Palest. p. cxxvii.

<sup>a</sup> *In the eighteenth year of his reign, &c.*—He began much sooner to seek the Lord, as appears from 2 Chron. xxxiv. 3; but it is to be feared the work of reformation went on slowly, and met with much opposition, so that he could not effect what he desired and designed, till his power was thoroughly confirmed. It should quicken us when we come to years, says Henry, to act with so much the more vigour in the service of God, to consider how much time we have unavoidably lost in our minority. Having begun late, we had need work hard.

## Judah.

SECT. III.

JOSIAH—13TH YEAR. B. C. 624.

PROPHETS—JEREMIAH AND HULDAH.

2 KINGS XXII.

that he may sum the silver which is brought into the house of the LORD, which the keepers of the door<sup>1</sup> have gathered of the people :

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD :  
and let them give it to the doers of the work which *is* in the house of the LORD, to repair the breaches of the house,  
6 Unto carpenters, and builders, and masons,  
and to buy timber and hewn stone to repair the house.

7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

And the men did the work faithfully : 12

2 CHRON. XXXIV.

and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari ; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward ; and *other of* the Levites, all that could skill of instruments of music.

13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service :  
and of the Levites *there were* scribes,  
and officers, and porters.

14 And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD *given by*<sup>3</sup> Moses<sup>a</sup>.

MARG. <sup>1</sup> v. 4. *door.* Heb. *threshold.* <sup>2</sup> v. 11. *to floor,* or *to rafter.*

<sup>3</sup> v. 14. *by.* Heb. *by the hand of.*

<sup>a</sup> *Hilkiah the priest found a book of the law of the Lord given by Moses.*—It was written, says Dr. Lightfoot, by Moses, with his own hand. The mention of this Book of

they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim,  
and of all the remnant of Israel, and of all Judah and Benjamin :  
and they returned to Jerusalem.

And they put *it* 10  
in the hand of the workmen that had the oversight of the house of the LORD,  
and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house :  
Even to the artificers and builders 11  
gave they *it*,  
to buy hewn stone, and timber for couplings, and to floor<sup>2</sup> the houses which the kings of Judah had destroyed.

the Law being found, Dr. Gray remarks, by no means implies that all other copies had been destroyed : for whether by the Book of the Law here mentioned be understood the

## Judah.

SECT. III.

JOSIAH—18TH YEAR. B. C. 624.

PROPHETS—JEREMIAH AND HULDAH.

2 KINGS xxii. 8—20.

2 CHRON. xxxiv.

8 And Hilkiab the high priest  
said unto Shaphan the scribe,  
I have found the book of the law  
in the house of the LORD.  
And Hilkiab gave the book to  
Shaphan, and he read it.

9 And Shaphan the scribe came  
to the king,  
and brought the king word again,  
and said,

Thy servants have gathered<sup>2</sup>  
the money  
that was found in the house,  
and have delivered it into the hand  
of them that do the work,  
that have the oversight  
of the house of the LORD.

10 And Shaphan the scribe shewed  
the king, saying,  
Hilkiab the priest hath delivered me  
a book.

And Shaphan read it before the king.

11 And it came to pass,  
when the king had heard  
the words of the book of the law,

And Hilkiab answered 15  
and said to Shaphan the scribe,  
I have found the book of the law  
in the house of the LORD.  
And Hilkiab delivered the book to  
Shaphan.

And Shaphan carried the book 16  
to the king,  
and brought the king word back again,  
saying,  
All that was committed to<sup>1</sup> thy servants,  
they do *it*.

And they have gathered together<sup>3</sup> 17  
the money  
that was found in the house of the LORD,  
and have delivered it into the hand  
of the overseers,  
and to the hand of the workmen.

Then Shaphan the scribe told 18  
the king, saying,  
Hilkiab the priest hath given me  
a book,

And Shaphan read it<sup>4</sup> before the king.

And it came to pass, 19  
when the king had heard  
the words of the law,

MARG. <sup>1</sup> v. 16. *to*. Heb. *to the hand of*.<sup>2</sup> v. 9. *gathered*. Heb. *melted*.<sup>3</sup> v. 17. *gathered together*. Heb. *poured out, or melted*.<sup>4</sup> v. 18. *it*. Heb. *in it*.

original autograph of Moses, which was probably intended, or only an authentic public copy which might have been taken by the priests from the side of the Ark of the Covenant to preserve it from the sacrilegious violence of Manasseh, it can by no means be supposed to have been the only book of the law then extant, as every king was obliged to copy it on his accession to the throne, and as it was the very basis of every civil as well as of every religious revelation; and, not to mention private copies, Josiah must certainly have seen the Book of the Law, or he would

not have projected the reformation of his kingdom in the manner recorded in the Book of Kings. The surprise, therefore, that Hilkiab and the grief that Josiah are related to have felt, were owing either to the extraordinary circumstance of finding the book in the time of cleansing the Temple and of their endeavours to effect a reformation, or to the multiplicity and importance of those precepts, which, as they must have been conscious, had been violated and neglected.—Gray's Key, p. 50. 1805.

## Judah.

SECT. III.

JOSIAH—13TH YEAR. B. C. 624.

PROPHETS—JEREMIAH AND HULDAH.

2 KINGS xxii.

that he rent his clothes.

12 And the king commanded Hilkiah the priest,  
and Ahikam the son of Shaphan,  
and Achbor<sup>1</sup> the son of Michaiah<sup>2</sup>,  
and Shaphan the scribe,  
and Asahiah a servant of the king's,  
saying,

13 Go ye, enquire of the LORD for me,  
and for the people, and for  
all Judah,  
concerning the words of this book  
that is found :  
for great *is* the wrath of the LORD  
that is kindled against us,  
because our fathers  
have not hearkened unto the words  
of this book,  
to do according unto all that which is  
written concerning us.

14 So Hilkiah the priest, and Ahikam,  
and Achbor, and Shaphan, and Asahiah,  
went unto Huldah the prophetess<sup>3</sup>,

2 CHRON. xxxiv.

that he rent his clothes.

And the king commanded Hilkiah, 20  
and Ahikam the son of Shaphan,  
and Abdon<sup>3</sup> the son of Micah,  
and Shaphan the scribe,  
and Asaiah a servant of the king's,  
saying,

Go, enquire of the LORD for me, 21  
and for them that are left in Israel  
and in Judah,  
concerning the words of the book  
that is found :  
for great *is* the wrath of the LORD  
that is poured out upon us,  
because our fathers  
have not kept the word  
of the LORD,  
to do after all that is written  
in this book.  
And Hilkiah, 22  
and *they* that the king *had appointed*,  
went to Huldah the prophetess,

MARG. <sup>1</sup> v. 12. *Achbor, Abdon*, 2 Chron. xxxiv. 20.

<sup>2</sup> *Michaiah, or Micah.*

<sup>3</sup> v. 20. *Abdon, Achbor*, 2 Kings xxii. 12.

<sup>3</sup> *Huldah the prophetess.*—Jeremiah was not now at Jerusalem, but at Anathoth, the town of his birth. He prophesied there till his townsmen were about to kill him, Jer. vi. 21; and then he went to Jerusalem.—Dr. Lightfoot.

It is certain, says Bishop Patrick, that both Jeremiah and Zephaniah prophesied in the reign of Josiah; therefore it may seem strange that they did not resort to one of them; of which Abarbinel gives the following account: That Jeremiah was at this time absent from Jerusalem; being gone to convert the Ten Tribes, or rather being at his own house in Anathoth. And the same he supposes of Zephaniah, that he was not near at hand; and therefore they went to Huldah, who lived in Jerusalem; and the rather, as some suppose, because women are more inclined to piety and compassion than men.

But this is an absurd reason, as Abarbinel well observes; for the Prophets did not speak according to their own inclinations, but as God directed them. The Jews have a tradition in Massecheth Megillah, that eight prophets descended from Rahab, of which Huldah was one. The Hebrew word מלשנה, which we translate *college*, and which the Targum takes to signify *a school*, is, in the margin of the Bibles, translated *The second part*. For there were three walls about Jerusalem, as Abarbinel observes. Within the first of these lived artificers and the common people; within the second, the better sort, the wise men, prophets and prophetesses, lived; and within the third was the mountain of the Lord. Now of the middle part of Jerusalem they think the holy writer here speaks, as the place in which Huldah dwelt.



## Judah.

SECT. III.

JOSIAH—18TH YEAR. B. C. 624.

PROPHETS—JEREMIAH AND HULDAH.

2 KINGS xxii.

the wife of Shallum

the son of Tikvah<sup>1</sup>, the son of Harhas<sup>2</sup>,  
 keeper of the wardrobe<sup>3</sup>;  
 (now she dwelt in Jerusalem in  
 the college<sup>4</sup>;)

and they communed with her.

15 And she said unto them,  
 Thus saith the LORD God of Israel,  
 Tell the man that sent you to me,

16 Thus saith the LORD,  
 Behold, I will bring evil upon this place,  
 and upon the inhabitants thereof,

*even* all the words  
 of the book  
 which the

king of Judah hath read:

17 Because they have forsaken me,  
 and have burned incense  
 unto other gods,  
 that they might provoke me to anger  
 with all the works of their hands ;  
 therefore my wrath shall be  
 kindled against this place,  
 and shall not be quenched.

18 But to the king of Judah  
 which sent you to enquire of the LORD,  
 thus shall ye say to him,

Thus saith the LORD God of Israel,  
*As touching* the words  
 which thou hast heard ;

19 Because thine heart was tender<sup>a</sup>,  
 and thou hast humbled thyself

2 CHRON. xxxiv.

the wife of Shallum

the son of Tikvath, the son of Hasrah,  
 keeper of the wardrobe ;  
 (now she dwelt in Jerusalem in  
 the college<sup>4</sup>;)

and they spake to her to that *effect*.

And she answered them, 23  
 Thus saith the LORD God of Israel,  
 Tell ye the man that sent you to me,

Thus saith the LORD, 24  
 Behold, I will bring evil upon this place,  
 and upon the inhabitants thereof,

*even* all the curses  
 that are written in the book  
 which they

have read before the king of Judah:

Because they have forsaken me, 25  
 and have burned incense  
 unto other gods,  
 that they might provoke me to anger  
 with all the works of their hands ;  
 therefore my wrath shall be  
 poured out upon this place,  
 and shall not be quenched.

And as for the king of Judah 26  
 who sent you to enquire of the LORD,  
 so shall ye say unto him,

Thus saith the LORD God of Israel  
*concerning* the words  
 which thou hast heard ;

Because thine heart was tender, 27  
 and thou didst humble thyself

MARG. <sup>1</sup> v. 14. *Tikvah*, or *Tikvath*, 2 Chron. xxxiv. 22.

<sup>2</sup> *Harhas*, or *Hasrah*.

<sup>3</sup> v. 14. *wardrobe*, Heb. *garments*.

<sup>4</sup> v. 22. *college*, or in the school, or in the second part.

<sup>a</sup> *Because thine heart was tender*, &c.—Here, says Bishop Patrick, are four tokens, as some observe, of a true repentance and conversion unto God. First, *softness of heart*, which is opposed to that hardness which arises from unbelief of God's threatenings ; because faith makes men tenderly affected with them. Secondly, *great humility*, arising from a sense

of his unworthiness of any mercy. These two were inward. The others were outward tokens of the inward sense, which were *rending his clothes*, and *weeping* for his own and for the public offences ; which moved God to take pity on him, though he resolved to destroy the nation.

## Judah.

SECT. III.

JOSIAH—18TH YEAR. B. C. 624.

PROPHETS—JEREMIAH AND HULDAH.

2 KINGS xxii.

before the LORD,

when thou heardest

what I spake against this place,  
and against the inhabitants thereof,  
that they should become a desolation  
and a curse,

and hast rent thy clothes,

and wept before me ;

I also have heard *thee*,

saith the LORD.

20 Behold therefore,

I will gather thee unto thy fathers,  
and thou shalt be gathered into  
thy grave in peace<sup>a</sup> ;

and thine eyes shall not see all the evil  
which I will bring upon this place.

And they brought the king word again.

2 CHRON. xxxiv.

before God,

when thou heardest

his words against this place,  
and against the inhabitants thereof,

and humbledst thyself before me,

and didst rend thy clothes,

and weep before me ;

I have even heard *thee* also.

saith the LORD.

Behold,

28

I will gather thee to thy fathers,  
and thou shalt be gathered to  
thy grave in peace,  
neither shall thine eyes see all the evil  
that I will bring upon this place,  
and upon the inhabitants of the same.  
So they brought the king word again.

*Josiah causeth the book to be read in a solemn assembly. He reneweth the covenant of the Lord. He destroyeth idolatry. He burnt dead men's bones upon the altar of Beth-el, as was foreprophesied.*

2 KINGS xxiii. 1—20.

1 And the king sent,

and they gathered unto him

all the elders of Judah and of Jerusalem.

2 And the king went up into the

2 CHRON. xxxiv. 29—32.

Then the king sent 29

and gathered together

all the elders of Judah and Jerusalem.

And the king went up into the 30

<sup>a</sup> *Thou shalt be gathered into thy grave in peace.*—Though he was slain in battle, see 2 Kings xxiii. 29, yet he went to his grave in peace ; because, as the next words explain it, he did not live to see the calamities which were inevitably threatened to come upon the nation, but left his kingdom in a peaceable condition. For the Egyptians, who slew him, gave them no disturbance ; and the Babylonians were not yet ready to come up against them.—Bishop Patrick.

Josiah could not prevail, says Henry, to prevent the judgment itself ; but God promised him he should not live to see it ; which, especially considering that he died in the midst of his days, before he was forty years old, would have been but a small reward for

his eminent piety, if there were not another world in which he should be abundantly recompensed, Heb. xi. 16. When the righteous is taken away from the evil to come, he enters into peace, Is. lvii. 1, 2. This is promised to Josiah here, *Thou shalt go to thy grave in peace* ; which refers not to the manner of his death, for he was killed in battle, but to the time of it, which was a little before the captivity in Babylon, that great trouble in comparison with which every thing else was as nothing ; so that *he* might be truly said to die in peace who did not share in that. He died in the love and favour of God ; which secure a peace which no circumstances of dying, no, not in the field of war, could alter or interrupt.

## Judah.

SECT. III.

JOSIAH—18TH YEAR. B.C. 624.

PROPHETS—JEREMIAH AND HULDAH.

2 KINGS XXIII.

house of the LORD<sup>a</sup>,  
and all the men of Judah  
and all the inhabitants  
of Jerusalem with him,  
and the priests, and the prophets,  
and all the people, both small and great<sup>1</sup>:  
and he read in their ears  
all the words of the book of the covenant  
which was found in the  
house of the LORD.  
3 And the king stood by a pillar<sup>b</sup>,

2 CHRON. XXXIV.

house of the LORD,  
and all the men of Judah,  
and the inhabitants  
of Jerusalem,  
and the priests, and the Levites,  
and all the people, great and small<sup>2</sup>:  
and he read in their ears  
all the words of the book of the covenant  
that was found in the  
house of the LORD.  
And the king stood in his place, 31

MARG. <sup>1</sup> v. 2. *both small and great.* Heb. *from small even unto great.*

<sup>2</sup> v. 30. *great and small.* Heb. *from great even to small.*

<sup>a</sup> *The king went up into the house of the Lord.*—The terrors of the Lord, as revealed in the Law, deeply affected the heart of Josiah; and he anxiously inquired, through one who had the gift of prophecy, how far these fearful threatenings pertained to himself and to his people. He was assured, to his great comfort, that the calamities which he dreaded would not be brought upon Jerusalem and its inhabitants until after his own time. And what was the effect of these good tidings on his conduct? Did he relax in his exertions to serve the Lord? Did he argue, as some foolishly have concluded; I am safe, by God's own assurance, therefore I may make free with sin? Far from it. He straightway sent and gathered together rulers and priests and people; and having read in their ears all the words of the Book of God's Covenant, he first himself entered into solemn engagement to keep it, and then caused all present to do the like. Such was the zeal with which Josiah now entered upon the service of the Lord, and with which he also sought to win his people to serve God. And such is the due effect of being first awakened by the terrors of the Lord, and afterwards assured of his mercy—a common course, which many a renewed Christian has gone through—to feel at first inexpressibly alarmed, at finding what dreadful judgments are overhanging a wicked world; and to read God's word with anxious study, as if it were a new-found book; so little else than lost was it before, as long as it was not read under a deep conviction

of the necessity of caring for the soul. With the diligent study of God's word, the awakened sinner will be eager to combine recourse to his proper Minister, from whom he can best learn how far these fearful warnings apply to his case or not. And now, if the preacher of the Gospel has seen good cause to give to such an one a message of comfort; if he sees ground to assure him, in God's name, Thy sins be forgiven thee, go in peace; what can exceed the motives to a life of love and zeal and holiness with which this sinner, thus assured of pardon and of grace, is urged to sin no more? Far be it from such an one to say within himself, Let us continue in sin that grace may abound! Far be it from such an one to sin, because he is not under the Law, but under grace! See Rom. vi. 1, 14. No; the more free has been God's pardon, so much the more fervent must be man's affectionate return of thanks. The more dreadful is the woe we have escaped, and the more undeserved the mercy whereby we have escaped it, we must so much the more entirely love God, and so much the more diligently labour to win others to the love of him.—Girdlestone's Comm. Lec. 715.

<sup>b</sup> *The king stood by a pillar*—Unto which his throne adjoined, in which, the Hebrew doctors say, the king sat when he came to the Temple. The king's seat, says Jacob Jnda Leo, was in the court of the Israelites, at the entrance into the court of the priests, by a marble pillar. There he sat when he came into the Temple to worship God. There Joash

## Judah.

SECT. III.

JOSIAH—13TH YEAR. B.C. 624.

PROPHETS—JEREMIAH AND HULDAH.

2 KINGS xxiii.

and made a covenant before the LORD,  
to walk after the LORD,  
and to keep his commandments  
and his testimonies and his statutes  
with all *their* heart and all *their* soul,  
to perform the words of this covenant  
that were written in this book.

And all the people  
stood to the covenant.

2 KINGS xxiii.

1 And the king commanded Hilkiah the high priest, and the priests of the second order<sup>a</sup>, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el. And he put down<sup>2</sup> the <sup>3</sup>idolatrous priests<sup>b</sup>, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round

MARG. <sup>1</sup> v. 32. *present*. Heb. *found*. <sup>2</sup> v. 5. *put down*. Heb. *caused to cease*.  
<sup>3</sup> v. 5. *idolatrous priests*. Heb. *chemarim*. Hos. x. 5. Foretold Zeph. i. 4.

was made king by Jehoiada, 2 Kings xi. 14. There Hezekiah read before the Lord the blasphemous letter which the king of Assyria had sent him, 2 Kings xix. 14: and there Josiah now made a covenant with God, that he would serve him.—See Vitringa Proleg. ad L. de Synag. Vet. cap. iv.

<sup>a</sup> *The priests of the second order*.—These seem to have been the heads of the several courses which served in rotation under the person next in succession to the high priesthood; who acted, upon emergencies, as deputy to the high-priest. They were the chief-priests mentioned so often in the New Testament.—Scott.

<sup>b</sup> *The idolatrous priests*.—These are called Chemarim, כְּמָרִים, in the Hebrew, because they were clothed in black garments, as Kimchi observes both on this place and also on Zeph. i. 4: whilst the priests of the Most High were clothed in white, especially those whose genealogy was not questioned. They, indeed, who could not make out their descent were clothed in a black habit, to distinguish

them from the undoubted priests; and so were they who had any defect or blemish in their body, as appears from the Talmud in Middoth. And, indeed, it is certain that they among the heathen who sacrificed to the infernal gods were clothed with such vestments, as appears by Caridia in Horace, lib. i. Sat. viii. and Medea in Apollonius Rhodius, lib. iii. ver. 861; from whence some think they had the name of *μελανηφόροι*, which we find in some ancient inscriptions. And thus the Egyptians bewailed Osiris; all which was suitable to their great sacrifices, in which they were sad for the absence of the Sun, which was meant by Osiris: as Gilbertus Cuperus observes, in his Harpocrates, p. 129. And here now we have found the original of these Chemarim priests clothed in black; for it was a black ox which represented Osiris among the Egyptians, and it was covered *μαυρίω μέλανι βυσσίνῳ*, with a black silk garment: from whence, in all probability, the priests came to be so clothed.—Bishop Patrick.

## Judah.

SECT. III.

JOSIAH—18TH YEAR. B.C. 624.

PROPHETS—JEREMIAH AND HULDAH.

## 2 KINGS xxiii.

about Jerusalem; them also that burned incense unto Baal, to the sun, and 6 to the moon, and to the planets<sup>1</sup>, and to all the host of heaven. And he brought out the grove<sup>a</sup> from the house of the LORD, without Jerusalem, unto the brook Kidron<sup>b</sup>, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of 7 the people. And he brake down the houses of the sodomites, that were by the house of the LORD, where the women wove hangings<sup>2</sup> for the grove. 8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at 9 the gate of the city. Nevertheless the priests of the high places came not up to the altar of the LORD<sup>c</sup> in Jerusalem, but they did eat of the unleavened 10 bread among their brethren. And he defiled Topheth, which is in the valley of the children of Hinnom<sup>d</sup>, that no man might make his son or his daughter 11 to pass through the fire to Molech. And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the chamberlain<sup>3</sup>, which was in the

MARG. <sup>1</sup> v. 5. planets, or twelve signs, or constellations.<sup>2</sup> v. 7. hangings. Heb. houses.<sup>3</sup> v. 11. chamberlain, or eunuch or officer.

<sup>a</sup> *The grove.*—By this is meant the image of the grove, or, in plainer words, *Ashtaroth*. For so Procopius Gazæus says, that when the LXX translate this word *the grove*, others render it Ἀσήρωθ, or Ἀσάρωθ, that is, Ἀσάρωτη or *Venus*. For, τῆς Ἀφροδίτης τὸ ξόανον ἔδωκεν ἕστησαν ἐν τῷ θείῳ νεῶ, *They had not set up the statue of Venus in the Temple of God.*—See Selden, Syntag. 2. de Diis Syris, cap. ii.

<sup>b</sup> *The brook Kidron.*—Above the Fountain of the Virgin the valley becomes very narrow. It is everywhere only a water-course between high hills; and the brook Kidron now never flows, and probably never flowed along its bottom, except in the season of rain.—Robinson's Bib. Res. vol. I. sect. vi. p. 343. See the Note, vol. I. p. 186 of this Work.

<sup>c</sup> *The priests of the high places came not up to the altar of the Lord.*—Though they were removed from the high places, they were not admitted to officiate at the altar of the Lord, as the Targum explains it, having offered in forbidden places: but they did eat of the unleavened bread among their brethren, namely, among the priests who were pure, as

the sons of Zadok. Though they might not offer sacrifices, they were allowed to partake of the holy things with the priests, as the meat-offerings made of flour unleavened, Lev. ii. 4, 5; which are here meant, says Gill, and put for all the rest, on which the priests lived. See Ezek. xlv. 10--15.

<sup>d</sup> *He defiled Topheth, which is in the valley of the children of Hinnom.*—The narrow valley of Hinnom lies at the foot of Mount Zion, just south of Jerusalem: it was well watered; and in ancient times was most verdant, and delightfully shaded with trees. This valley is celebrated for the inhuman and barbarous as well as idolatrous worship here paid to Moloch; to which deity, parents sacrificed their offspring, by making them pass through the fire: 2 Chron. xxviii. 3. To drown the lamentable shrieks of the children thus immolated, musical instruments—in Hebrew termed *Tuph*, תוף, a *drum*—were played; whence the spot where the victims were burnt was called *Tophet*.—Horne's Phys. Geogr. of the Holy Land. See the Notes on pp. 291, 292, 418, of vol. I. of this Work.

## Judah.

SECT. III.

JOSIAH—18TH YEAR. B. C. 624.

PROPHETS—JEREMIAH AND HULDAH.

2 KINGS XXIII.

12 suburbs, and burned the chariots of the sun with fire. And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king beat down, and brake them down from  
 13 thence<sup>1</sup>, and cast the dust of them into the brook Kidron. And the high places that were before Jerusalem, which were on the right hand of <sup>2</sup>the mount of corruption<sup>3</sup>, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Mileom the abomination of the children of  
 14 Ammon, did the king defile. And he brake in pieces the images<sup>3</sup>, and cut down the groves, and filled their places with the bones of men.  
 15 Moreover the altar that was at Beth-el<sup>b</sup>, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place,  
 16 and stamped it small to powder, and burned the grove. And as Josiah turned himself<sup>c</sup>, he spied the sepulchres that were there in the mount, and

MARG. <sup>1</sup> v. 12. brake them down from thence, or ran from thence.

<sup>2</sup> v. 13. the mount of corruption, that is, the mount of Olives. <sup>3</sup> images. Heb. statues.

<sup>a</sup> *The mount of corruption*—The mount of *Olivet*, which was anciently called *Harmischah*, הרמשה, The mount of *Uncion*, because of the olives which grew there in great plenty; but it was, in contempt, called by the Prophets, *Harmaschith*, הרמשהית, *the mount of corruption*, because of the idols which were placed there, whereby the people were corrupted in their religion.—Bp. Patrick. The height of the Mount of Olives, called by the Arabs *Jebel-et-Tûr*, according to Schubert, is 2555 Paris feet; or 116 Paris feet above the Valley of Jehoshaphat, and 175 higher than the highest point of Zion. The sides of the mountain, says Dr. Robinson, are still sprinkled with olive-trees, though not thickly, as was probably the case of old; and a few other trees are occasionally seen. The Church of the Ascension, and a mosque, are situated on the summit. Around them are a few huts, forming a miserable village. Here one is able to look down upon the city, and survey at least the roofs of the houses. The view may be said, indeed, to be a very full one, but it is not particularly interesting. It presents a dull mixed mass of roofs and domes; but the distance is too great to be able to distinguish the buildings or the topography of the city

in any good degree. A more pleasing view is obtained from various points down the side of the mountain. From the church on the summit, only the city and the western prospect are visible; the eastern view being cut off by a higher part or ridge of the hill, some twenty or thirty rods further east, with a Wely or tomb of a Muslem saint upon it. From this Wely one obtains a commanding view of the northern end and portion of the Dead Sea, and also of the adjacent country; including a large part of the valley of the Jordan, as well as the naked dreary region lying between Jerusalem and Jericho, and between Bethlehem and the Dead Sea. The course of the river Jordan could be traced, by the narrow strip of verdure which clothes its banks. Beyond its valley, the eastern mountains stretch off northward and southward in a long even ridge, apparently unbroken.—Robinson's *Bibl. Research*. vol. I. § vi. pp. 348, 349.

<sup>b</sup> *Beth-el*.—See 1 Kings xiii. 1, 2; and the Note vol. I. pp. 201, 202, of this Work.

<sup>c</sup> *And as Josiah turned himself*.—This verse, says Dr. Adam Clarke, is much more complete in the Septuagint, and also in the Hexaplar Syriac Version at Paris. I shall give the whole, making a distinction where

## Judah.

SECT. III.

JOSIAH—18TH YEAR. B.C. 624.

PROPHET—JEREMIAH.

2 KINGS xxiii.

sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according to the word of the LORD which the man of  
 17 God proclaimed, who proclaimed these words. Then he said, What title *is* that that I see? And the men of the city told him, *It is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou  
 18 hast done against the altar of Beth-el. And he said, Let him alone; let no man move his bones<sup>a</sup>. So they let his bones alone<sup>1</sup>, with the bones of the  
 19 prophet that came out of Samaria. And all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to  
 20 all the acts that he had done in Beth-el. And he slew<sup>2</sup> all the priests of the high places<sup>b</sup> that *were* there upon the altars, and burned men's bones upon them, and returned to Jerusalem<sup>c</sup>.

MARG. <sup>1</sup> v. 18. *alone*. Heb. *to escape*.<sup>2</sup> v. 20. *slew* or *sacrificed*.

in those Versions any thing is added. And as Josiah turned himself, he spied the sepulchres that were there in the mount; and went and took the bones out of the sepulchres, and burnt them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, *when Jeroboam stood by the altar at the feast. And turning about, he cast his eyes on the sepulchre of the man of God, who proclaimed these words. See 1 Kings xiii. 2. where these things were predicted.*

<sup>a</sup> *And he said, Let him alone; let no man move his bones.*—It is pertinently observed by Joh. Wolphius, that if pious persons in those days had had the same opinion about reliques which now is in the Church of Rome, the king would not merely have ordered his bones to lie quiet and undisturbed, but would have put them into golden boxes, and carried them to Jerusalem, to be religiously worshipped by the people.—Bp. Patrick.

<sup>b</sup> *He slew all the priests of the high places* &c.—The idolatrous priests, who sacrificed to Baal and other heathen deities, he put to death, according to the Law: for others, who burnt incense in high-places, yet to the True God, he spared, though they were not suffered to officiate at the altar of God. He slew the idolatrous priests *upon their own altars*;—the most acceptable sacrifice, says

Henry, which ever had been offered upon them—a sacrifice to the justice of God.

<sup>c</sup> *And returned to Jerusalem.*—Having, says Bishop Patrick, made a progress through all the country to abolish the idolatrous worship where it was practised, he returned to Jerusalem, to restore the solemnities of true Religion. Nothing, says Scott, ought to discourage our endeavours to promote a revival of true Religion. If declining Churches and Nations cannot be rescued from impending judgments, a few individuals may be snatched as brands from the burning. As sinners cannot be preserved from eternal destruction without repentance, so degenerate nations cannot be rescued from public calamities without general reformation. To effect this, it is the interest of Princes to promote the knowledge of God in their dominions; and it is no degradation of their dignity personally to take an active part in such attempts, which will induce numbers of every order in the community to concur. Not only should gross abominations be precluded, but every temptation or occasion of sin should be removed, whatever be the secular loss or expense, if we would effectually glorify God and do good; and every method should be adopted to fill men's minds with abhorrence of iniquity.

## Judah.

JOSIAH—13TH YEAR. B. C. 624.

PROPHET—JEREMIAH.

*He put away witches and all abominations.*

2 KINGS xxiii. 24, 25. 2 CHRON. xxxiv. 33.

24 Moreover the workers with familiar spirits, and the wizards, and the images<sup>1</sup> and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest

25 found in the house of the LORD. And like unto him there was no king before him<sup>a</sup>, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

2 CHRON. xxxiv.

33 And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the LORD their God. And all his days they departed not from following<sup>2</sup> the LORD, the God of their fathers.

*God's final wrath against Judah.*

2 KINGS xxiii. 26, 27.

26 Notwithstanding, the LORD turned not from the fierceness of his great wrath<sup>b</sup>, wherewith his anger was kindled against Judah, because of all the

27 provocations<sup>3</sup> that Manasseh had provoked him withal. And the LORD said, I will remove Judah also<sup>c</sup> out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.

MARG. <sup>1</sup> v. 24. images, or teraphim. <sup>2</sup> v. 33. from following. Heb. from after.

<sup>3</sup> v. 26. provocations. Heb. angers.

<sup>a</sup> There was no king before him, &c.—He does not compare him with David and Hezekiah, as Procopius Gazieus here notes, but with other pious kings, such as Asa, Jehoshaphat, and Jotham, who were far inferior to him in piety. And Hezekiah himself was not so exact, and did not make such a thorough search as he did, after all idolatrous practices. The nation also was so much corrupted since his days, by his son Manasseh, who reigned a long time, that it made the work of reformation more difficult in the time of Josiah. Yet in some respects Hezekiah excelled him; and therefore the same character is given of him, 2 Kings xviii. 5, which is here given of Josiah, because of his trust in God, in the time of his greatest distress, for which he was very eminent. But as to repentance, Josiah was more exemplary. Though Josiah was most sincere in what he did, and omitted nothing to restore the purity of God's worship among

them, yet he could not procure the preservation of the nation from destruction, but only a forbearance of it for a time: for the people were so corrupted by Manasseh, that they rather complied with Josiah in his reformation, than heartily desired it out of an inward affection to it. The innocent blood also shed by Manasseh was unpardonable, 2 Kings xxiv. 3, 4; of which the people, it is likely, approved, and so fell under an irrevocable sentence of destruction. See Ezek. xxiv. 6.—Bishop Patrick.

<sup>b</sup> Notwithstanding, the Lord turned not from the fierceness of his great wrath.—When Josiah had cleansed the land of the abominations of idolatry, his next care was, to re-establish, in all its purity, the true worship of Jehovah. How must he have rejoiced, to find express directions for every ordinance in the Book of the Covenant of the Lord! How signally was that Passover, which he then



## Judah.

SECT. IV.

JOSIAH—19TH YEAR. B. C. 623.

PROPHET—JEREMIAH.

## SECTION IV.

THE CELEBRATION OF JOSIAH'S GREAT PASSOVER.

*Josiah keepeth a most solemn passover.*

2 CHRON. XXXV. 1--19. 2 KINGS xxiii. 21--23.

1 Moreover Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth day of the first month.

2 KINGS xxiii.

21 And the king commanded all the people, saying, Keep the passover unto

celebrated, superior to all others that ever had been kept since Judah and Israel were divided; seeing that now all the Israelites in the land appeared before the Lord together, at once convinced of sin, and penitent, at once believing and obedient! Hezekiah was said to be unequalled by any king of Judah before or after him for the trust which he put in the Lord: see ch. xviii. 5. Josiah is here said to be unequalled, for the zeal with which he turned to the Lord, according to all the law of Moses. And yet, for all this, the anger of the Lord was not turned away. He still purposed to remove Judah out of his sight; and to cast off Jerusalem, the city which he had chosen, and the Temple, of which he had said, *My name shall be there*. Josiah was spared the agony of witnessing these threatened horrors; and, as far as they were concerned, he came to his grave in peace. Yet he died of a wound received in battle, and in a battle which he appears to have engaged in needlessly. And it is recorded of his sons, Jehoahaz and Jehoiakim, that each of them, as he succeeded to the throne, *did that which was evil in the sight of the Lord, according to all that his fathers had done*. The righteous conduct of Josiah availed only to himself. It is to another King of Judah that both he and we must look, for that only meritorious obedience unto death which can atone for sin; He, of whom the kings of Judah were fathers, according to the flesh; He, who so far took on him our nature as to die upon the cross; He who was at once truly man and truly God: He was able to turn away the fierceness of that wrath, which must otherwise have consumed all mankind. To Him let us turn with all our hearts, to do according to all the Gospel of our Lord and Saviour Jesus Christ. *Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the*

*leaven of malice and wickedness, but with the unleavened bread of sincerity and truth*: 1 Cor. v. 7, 8.—Girdlestone's Comm. Lect. 634.

*I will remove Judah also &c.*—God peremptorily decreed that they should be carried away captive, as the Ten Tribes had been, and that his divine presence among them should not save them; but he would abandon his own dwelling-place, and, removing from them, leave them a prey to their enemies: which we find lively represented in Ezek. x. 18, 19. where the prophet saw the Glory of the Lord departing from his house, and carried away by the cherubim. This may seem strange, as Abarbinel observes, that God should thus visit the sins of Manasseh, of which he had repented; and not be reconciled, after Josiah had abolished all monuments of idolatry, and the Israelites had kept such a passover as is before mentioned: unto which he answers, that though it be said Manasseh repented, yet it is not said he turned to God with all his heart and with all his soul, as Josiah did: for Manasseh repented only when he was in great distress; and though he repented, the people did not, but fell to their idolatrous practices as soon as he was dead, following his wicked son Amon. Nay, he thinks in the days of Josiah they were little better, as he gathers from Jeremiah xi. and xii. To which may be added what we read in the Prophet Zephaniah, who lived in the days of Josiah, and threatened, in the name of God, *I will utterly consume all things from off the land, and consume both man and beast*, Zeph. i. 2, 3: for they were still private idolaters, though they complied with the public reformation; swearing by the Lord, and by *Malcham*; and, when the high-places were taken away, worshipping the host of heaven upon the house-tops, 2 Kings xxi. 5.—Bishop Patrick.

## Judah.

JOSIAH—19TH YEAR. B. C. 623.

PROPHET—JEREMIAH.

2 KINGS xxiii.

- 22 the LORD your God, as *it is* written in the book of this covenant. Surely there was not holden such a passover from the days of the judges<sup>a</sup> that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;
- 23 But in the eighteenth year<sup>1</sup> of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

2 CHRON. xxxv.

- 2 And he set the priests in their charges, and encouraged them to the service
- 3 of the house of the LORD, And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house<sup>b</sup> which Solomon the son of David king of Israel did build; *it shall not be* a burden upon *your* shoulders: serve now the LORD your God, and his people Israel.
- 4 And prepare *yourselves* by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing
- 5 of Solomon his son. And stand in the holy *place* according to the divisions of the families of the fathers<sup>2</sup> of your brethren the people<sup>3</sup>, and *after* the
- 6 division of the families of the Levites. So kill the passover, and sanctify yourselves, and prepare your brethren, that *they* may do according to the

MARG. <sup>1</sup> v. 23. His eighteenth year ending.<sup>2</sup> v. 5. *the fathers.* Heb. *the house of the fathers.*<sup>3</sup> *the people.* Heb. *the sons of the people.*

<sup>a</sup> *From the days of the judges* &c.—Since the time of the Prophet Samuel, the last of their Judges, there had never been such a great concourse of people at any passover, nor such a multitude of sacrifices offered, nor such an exact observation of the rites and ceremonies belonging to this feast. For in the time of Hezekiah, many were absent, and many had not purified themselves as they ought. But now, as Ralbag expounds it, they were all turned to the Lord, and there were no idolaters nor apostates among them. See Selden, lib. i. de Syned. cap. xii. p. 479. — Bishop Patrick.

<sup>b</sup> *Put the holy ark in the house* &c.—Jarchi thinks that Manasseh, or his son Amon, had removed the ark from its place, as other enormous things had been done by such wicked kings, 2 Kings xvi. 14. and 2 Chronicles xxviii. 24; which may give a more probable sense of these words, 2 Chron. xxxiii. 23, that *Amon trespassed more and more*, than that which some of the Jews mention: for it was a great addition to his sin, if he displaced the ark. Buddeus thinks it probable, that, during the confusion which prevailed in the time of Manasseh and Amon,

the Levites, to preserve the ark from injury, removed it to some place of safety; and that Josiah refers to their care of it, in conveying it from one place of security to another, when he says that it shall now no longer be a burden upon their shoulders. See his Hist. Eccles. Vet. Test. tom. II. sect. iv. § 26: see also Carpsovius, Dissert. quonam arca pervenerit, cap. ii. § 6. Other Jews indeed interpret it after another manner, and make a fable out of those words, as Const. L'Empereur observes upon Codex Middoth. p. 97; and Dr. Lightfoot, of the Temple, p. 91. But nothing is more natural than to think that Hilkiath himself had removed the ark while the Temple was repairing, there being defects in the most holy place, as well as in other parts of it; and it was not fit to let the ark be exposed to the workmen. Yet Jacobus Capellus thinks it better to say the word מן ought not to be translated *put*, but *keep*, or *look after* the ark in the house which Solomon built: for now that they were eased of carrying it on their shoulders, they ought to employ themselves more carefully in all other offices about it. Ad A. Mundi 3374.—Bp. Patrick.

## Judah.

SECT. IV.

JOSIAH—19TH YEAR. B. C. 623.

PROPHET—JEREMIAH.

2 CHRON. XXXV.

7 word of the LORD by the hand of Moses. And Josiah gave<sup>1</sup> to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: 8 these *were* of the king's substance. And his princes gave<sup>2</sup> willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred *small cattle*, and three hundred oxen. 9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave<sup>3</sup> unto the Levites for pass- 10 over offerings five thousand *small cattle*, and five hundred oxen. So the service was prepared, and the priests stood in their place, and the Levites 11 in their courses, according to the king's commandment. And they killed the passover, and the priests sprinkled *the blood* from their hands, and the Levites 12 flayed *them*. And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, 13 as *it is* written in the book of Moses. And so *did they* with the oxen. And they roasted the passover with fire according to the ordinance: but the *other* holy offerings sod they in pots, and in caldrons, and in pans, and divided *them*<sup>4</sup> 14 speedily among all the people. And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt-offerings and the fat until night; therefore the Levites 15 prepared for themselves, and for the priests the sons of Aaron. And the singers the sons of Asaph *were* in their<sup>5</sup> place<sup>a</sup>, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters waited at every gate; they might not depart from their service; for their 16 brethren the Levites prepared for them. So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah. 17 And the children of Israel that were present<sup>6</sup> kept the passover at that time, 18 and the feast of unleavened bread seven days. And there was no passover<sup>b</sup>

MARG. <sup>1</sup> v. 7. gave. Heb. offered. <sup>2</sup> v. 8. gave. Heb. offered. <sup>3</sup> v. 9. gave. Heb. offered.

<sup>4</sup> v. 13. divided them. Heb. made them run.

<sup>5</sup> v. 15. place. Heb. station. <sup>6</sup> v. 17 present. Heb. found.

<sup>a</sup> *The singers . . . were in their place.*— This seems to import, says Bp. Patrick, that the singers and music continued till all the sacrifices were offered, that is, till night; and none were suffered to depart from the service; the porters standing at every gate, to hinder them, if they attempted it. And their brethren, who were not singers, took care to provide for them their portions, when they had done.

<sup>b</sup> *There was no passover like to that.*—

David and Solomon were greater kings than Josiah, and in several respects kept greater festivals; the number of people while the Ten Tribes were united to the other two being greater, and the multitude of sacrifices also greater; but in this Josiah excelled them all, in that not being so rich, he was, notwithstanding, so liberal as to provide all the sacrifices for the priests and Levites, and the people, at these feasts.—Bishop Patrick.

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SECT. IV.

JOSIAH—19TH YEAR. B.C. 623.

PROPHET—JEREMIAH.

2 CHRON. XXXV.

like to that kept in Israel from the days of Samuel<sup>a</sup> the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem. In the eighteenth year of the reign of Josiah was this passover kept.

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*Judah is worse than Israel. The promises of the Gospel to the penitent. Israel reproved, and called by God, maketh a solemn confession of their sins.*

JEREMIAH iii. 6—25.

6 The LORD said also unto me<sup>b</sup> in the days of Josiah the king,

Hast thou seen *that* which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. And I said after she had done all these *things*, Turn thou unto me. But she returned not. And her treacherous sister Judah saw *it*. And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass through the lightness<sup>1</sup> of her whoredom, that she defiled the

MARG. <sup>1</sup> v. 9. *lightness, or fame.*

It is probably said that this passover exceeded others with reference to the opportunities of those who kept it. Let this reflection yield comfort to those who conceive that they have fallen upon evil times. The worse the times are in which we live, so much the more shall we be counted to have done for God, in acting according to his will.—Girdlestone's Comm. Lect. 716.

<sup>a</sup> *From the days of Samuel.*—We do not read, says Bishop Patrick, in the Book of Samuel of any passover kept in his days; therefore the Book in which this was recorded is lost, as are also many other Books of the Prophets.

<sup>b</sup> *The Lord said also unto me.*—Here begins an entire new section or distinct prophecy, which is continued to the end of the sixth chapter. The charge of hypocrisy on Judah, at the tenth verse of this chapter, points out the date of this prophecy to have been in the reign of Josiah, and some time after his eighteenth year; when the people, under the influence of their good king, were professedly engaged in measures of reformation, which, however, are here declared to

have been insincere. The prophecy consists of two distinct parts. The first part contains a complaint against Judah for having exceeded the guilt of her sister Israel, whom God had already cast off for her idolatrous apostacy, verr. 6--12. The prophet is hereupon sent to announce to Israel the promise of pardon upon her repentance, and the hopes of a glorious restoration in after-times; which are plainly marked out to be the times of the Gospel, when the Gentiles themselves were to become a part of the Church, verr. 12--21. The Children of Israel, confessing and bewailing their sins, have the same comfortable assurances as before repeated to them, ver. 22. chap. iv. 2. In the second part, which begins at chap. iv. 3, and is prefaced with an address to the people of Judah and Jerusalem, exhorting them to prevent the divine judgments by a timely repentance, the Babylonian invasion is clearly and fully foretold, with all the miseries with which it would be attended; and the universal and incorrigible depravity of the people is represented at large, and pointed out as the justly-provoking cause of the national ruin.—Blayney.

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JOSIAH—30TH YEAR. B. C. 612.

PROPHET—JEREMIAH.

JEREMIAH iii.

10 land, and committed adultery with stones and with stocks. And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly<sup>1</sup>, saith the LORD.

11 And the LORD said unto me, The backsliding Israel hath justified herself

12 more than treacherous Judah<sup>a</sup>. Go and proclaim these words toward the north<sup>b</sup>, and say,

MARG. <sup>1</sup> v. 10. feignedly. Heb. in falsehood.

<sup>a</sup> *Backsliding Israel hath justified herself more than treacherous Judah.*—This is the burden of the charge here especially brought against treacherous Judah: she had not turned unto God with her whole heart, but feignedly. And it is in this respect that the Lord here pronounces judgment, on a comparison of the two cases, that the *backsliding Israel hath justified herself more than treacherous Judah*. And yet Judah had seen all that Israel did, and all that Israel suffered. Judah ought to have taken warning, from the awful sight of her sister's sins and sorrows, idolatry and rejection, adultery and divorce. But no; her heart was hardened, and her show of turning unto God was seen by him to be insincere. And therefore in this prophecy, which, beginning at the sixth verse, seems distinct from that which went before, the guilt of Judah is declared to be so much the greater, and her offence so much the more inexcusable;—a decision not unlike to that of Jesus Christ our Lord, in the case of the unbelieving cities, in the which his mighty works were wrought: *Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you: Matt. xi. 21, 22.* And how then must it fare with us, if we are unbelieving or impenitent? Confessedly, we have much greater privileges than almost any people that ever lived. So much greater in proportion must be our responsibility. If Judah, compared with Israel, had more to answer for; if Chorazin and Bethsaida were on the like grounds more guilty than Tyre and Sidon, what must be the case of Christian nations, compared with those who have not enjoyed the light of the Gospel? What

must be the guilt of those who enjoy that light in all its brightness, or might enjoy it if they would, but will not, because their deeds are evil?—Girdlestone's Comm. Lect. 1187. *Hath justified herself*—hath appeared righteous in comparison with Judah. A phrase of the like sort occurs Luke xviii. 14; where the humble penitent publican is said to have gone down to his house *justified rather than the proud presumptuous Pharisee*.—Blayney.

<sup>b</sup> *Toward the north*—Assyria and Media, where the Ten Tribes of Israel were disposed of by their conqueror, who carried them into captivity, lay to the north of Judæa.—Blayney. To designate the north, they used the name *Zaphon*, i.e. the *hidden, veiled, obscure* region. C. B. Michaelis derives the word צפון from צפה to look down from a height; and supposes that the north was so named because the Hebrews believed it to be the most elevated region of the earth. Yet it seems preferable to follow the more common etymology, from צפן to hide; and then צפון describes the country that is *veiled in obscurity*. Similar both in sense and sound is the Greek ζόφος, *darkness, obscurity*. They also called it *Semol*, Florus iii. 51, what lies to the left. Hobbah was situated on the left, i.e. the north of Damascus: Gen. xiv. 15. The borders of Asher extended to Chabal, to the left, or in a northerly direction: Josh. xix. 27. By the north country, the Prophets understand some tract to the north of Palestine, such as Syria, Dan. xi. 6--8; Assyria, Zeph. ii. 13; comp. Judith xvi. 5; Chaldæa, Jer. i. 13--15. iii. 12, 18. iv. 6. and generally in that writer. It is further to be remarked, that the Hebrews regarded what lay to the north, as *higher*: Note of J. H. Voss on Virgil's Georgics, i. 240, 241; and what lay to the south, as *lower*: hence they who travelled from south to north were said to go up, whilst they who

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JOSIAH—30TH YEAR. B. C. 612.

PROPHET—JEREMIAH.

JEREMIAH iii.

Return, thou backsliding Israel, saith the LORD ;

*And I will not cause mine anger to fall upon you :*For I *am* merciful, saith the LORD ;*And I will not keep anger for ever.*

13 Only acknowledge thine iniquity,

That thou hast transgressed against the LORD thy God,

And hast scattered thy ways to the strangers

Under every green tree,

And ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD ;

For I am married unto you <sup>a</sup> :And I will take you one of a city, and two of a family <sup>b</sup>,

went from north to south were said to *go down*. Thus Judah, when he left his brethren who were at Sichern, and went to Adullam which lay to the south, is said to have *gone down* from them : Gen. xxxviii. 1. David was *brought down* to the Amalekites, whose country lay to the south of Israel : 1 Sam. xxx. 15, 16. In like manner, after receiving the account of Samuel's death, he *went down* from the neighbourhood of Engedi to the wilderness of Paran, 1 Sam. xxv. 1 ; and Saul *went down* from Gibeath to the wilderness of Ziph, 1 Samuel xxvi. 2 ; both deserts lying to the south. So it is said of those who travelled from Palestine to Egypt, which was likewise south of Judah, that they *went down* to Egypt, Gen. xiii. 10. xxvi. 2. xli. 3 ; and of those who journeyed in a contrary direction, that they *went up* out of Egypt : Genesis xlv. 25. Hosea reproaches Israel with *going up* to the king of Assyria, Hos. viii. 9. Upon this distinction is founded the division of Syria into the *upper* and *lower*, 1 Macc. x. 69. *i. e.* the northern and southern. The *upper lands*, 1 Macc. iii. 37. 2 Macc. ix. 23. Silas and Timothy came from Macedonia, a northern province of Greece, down to Corinth : Acts xviii. 5. — Rosenmüller's Bib. Geogr. vol. I. pp. 7--11.

<sup>a</sup> Turn, O backsliding children, saith the Lord ; for I am married unto you.—This proclamation was made particularly to the Israelites long after they had been removed in captivity. God no longer tells them that they shall be *betrotled*, and remain in a state of trial many days ; see Notes on Hosea iii. ; but, all this being accomplished, he takes

them into the most intimate communion, saying, *I am married unto you. . . Thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood, any more ; for thy Maker is thine husband.* Hence we see that the captive Israelites were to be received into the Gospel covenant at an early period, but without any intimation that they would become a spiritual Church for a long time. We see also, that so far from there being any ground, in this state of things, for anxious concern or waning hopes respecting the rich blessings that have been promised in connexion with their final conversion, the consummation of the marriage relation, there is room for even more cheering anticipations than we have ever dared to indulge. Though dark clouds of ignorance and superstition now hover over them, soon shall the Sun of Righteousness arise with healing in his wings, and the Gentiles shall come to thy light, and kings to the brightness of thy rising. — Dr. Grant's Nestorians, pp. 259, 260.

<sup>b</sup> One of a city, and two of a family.—This undoubtedly relates to their call into the Christian Church, into which they were brought, not all at a time, nor in a national capacity, but severally as individuals, here and there one. So it is said, *And ye shall be gathered one by one, O ye sons of Israel!* Isai. xxvi. 12.—Blayney.

The prophet here expressly foretells the introduction of a pure and spiritual Religion, the abolition of legal ordinances, the call of the Gentiles, and the final restoration of Israel. —Faber's *Horæ Mosiacæ*, vol. II. sect. 4. ch. 3.

## Judah.

-ECT. IV.

JOSIAH—30TH YEAR. B. C. 612.

PROPHET—JEREMIAH.

JEREMIAH iii.

And I will bring you to Zion :

- 15 And I will give you pastors according to mine heart,  
Which shall feed you with knowledge and understanding.
- 16 And it shall come to pass, when ye be multiplied and increased in the land,  
In those days, saith the LORD,  
They shall say no more, The ark of the covenant of the LORD :  
Neither shall it come to mind<sup>1</sup> :  
Neither shall they remember it : neither shall they visit it ;  
Neither<sup>2</sup> shall that be done any more<sup>a</sup>.
- 17 At that time they shall call Jerusalem the throne of the LORD<sup>b</sup> ;  
And all the nations shall be gathered unto it, to the name of the LORD,  
to Jerusalem :

MARG. <sup>1</sup> v. 16. *come to mind.* Heb. *come upon the heart.*

<sup>2</sup> *that be done any more, or, it be magnified.*

<sup>a</sup> *Neither shall that be done any more—Nor shall it be made any more.* Commentators have greatly perplexed themselves about these words; but surely, in the most literal rendering, they have a plain and obvious meaning. The ark once lost was never to be made again; and for a good reason, which immediately follows—because, instead of the ark, Jerusalem itself was to become the seat of God's residence.—Blayney.

<sup>b</sup> *They shall call Jerusalem the throne of the Lord.*—The situation of Judæa was remarkably adapted for the advancement of the great objects which appear to have been in the contemplation of God, in the selection of that holy city as the place which should be called, *The Throne of the Lord*. Looking to the progress of nations, and to the rise and establishment of the governments which prevailed in the earlier ages, it seems to have been most happily placed as it were in the centre of the three great continents of the ancient world; and to have been in the direct line of intercourse between the Assyrians and Egyptians, and a prominent object of attention to the Grecians and Romans. It was a place of great resort, though but little engaged in commerce. Frequent embassies were interchanged between the Jewish governments and foreign nations, which rendered the laws and customs of the Jews known; and however the attachment of this people to their religion might be a subject of insidious reflection, it is certain that many

distinguished converts were made to its faith. Proselytes, indeed, are often mentioned; and Tacitus, even in later times, speaks of those who were led to contemn their gods, and to abjure their country and their kindred.—Tacit. *Hist. lib. v. cap. 5.* Gray's *Connect. vol. I. chap. 1.*

We know that Zion was once glorious, *beautiful for situation, the joy of the whole earth*; but the glory had departed when her people were led into the Babylonish captivity; when the ways of Zion did mourn, because none came to her solemn feasts: all her gates were desolate, her priests sighed, her virgins were afflicted, and she was in bitterness. Yet in due time she was again restored to nearly her former splendour; and though she hath, since the commencement of the Christian æra, been trodden down of the Gentiles; though she hath been forsaken, and hated, so that no man went through her; she is still not destroyed; and the day is fast approaching when the mountain of the Lord's House shall again be established on the top of the mountains, and be exalted above the hills, and be the centre of blessedness to all nations. This is distinctly declared: *All nations shall flow unto it.* This at once implies that it will be the great centre of attraction; the nations shall flow into it like a river, which is the idea contained in the Hebrew word *וַיִּשְׁרַב*.—The Anglican Bishop of Jerusalem's *Glory of Mount Zion*, p. 13.

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SECT. IV.

JOSIAH—30TH YEAR. B.C. 612.

PROPHET—JEREMIAH.

JEREMIAH iii.

Neither shall they walk any more after the imagination<sup>1</sup> of their evil heart.

18 In those days the house of Judah shall walk with <sup>2</sup>the house of Israel<sup>a</sup>,

And they shall come together out of the land of the north

To the land that I have given for an inheritance unto your fathers<sup>3</sup>.

19 But I said, How shall I put thee among the children,

And give thee a pleasant land<sup>4</sup>,

A goodly heritage<sup>5</sup> of the hosts of nations?

And I said, Thou shalt call me, My father;

And shalt not turn away from me<sup>6</sup>.

20 Surely *as* a wife treacherously departeth from her husband<sup>7</sup>,

So have ye dealt treacherously with me,

O house of Israel, saith the LORD.

21 A voice was heard upon the high places,

Weeping *and* supplications of the children of Israel:

For they have perverted their way,

*And* they have forgotten the LORD their God.

22 Return, ye backsliding children,

*And* I will heal your backslidings.

Behold, we come unto thee;

For thou *art* the LORD our God.

23 Truly in vain *is* salvation hoped for from the hills.

*And from* the multitude of mountains:

Truly in the LORD our God *is* the salvation of Israel.

24 For shame hath devoured the labour of our fathers from our youth;

Their flocks and their herds, their sons and their daughters.

25 We lie down in our shame,

And our confusion covereth us:

For we have sinned against the LORD our God,

We and our fathers, from our youth even unto this day.

And have not obeyed the voice of the LORD our God.

MARG. <sup>1</sup> v. 17. *imagination, or stubbornness.*

<sup>2</sup> v. 18. *with, or to.*

<sup>3</sup> *given for an inheritance unto your fathers, or caused your fathers to possess.*

<sup>4</sup> v. 19. *pleasant land.* Heb. *land of desire.*

<sup>5</sup> *A goodly heritage.* Heb. *An heritage of glory or beauty.*

<sup>6</sup> *from me.* Heb. *from after me.*

<sup>7</sup> v. 20. *husband.* Heb. *friend.*

<sup>a</sup> *Judah shall walk with the house of Israel.*—The re-union of Israel and Judah, and their joint participation of the blessings of the Messiah's kingdom, is elsewhere foretold: see ch. xxiii. 6. xxx. 3-9. Is. xi. 12, 13. Ez. xxxvii. 21, 22. Hosea i. 11. Rom. xi. 26. And that in the latter-days they shall ac-

tually return from their several dispersions, to dwell as a nation in their own land, is declared in such express terms by most of the ancient Prophets, that there cannot be a doubt, I think, of its being literally accomplished in due time.—Blayney.



## Judah.

SECT. IV.

JOSIAH—30TH YEAR. B. C. 612.

PROPHET—JEREMIAH.

*God calleth Israel by his promise. He exhorteth Judah to repentance by fearful judgments. A grievous lamentation for the miseries of Judah.*

JEREMIAH IV.

- 1 If thou wilt return, O Israel<sup>a</sup>,  
Saith the LORD, return unto me :  
And if thou wilt put away thine abominations out of my sight,  
Then shalt thou not remove.
- 2 And thou shalt swear<sup>b</sup>, The LORD liveth,  
In truth, in judgment, and in righteousness ;  
And the nations shall bless themselves in him,  
And in him shall they glory.
- 3 For thus saith the LORD  
To the men of Judah and Jerusalem,  
Break up your fallow ground<sup>c</sup>,  
And sow not among thorns.
- 4 Circumcise yourselves<sup>d</sup> to the LORD,  
And take away the foreskins of your heart,  
Ye men of Judah and inhabitants of Jerusalem :  
Lest my fury come forth like fire,  
And burn that none can quench it,  
Because of the evil of your doings.
- 5 Declare ye in Judah,  
And publish in Jerusalem ; and say,  
Blow ye the trumpet in the land :  
Cry, gather together, and say,  
Assemble yourselves, and let us go into the defenced cities.
- 6 Set up the standard toward Zion :  
Retire<sup>1</sup>, stay not :

MARG. <sup>1</sup> v. 6. *Retire, or Strengthen.*

<sup>a</sup> *If thou wilt return, O Israel.*—The first two verses of this chapter ought not to have been separated from the foregoing, being spoken in reply to the confession of the people of Israel, and concluding that part of the prophecy which respected them.—Blayney.

<sup>b</sup> *Thou shalt swear, &c.*—To swear by Jehovah is used as synonymous with the profession of his true religion. See Is. xix. 18. Deut. vi. 13. x. 20. Josh. xxiii. 7. Heb. vi. 16. Rom. i. 9. ix. 1. 2 Cor. xi. 31. xii. 19. Galat. i. 20. &c.—Blayney.

<sup>c</sup> *Break up your fallow ground.*—The same words occur Hos. x. 12. נר primarily signifies a *light*, or *lamp*. Hence it is applied to denote ploughing or tillage ; the

ground being turned up to the light, and cleared from weeds and thorns that overshadowed it. The metaphor then may be easily understood : Clear away all corrupt habits and practices, which, if suffered to grow, will choke and destroy every good seed or virtuous principle which may be sown in your hearts. Matt. xiii. 7.—Blayney *in loc.*

<sup>d</sup> *Circumcise yourselves.*—Circumcision, as well as baptism, had a moral import, and denoted the obligation of putting away all sinful lusts of the flesh, every irregular and inordinate affection and appetite. Compare Deut. x. 16. xxx. 6. Rom. ii. 29. Col. ii. 11.—Blayney *in loc.*

## Judah.

SECT. IV.

JOSIAH—30TH YEAR. B. C. 612.

PROPHET—JEREMIAH.

JEREMIAH IV.

For I will bring evil from the north,  
And a great destruction<sup>1</sup>.

7 The lion is come up<sup>a</sup> from his thicket,  
And the destroyer of the Gentiles is on his way;  
He is gone forth from his place to make thy land desolate;  
And thy cities shall be laid waste, without an inhabitant.

8 For this gird you with sackcloth, lament and howl:  
For the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD,  
That the heart of the king shall perish, and the heart of the princes;  
And the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord God!  
Surely thou hast greatly deceived this people and Jerusalem,  
Saying, Ye shall have peace;  
Whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem,  
A dry wind of the high places in the wilderness<sup>b</sup>  
Toward the daughter of my people, not to fan, nor to cleanse,  
12 Even a full wind from those<sup>2</sup> places shall come unto me:

MARG. <sup>1</sup> v. 6. *destruction*. Heb. *breaking*.

<sup>2</sup> v. 12. *a full wind from those, or a fuller wind than those.*

<sup>a</sup> *The lion is come up.*—By a lion is undoubtedly meant Nebuchadnezzar king of Babylon.—Blayney *in loc*.

<sup>b</sup> *A dry wind of the high places in the wilderness.*—The prophet alludes to the pestilential blast, by the Arabs termed the *Sam*-wind, by the Persians *Samoun*, by the Turks *Simoom* or *Samiel*. It blows in Persia, Arabia, and the deserts of Arabia, during the months of June, July, and August; in Nubia, during March and April, and also in September, October, and November. It rarely lasts more than seven or eight minutes; but so poisonous are its effects, that it instantly suffocates those who are unfortunate enough to inhale it, particularly if it overtake them when standing upright. Thevenot mentions such a wind which, in 1658, suffocated twenty thousand men in one night; and another which, in 1655, suffocated four thousand persons. As the principal stream of this pestilential blast always moves in a line about twenty yards in breadth, and twelve feet above the surface of the earth, travellers in the desert, when they perceive its approach, throw themselves on the ground, with their faces

close to the burning sands, and wrap their heads in their robes, or in a piece of carpet, till the wind has passed over them. The least mischief which it produces is the drying up of their skins of water, and thus exposing them to perish with thirst in the deserts. When this destructive wind advances, which it does with great rapidity, its approach is indicated by a redness in the air; and when sufficiently near to admit of being observed, it appears like a haze in colour, resembling the purple part of the rainbow, but not so compressed or thick. When travellers are exposed to a second or third attack of this terrible blast, it produces a desperate kind of indifference for life, and an almost total prostration of strength. Camels and other animals instinctively perceive its approach, and bury their mouths and nostrils in the ground. The effects of this blast on the bodies of those whom it destroys are peculiar. At first view, its victims appear to be asleep: but if an arm or leg be smartly shaken or lifted up, it separates from the body, which soon after becomes black.—Horne's Phys. Geograph. of the Holy Land.

## Judah.

JOSIAH—30TH YEAR. B. C. 612.

PROPHET—JEREMIAH.

JEREMIAH iv.

- Now also will I give sentence<sup>1</sup> against them.
- 13 Behold, he shall come up as clouds,  
And his chariots *shall be* as a whirlwind:  
His horses are swifter than eagles.  
Woe unto us! for we are spoiled.
- 14 O Jerusalem, wash thine heart from wickedness,  
That thou mayest be saved.  
How long shall thy vain thoughts lodge within thee?
- 15 For a voice declareth from Dan<sup>a</sup>,  
And publisheth affliction from mount Ephraim.
- 16 Make ye mention to the nations; behold,  
Publish against Jerusalem,  
*That* watchers<sup>b</sup> come from a far country,  
And give out their voice against the cities of Judah.
- 17 As keepers of a field<sup>c</sup>, are they against her round about;  
Because she hath been rebellious against me, saith the LORD.
- 18 Thy way and thy doings have procured these *things* unto thee;  
This *is* thy wickedness, because it is bitter, because it reacheth unto thine heart.
- 19 My bowels! my bowels! I am pained at my very heart<sup>2</sup>;  
My heart maketh a noise in me; I cannot hold my peace,  
Because thou hast heard, O my soul,  
The sound of the trumpet, the alarm of war.
- 20 Destruction upon destruction is cried;  
For the whole land is spoiled:  
Suddenly are my tents spoiled,  
*And* my curtains in a moment.
- 21 How long shall I see the standard,  
*And* hear the sound of the trumpet?

MARG. <sup>1</sup> v. 12. *give sentence.* Heb. *utter judgments.*<sup>2</sup> v. 19. *my very heart.* Heb. *the walls of my heart.*

<sup>a</sup> *A voice declareth from Dan.*—It is here intimated that the iniquity of Judah was not a secret or unknown transaction, but as public and notorious as if it had been proclaimed upon the frontier. Dan and Ephraim were tribes bordering upon the kingdom of Judah northwards. And as the crime was thus public, for this reason, as it should seem, it is directed in the next verse that the neighbouring nations should be made acquainted with its punishment also, for the sake of example.—Blayney *in loc.*

<sup>b</sup> *Watchers.*—By watchers are meant be-

siegers, placing sentinels round the city, to prevent any from coming in or going out, and keeping the place in continual alarm by shouts of war.—Blayney *in loc.*

<sup>c</sup> *As keepers of a field.*—Mr. Harmer cites, from Sir John Chardin's MS., the following remark on this place:—As, in the East, pulse, roots, &c., grow in the open and uninclosed fields, when they begin to gather they place guards; if near a great wood, more; if distant, fewer, who place themselves in and round about these grounds, as is practised in Arabia. Ch. v. Obs. xv.

## Judah.

SECT. IV.

JOSIAH—30TH YEAR. B. C. 612.

PROPHET—JEREMIAH.

JEREMIAH iv.

- 22 For my people *is* foolish,  
 They have not known me ;  
 They *are* sottish children,  
 And they have none understanding :  
 They *are* wise to do evil,  
 But to do good they have no knowledge.
- 23 I beheld the earth—and, lo<sup>a</sup>, *it was* without form and void ;  
 And the heavens—and they *had* no light.
- 24 I beheld the mountains—and, lo, they trembled,  
 And all the hills moved lightly.
- 25 I beheld—and, lo, *there was* no man,  
 And all the birds of the heavens were fled.
- 26 I beheld—and, lo, the fruitful place *was* a wilderness<sup>b</sup>,  
 And all the cities thereof were broken down  
 At the presence of the LORD,  
 And by his fierce anger.
- 27 For thus hath the LORD said,  
 The whole land shall be desolate ;

<sup>a</sup> *I beheld the earth, and, lo, &c.*—The images under which the prophet represents the approaching desolation, as foreseen by him, are such as are familiar to the Hebrew poets on the like occasion. See Lowth De Sac. Poësi Heb. Præl. ix. See also the Note on Isa. xiii. 10. But the assemblage is finely made, so as to delineate altogether a most striking and interesting picture of a ruined country, and to justify what has been observed of the author's happy talent for pathetic description. The earth is brought back, as it were, to its primitive state of chaos and confusion ; the cheerful light of the heavens is withdrawn, and succeeded by a dismal gloom ; the mountains tremble, and the hills shake, under dreadful apprehensions of the Almighty's displeasure ; a frightful solitude reigns all around ; not a vestige to be seen of any of the human race ; even the birds themselves have deserted the fields, unable to find any longer in them their usual food. The face of the country, in the once most fertile parts of it, now overgrown with briars and thorns, assumes the dreary wildness of the desert. The cities and villages are either thrown down and demolished by the hand of the enemy, or crumble into ruins of their own accord, for want of

being inhabited.—Blayney.

<sup>b</sup> *The fruitful place was a wilderness.*—There seemed little or no cultivation going on in the Vale of Esdraelon ; although in some places, where it was intersected with water-courses, the horses frequently sunk half way up to their shoulders in the rich loamy soil.—Fitzmaurice's Palestine &c. p. 57.

Nothing could exceed the beauty of the scene, as we wound through the lovely valley of Samaria, where nature has been most lavish in her choicest gifts. But man seconds not her efforts ; cultivation is nearly at a stand ; and what with the oppression of their rulers, the insecurity of property, and the incursions of the Bedouins, all the beauty of this heavenly climate, and the fruitfulness of the earth, runs to waste, in rank luxuriance. I can well conceive this having been most literally *a land flowing with milk and honey* : all around us was the most beautiful pasture, with the vine, the fig-tree, and the mulberry, sprouting into leaf : and I think I am not exaggerating, when I state, that the natural richness and fertility of Palestine would, under a mild government and an industrious people, render her capable of supplying a great portion of Europe with corn, wine, and oil.—Ib. p. 54.

## Judah.

JOSIAH—30TH YEAR. B. C. 612.

PROPHET—JEREMIAH.

JEREMIAH iv.

SECT. IV.

- Yet will I not make a full end.
- 28 For this shall the earth mourn,  
And the heavens above be black:  
Because I have spoken *it*, I have purposed *it*,  
And will not repent, neither will I turn back from it.
- 29 The whole city shall flee  
For the noise of the horsemen and bowmen;  
They shall go into thickets,  
And climb up upon the rocks:  
Every city *shall be* forsaken,  
And not a man dwell therein.
- 30 And *when* thou *art* spoiled, what wilt thou do<sup>a</sup>?  
Though thou clothest thyself with crimson,  
Though thou deckest thee with ornaments of gold,  
Though thou rentest thy face<sup>1</sup> with painting<sup>b</sup>,  
In vain shalt thou make thyself fair;  
*Thy* lovers will despise thee, they will seek thy life.
- 31 For I have heard a voice as of a woman in travail,  
*And* the anguish as of her that bringeth forth her first child,  
The voice of the daughter of Zion,  
*That* bewaileth herself, *that* spreadeth her hands,  
*Saying*, Woe is me now!  
For my soul is wearied because of murderers.

MARG. <sup>1</sup> v. 30. *face*. Heb. *eyes*.

<sup>a</sup> *When thou art spoiled, what wilt thou do?*—He who was commissioned to proclaim this awful sentence was no less inspired to express the compassion of the Lord, in the language of his own affectionate concern: *And when thou art spoiled, what wilt thou do?* Even this signal manifestation of the terrors of the Lord, says Girdlestone, is not without some token of the continuance of his love. He speaks by his prophet as though concerned for the reverses and disasters, the wailing and weeping, of his people. How ought this reflection to melt our hearts, when at any time we suffer by God's chastisement! He does not willingly afflict us. He would not have us undergo distress and anguish, if it were not the necessary consequence of our manifold sins. He makes not a full end at once, but usually gives us many an opportunity to turn unto him and to be saved. Oh, let us not fail to use aright our season of grace! Let us tremble at God's warnings.

And when we consider that it is in love he warns us, and that even his most awful threatenings are accompanied with expressions of compassionate concern, let us much more be moved to love him, because he has thus continued to love us, when we feel that we have been most unworthy of his love.

O Thou, who art all compassion, make us sensible of the greatness of thy mercy, the tenderness of thy love! And, however much we are dejected by the consciousness of our sins, let our hearts be warmed with thankfulness by this thought, that, when we were sinners, thy love to us was manifested by no less a proof than this—the gift of thine own Son to be our Saviour!

<sup>b</sup> *Thou rentest thy face with painting.*—*Thou distendest thy eyes with paint.* This alludes to the custom of the Eastern ladies, who, esteeming large eyes beautiful, make use of stibium, a sort of black paint; which is laid upon the eyelids with a pencil, and,

## Judah.

SECT. IV.

JOSIAH—30TH YEAR. B. C. 612.

PROPHET—JEREMIAH.

*The judgments of God upon the Jews, for their perverseness, for their adultery, for their impiety, for their contempt of God, and for their great corruption in the civil state, and ecclesiastical.*

## JEREMIAH V.

- 1 Run ye to and fro through the streets of Jerusalem,  
And see now, and know, and seek in the broad places thereof,  
If ye can find a man,  
If there be *any* that executeth judgment,  
That seeketh the truth; and I will pardon it.
- 2 And though they say, The LORD liveth;  
Surely they swear falsely.
- 3 O LORD, *are* not thine eyes upon the truth?  
Thou hast stricken them, but they have not grieved;  
Thou hast consumed them, *but* they have refused to receive correction:  
They have made their faces harder than a rock;  
They have refused to return.
- 4 Therefore I said,  
Surely these *are* poor; they are foolish:  
For they know not the way of the LORD,  
*Nor* the judgment of their God.
- 5 I will get me unto the great men,  
And will speak unto them;  
For they have known the way of the LORD,  
*And* the judgment of their God:  
But these have altogether broken the yoke, *and* burst the bonds.
- 6 Wherefore a lion out of the forest shall slay them,  
*And* a wolf of the evenings<sup>1</sup> shall spoil them,  
A leopard shall watch over their cities:  
Every one that goeth out thence shall be torn in pieces:  
Because their transgressions are many,  
*And* their backslidings are increased<sup>2</sup>.
- 7 How shall I pardon thee for this?  
Thy children have forsaken me,  
And sworn by *them that are* no gods:  
When I had fed them to the full, they then committed adultery,  
And assembled themselves by troops in the harlots' houses.
- 8 They were *as* fed horses in the morning:  
Every one neighed after his neighbour's wife.

MARG. <sup>1</sup> V. 6. *evenings*, or *deserts*. <sup>2</sup> *are increased*. Heb. *are strong*.

being of an astringent quality, partly contracts the eyelids, and, partly by the contrast of colour, tends to enlarge the appearance of the white part of the eyes.—Blayney.

Dr. Durell has remarked, that the Ethiopians to this day paint their eyebrows with antimony mixed with moist soot. See Ludolphi Hist. Æthiop. lib. vii. c. 7.

## Judah.

SECT. IV.

JOSIAH—30<sup>TH</sup> YEAR. B. C. 612.

PROPHET—JEREMIAH.

JEREMIAH V.

- 9 Shall I not visit for these *things*? saith the LORD:  
And shall not my soul be avenged on such a nation as this?
- 10 Go ye up upon her walls, and destroy;  
But make not a full end:  
Take away her battlements;  
For they *are* not the LORD's.
- 11 For the house of Israel and the house of Judah  
Have dealt very treacherously against me, saith the LORD.
- 12 They have belied the LORD,  
And said, *It is* not he;  
Neither shall evil come upon us;  
Neither shall we see sword nor famine:
- 13 And the prophets shall become wind,  
And the word *is* not in them:  
Thus shall it be done unto them.
- 14 Wherefore thus saith the LORD God of hosts,  
Because ye speak this word,  
Behold, I will make my words in thy mouth fire,  
And this people wood, and it shall devour them.
- 15 Lo, I will bring a nation upon you from far,  
O house of Israel, saith the LORD:  
*It is* a mighty nation, *it is* an ancient nation,  
A nation whose language thou knowest not,  
Neither understandest what they say.
- 16 Their quiver *is* as an open sepulchre,  
They *are* all mighty men.
- 17 And they shall eat up thine harvest, and thy bread,  
*Which* thy sons and thy daughters should eat:  
They shall eat up thy flocks and thine herds:  
They shall eat up thy vines and thy fig-trees:  
They shall impoverish thy fenced cities,  
Wherein thou trustedst, with the sword.
- 18 Nevertheless in those days, saith the LORD,  
I will not make a full end with you.
- 19 And it shall come to pass, when ye shall say,  
Wherefore doeth the LORD our God all these *things* unto us?  
Then shalt thou answer them,  
Like as ye have forsaken me,  
And served strange gods in your land,  
So shall ye serve strangers in a land *that is* not yours.
- 20 Declare this in the house of Jacob,  
And publish it in Judah, saying,

## Judah.

SECT. IV.

JOSIAH—30TH YEAR. B. C. 612.

PROPHET—JEREMIAH.

JEREMIAH V.

- 21 Hear now this, O foolish people, and without understanding<sup>1</sup>;  
Which have eyes, and see not;  
Which have ears, and hear not:
- 22 Fear ye not me? saith the LORD:  
Will ye not tremble at my presence,  
Which have placed the sand *for* the bound of the sea<sup>a</sup>  
By a perpetual decree, that it cannot pass it:  
And though the waves thereof toss themselves, yet can they not prevail;  
Though they roar, yet can they not pass over it?
- 23 But this people hath a revolting and a rebellious heart;  
They are revolted and gone.
- 24 Neither say they in their heart,  
Let us now fear the LORD our God,  
That giveth rain, both the former and the latter<sup>b</sup>, in his season:  
He reserveth unto us the appointed weeks of the harvest.
- 25 Your iniquities have turned away these *things*,  
And your sins have withholden good *things* from you.
- 26 For among my people are found wicked *men*:  
They lay wait, as he that setteth snares<sup>2</sup>;  
They set a trap, they catch men.
- 27 As a cage<sup>3</sup> is full of birds<sup>c</sup>,  
So *are* their houses full of deceit:  
Therefore they are become great, and waxen rich.
- 28 They are waxen fat, they shine:  
Yea, they overpass the deeds of the wicked:

MARG. <sup>1</sup> v. 21. *understanding*. Heb. *heart*: Hos. vii. 11.

<sup>2</sup> v. 26. *They lay wait, as he that setteth snares*; or, *They pry as fowlers lie in wait*.

<sup>3</sup> v. 27. *cage*, or *coop*.

<sup>a</sup> *Which have placed the sand for the bound of the sea*.—The keeping of the waters within bounds, so that they cannot overflow the earth, is often mentioned in Scripture as the immediate effect of God's overruling power and providence: see Job xxxviii. 10, 11. Ps. xxxiii. 7. civ. 9. Prov. viii. 29; for water being specifically lighter than the earth by the common laws of gravitation, it should rise above it and overflow it. And then the adjusting the proportion of the tides, that they rise no higher, to the prejudice of the lower grounds, is another remarkable instance of God's especial providence.—Preb. Lowth.

<sup>b</sup> *That giveth rain, both the former and the latter, &c.*—The interval between the

latter and the former rains seems to have been, in general, as near as possible, the interval between the autumnal and the vernal equinox, or about six months. The one were over before the Passover, and the other set in shortly after the Scenopagia.—Gresswell, Diss. vol. II. Diss. xix. p. 545.

<sup>c</sup> *As a cage is full of birds*.—*A trap-cage*. כלב comes from כלב *a dog*; and this name was undoubtedly given to the trap-cage, because it served the same purpose as a dog, in assisting to catch game. That sort of trap-cage also seems to be alluded to in which tame birds are put to hop and fly about, as a decoy to others.—Blayney.



## Judah.

SECT. IV.

JOSIAH—30TH YEAR. B. C. 612.

PROPHET—JEREMIAH.

JEREMIAH V.

- They judge not the cause,  
 The cause of the fatherless, yet they prosper ;  
 And the right of the needy do they not judge.  
 29 Shall I not visit for these *things*? saith the LORD:  
 Shall not my soul be avenged on such a nation as this?  
 30 A wonderful and horrible thing<sup>1</sup> is committed in the land ;  
 31 The prophets prophesy falsely,  
 And the priests bear rule<sup>2</sup> by their means ;  
 And my people love *to have it* so :  
 And what will ye do in the end thereof?

*The enemies sent against Judah encourage themselves. God setteth them on work because of their sins. The prophet lamenteth the judgments of God because of their sins. He proclaimeth God's wrath. He calleth the people to mourn for the judgment on their sins.*

JEREM. VI.

- 1 O ye children of Benjamin<sup>a</sup>, gather yourselves  
 To flee out of the midst of Jerusalem,  
 And blow the trumpet in Tekoa,  
 And set up a sign of fire in Beth-haccerem :  
 For evil appeareth out of the north,  
 And great destruction.  
 2 I have likened the daughter of Zion  
 To a comely<sup>3</sup> and delicate *woman*.  
 3 The shepherds with their flocks shall come unto her ;  
 They shall pitch *their* tents against her round about ;  
 They shall feed every one in his place.  
 4 Prepare ye war against her ;  
 Arise, and let us go up at noon.  
 Woe unto us ! for the day goeth away,  
 For the shadows of the evening are stretched out.  
 5 Arise, and let us go by night,  
 And let us destroy her palaces.  
 6 For thus hath the LORD of hosts said,  
 Hew ye down trees,

MARG. <sup>1</sup> v. 30. *A wonderful and horrible thing, or Astonishment and filthiness.*

<sup>2</sup> v. 31. *bear rule, or take into their hands.* <sup>3</sup> v. 2. *comely, or dwelling at home.*

<sup>a</sup> *Ye children of Benjamin.*—Jerusalem was in the lot of the tribe of Benjamin, Josh. xviii. 28 ; on which account the inhabitants are addressed by the name of the Children of Benjamin, and so directed to leave the city which God was about to destroy, and take refuge in the mountains. Tekoa, according

to Jerome, was a little town about twelve miles from Jerusalem ; and Beth-haccerem, probably so called from the vineyards round about it, another little town on the same side, but nearer Jerusalem ; and both of them in the mountainous parts of Judah, south of the capital.—Blayney *in loc.*

## Judah.

SECT. IV.

JOSIAH—30TH YEAR. B. C. 612.

PROPHET—JEREMIAH.

JEREMIAH VI.

And cast a mount<sup>1</sup> against Jerusalem :

This *is* the city to be visited ;

She *is* wholly oppression in the midst of her.

7 As a fountain casteth out her waters,

So she casteth out her wickedness :

Violence and spoil is heard in her ;

Before me continually *is* grief and wounds.

8 Be thou instructed, O Jerusalem,

Lest my soul depart from thee<sup>2</sup> ;

Lest I make thee desolate, a land not inhabited.

9 Thus saith the LORD of hosts,

They shall thoroughly glean the remnant of Israel as a vine :

Turn back thine hand as a grapegatherer into the baskets.

10 To whom shall I speak,

And give warning, that they may hear ?

Behold, their ear *is* uncircumcised,

And they cannot hearken :

Behold, the word of the LORD is unto them a reproach ;

They have no delight in it.

11 Therefore I am full of the fury of the LORD ;

I am weary with holding in :

I will pour it out upon the children abroad,

And upon the assembly of young men together :

For even the husband with the wife shall be taken,

The aged with *him that is* full of days.

12 And their houses shall be turned unto others,

*With their* fields and wives together :

For I will stretch out my hand

Upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them

Every one *is* given to covetousness ;

And from the prophet even unto the priest

Every one dealeth falsely.

14 They have healed also the hurt<sup>3</sup> of the daughter of my people slightly,

Saying, Peace, peace ;

When *there is* no peace.

15 Were they ashamed when they had committed abomination ?

Nay, they were not at all ashamed,

MARG. <sup>1</sup> v. 6. *cast a mount, or pour out the engine of shot.*

<sup>2</sup> v. 8. *depart from thee.* Heb. *be loosed or disjointed.*

<sup>3</sup> v. 14. *hurt.* Heb. *bruise, or breach.*

## Judah.

SECT. IV.

JOSIAH—30TH YEAR. B. C. 612.

PROPHET—JEREMIAH.

JEREMIAH vi.

Neither could they blush :

Therefore they shall fall among them that fall :

At the time *that* I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD,

Stand ye in the ways, and see,

And ask for the old paths<sup>a</sup>,Where *is* the good way, and walk therein,

And ye shall find rest for your souls.

But they said, We will not walk *therein*.

17 Also I set watchmen over you,

*Saying*, Harken to the sound of the trumpet.

But they said, We will not hearken.

18 Therefore hear, ye nations, and know, O congregation,

<sup>a</sup> *Ask for the old paths.*—The Jews were both directed what to do, in order to find rest for their souls, and also warned, as by the sound of a trumpet, against the ills that would ensue on their disobedience. Let us take for our own guidance the rule which God, on this occasion, gave to them. Let us *ask for the old paths, where is the good way, and walk therein.* In that which has been revealed from Heaven, and has been left to be handed down by any means whatsoever among men, we may be sure that what was first in point of time is true in point of doctrine, and right in point of duty. Let us therefore honour every vestige we can meet with of primitive antiquity. But, at the same time, let us carefully bear in mind, that the Scriptures are the only infallible record we can now have of that which is really and truly primitive—of that which was taught by speaking or by writing, with authority direct from God. Whosoever Christians wilfully desert the path herein marked out for them, in vain would they offer any will-worship of their own, though it be such as God might otherwise approve, as long as they refuse to walk in the way of his express commandments. Under the Law, which contained so many ordinances of ceremonies, ceremonial worship offered by a disobedient people was abomination in the sight of God. How then can it be otherwise under the Gospel? What judgments must not that Christian Church expect, which would substitute, in God's service, form for spirit, and offer incense whilst it withholds obedience? When can that man walk without cause for

constant terror, who attends God's worship in the congregation ever so punctually, without drawing nigh to him with the devotion of the heart?

Like the prophet, we who see these dangers of our brethren ought to mourn in their behalf, and to urge them to repent. At the same time, we ought to watch and to examine, lest we be running any such risk ourselves. The Book of Jeremiah may now be to us that which he was to the Jews—a test, whereby to know and try our ways. Are we as true metal, or as reprobate silver? When tried by the word of the Lord, do we prove to be sincere, faithful, dutiful, and devout? or are we like some base alloy, which no skill or implements or materials of the founder can render available for use? In the one case, how high is our calling, how glorious our lot, to form a part of our Saviour's crown! In the other case, how miserable our end, to be rejected of the Lord! Men, perhaps, may not call us by the name that we deserve: we may pass with them for better than we are; and though, in reality, reprobate silver may be accounted good and true, yet this mistake will not last long. God, who all along sees our hearts, will soon disclose that which is now hidden: and, then, whilst some who have been little esteemed in the world will prove to be beloved of the Lord, there will be many a deceiver of himself and of his brethren cast off as worthless by the Righteous Judge, and stamped a hypocrite to all eternity.—Girdlestone's Comm. Lect. 1194.

## Judah.

SECT. IV.

JOSIAH—30TH YEAR. B. C. 612.

PROPHET—JEREMIAH.

JEREMIAH vi.

What *is* among them.

- 19 Hear, O earth :  
Behold, I will bring evil upon this people,  
*Even* the fruit of their thoughts,  
Because they have not hearkened unto my words,  
Nor to my law, but rejected it.
- 20 To what purpose cometh there to me incense from Sheba,  
And the sweet cane from a far country ?  
Your burnt-offerings *are* not acceptable,  
Nor your sacrifices sweet unto me.
- 21 Therefore thus saith the LORD,  
Behold, I will lay stumbling-blocks before this people,  
And the fathers and the sons together shall fall upon them ;  
The neighbour and his friend shall perish.
- 22 Thus saith the LORD,  
Behold, a people cometh from the north country,  
And a great nation shall be raised from the sides of the earth<sup>a</sup>.
- 23 They shall lay hold on bow and spear ;  
They *are* cruel, and have no mercy ;  
Their voice roareth like the sea ;  
And they ride upon horses,  
Set in array as men for war  
Against thee, O daughter of Zion.
- 24 We have heard the fame thereof :  
Our hands wax feeble :  
Anguish hath taken hold of us,  
*And* pain, as of a woman in travail.
- 25 Go not forth into the field, nor walk by the way ;  
For the sword of the enemy *and* fear *is* on every side.
- 26 O daughter of my people, gird *thee* with sackcloth,  
And wallow thyself in ashes :  
Make thee mourning, *as for* an only son,  
Most bitter lamentation :  
For the spoiler shall suddenly come upon us.
- 27 I have set thee *for* a tower *and* a fortress among my people,  
That thou mayest know and try their way.
- 28 They *are* all grievous revolters, walking with slanders :  
*They are* brass and iron ; they *are* all corrupters.

<sup>a</sup> *From the sides of the earth*—From a country little known or visited. Places of privacy and concealment were called *sides*, 1 Sam. xxiv. 3 ; with reference, as it would seem, to the private apartments round the quadrangles of the Eastern houses. See Harmer's Obs. chap. iii. Ob. xvi.

## Judah.

SECT. IV.

JOSIAH—30TH YEAR. B. C. 612.

PROPHET—JEREMIAH.

JEREMIAH VI.

- 29 The bellows are burned,  
The lead is consumed<sup>a</sup> of the fire;  
The founder melteth in vain:  
For the wicked are not plucked away
- 30 Reprobate silver<sup>1</sup> shall men call them,  
Because the LORD hath rejected them.

B. C. 610.

*Josiah provoking Pharaoh-nechoh, is slain at Megiddo. Lamentations for Josiah.*

2 KINGS xxiii. 29, 30.

2 CHRON. xxxv. 20—24.

- |    |  |   |    |
|----|--|---|----|
| 29 | In his days,<br><br>Pharaoh-nechoh king of Egypt<br>went up against the king of Assyria <sup>b</sup><br>to the river Euphrates:<br>and king Josiah went against him; | After all this,<br><br>when Josiah had prepared the temple <sup>2</sup> ,<br>Necho king of Egypt<br>came up to fight against Charchemish<br>by Euphrates;<br>and Josiah went out against him <sup>c</sup> . | 20 |
|----|--|---|----|

MARG. <sup>1</sup> v. 30. *Reprobate silver, or Refuse silver.*<sup>2</sup> v. 20. *temple. Heb. house.*

<sup>a</sup> *The lead is consumed.*—Before the use of quicksilver was known, the refiners used lead to separate the silver from the other substances mixed with it: so we learn from Pliny, Nat. Hist. lib. xxxiii. sect. 31.—Blayney.

<sup>b</sup> *The king of Assyria.*—Nabopolassar, who destroyed the Assyrian and founded the Chaldæ-Babylonian empire; which also is sometimes called the Assyrian in the Bible, and frequently by the Greek writers.—Jahn's Heb. Comm. Bk. V. sect. xlii.

Herodotus, in his Second Book, calls him Νεκώς, and mentions the battle which he had with the Syrians ἐν Μαγδόλω. See Usher's Annals, ad A. M. 3394.

The king of Assyria was then king of Babylon; for he had subdued the Assyrians, and brought them under his empire. There are those, indeed, who think this happened before that time, and that this king of Egypt went to revenge the injuries done them by Sennacherib; and he hoped for the better success, because he was much weakened by that slaughter the angel had made of his army, and because the Medes and Babylonians had rebelled against the Assyrians. But why Josiah should go to help the

Assyrians, no account can be given. Usher hath better expounded it: That as the king of Persia, having subdued Babylon and Assyria, is called the king of Assyria, Ezra vi. 22; so here the king of Babylon, having subdued Assyria, is called king of Assyria. Besides, that Babylon was anciently accounted a part of Assyria; and the Land of the Chaldeans is said to be founded by the Assyrians, Isa. xxiii. 13. And thus Josephus expressly saith, lib. x. Antiq. cap. 6: Μηδους πολεμῶν καὶ τοὺς Βαβυλωνίους, οἱ τὴν Ἀσσυρίων κατέλυσαν ἀρκῆν, *The king of Egypt came to fight the Medes and Babylonians, who had overturned the Assyrian empire.*—Bishop Patrick.

<sup>c</sup> *Josiah went out against him.*—The learned Dr. Prideaux does not think that this was an act of rashness or presumption of Josiah; but that the government of the whole land, including that which had been possessed by the Ten Tribes, having been conferred by the king of Babylon on Manasseh and his descendants, they were bound by oath to adhere to him against his enemies, and to defend that border of his country, especially from the Egyptians.—See Connect. Bk. I. pp. 49, 73.

## Judah.

SECT. IV.

JOSIAH—32<sup>D</sup> YEAR. B. C. 610.

PROPHET—JEREMIAH.

2 CHRON. XXXV.

21 But he sent ambassadors to him, saying,

What have I to do with thee, thou king of Judah?

*I come not against thee this day, but against the house  
wherewith I have war<sup>1</sup>: for God commanded me<sup>a</sup>**to make haste: forbear thee from meddling with God,  
who is with me, that he destroy thee not.*

22 Nevertheless Josiah would not turn his face from him,

but disguised himself, that he might fight with him,

and hearkened not unto the words of Necho from the mouth of God,  
and came to fight in the valley of Megiddo.

2 KINGS xxxiii.

2 CHRON. xxxv.

and he slew him at Megiddo<sup>b</sup>,  
when he had seen him.

And the archers shot at king Josiah; 23

and the king said to his servants,

Have me away; for I am sore wounded<sup>2</sup>.

30 And his servants

His servants therefore took him out 24  
of that chariot,MARG. <sup>1</sup> v. 21. *the house wherewith I have war.* Heb. *the house of my war.*<sup>2</sup> v. 23. *wounded.* Heb. *made sick*: 1 Kings xxii. 34.

<sup>a</sup> *God commanded me.*—Another heathen king had professed a similar divine commission, which was disregarded by Hezekiah, and which the event falsified: Josiah might therefore justly question the pretensions of Pharaoh-necho.

By this, it seems probable Josiah was in friendship with the king of Assyria, to whose assistance he seems to have voluntarily gone with his forces, by giving a diversion to the Egyptians. Certain it is, the Assyrian empire was not yet fallen; for in Josiah's days the Prophet Zephaniah foretells the destruction of Nineveh, chap. ii. 13, &c. Now Josiah reigned in the time of Cyaxares king of the Medes, by whom Nineveh was destroyed, as Herodotus tells us. But it was then in a flourishing condition; for Phaoarts, the predecessor of Cyaxares, not contented with the kingdom of the Medes, but, invading the Assyrians after he had subdued the Persians, was defeated, and lost a vast army belonging to Nineveh. But Hermannus Conringius supposes Josiah might possibly think to court the king of Assyria's favour, by opposing himself to the king of Egypt, when he came to invade him. But a most judicious person in this kind of learning, whom I have oft

consulted, thinks this all wrong; and that though Nineveh was not yet destroyed, yet the empire was in the eighteenth year of Josiah; from which some governor got some little part, and kept Nineveh till it was destroyed by Nabopolassar, in the first year of his reign. Therefore I should have said Josiah was a friend of the king of Babylon, rather than of the king of Assyria.—Bishop Patrick.

<sup>b</sup> *Megiddo*—now, Lejjûn. On the western border of the great plain of Esdraelon, where it already begins to rise gently towards the low range of wooded hills which connect Carmel and the mountains of Samaria, we could plainly distinguish from Sôlam, as also from Zer'in, the village el-Lejjûn, with its minaret, and olive-groves around. Near by it there was said to be a large fountain, sending forth a mill-stream; which, like at Jenin and all the brooks along the south-western hills, so far as these flow at all, runs into the plain, and goes to aid in forming the ancient Kishon. It does not seem probable that the ancient Legio was a city founded by the Romans; but rather, that this was a new name imposed upon a still older place; which, like the name Nâbulus

## Judah.

SECT. IV.

JOSIAH—32<sup>D</sup> YEAR. B. C. 610.

PROPHET—JEREMIAH.

2 KINGS xxiii.

2 CHRON. xxxv.

carried him in a chariot and put him in the second chariot that he had :  
 dead from Megiddo,  
 and brought him to Jerusalem, and they brought him to Jerusalem,  
 and he died,  
 and buried him in his own sepulchre. and was buried in *one of the sepulchres*,  
 of his fathers.

And all Judah and Jerusalem  
 mourned for Josiah.

2 CHRON. xxxv.

25 And Jeremiah lamented for Josiah :

and all the singing-men and the singing-women spake of Josiah  
 in their lamentations<sup>a</sup> to this day, and made them an ordinance in Israel :  
 and, behold, they *are* written in the lamentations<sup>b</sup>.

MARG. <sup>1</sup> v. 24. *in one of the sepulchres, or among the sepulchres.*

and Sebüstieh, has maintained itself in the mouth of the native population, while the earlier name has perished. This circumstance led us naturally to inquire whether there was any ancient city so situated as to correspond with the position of Lejjûn. As we travelled across the plain, and had Ta'anuk and Lejjûn continually in view, we could not resist the impression that the latter probably occupies the site of the ancient Megiddo, so often mentioned along with Taanach. The distance of Taanach from Legio is given by Eusebius and Jerome at three or four Roman miles: Onomast, Arts. *Thaanach, Thanaach*. And it is somewhat remarkable, that Megiddo is rarely spoken of in Scripture, except in conjunction with Taanach; a circumstance which likewise implies their vicinity to each other, so as being each the seat of a Canaanitish king: Josh. xii. 21. Both were assigned to Manasseh, though lying within the borders of Issachar or Asher: Josh. xvii. 11. 1 Chron. vii. 29. Both remained long unsubdued: Judges i. 27. The battle of Deborah and Barak took place near both: Judges v. 19. Both came under the same purveyor: 1 Ki. iv. 12. Ahaziah fled from Jezreel to Megiddo, and Josiah died there: 2 Ki. ix. 27. xxiii. 29, 30. The chief onslaught also in the battle of Deborah and Barak took place in the plain near Taanach and the waters of Megiddo; and whether this expression be applied to a large fountain, or to the river Kishon, we

know not, but the scene of battle was, at any rate, not far from the Kishon: Judges v. 19--21. Megiddo, too, gave its name to the adjacent valley or low plain along the Kishon; and in like manner, Eusebius and Jerome speak of the plain of Legio, valley or plain of Megiddo, Hebr. מגידו, 2 Chron. xxxv. 22. Zech. xii. 11. Esdr. i. 27.—Jerome, *Campus Legionis*. Onomast, Arts. *Gabathan, Arbela, Carnon*, &c. All these circumstances make out a strong case in favour of the identity of Legio and Megiddo; and leave, in my own mind, little doubt upon the point.—Robinson's Biblical Researches, vol. III. sect. xiv. pp. 177--180.

<sup>a</sup> *The singing women spake of Josiah in their lamentations.*—Whenever they bewailed any calamity, they mentioned that as the greatest which had befallen them. *And made them an ordinance in Israel*—That they should never forget this fatal stroke, after which they never saw good days. This statute was made by the supreme authority; and was approved by the Prophet Jeremiah, who joined in this lamentation; which warrants Christian kings and princes to appoint days for the yearly commemoration of great calamities or great deliverances.

<sup>b</sup> *And, behold, they are written in the lamentations.*—Josephus, in his Tenth Book of the Antiquities of the Jews, chap. vi. imagines the Book of the Lamentations of Jeremiah, which now remains in the Bible, contains the mournful ditties sung at Josiah's

## Judah.

SECT IV.

JOSIAH—32<sup>D</sup> YEAR. B. C. 610.

PROPHET—JEREMIAH.

2 KINGS xxiii. 28.

CHRON. xxxv.

28 Now the rest of the acts of Josiah,

Now the rest of the acts of Josiah, 26  
and his goodness<sup>1</sup>,according to *that which was written*  
in the law of the LORD,and all that he did,  
*are they not written in the book*  
of the chronicles  
of the kings of Judah?And his deeds, first and last, 27  
behold, they *are written in the book*

of the kings of Israel and Judah.

MARG. <sup>1</sup> v. 26. *goodness.* Heb. *kindnesses.*

funeral, and in after-times; which opinion St. Hierom follows. At least, in those words, Lament. iv. 20, R. Solomon thinks Josiah was bewailed. But it is manifest all this is a mistake, for that Book was written after the destruction of Jerusalem, which is lamented

in it; and the words now mentioned plainly relate to Zedekiah, not to Josiah, who was not *taken*, but killed. Therefore the *lamentations* here mentioned are lost, which were written immediately after Josiah was slain. Bishop Patrick.



## PART IV.

FROM THE DEATH OF JOSIAH TO THE SECOND CAPTIVITY OF JUDAH.

B.C. 610 TO 599—ELEVEN YEARS.

## SECTION I.

THE REIGN OF JEHOAHAZ.

## Judaḥ.

JEHOAHAZ—1ST YEAR. B. C. 610.

PROPHET—JEREMIAH.

*Jehoahaz, succeeding Josiah, is imprisoned by Pharaoh-nechoh,  
who made Jehoiakim king.*

2 KINGS xxiii. 30—33.

30 And the people of the land  
took Jehoahaz the son of Josiah,  
and anointed him<sup>a</sup>, and made him king  
in his father's stead.

31 <sup>1</sup> Jehoahaz<sup>b</sup> was twenty and three  
years old  
when he began to reign ;  
and he reigned three months in  
Jerusalem.

And his mother's name was Hamutal,  
the daughter of Jeremiah of Libnah.

32 And he did *that which was evil*  
in the sight of the Lord,  
according to all that his fathers  
had done.

33 And Pharaoh-nechoh

2 CHRON. xxxvi. 1—3.

Then the people of the land 1  
took Jehoahaz the son of Josiah,  
and made him king  
in his father's stead in Jerusalem.

Jehoahaz was twenty and three 2  
years old  
when he began to reign,  
and he reigned three months in  
Jerusalem.

And the king of Egypt 3

MARG. <sup>1</sup> v. 31. *Jehoahaz*. Called *Shallum*, 1 Chron. iii. 15. Jer. xxii. 11.

<sup>a</sup> *Anointed him*—As Abarbinel thinks, because he was not the first-born, and his title questionable; for they anointed persons only when there was a controversy about the succession. Ralbag also is of opinion that the people by force made him king, against his will; which he will have to be the import of that phrase, *They took Jehoahaz*, &c. His father Josiah had four sons; and this was the youngest of them, as appears from 2 Chron. iii. 15, where he is called Shallum, as he is by the Prophet Jeremiah;

which name, our Great Primate thinks, seemed to the people to be of an ill omen; for Shallum king of Israel reigned but one month; which made them change it into Jehoahaz, which proved not much more fortunate to him, for he reigned but three months, ad A. M. 3371.—Bishop Patrick.

<sup>b</sup> *Jehoahaz* is called Johanan, and Shallum, 1 Chron. iii. 15. Jer. xxii. 11; and said to be the first-born of Josiah, because he reigned first; and the fourth son, because he was last born.—Dr. Lightfoot.

## Judah.

SECT. I.

JEHOAHAZ—1ST YEAR. B. C. 610.

PROPHET—JEREMIAH.

2 KINGS xxiii.

2 CHRON. xxxvi.

put him down<sup>1</sup> at Jerusalem<sup>a</sup>,put him in bands at Riblah<sup>b</sup> in the  
land of Hamath,that he might not reign<sup>2</sup> in Jerusalem;  
and put the land<sup>3</sup> to a tribute  
of an hundred talents of silver,  
and a talent of gold<sup>c</sup>.and condemned<sup>4</sup> the land  
in an hundred talents of silver  
and a talent of gold.MARG. <sup>1</sup> v. 3. *put him down.* Heb. *removed him.*<sup>2</sup> v. 33. *that he might not reign,* or *because he reigned.*<sup>3</sup> *and put the land.* Heb. *set a mulct upon the land:* 2 Chron. xxxvi. 3.<sup>4</sup> v. 3. *condemned.* Heb. *mulcted.*

<sup>a</sup> *The king of Egypt put him down at Jerusalem.*—Herodotus, lib. ii. c. 159, making mention of this expedition of Necho's, and of the battle which he fought at Megiddo—or Magdolum, as he calls it—says, that after the victory he obtained there, he took the great city Cadytis, in Palestine; which Dr. Prideaux, both from the description and the name, concludes to be Jerusalem, as no other place answers the description; and the epithet, *The holy city*, עיר הקדש, was commonly applied to it from the time that Solomon built the Temple, and is found in many passages in the word of God: see Neh. xi. 1, 18. Isai. xlvi. 2. lii. 1. Dan. ix. 24; also Matt. iv. 5. xxvii. 53. Revel. xxi. 2. The Mohammedans to this day never call it by any other appellation than El-Kods, that is, *The Holy*: see Horne's Crit. Introd. iii. 17. This title was given it on their coins, many of which are still extant; for the inscription on their shekels was ירושלים הקדושה, *Jerusalem Kedusha*, i. e. Jerusalem the Holy: see Lightfoot's Works, vol. I. p. 497. and vol. II. p. 303. In the Syriac language, which was the only one spoken in Palestine in the time of Herodotus, he found it, when he travelled through the country, to be called Kedutha; from whence, by giving it a Greek termination, he made it, in the Greek language, Κάδυτις, or Cadytis, in his History, which he wrote about the time that Nehemiah ended his twelve years' government at Jerusalem. See Prideaux' Connections, Bk. I. pp. 80--82.

קדש, says Leigh, Crit. Sac., non rem sanctam neque sanctitatem, sed Sanctuarium, sive locum sanctum, significat, Ps. cx. 3;—ut Ps.

xx. 3. et lxiii. 3;—non quidem Templum, sed vel urbem Hierosolyma, uti Kimchius voluit; vel potius arcem Sionis. Bootius Animadvers. Sac. lib. ii. cap. 9.

M. Belzoni, in the Narrative of the Operations and Recent Discoveries within the Pyramids, Temples, Tombs, and Excavations in Egypt and Nubia, &c. pp. 242, 243, mentions a sculptured group, which he discovered in one of the numerous apartments of the tomb of Psammethis, or Psammis, the son of Pharaoh Necho, describing the march of a military and triumphal procession, with three different sets of prisoners, who are evidently Jews, Ethiopians, and Persians. The figures of the Jews, he says, might be taken for the portraits of those who at this day walk the streets of London. Among the hieroglyphics contained in M. Belzoni's drawings of this tomb, the late Dr. Young, who was pre-eminently distinguished for his successful researches in archeology, succeeded in discovering the name of Psammis, and of *Nichao*, the *Necho* of the Scriptures, and *Necos* of Herodotus.

<sup>b</sup> *Put him in bands at Riblah.*—When he returned from his expedition against the Babylonians, he deposed this prince as an usurper, on hearing that he intended to be revenged of him for his father's death; or that he was of a turbulent spirit, and so put it out of his power to give him any disturbance.—Bishop Patrick.

<sup>c</sup> *An hundred talents of silver and a talent of gold*—52,200*l.* of our money. From the smallness of the contribution, it may be seen how low the kingdom of Judah had sunk.—Jahn.

**Judah.**

JEHOIAKIM—1ST YEAR. B. C. 610.

PROPHETS—JEREMIAH AND URLIAH.

SECTION II.

THE KING OF EGYPT MAKES JUDAH TRIBUTARY, AND PLACES JEHOIAKIM ON THE THRONE.

*Jehoiakim's wicked reign.*

2 KINGS xxiii.

2 CHRON. xxxvi.

34 And Pharaoh-nechoh  
made Eliakim the son of Josiah king

And the king of Egypt  
made Eliakim his brother king  
over Judah and Jerusalem, 1

in the room of Josiah his father,  
and turned his name to <sup>1</sup>Jehoiakim<sup>a</sup>,  
and took Jehoahaz away :  
and he came to Egypt, and died there.

and turned his name to Jehoiakim.  
And Necho took Jehoahaz his brother,  
and carried him to Egypt.

2 KINGS xxiii.

35 And Jehoiakim gave the silver and the gold to Pharaoh ;  
but he taxed the land to give the money according  
to the commandment of Pharaoh :  
he exacted the silver and the gold of the people of the land,  
of every one according to his taxation,  
to give it unto Pharaoh-nechoh.

2 KINGS xxiii.

2 CHRON. xxxvi.

36 Jehoiakim was twenty and five  
years old  
when he began to reign<sup>b</sup> ;  
and he reigned eleven years in  
Jerusalem.

Jehoiakim was twenty and five  
years old  
when he began to reign,  
and he reigned eleven years in  
Jerusalem : 5

And his mother's name was Zebudah,  
the daughter of Pedaiah of Rumah.

37 And he did *that which was evil*  
in the sight of the LORD<sup>c</sup>,  
according to all that his fathers had done.

and he did *that which was evil*  
in the sight of the LORD his God.

MARG. <sup>1</sup> v. 34. *Jehoiakim.* Matt. i. 11, called *Jakim.*

<sup>a</sup> *And turned his name to Jehoiakim*—As the manner of conquerors was to change the names of those whom they had subdued, in token of their absolute power over them. See Dan. i. 7. Jehoiakim means *The resurrection or confirmation of the Lord.* Archbp. Usher thinks the king of Egypt gave him this name that he might testify that he ascribed his victory over the Babylonians to JEHOVAH the God of Israel, who, he said, had excited him to that expedition: 2 Chron. xxxv. 21, 22.

wicked of all the kings of Judah; a man totally destitute of all regard for religion; and unjust, rapacious, cruel, and tyrannical in his government.—Blayney on Jerem. p. 4.

<sup>b</sup> *When he began to reign.*—In the very beginning of his reign Jeremiah was sent to him with a message from God, to bring him to repentance, Jerem. xxvi. 1-3. xxvii. where he seems, verse 12, to have told his brother Zedekiah that he should be king if Jehoiakim was disobedient, and exhorts him not to be so.

<sup>c</sup> *And he did that which was evil in the sight of the Lord*—According to all that his

Jehoiakim was one of the worst and most

## Judah.

SECT. 11.

JEHOIAKIM—1ST YEAR. B. C. 610.

PROPHETS—JEREMIAH AND URIJAH.

*Jeremiah, by promises and threatenings, exhorteth to repentance. He is therefore apprehended, and arraigned. His apology. He is quit in judgment, by the example of Micah, and of Urijah, and by the care of Ahikam.*

JEREMIAH XXVI.

- 1 In the beginning of the reign of Jehoiakim<sup>a</sup> the son of Josiah king of
- 2 Judah came this word from the LORD, saying, Thus saith the LORD; Stand in the court of the LORD's house, and speak unto all the cities of Judah<sup>b</sup>, which come to worship in the LORD's house, all the words that I command thee to
- 3 speak unto them; diminish not a word: If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I
- 4 purpose to do unto them because of the evil of their doings. And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to walk
- 5 in my law, which I have set before you. To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and
- 6 sending *them*, but ye have not hearkened; Then will I make this house like
- 7 Shiloh, and will make this city a curse to all the nations of the earth. So the priests and the prophets<sup>c</sup> and all the people heard Jeremiah speaking these words in the house of the LORD.

fathers had done: see ver. 23: for he killed the Prophet Urijah; and was at the charge to fetch him out of Egypt, whither he fled to save his life, Jerem. xxvi. 20, 21, &c. And if it had not been for Ahikam the son of Shaphan, who had been a great man in his father Josiah's court, he had served Jeremiah in the same manner, ver. 24.—Bp. Patrick.

<sup>a</sup> *In the beginning of the reign of Jehoiakim.*—Dr. Blayney thinks, that, as in chap. xxviii. 1, the beginning of the reign of Zedekiah means the fourth year; so here, the same expression may mean the third or fourth year of Jehoiakim, supposing the whole of his reign, which lasted eleven years, divided into three equal parts—a beginning, a middle, and an end.

<sup>b</sup> *Unto all the cities of Judah*—That is, inhabitants: and we may conjecture from hence that this transaction passed at one of the great festivals, when the people of Judah were assembled, out of all their cities, to worship at Jerusalem.—Blayney.

<sup>c</sup> *The prophets.*—These were an order of men among the Jews devoted to sacred literature, and qualified, by their attainments in religious knowledge, to advise and instruct the people who came to consult them in cases of doubt and difficulty. They appear to have been trained in seminaries and schools,

under the direction of some Prophet eminent for wisdom and piety; as those mentioned 1 Samuel xix. 20. were, under Samuel; and those 2 Kings ii. 3. vi. 1. under Elijah and Elisha. It is not to be supposed that they were all of them or at all times divinely inspired; but ordinarily gave their advice, as men versed in the Law and in the Scriptures. Sometimes, however, they were enabled to answer those that consulted them by immediate revelation from God. But the sacredness of their character did not secure them from bearing a part in the general corruption of the times: on the contrary, Jeremiah complains bitterly of them, for having prostituted themselves to the worst of purposes, deceiving the people by false pretences, and being greatly instrumental in promoting the cause of impiety and wickedness: see chap. v. 31. xiv. 13, 14. xxiii. 14. &c. xxviii. 15. xxix. 8, 9, &c. Ezek. xiii. 2, &c. Micah iii. 5, 11. Zeph. iii. 4. After the total cessation of prophecy, the scribes, who are often mentioned in the Gospels, seem to have stepped into the place of the prophets, and, by their acquired skill in the sacred writings, without any claims to supernatural gifts, to have taught the people, and instructed them in all matters of religion. See Matthew xxiii. 2, 3.—Blayney.

## Judah.

SECT. 11.

JEHOIAKIM—1ST YEAR. B. C. 610.

PROPHETS—JEREMIAH AND URIJAH.

JEREMIAH XXVI.

- 8 Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.
- 9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.
- 10 When the princes of Judah<sup>a</sup> heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry<sup>1</sup> of the new gate of the LORD's house. Then spake the priests and the prophets unto the princes and to all the people, saying, This man *is* worthy to die<sup>2</sup>; for he hath prophesied against this city, as ye have heard with your ears.
- 12 Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you. As for me, behold, I *am* in your hand: do with me as seemeth good and meet unto you<sup>3</sup>. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.
- 16 Then said the princes and all the people unto the priests and to the prophets; This man *is* not worthy to die: for he hath spoken to us in the name of the LORD our God. Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, Micah the Morasthite<sup>b</sup> prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; Zion shall be plowed *like* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought the LORD<sup>4</sup>, and the LORD repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls. And there was also a man<sup>c</sup> that prophesied in

MARG. <sup>1</sup> v. 10. *down in the entry, or at the door.*

<sup>2</sup> v. 11. *This man is worthy to die.* Heb. *The judgment of death is for this man.*

<sup>3</sup> v. 14. *as seemeth good and meet unto you.* Heb. *as it is good and right in your eyes.*

<sup>4</sup> v. 19. *the LORD.* Heb. *the face of the LORD.*

<sup>a</sup> *The princes of Judah.*—This was no doubt the Great Court of the Sanhedrim, first instituted Numb. xi. 16; and revived by Jehoshaphat, 2 Chron. xix. 8. Before this Court we find Baruch afterward brought, to read the roll: chap. xxxvi. 12, &c.—Blayney.

<sup>b</sup> *Micah the Morasthite.*—See Micah iii. 12.

<sup>c</sup> *There was also a man.*—Here the writer of the narrative goes on to observe, in his own person, that, notwithstanding the precedent of Micah, there had been a later precedent in the present reign; which might have

## Judah.

SECT. II.

JEHOIAKIM—1ST YEAR. B.C. 610.

PROPHETS—JEREMIAH AND URIJAH.

JEREMIAH XXVI.

the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words  
 21 of Jeremiah: And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but  
 22 when Urijah heard it, he was afraid, and fled, and went into Egypt: And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor,  
 23 and *certain* men with him into Egypt. And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people<sup>1</sup>.  
 24 Nevertheless the hand of Ahikam<sup>a</sup> the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

B.C. 609.

*Jeremiah upbraideth the king's house.*

JEREMIAH XXI. 11—14.

11 And touching the house of the king of Judah<sup>b</sup>, *say*, Hear ye the word of  
 12 the LORD; O house of David, thus saith the LORD; Execute judgment<sup>2</sup> in the morning, and deliver *him that is* spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench *it*, because of the  
 13 evil of your doings. Behold, I *am* against thee, O inhabitant<sup>3</sup> of the valley, and rock of the plain, saith the LORD: which say, Who shall come down  
 14 against us? or who shall enter into our habitations? But I will punish<sup>4</sup> you according to the fruit of your doings, saith the LORD; and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

MARG. <sup>1</sup> v. 23. *graves of the common people.* Heb. *sons of the people.*

<sup>2</sup> v. 12. *Execute judgment.* Heb. *Judge.*

<sup>3</sup> v. 13. *inhabitant.* Heb. *inhabitress.*

<sup>4</sup> v. 14. *punish.* Heb. *visit upon.*

operated very unfavourably to the cause of Jeremiah, but for the influence and authority of Ahikam, which was exerted to save him.—Blayney.

<sup>a</sup> *Ahikam* was the son of Shaphan, chief Minister of State under king Josiah; and the father of Gedaliah, who was afterwards made Governor of the land by the Chaldees, 2 Kings xxii. 12. xxv. 22. He was brother to Gemariah, Jer. xxxvi. 10; and Jaaz-aniah, Ezek. viii. 11; who were members also of the Council with him: and therefore, in conjunction with them, he had great influence in the Assembly, of which, on this occasion, he made use, to shield Jeremiah from the violence of the incensed priest and populace

who had brought him before them. From the passage above referred to in Ezekiel, it has been inferred that Jaaz-aniah was then President of the Sanhedrim. See Prid. Connect. Bk. I. p. 84.

<sup>b</sup> *Touching the house of the king of Judah.*—It has been the opinion of many learned men—and Mr. Lowth in particular, in the argument prefixed to this chapter in his Commentary, gives it for his—that all which follows from ver. 11 belongs to the same subject with the twenty-second chapter, and relates to the time of Jehoiakim. Dr. Blayney does not concur in this opinion; but assigns it, together with the preceding part of the chapter, to the ninth year of Zedekiah.

## Judah.

SECT. II.

JEHOIAKIM—2D YEAR. B.C. 609.

PROPHET—JEREMIAH.

*He exhorteth to repentance, with promises and threats. The judgment of Shallum, of Jehoiakim, and of Coniah.*

JEREMIAH XXII. 1—19.

- 1 Thus saith the LORD; Go down to the house of the king<sup>a</sup> of Judah, and  
 2 speak there this word, And say,  
 Hear the word of the LORD, O king of Judah,  
 That sittest upon the throne of David,  
 Thou, and thy servants, and thy people  
 That enter in by these gates;  
 3 Thus saith the LORD;  
 Execute ye judgment and righteousness<sup>b</sup>,  
 And deliver the spoiled out of the hand of the oppressor:  
 And do no wrong, do no violence  
 To the stranger, the fatherless, nor the widow,

<sup>a</sup> *Go down to the house of the king.*—The prophecy which follows, to chap. xxiii. 9, was evidently delivered in the reign of Jehoiakim; for it speaks of his immediate predecessor as already gone into captivity, and foretells the death of Jehoiakim himself. It is likewise probable that it followed immediately after what is said, in the sixth and xxth chapters, to have passed in the Temple precincts; from whence, as from higher ground, the prophet is ordered to *go down to the house of the king of Judah.* Comp. chap. xxxvi. 12. The name of Zedekiah is not mentioned, for obvious reasons; but he is no doubt principally intended in the first two verses of chap. xxiii, under the general character of those evil shepherds who should be punished for dispersing instead of feeding the flock.

<sup>b</sup> *Execute ye judgment and righteousness.*—It was a marvel of grace still to offer mercy, on repentance, to the king's house of Judah; and, even when their throne and kingdom appeared at its extremity, to promise them a flourishing succession, provided they would *execute judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, nor the widows, neither shed innocent blood in this place.* These conditions serve to shew what enormities of cruelty had been practised by the wicked rulers at Jerusalem, and how hateful such arbitrary practices are in the sight of Almighty God. They shew us, also, that idolatry is closely connected with immorality;

and that there is no adequate security for the discharge of our duty to our neighbour, without the devout performance of our duty to God. This is a truth too frequently forgotten by those who wish well to the happiness of mankind, and are really anxious to promote it by upholding the administration of our civil institutions. They are apt to think that oppressiveness in rulers, or insubordination and faction in the people, may be effectually prevented by skill in the contrivance of our laws, and by a system of mutual controul applied to those who put them into execution. But no devices of man can ever secure real liberty either for rich or poor, real freedom of person, safety of property, and a hearty good-will or substantial good offices amongst all classes of society, without the indispensable foundation of true piety towards God. And however excellent be the form of our civil constitution, yet if we be wanting in national religion we may expect to be made a wilderness, like the land of Judah. And to those who shall then inquire, Wherefore hath the Lord done thus unto this great city? it will be unquestionably true to answer, Because they have forsaken the covenant of the Lord their God, and worshipped other Gods, and served them.

May God preserve our beloved country from being liable to a charge like this! May God incline us, as a nation, to serve and honour Him who alone can give us true national prosperity!—Girdlestone's Comm. Lect. 1216.

## Judah.

SECT. II.

JEHOIAKIM.—2D YEAR. B. C. 609.

PROPHET—JEREMIAH.

JEREMIAH XXII.

- Neither shed innocent blood in this place.
- 4 For if ye do this thing indeed,  
Then shall there enter in by the gates of this house  
Kings sitting upon the throne of David<sup>1</sup>,  
Riding in chariots and on horses,  
He, and his servants, and his people.
- 5 But if ye will not hear these words,  
I swear by myself, saith the LORD,  
That this house shall become a desolation.
- 6 For thus saith the LORD unto the king's house of Judah ;  
Thou art Gilead unto me<sup>a</sup>, and the head of Lebanon :  
Yet surely I will make thee a wilderness,  
And cities which are not inhabited.
- 7 And I will prepare destroyers against thee,  
Every one with his weapons :  
And they shall cut down thy choice cedars,  
And cast them into the fire.
- 8 And many nations shall pass by this city,  
And they shall say every man to his neighbour,  
Wherefore hath the LORD done thus unto this great city ?
- 9 Then they shall answer,  
Because they have forsaken the covenant of the LORD their God,  
And worshipped other gods, and served them.
- 10 Weep ye not for the dead,  
Neither bemoan him :  
But weep sore for him that goeth away :  
For he shall return no more,  
Nor see his native country.
- 11 For thus saith the LORD  
Touching Shallum the son of Josiah king of Judah,  
Which reigned instead of Josiah his father,  
Which went forth out of this place ;  
He shall not return thither any more :

MARG. <sup>1</sup> v. 4. upon the throne of David. Heb. for David upon his throne.

<sup>a</sup> *Thou art Gilead unto me.*—*Gilead art thou through me, O summit of Lebanon!* Lebanon was the highest mountain in Israel; and was therefore an apt emblem of the reigning family, advanced to the highest dignity in the state. Gilead was the richest and most fertile part of the country. The

meaning, therefore, is plainly this: By my providence thou art not only supreme in rank, but hast been rendered exceedingly wealthy and flourishing; but the same power that raised thee will likewise be exerted in reducing thee to the lowest state of indigence and neglect.—Blayney.



## Judah.

SECT. II.

JEHOIAKIM—2D YEAR. B. C. 609.

PROPHET—JEREMIAH.

JEREMIAH XXII.

- 12 But he shall die in the place whither they have led him captive,  
And shall see this land no more.
- 13 Woe unto him that buildeth his house by unrighteousness,  
And his chambers by wrong;  
*That useth his neighbour's service without wages,*  
And giveth him not for his work ;
- 14 That saith,  
I will build me a wide house and large chambers<sup>1</sup>,  
And cutteth him out windows<sup>2</sup>;  
And *it is* cieled with cedar, and painted with vermilion.
- 15 Shalt thou reign, because thou closest *thyself* in cedar?  
Did not thy father eat and drink,  
And do judgment and justice,  
*And then it was well with him?*
- 16 He judged the cause of the poor and needy ;  
Then *it was well with him* :  
*Was not this to know me?* saith the LORD.
- 17 But thine eyes and thine heart *are not*  
But for thy covetousness, and for to shed innocent blood,  
And for oppression, and for violence<sup>3</sup>, to do *it*.
- 18 Therefore thus saith the LORD  
Concerning Jehoiakim the son of Josiah king of Judah ;  
They shall not lament for him, *saying*,  
Ah my brother! or, Ah sister!  
They shall not lament for him, *saying*,  
Ah lord! or, Ah his glory!
- 19 He shall be buried with the burial of an ass<sup>a</sup>,  
Drawn and cast forth beyond the gates of Jerusalem.

MARG. <sup>1</sup> v. 14. *large chambers.* Heb. *through-airod.* <sup>2</sup> *windows, or my windows.*

<sup>3</sup> v. 17. *violence, or incursion.*

<sup>a</sup> *With the burial of an ass.*—Dr. Blayney understands from Ez. xix. 8, 9, that the Moabites, Ammonites, Syrians, and Chaldeans, who were sent to ravage Judah, when Jehoiakim rebelled against the king of Babylon, 2 Kings xxiv. 2, having, in an ambuscade, surprised Jehoiakim and made him prisoner, and carried him to the king of Babylon, who detained him in close custody till he could conveniently send him to Babylon. But this design being frustrated by his previous death, which happened soon after his confinement, Nebuchadnezzar, at once to testify his indignation against him, and perhaps to intimidate his

successor from exasperating him by a long resistance, ordered his dead body to be ignominiously cast forth, without burial, before the walls of Jerusalem, as is foretold both here and chap. xxxvi. 30.—Blayney.

Mede thinks that Nebuchadnezzar had, at the time referred to in this prophecy, viz. the eleventh year of Jehoiakim, sent to Jerusalem to bring Jehoiakim bound in fetters unto Babylon, 2 Chr. xxxvi. 6; but his servants used him in such a manner, that he died miserably before he went, and was buried *with the burial of an ass*, as here predicted. Whereupon the people made his son Jehoiakim

## Judah.

SECT. II.

JEHOIAKIM—3D YEAR. B. C. 608.

PROPHET—JEREMIAH.

*Jeremiah proclaimeth God's covenant, rebuketh the Jews' disobeying thereof, prophesieth evils to come upon them, and upon the men of Anathoth, for conspiring to kill Jeremiah.*

## JEREMIAH xi.

- 1 The word that came to Jeremiah from the LORD, saying,  
 2 Hear ye the words of this covenant<sup>a</sup>, and speak unto the men of Judah,  
 3 and to the inhabitants of Jerusalem; and say thou unto them, Thus saith the  
 LORD God of Israel; Cursed *be* the man that obeyeth not the words of this  
 4 covenant, which I commanded your fathers in the day *that* I brought them  
 forth out of the land of Egypt, from the iron furnace, saying, Obey my voice,  
 and do them, according to all which I command you: so shall ye be my  
 5 people, and I will be your God: that I may perform the oath which I have  
 sworn unto your fathers, to give them a land flowing with milk and honey,  
 as *it is* this day. Then answered I, and said, So be it<sup>1</sup>, O LORD.  
 6 Then the LORD said unto me, Proclaim all these words in the cities of  
 Judah, and in the streets of Jerusalem, saying, Hear ye the words of this  
 7 covenant, and do them. For I earnestly protested unto your fathers in the  
 day *that* I brought them up out of the land of Egypt, *even* unto this day,  
 8 rising early and protesting, saying, Obey my voice. Yet they obeyed not,  
 nor inclined their ear, but walked every one in the imagination<sup>2</sup> of their evil  
 heart: therefore I will bring upon them all the words of this covenant<sup>b</sup>,  
 which I commanded *them* to do; but they did *them* not.  
 9 And the LORD said unto me, A conspiracy is found among the men of  
 10 Judah, and among the inhabitants of Jerusalem. They are turned back to  
 the iniquities of their forefathers, which refused to hear my words; and they  
 went after other gods to serve them: the house of Israel and the house of  
 11 Judah have broken my covenant which I made with their fathers. Therefore  
 thus saith the LORD,  
 Behold, I will bring evil upon them,

MARG. <sup>1</sup> v. 1. *So be it.* Heb. *Amen.*

<sup>2</sup> v. 8. *imagination, or stubbornness.*

king; soon after which, Nebuchadnezzar, who had then accomplished the seventh year of his reign, came and besieged the city, and took it, and carried the new king captive when he had reigned but three months.—Mede's Works, vol. II. Bk.V. p.1088.

<sup>a</sup> *Hear ye the words of this covenant.*—The prophecy contained in this and the following chapter may not improbably be assigned to the reign of Josiah; only to the latter end of it, when the people, who in the eighteenth year of that prince had solemnly engaged to perform the obligations of the divine covenant, may, in course of time, be

supposed to have relapsed into their former disregard and neglect. The prophet is therefore sent to recall them to their duty, by proclaiming anew the terms of the covenant, and rebuking them sharply for their hereditary disobedience.—Blayney *in loc.*

<sup>b</sup> *I will bring upon them all the words of this covenant.*—It is of the nature of a covenant, to denounce penalties against the presumptuous transgressors of it. And the sanctions of the Mosaic Covenant may be seen scattered through different parts of the law, particularly Lev. xxvi.14, &c. Deut. xi. 26--28. xxvii. xxviii. xxx. &c.—Blayney.

## Judah.

SECT. II.

JEHOIAKIM—3D YEAR. B. C. 608.

PROPHET—JEREMIAH.

JEREMIAH XI

- Which they shall not be able to escape<sup>1</sup> ;  
 And though they shall cry unto me,  
 I will not hearken unto them.
- 12 Then shall the cities of Judah and inhabitants of Jerusalem go,  
 And cry unto the gods unto whom they offer incense :  
 But they shall not save them at all  
 In the time of their trouble<sup>2</sup>.
- 13 For *according to* the number of thy cities  
 Were thy gods, O Judah ;  
 And *according to* the number of the streets of Jerusalem  
 Have ye set up altars to *that* shameful thing<sup>3</sup>,  
 Even altars to burn incense unto Baal.
- 14 Therefore pray not thou for this people,  
 Neither lift up a cry or prayer for them :  
 For I will not hear *them* in the time that they cry unto me  
 For their trouble<sup>4</sup>.
- 15 What hath my beloved to do in mine house<sup>5</sup>,  
 Seeing she hath wrought lewdness with many,  
 And the holy flesh is passed from thee<sup>a</sup> ?  
 When thou doest evil<sup>6</sup>, then thou rejoicest.
- 16 The LORD called thy name,  
 A green olive-tree, fair, and of goodly fruit :  
 With the noise of a great tumult he hath kindled fire upon it,  
 And the branches of it are broken.
- 17 For the LORD of hosts, that planted thee,  
 Hath pronounced evil against thee,  
 For the evil of the house of Israel and of the house of Judah,  
 Which they have done against themselves  
 To provoke me to anger in offering incense unto Baal.
- 18 And the LORD hath given me knowledge *of it*, and I know *it* :  
 Then thou shewedst me their doings.
- 19 But I *was* like a lamb or an ox *that* is brought to the slaughter ;

MARG. <sup>1</sup> v. 11. *to escape.* Heb. *to go forth of.*      <sup>2</sup> v. 12. *trouble.* Heb. *evil.*

<sup>3</sup> v. 13. *shameful thing.* Heb. *shame.*      <sup>4</sup> v. 14. *trouble.* Heb. *evil.*

<sup>5</sup> v. 15. *What hath my beloved to do in mine house.* Heb. *What is to my beloved in my house.*

<sup>6</sup> *When thou doest evil, or When thy evil is.*

<sup>a</sup> *The holy flesh is passed from thee.*—*Shall vows and holy flesh be allowed to come from thee ?*—It is obvious how much this reading tends to clear up all difficulties, and affords a sense that speaks altogether for itself. *Shall*

*vows and holy flesh, that is, sacrifices, pass from thee with acceptance to me.* Compare chap. vi. 20. Isa. i. 11--13. Prov. xv. S. Amos v. 22.—Blayney.

## Judah.

SECT. II.

JEHOIAKIM—3D YEAR. B. C. 608.

PROPHET—JEREMIAH.

JEREMIAH xi.

- And I knew not that they had devised devices against me, *saying*,  
 Let us destroy the tree with the fruit thereof<sup>1</sup>,  
 And let us cut him off from the land of the living,  
 That his name may be no more remembered.  
 20 But, O LORD of hosts, that judgest righteously,  
 That triest the reins and the heart,  
 Let me see thy vengeance on them: for unto thee have I revealed my cause.  
 21 Therefore thus saith the LORD  
 Of the men of Anathoth, that seek thy life, saying,  
 Prophesy not in the name of the LORD,  
 That thou die not by our hand:  
 22 Therefore thus saith the LORD of hosts,  
 Behold, I will punish<sup>2</sup> them:  
 The young men shall die by the sword;  
 Their sons and their daughters shall die by famine:  
 23 And there shall be no remnant of them:  
 For I will bring evil upon the men of Anathoth,  
 Even the year of their visitation.

*Jeremiah, complaining of the wicked's prosperity, by faith seeth their ruin. God admonisheth him of his brethren's treachery against him, and lamenteth his heritage. He promiseth to the penitent return from captivity.*

JEREMIAH xii.

- 1 Righteous art thou, O LORD, when I plead with thee:  
 Yet let me talk with thee of thy judgments<sup>3</sup>:  
 Wherefore doth the way of the wicked prosper?  
 Wherefore are all they happy that deal very treacherously?  
 2 Thou hast planted them, yea, they have taken root:  
 They grow<sup>4</sup>, yea, they bring forth fruit:  
 Thou art near in their mouth,  
 And far from their reins.  
 3 But thou, O LORD, knowest me:  
 Thou hast seen me, and tried mine heart toward thee<sup>5</sup>:  
 Pull them out like sheep for the slaughter,  
 And prepare them for the day of slaughter.  
 4 How long shall the land mourn,  
 And the herbs of every field wither,  
 For the wickedness of them that dwell therein?

MARG. <sup>1</sup> v. 19. *the tree with the fruit thereof.* Heb. *the stalk with his bread.*

<sup>2</sup> v. 22. *punish.* Heb. *visit upon.*

<sup>3</sup> v. 1. *let me talk with thee of thy judgments,* or *let me reason the case with thee.*

<sup>4</sup> v. 2. *they grow.* Heb. *they go on.*

<sup>5</sup> v. 3. *toward thee.* Heb. *with thee.*

## Judah.

SECT. II.

JEHOIAKIM—3D YEAR. B. C. 608.

PROPHET—JEREMIAH.

JEREMIAH xii.

- The beasts are consumed, and the birds ;  
 Because they said, He shall not see our last end.
- 5 If thou hast run with the footmen<sup>a</sup>, and they have wearied thee,  
 Then how canst thou contend with horses?  
 And *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*,  
 Then how wilt thou do in the swelling of Jordan ?
- 6 For even thy brethren, and the house of thy father,  
 Even they have dealt treacherously with thee ;  
 Yea, they have called a multitude after thee<sup>1</sup> :  
 Believe them not, though they speak fair words<sup>2</sup> unto thee.
- 7 I have forsaken mine house,  
 I have left mine heritage ;  
 I have given the dearly beloved<sup>3</sup> of my soul into the hand of her enemies.
- 8 Mine heritage is unto me as a lion in the forest ;  
 It crieth out against me<sup>4</sup> :  
 Therefore have I hated it.
- 9 Mine heritage *is* unto me *as* a speckled bird<sup>5</sup>,  
 The birds round about *are* against her ;  
 Come ye, assemble all the beasts of the field,  
 Come<sup>6</sup> to devour.
- 10 Many pastors have destroyed my vineyard<sup>b</sup>,

MARG. <sup>1</sup> v. 6. *they have called a multitude after thee, or they cried after thee fully.*

<sup>2</sup> *fair words.* Heb. *good things.* <sup>3</sup> v. 7. *the dearly beloved.* Heb. *the love.*

<sup>4</sup> v. 8. *crieth out against me, or yelleth.* Heb. *giveth out his voice.*

<sup>5</sup> v. 9. *speckled bird, or having talons.* <sup>6</sup> *Come, or Cause them to come.*

<sup>a</sup> *If thou hast run with the footmen.*—According to Dr. Lightfoot, Jeremiah had at first prophesied to his townsmen at Anathoth, till they were about to kill him ; and then went up to Jerusalem. The Lord beforehand tells him that he must expect rougher treatment at Jerusalem than at home ; for if footmen had wearied him, how could he run with the horsemen. If he had been thus tired with his own equals at Anathoth, what would he do with the great ones at Jerusalem ? The prophet was very young when he began to prophesy, and spent some of his junior years in preaching to his countrymen ; but they despised his youth : and as Christ, being refused by his own townsmen at Nazareth, went about Galilee preaching the Gospel, Luke iv., so Jeremiah, rejected and endangered by his countrymen, went abroad to prophesy at Jerusalem, where it is very probable he was not yet resident when Josiah sent to the pro-

phetess Huldah.—Dr. Lightfoot's Works, vol. II. pp. 276, 277.

<sup>b</sup> *Many pastors have destroyed my vineyard.*—Like the Turkmen, the Curds are *pastors and wanderers*. A third wandering people in Syria are the Bedouin Arabs. The Turkmen, the Curds, and the Bedouins, have no fixed habitation, but keep perpetually *wandering* with their tents and herds. Chap. xxiii. of Volney's Travels is entitled, Of the Pastoral or Wandering Tribes of Syria.—Volney, vol. I. p. 367, &c.

Here the descendants of him *whose hand was against every man, and every man's hand against him*, still retain the undisputed right of levying contributions, wherever they have opportunity. No song enlivens the peasant's weary labour ; he goes armed to the field, with the long gun at his back, ready for strife ; and every human being is looked upon as a foe, until near approach assures him that

Judah.

SECT. II.

JEHOIAKIM—3D YEAR. B. C. 608.

PROPHET—JEREMIAH.

JEREMIAH xii.

- They have trodden my portion under foot,  
 They have made my pleasant portion<sup>1</sup> a desolate wilderness<sup>a</sup>.
- 11 They have made it desolate,  
*And being* desolate it mourneth unto me;  
 The whole land is made desolate,  
 Because no man layeth *it* to heart.
- 12 The spoilers are come upon all high places through the wilderness:  
 For the sword of the LORD shall devour  
 From the *one* end of the land even to the *other* end of the land:  
 No flesh shall have peace<sup>b</sup>.
- 13 They have sown wheat, but shall reap thorns<sup>c</sup>:  
 They have put themselves to pain, *but* shall not profit:  
 And they<sup>2</sup> shall be ashamed of your revenues<sup>d</sup>  
 Because of the fierce anger of the LORD.
- 14 Thus saith the LORD  
 Against all mine evil neighbours,  
 That touch the inheritance which I have caused my people Israel to inherit;  
 Behold, I will pluck them out of their land,  
 And pluck out the house of Judah from among them.
- 15 And it shall come to pass, after that I have plucked them out,  
 I will return, and have compassion on them, and will bring them again,  
 Every man to his heritage, and every man to his land.
- 16 And it shall come to pass,

MARG. <sup>1</sup> 10. *pleasant portion.* Heb. *portion of desire.* <sup>2</sup> v. 13. *they, or ye.*

he is not come to snatch away the hard-earned produce of his toil.—Fitzmaurice's Palestine, &c. pp. 54, 55.

In the vicinity of one or two small villages we passed a few peasants at plough; but in no single instance do I recollect seeing them without fire-arms slung at their back.—Ibid. p. 56.

<sup>a</sup> *A desolate wilderness*, generally, is expressed by the word ישימון, from ישם *to be waste or desolate*; also by שממה, from שם, which signifies both *to be waste* and also *to be affrighted*; a dreary wilderness being fitted to excite terror in the lonely wanderer. Thus Jeremiah, xii. 10, speaks of מדבר שממה *a desert of terror*. From the want of water, and the aridity of the ground, a desert is styled *a land of drought*, ארץ ציה, Psalm lxxiii. l. evii. 35; or simply *drought*, ציה, Psalm lxxviii. 17.—Rosenmüller's Bib. Geog. vol. I. p. 15.

<sup>b</sup> *No flesh shall have peace*—War, famine, and pestilence, assail them at every turn.—Volney's Ruins, p. 9.

<sup>c</sup> *They have sown wheat, but shall reap thorns, &c.*—Man sows in anguish, and reaps vexation and care. Ib. p. 11. They would not be permitted to reap the fruit of their labours.—Volney's Travels, vol. II. p. 435.

<sup>d</sup> *They shall be ashamed of your revenues.*—The annual sum paid by Syria into the treasury of the Sultan amounts to 2345 purses:—

For Aleppo . . . . .	800
Tripoli . . . . .	750
Damascus . . . . .	45
Acre . . . . .	750
Palestine . . . . .	

2345 purses,

or 112,135*l.*—Volney's Trav. vol. II. p. 360.

## Judah.

SECT. II.

JEHOIAKIM—3D YEAR. B. C. 608.

PROPHET—JEREMIAH.

JEREMIAH xii.

- If they will diligently learn the ways of my people,  
 To swear by my name, The LORD liveth ;  
 As they taught my people to swear by Baal ;  
 17 Then shall they be built in the midst of my people<sup>a</sup>. But if they will not obey,  
 I will utterly pluck up and destroy that nation,  
 Saith the LORD.

B. C. 607.

*By the obedience of the Rechabites, Jeremiah condemneth the disobedience of the Jews.  
 God blesseth the Rechabites for their obedience.*

JEREMIAH xxxv.

- 1 The word which came unto Jeremiah from the LORD in the days of Jehoi-  
 2 akim the son of Josiah king of Judah, saying, Go unto the house of the  
 Rechabites<sup>b</sup>, and speak unto them, and bring them into the house of the LORD,  
 3 into one of the chambers, and give them wine to drink. Then I took Jaaza-  
 niah the son of Jeremiah, the son of Habaziniab, and his brethren, and all  
 4 his sons, and the whole house of the Rechabites ; And I brought them into  
 the house of the LORD, into the chamber of the sons of Hanan, the son of  
 Igdaliah, a man of God<sup>c</sup>, which *was* by the chamber of the princes, which *was*  
 above the chamber of Maaseiah the son of Shallum, the keeper of the door<sup>1</sup> :  
 5 And I set before the sons of the house of the Rechabites pots full of wine, and  
 6 cups, and I said unto them, Drink ye wine. But they said, We will drink no  
 wine : for Jonadab the son of Rechab our father commanded us, saying, Ye  
 7 shall drink no wine, *neither* ye, nor your sons for ever : Neither shall ye build  
 house, nor sow seed, nor plant vineyard, nor have *any* : but all your days ye  
 shall dwell in tents ; that ye may live many days in the land where ye *be*  
 8 strangers. Thus have we obeyed the voice of Jonadab the son of Rechab  
 our father in all that he hath charged us, to drink no wine all our days, we,  
 9 our wives, our sons, nor our daughters ; Nor to build houses for us to dwell  
 10 in : neither have we vineyard, nor field, nor seed : But we have dwelt in

MARG. <sup>1</sup> v. 4. *door. Heb. threshold, or vessel.*

<sup>a</sup> *Then shall they be built in the midst of my people.*—The acceptance of the believing Gentiles is here clearly intimated, and their union with the Church of God, the middle wall of partition being thrown down. See, concerning the actual accomplishment of this prophecy, Ephes. ii. 13--22.—Blayney.

<sup>b</sup> *The house of the Rechabites.*—The Rechabites appear to have retired within the walls of Jerusalem upon the hostile approach of Nebuchadnezzar and his army, in the fourth year of Jehoiakim. They appear to have been Kenites ; and most probably the

descendants of Jethro, the father-in-law of Moses ; or of Hobab, who is called a Kenite, and said to have severed himself from the rest of his countrymen, and to have dwelt among the people of Israel. Compare Num. x. 29--32. with Judg. i. 16. iv. 11. It is most likely that the Jonadab here spoken of was the same person of whom mention is made 2 Kings x. 15.—Blayney.

<sup>c</sup> *A man of God.*—This name usually imports a prophet, one who had been employed upon a divine commission ; nor do I ever find it used in any other sense.—Blayney.

## Judah.

SECT. II.

JEHOIAKIM—4TH YEAR. B. C. 607.

PROPHET—JEREMIAH.

JEREMIAH XXXV.

- tents, and have obeyed, and done according to all that Jonadab our father  
 11 commanded us. But it came to pass, when Nebuchadrezzar king of Babylon  
 came up into the land, that we said, Come, and let us go to Jerusalem for  
 fear of the army of the Chaldeans, and for fear of the army of the Syrians:  
 so we dwell at Jerusalem.
- 12 Then came the word of the LORD unto Jeremiah, saying, Thus saith the  
 LORD of hosts, the God of Israel; Go and tell the men of Judah and the  
 inhabitants of Jerusalem, Will ye not receive instruction to hearken to my  
 14 words? saith the LORD. The words of Jonadab the son of Rechab, that he  
 commanded his sons not to drink wine, are performed; for unto this day  
 they drink none, but obey their father's commandment; notwithstanding  
 I have spoken unto you, rising early and speaking; but ye hearkened not  
 15 unto me. I have sent also unto you all my servants the prophets, rising up  
 early and sending *them*, saying, Return ye now every man from his evil  
 way, and amend your doings, and go not after other gods to serve them, and  
 ye shall dwell in the land which I have given to you and to your fathers:  
 16 but ye have not inclined your ear, nor hearkened unto me. Because the  
 sons of Jonadab the son of Rechab have performed the commandment of their  
 father, which he commanded them; but this people hath not hearkened unto  
 17 me: Therefore thus saith the LORD God of hosts, the God of Israel; Behold,  
 I will bring upon Judah and upon all the inhabitants of Jerusalem all the  
 evil that I have pronounced against them: because I have spoken unto them,  
 but they have not heard; and I have called unto them, but they have not  
 answered.
- 18 And Jeremiah said unto the house of the Rechabites, Thus saith the LORD  
 of hosts, the God of Israel; Because ye have obeyed the commandment of  
 Jonadab your father, and kept all his precepts, and done according unto all  
 19 that he hath commanded you: Therefore thus saith the LORD of hosts, the  
 God of Israel; <sup>1</sup>Jonadab the son of Rechab shall not want a man to stand  
 before me<sup>a</sup> for ever.

MARG. <sup>1</sup> v. 19. *Jonadab the son of Rechab shall not want a man to stand before me for ever.*

Heb. *There shall not a man be cut off from Jonadab the son of Rechab, to stand &c.*

<sup>a</sup> *Jonadab the son of Rechab shall not want a man to stand before me.*—The meaning of this promise, in its full extent, seems to be, not only that the race of Jonadab should

never fail, or be extinct, but that some of the family should ever be found among the worshippers of the true God.



## Judah.

JEHOIAKIM—4TH YEAR. B. C. 607.

PROPHET—JEREMIAH.

## SECTION III.

BARUCH WRITES A ROLL OF A BOOK FROM THE MOUTH OF JEREMIAH, AND READS IT PUBLICLY IN THE TEMPLE.

*Jeremiah causeth Baruch to write his prophecy, and publicly to read it.*

JEREMIAH XXXVI. 1--8.

- 1 And it came to pass in the fourth year of Jehoiakim the son of Josiah king  
 2 of Judah, *that* this word came unto Jeremiah from the LORD, saying, Take  
 thee a roll of a book<sup>a</sup>, and write therein all the words that I have spoken  
 unto thee against Israel, and against Judah, and against all the nations, from  
 the day I spake unto thee, from the days of Josiah, even unto this day.  
 3 It may be that the house of Judah will hear all the evil which I purpose to  
 do unto them; that they may return every man from his evil way; that  
 4 I may forgive their iniquity and their sin. Then Jeremiah called Baruch  
 the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the  
 words of the LORD, which he had spoken unto him, upon a roll of a book.  
 5 And Jeremiah commanded Baruch, saying, I *am* shut up; I cannot go into  
 6 the house of the LORD: Therefore go thou, and read in the roll, which thou  
 hast written from my mouth, the words of the LORD in the ears of the people  
 in the LORD's house upon the fasting-day: and also thou shalt read them in  
 7 the ears of all Judah that come out of their cities. It may be they will  
 present their supplication<sup>1</sup> before the LORD, and will return every one from  
 his evil way: for great *is* the anger and the fury that the LORD hath pro-  
 8 nounced against this people. And Baruch the son of Neriah did according  
 to all that Jeremiah the prophet commanded him, reading in the book the  
 words of the LORD in the LORD's house.

MARG. <sup>1</sup> v. 7. *they will present their supplication.* Heb. *their supplication shall fall.*

<sup>a</sup> *Take thee a roll of a book, &c.*—It was the opinion of both Archbishop Usher and Dean Prideaux that the roll was twice read in the Temple; and that the first reading was on the tenth day of the seventh month, being the great day of atonement, in the fourth year of king Jehoiakim. Dean Prideaux says, that as the reading of the roll by Baruch is twice related, so it is plain to me that it was twice done. For in the first relation, ver. 1, it is said to be done in the fourth year of Jehoiakim; and in the second, ver. 9, it is said to be done in the fifth, which plainly denotes two different times. And in the first relation, Jeremiah is said to be shut up in prison, ver. 5, when the roll was read; but in the

second relation, it plainly appears that he was out of prison, for he was then at full liberty to go out of the way and hide himself, ver. 26. For these reasons I take it for certain that the roll was twice read. Prideaux, Connect. Part I. Bk. I. Dr. Blayney, on the other hand, supposed that the roll was read but once: he thinks that Jeremiah, in the fourth year, received his command, and gave instructions to Baruch both to write and read the roll, but the reading did not take place till the fifth year; and that the expression *shut up*, ver. 5, means only that he was confined, or under such restraint as precluded him from going to the house of Jehovah.—See Blayney.

## Judah.

SECT. III.

JEHOIAKIM—4TH YEAR. B. C. 607.

PROPHET—JEREMIAH.

*Baruch being dismayed, Jeremiah instructeth and comforteth him.*

JEREMIAH XLV.

- 1 The word that Jeremiah the prophet spake unto Baruch the son of Neria<sup>h</sup>, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah,
- 2 saying, Thus saith the LORD, the God of Israel, unto thee, O Baruch ;
- 3 Thou didst say, Woe is me now !  
For the LORD hath added grief to my sorrow ;  
I fainted in my sighing,  
And I find no rest.
- 4 Thus shalt thou say unto him, The LORD saith thus ;  
Behold, *that* which I have built will I break down,  
And that which I have planted I will pluck up,  
Even this whole land.
- 5 And seekest thou great things for thyself ?  
Seek *them* not :  
For, behold, I will bring evil upon all flesh, saith the LORD :  
But thy life will I give unto thee for a prey<sup>a</sup>  
In all places whither thou goest.

*Jeremiah prophesieth the overthrow of Pharaoh's army at Euphrates, and the conquest of Egypt by Nebuchadrezzar. He comforteth Jacob in their chastisement.*

JEREMIAH XLVI.

- 1 The word of the LORD which came to Jeremiah the prophet against the
- 2 Gentiles ; Against Egypt<sup>b</sup>, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish<sup>c</sup>, which Nebuchadrezzar

<sup>a</sup> *Thy life will I give unto thee for a prey.*—This chapter is an appendage to the thirty-sixth. God assures Baruch, that though, amidst the general calamities of his country, he ought not to look for any great matters for himself, yet, in consideration of his services, his own life should be preserved to him by an especial providence in all places whither it might be his lot to go.—Blayney.

<sup>b</sup> *Against Egypt.*—In this chapter are two distinct prophecies concerning Egypt. The first appears to have been delivered at the time that the Egyptian army lay along the banks of the Euphrates, waiting to oppose the entrance of Nebuchadrezzar into Syria, in the fourth year of the reign of Jehoiakim king of Judah. The two armies came to an engagement near the city of Carchemish, the same which Pharaoh-necho was going against when he was opposed by Josiah, 2 Chron. xxxv. 20 ; and which is supposed

to be that which Ammianus called Cercusium : lib. xxiii. ch. 5. The event of the battle proved very disastrous to the Egyptians, who were routed with a prodigious slaughter ; as is here foretold by the prophet in a very animated style, and with great poetic energy and liveliness of colouring.—Blayney.

<sup>c</sup> *Carchemish*—כַּרְכַּמִּישׁ. The name is compounded of כַּרְךְ, *a castle*, and the proper name כַּרְשִׁישׁ. It is mentioned in Isaiah x. 9, among other places in Syria and Mesopotamia which had been subdued by a Syrian monarch, probably by Tiglath-pileser. That *Carchemish* was a stronghold on the Euphrates appears from the title of this prophecy against Egypt. According to 2 Chron. xxxv. 20, Necho had five years before advanced, with his ally Josiah, the father of Jehoiakim, against the Babylonians on the Euphrates, to take Carchemish. These two

## Judah.

JEHOIAKIM—4TH YEAR. B. C. 607.

PROPHET—JEREMIAH.

JEREMIAH XLVI.

king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

- 3 Order ye the buckler and shield,  
And draw near to battle.
- 4 Harness the horses; and get up, ye horsemen,  
And stand forth with *your* helmets;  
Furbish the spears, *and* put on the brigandines.
- 5 Wherefore have I seen them dismayed *and* turned away back?  
And their mighty ones are beaten down<sup>1</sup>,  
And are fled apace<sup>2</sup>, and look not back:  
*For* fear *was* round about, saith the LORD.
- 6 Let not the swift flee away,  
Nor the mighty man escape;  
They shall stumble, and fall  
Toward the north by the river Euphrates.
- 7 Who *is* this *that* cometh up as a flood,  
Whose waters are moved as the rivers?
- 8 Egypt riseth up like a flood,  
And *his* waters are moved like the rivers;  
And he saith, I will go up, *and* will cover the earth;  
I will destroy the city and the inhabitants thereof.
- 9 Come up, ye horses;  
And rage, ye chariots;  
And let the mighty men come forth;  
The Ethiopians and the Libyans<sup>3</sup>, that handle the shield;  
And the Lydians, that handle *and* bend the bow.
- 10 For this *is* the day of the Lord God of hosts,  
A day of vengeance, that he may avenge him of his adversaries:  
And the sword shall devour,  
And it shall be satiate and made drunk with their blood:

MARG. <sup>1</sup> v. 5. *beaten down.* Heb. *broken in pieces.* <sup>2</sup> *fled apace.* Heb. *fled a flight.*

<sup>3</sup> v. 9. *The Ethiopians and the Libyans.* Heb. *Cush and Put.*

circumstances, namely, that Carchemish was on the Euphrates, and that it was a fortified town, render it probable that the Hebrew name points to a city which the Greeks and Romans called Kirkesion, or Cercusium; and the Arabs, Kerkesyeh; for it, too, lay on the west bank of the Euphrates, where it is joined by the Chabores. It was a large city, and surrounded with strong walls, which, in the time of the Romans, was occasionally renewed,

as this was the remotest outpost of their empire towards the Euphrates, in the direction of Persia. Ammianus xxiii. 11. Comp. Cellarius Notit. Orb. Ant. tom. II. lib. iii. cap. 15. §10. and Mannert, p. 259. It is unknown whether or not any traces of it still exist; for as it lies off the usual route of caravans, modern travellers have taken no notice of it.—Rosenmüller's Biblical Geography, vol. II. pp. 188, 189.

## Judah.

SECT. III.

JEHOIAKIM—4TH YEAR. B. C. 607.

PROPHET—JEREMIAH.

JEREMIAH xvi.

For the Lord God of hosts hath a sacrifice  
In the north country by the river Euphrates.

11 Go up into Gilead, and take balm,

O virgin, the daughter of Egypt:  
In vain shalt thou use many medicines;  
For thou shalt not be cured<sup>1</sup>.

12 The nations have heard of thy shame,

And thy cry hath filled the land:  
For the mighty man hath stumbled against the mighty,  
And they are fallen both together.

13 The word that the Lord spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the land of Egypt<sup>a</sup>.

14 Declare ye in Egypt, and publish in Migdol<sup>b</sup>,  
And publish in Noph<sup>c</sup> and in Tahpanhes;

MARG. <sup>1</sup> v. 11. *thou shalt not be cured.* Heb. *no cure shall be unto thee.*

<sup>a</sup> *How Nebuchadrezzar king of Babylon should come and smite the land of Egypt.*—For this early transaction we have the testimonies of Megasthenes and Berosus, two heathen historians who lived about 300 years before Christ; one of whom affirms expressly that Nebuchadrezzar conquered the greatest part of Africa: and the other affirms it in effect, in saying, that when Nebuchadrezzar heard of the death of his father, having settled his affairs in Egypt, and committed the captives whom he took in Egypt to the care of some of his friends to bring them after him, he hastened directly to Babylon.—Megasthenes apud Joseph. Antiq. lib. x. cap. 11. Berosus, *ibid.* See also Eusebii Præp. Evangel. lib. ix. cap. 40, 41. If neither Herodotus nor Diodorus Siculus have recorded this transaction, what Scaliger said of one of them may be very justly applied to both, That those Egyptian priests who informed them of the Egyptian affairs taught them only those things which made for the honour of their nation: other particulars of their idleness, servitude, and the tribute which they paid to the Chaldæans, they thus concealed.—Scalig. in Fragm. p. 11. Josephus, we may presume, had good authorities, and was supported by earlier historians, when he asserted, that Nebuchadrezzar having subdued Cæle-Syria, waged war against the Ammonites and Moabites; and having conquered them, he in-

vaded Egypt, and slew the king who then reigned, and appointed another.—Joseph. Antiq. lib. x. cap. 9. It is indeed, says Bishop Newton, most highly probable that Apries was dethroned, and Amasis constituted king, by Nebuchadrezzar; and I think we may infer as much from Herodotus himself.—Diss. on Proph. xii.

The desolation foretold is undoubtedly the same which Ezekiel has predicted, chap. xxix.--xxxii. And this came to pass in the 27th year of Jehoiakim's captivity, that is, the 16th year after the destruction of Jerusalem; as may be collected from Ezek. xxix. 17, where Nebuchadrezzar's army is spoken of as having at that time suffered a great deal in the siege of Tyre; on which account the spoils of Egypt are promised them for their wages and indemnification; and the promise was accordingly made good that same year.—Blayney.

<sup>b</sup> *Migdol*—which signifies *a tower*, was a frontier town of Lower Egypt, towards the Red Sea; between which and that sea the Israelites encamped, Exod. xiv. 2. It was in the neighbourhood of Tahpanhes or Daphnæ. The Itinerary of Antoninus reckons it a little to the south of the Delta, about twelve miles from Pelusium.—Hale's Anal. vol. I. p. 376.

<sup>c</sup> *Noph*—Menoph, or Memphis. This great city lay somewhat above the vertex of the Delta, or parting of the channels of the Nile,

## Judah.

SECT. III.

JEHOIAKIM—4TH YEAR. B. C. 607.

PROPHET—JEREMIAH.

JEREMIAH XLVI.

Say ye, Stand fast, and prepare thee ;  
For the sword shall devour round about thee.

- 15 Why are thy valiant *men* swept away ?  
They stood not, because the LORD did drive them.
- 16 He made many to fall<sup>1</sup>,  
Yea, one fell upon another :  
And they said, Arise, and let us go again to our own people,  
And to the land of our nativity,  
From the oppressing sword.
- 17 They did cry there,  
Pharaoh king of Egypt *is but* a noise ;  
He hath passed the time appointed.
- 18 *As* I live, saith the King,  
Whose name *is* the LORD of hosts,  
Surely as Tabor *is* among the mountains,  
And as Carmel<sup>a</sup> by the sea, *so* shall he come.
- 19 O thou daughter dwelling in Egypt,  
Furnish thyself to go into captivity<sup>2</sup> ;  
For Noph shall be waste  
And desolate without an inhabitant.
- 20 Egypt *is like* a very fair heifer,  
*But* destruction cometh ;  
It cometh out of the north.
- 21 Also her hired men *are* in the midst of her like fatted bullocks<sup>3</sup> ;

MARG. <sup>1</sup> v. 16. *made many to fall.* Heb. *multiplied the fallen.*

<sup>2</sup> v. 19. *Furnish thyself to go into captivity.* Heb. *Make thee instruments of captivity.*

<sup>3</sup> v. 21. *fatted bullocks.* Heb. *bullocks of the stall.*

upon quitting Upper Egypt. It is called by the Arabs of the present day, Menoph; whence Memphis, which is the Septuagint rendering of Noph, here and elsewhere. It stood on the west side of the river, and opposite to Old Cairo.—Hale's Anal. vol. I. pp. 376, 377.

<sup>a</sup> *Carmel.*—It is everywhere clothed with shrubs, surmounted here and there by the spiral tops of oaks; whilst some grey rocks, hewn by nature into grotesque and colossal forms, project at intervals through this vegetation, and reflect the brilliant rays of the sun. Mount Carmel, along the base of which we travelled about four hours, presented to us everywhere the same serene and solemn aspect. It was a gigantic and almost perpendicular wall, covered everywhere with a

bed of odoriferous bushes and herbs. In no part was the rock naked: a few fragments detached from the mountain have slid down into the plain: they are like citadels planted there by nature, to serve as a foundation and shelter to the villages of the Arab herdsmen.—Lamartine's Travels in the Holy Land, pp. 271--274. Carmel descends, in an almost perpendicular slope, to the sea. The tops and sides are covered with shrubs and flowers, but quite bare of trees. A few olives flourish at its foot, and on the lowest slope, as if trying to get up and invalidate the prophecy. The excellency of Carmel is indeed departed. — Lord Lindsay's Letters, vol. II. p. 78.

## Judah.

SECT. III.

JEHOIAKIM—4TH YEAR. B.C. 607.

PROPHET—JEREMIAH.

JEREMIAH XLVI.

- For they also are turned back,  
*And* are fled away together: they did not stand,  
 Because the day of their calamity was come upon them,  
*And* the time of their visitation.
- 22 The voice thereof shall go like a serpent;  
 For they shall march with an army,  
 And come against her with axes,  
 As hewers of wood.
- 23 They shall cut down her forest, saith the LORD,  
 Though it cannot be searched;  
 Because they are more than the grasshoppers,  
 And *are* innumerable.
- 24 The daughter of Egypt shall be confounded;  
 She shall be delivered into the hand of the people of the north.
- 25 The LORD of hosts, the God of Israel, saith;  
 Behold, I will punish the multitude<sup>1</sup> of No<sup>a</sup>,  
 And Pharaoh, and Egypt,  
 With their gods, and their kings;  
 Even Pharaoh, and *all* them that trust in him;
- 26 And I will deliver them into the hand of those that seek their lives,  
 And into the hand of Nebuchadrezzar king of Babylon,  
 And into the hand of his servants:  
 And afterward it shall be inhabited,  
 As in the days of old, saith the LORD.
- 27 But fear not thou, O my servant Jacob,  
 And be not dismayed, O Israel:  
 For, behold, I will save thee from afar off,  
 And thy seed from the land of their captivity;  
 And Jacob shall return, and be in rest  
 And at ease, and none shall make *him* afraid<sup>b</sup>.

MARG. <sup>1</sup> v. 25. *multitude*, or *nourisher*. Heb. *Amon*.

<sup>a</sup> *The multitude of No* — No-Ammon, Diospolis, or Thebes. This was the capital of Upper Egypt. Its Egyptian name was No; to which was added Amon or Amoun, a title of Jove among the Egyptians, according to Herodotus: whence אֲמוֹן נֹ should not be rendered *The multitude of No*, but *Amon the god of No*; and which accordingly is rendered Diospolis, The city of Jove, by the Septuagint version of Ezekiel xxx. 15. It is reversed, אֲמוֹן נֹ, The god of No-Ammon, Nahum iii. 8; and then variously ren-

dered by the Septuagint, *The portion of Ammon*. — Hale's Analysis, vol. I. pp. 377, 378. See Note on Nahum iii. 8. pp. 512, 513, of vol. I. of this Work.

<sup>b</sup> *Jacob shall return, and be in rest and at ease, and none shall make him afraid*. — Bp. Newton says, About the time of the fall of the Ottoman Empire, and of the Christian Antichrist, the Jews shall turn to the Lord, and be restored to their own land. Innumerable are the prophecies concerning the conversion and restoration of this people. He quotes

## Judah.

SECT. III.

JEHOIAKIM—4TH YEAR. B.C. 607.

PROPHET—JEREMIAH.

JEREMIAH XLVI.

28 Fear thou not, O Jacob my servant,  
 Saith the LORD: for I *am* with thee;  
 For I will make a full end of all the nations  
 Whither I have driven thee:  
 But I will not make a full end of thee,  
 But correct thee in measure;  
 Yet will I not leave thee wholly unpunished<sup>1</sup>.

MARG. <sup>1</sup> v. 28. *not leave thee wholly unpunished, or not utterly cut thee off.*

Hos. iii. 4, 5; Ezekiel, who prophesied during the captivity of Judah and Benjamin, xxxvii. 21--25. xxxix. 28, 29; Rom. xi. 25. Now these and the like predictions, he says, we suppose will take effect, and this great revolution be accomplished, about the time of the fall of the Ottoman empire, and of the Christian Antichrist. Ezekiel's *Gog and Magog*, xxxviii. and xxxix. we believe to be the Turks or Ottomans; and *they shall come up against the Children of Israel in the latter days*, to oppose their re-settlement in their own land; and *they shall fall*, in some extraordinary manner, upon the mountains of Israel, they and the people that is with them. *So the house of Israel shall know that I am the Lord their God from that day and forward.* Daniel too, xi. 45, xii. 1, predicts the fall of the king of the North upon the glorious holy mountain: and at that time shall Michael stand up, the great Prince who standeth for the Children of Israel. The restoration of the Jews, and the fall of Antichrist, shall also happen about the same time. If the sixth vial, Rev. xvi. 12, which is poured out upon the great river Euphrates, whose waters are dried up to prepare a passage for the kings of the East, is to be understood, as Mr. Mede and others think, of the return of the Jews, then the return of the Jews is one of the last seven plagues of Antichrist. But this notion is expressed more clearly in Daniel, as it more immediately concerned his people, xi. 36, *He shall prosper till the indignation*—that is, God's indignation against the Jews—*be accomplished*: and again afterwards, xii. 7, *When God shall have accomplished to scatter the power of the holy people, all these things shall be finished.* In consequence and conformity to this doctrine, a tradition hath pre-

vailed among the Jews, that the destruction of Rome and the redemption of Israel shall fall out about the same time.

A prejudice, says Bishop Horsley, which for a long time possessed the minds of Christians against the literal sense of the prophecies relating to the future exaltation of the Jewish nation, gave occasion to a false scheme of interpretation. Amongst ourselves, it has long been the persuasion of our best Biblical scholars and ablest divines that the restoration of the Jews is a principal article of the prophecy, being indeed a principal branch of the great scheme of general redemption.—Bishop Horsley's *Biblical Criticism*, vol. III. p. 237.

In the same spirit, Bishop Vannildert says: It appears, even on a cursory examination of the Scripture prophecies relating to the last times, that there are several important events yet to take place, previous to that period when the Son, having subdued all things to himself, shall deliver up the kingdom to the Father. *The things yet to come* before the Millennium, or reign of the saints on earth, according to the visions of the Apocalypse, and other intimations in Holy Writ, are, the destruction of the Eastern and Western Antichrists, the death and resurrection of the two witnesses, and the conversion and restoration of the Jews.—Vannildert's *Boyle Lectures*, serm. 12. p. 451. In the Note, he refers to Worthington's *Boyle Lectures*, Churton's *Bampton Lectures*, Nares's *Warburtonian Lectures*, Croft's *Bampton Lectures*, Hull's *Bampton Lectures*.—See the Note on Is. lx. 10, on the 270th page of this Volume. And for the Expectation of the Jews, see the Note on Isaiah lx. 4, on the 268th page of this Volume.

## Judah.

JEHOIAKIM—4TH YEAR. B. C. 607.

PROPHET—JEREMIAH.

## SECTION IV.

THE FIRST CAPTIVITY OF JUDAH. DANIEL CARRIED CAPTIVE. THE COMMENCEMENT OF THE SEVENTY YEARS' CAPTIVITY.

*Jeremiah reproving the Jews' disobedience to the prophets, foretelleth the seventy years' captivity, and, after that, the destruction of Babylon. Under the type of a cup of wine he foresheiweth the destruction of all nations. The howling of the shepherds.*

## JEREMIAH XXV.

- 1 The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar<sup>a</sup> king of Babylon; The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,
- 2 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking;
- 3 but ye have not hearkened. And the LORD hath sent unto you all his servants the prophets, rising early and sending *them*; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever: And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.
- 4 Therefore thus saith the LORD of hosts; Because ye have not heard my words, Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.
- 5 Moreover I will take from them<sup>1</sup>

MARG. <sup>1</sup> v. 10. *I will take from them.* Heb. *I will cause to perish from them.*

<sup>a</sup> *First year of Nebuchadrezzar.* — The Jewish computation of the years of Nebuchadrezzar's reign begins from the end of the third year of Jehoiakim, when Jerusalem was first besieged by him. Thus, according to the Jews, the fourth year of Jehoiakim was the first of Nebuchadrezzar; but, according

to the Babylonians, his reign is not considered to begin till after his father's death, which happened two years afterwards. Both methods of computation are found in the Scripture. The latter is that which is used by Ezekiel.



## Judah.

SECT. IV.

JEHOIAKIM—4TH YEAR. B.C. 607.

PROPHET—JEREMIAH.

JEREMIAH XXV.

The voice of mirth, and the voice of gladness,  
The voice of the bridegroom, and the voice of the bride,  
The sound of the millstones, and the light of the candle.

- 11 And this whole land shall be a desolation, *and* an astonishment; and these  
12 nations shall serve the king of Babylon seventy years. And it shall come  
to pass, when seventy years<sup>a</sup> are accomplished, *that* I will punish<sup>1</sup> the king  
of Babylon, and that nation, saith the LORD, for their iniquity, and the land of  
13 the Chaldeans<sup>b</sup>, and will make it perpetual desolations. And I will bring  
upon that land all my words which I have pronounced against it<sup>c</sup>, *even* all  
that is written in this book<sup>d</sup>, which Jeremiah hath prophesied against all the  
14 nations. For many nations and great kings shall serve themselves of them  
also: and I will recompense them according to their deeds, and according to  
the works of their own hands.
- 15 For thus saith the LORD God of Israel unto me; Take the wine cup of this  
fury<sup>e</sup> at my hand, and cause all the nations, to whom I send thee, to drink it.

MARG. <sup>1</sup> v. 12. *punish*. Heb. *visit upon*.

<sup>a</sup> *Seventy years*.—From the date of this prophecy there were seventy years to the taking of Babylon and the restoration of the Jews. Nebuchadnezzar transplanted the Jews to Babylon, to people and strengthen the place; and their removal from thence must have weakened it very much: and after that it was distressed more and more, see ver. 12, till at last it was brought to nought.—Bp. Newton on Proph. Diss. x. See also Blayney *in loc.*, and Note on Isai. xiii. 19. p. 175 of this Volume.

<sup>b</sup> *The land of the Chaldeans*.—The southwestern part of Babylonia, lying towards Arabia Deserta, is so called also Jeremiah xxiv. 5. L. 8; and by Ezek. xii. 13: not that it was the original seat of that people, but a colony of them was transplanted thither by the Assyrians. Commonly, however, the names Chaldaea and Babylonia are used interchangeably; inasmuch, as, at an after period, the Chaldæans came into possession of the whole country. The oldest name of the region is Shinhar or Shingar, generally pronounced Shinar, and, by the Germans, Sinear. For in Gen. x. 10, it is said that Nimrod built, besides certain other towns, Babel in the land of Shinar, where the city is also described as situated, in Gen. xi. 2. 4. According to Dan. i. 1, 2, Nebuchadnezzar king

of Babel caused the vessels of the Temple of Jerusalem to be carried away to the temple of his own god, in the land of Shinar.—Rosenmüller's Bib. Geogr. vol. II. p. 2.

<sup>c</sup> *I will bring upon that land all my words which I have pronounced against it*.—It is impossible to behold this scene, and not to be reminded how exactly the predictions of Isaiah and Jeremiah have been fulfilled, even in the appearance Babylon was doomed to present;—that she should never be inhabited; that the Arabian should not pitch his tent there; that she should become heaps; that her cities should be a desolation, a dry land and a wilderness.—Keppell's Narrative, p. 197. Rich, Porter, Mignan, Buckingham, &c.

<sup>d</sup> *All that is written in this book*.—Those prophecies are meant which are to be found all together, from chap. xlvi. to chap. li. inclusively; and which the Lxx have introduced in this place.—Blayney *in loc.*

<sup>e</sup> *Take the wine cup of this fury*.—By this we are to understand those dreadful and afflictive judgments which an incensed God was about to inflict on the objects of his displeasure. And Jeremiah the Prophet, who announced them, is considered as acting the part of a cup-bearer, carrying the cup round to those who were appointed to drink of it; the effects of which were to appear in the

## Judah.

SECT. IV.

JEHOIAKIM—4TH YEAR. B.C. 607.

PROPHET—JEREMIAH.

JEREMIAH XXV.

16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup<sup>a</sup> at the LORD's hand, and made all the nations to  
18 drink, unto whom the LORD had sent me: *To wit*, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as *it is* this day; 19 Pharaoh king of Egypt, and his servants, and his princes, and all his  
20 people; And all the mingled people, and all the kings of the land of Uz<sup>b</sup>, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and  
21 Ekron, and the remnant of Ashdod<sup>c</sup>, Edom<sup>d</sup>, and Moab, and the children of  
22 Ammon, And all the kings of Tyrus, and all the kings of Zidon, and the  
23 kings of the isles<sup>e</sup> which *are* beyond the sea<sup>1</sup>, Dedan<sup>f</sup>, and Tema<sup>g</sup>, and Buz<sup>h</sup>,

MARG. <sup>1</sup> v. 22. *isles which are beyond the sea, or region by the sea side.*

intoxication, that is, the terror and the astonishment, the confusion and desolation, that should prevail among them. See Note on Is. li. 21. p. 134 of this Volume: and compare Rev. xiv. 10. xvi. 19.—Blayney *in loc.*

<sup>a</sup> *Then took I the cup.*—It is not to be imagined that Jeremiah went round in person to all the nations and kings here enumerated; but either that he did so in a vision, or else that he actually did what is figuratively designed, that is, he publicly announced the judgments of God severally against them. Another thing to be observed is, that the words of Jehovah are broken off at the end of ver. 16, and not resumed till the latter part of ver. 26: all the intermediate part is to be included within a parenthesis.—Blayney.

<sup>b</sup> *The land of Uz.*—This was the country of Job. It was most probably on the confines of Idumæa, if not a part of it. The daughter of Edom is said to dwell in the land of Uz, Lam. iv. 21. Uz was the son of Nahor, Abraham's brother, Gen. xxii. 21.—Blayney *in loc.*

<sup>c</sup> *The remnant of Ashdod*—or Azotus, which had been very much ruined by two sieges, in which it was taken; the one by Tartan, the Assyrian general, mentioned Is. xx. 1; the other by Psummitichus king of Egypt, who retook it after the longest siege that had ever been known in those times, Herod. lib. ii. c. 157. By kings are meant only the sovereigns and civil rulers of a country, whatever was the form of govern-

ment established in it. The prophecy respecting the Philistines is continued in chap. xlvii.—Blayney *in loc.*

<sup>d</sup> *Edom.*—For the prophecies concerning Edom, Moab, and the Ammonites, see chap. xlviii. xlix. 1, 7.

<sup>e</sup> *The isles &c.*—The region which is by the sea-side.—Blayney. So the margin of our English Bibles represents *הַיָּם אֲשֶׁר בְּעֵבֶר הַיָּם*. And that *א* does not always signify *an island*, properly so called, see Note on ch. ii. 10. p. 328 of this Volume. *בְּעֵבֶר* signifies *on the side* of a river or of the sea: see Josh. v. 1. I take the same district to be here meant as is called *הַיָּם הַיָּבֵשׁ* Ezek. xxv. 16; and *אֵת כְּפַרְתֵּי* chap. xlvii. 4.—Blayney.

<sup>f</sup> *Dedan.*—Dedan was descended from Abraham, by Keturah: Gen. xxv. 3. It is probably he that founded the city Dedan; which however, in process of time, seems to have been annexed to Edom. See chap. xlix. 8. Ezek. xxv. 13.—Blayney.

<sup>g</sup> *Tema.*—Tema was one of the sons of Ishmael, Gen. xxv. 15; and a city or district called after him was situated near the mountains which separate Arabia from Chaldæa.—Ancient Univer. Hist. vol. VII. Bk. iv. chap. 8. p. 230, folio.

<sup>h</sup> *Buz.*—Buz was the brother of Uz, Gen. xxii. 21, and settled most probably in his neighbourhood. Elihu, the most discreet of Job's friends, was a Buzite: Job xxxii. 2.—Blayney.

## Judah.

SECT. IV.

JEHOIAKIM—4TH YEAR. B. C. 607.

PROPHET—JEREMIAH.

JEREMIAH XXV.

- 24 and all <sup>1</sup>that are in the utmost corners<sup>a</sup>, and all the kings of Arabia<sup>b</sup>, and all  
 25 the kings of the mingled people that dwell in the desert. And all the kings  
 of Zimri<sup>c</sup>, and all the kings of Elam<sup>d</sup>, and all the kings of the Medes,  
 26 and all the kings of the north<sup>e</sup>, far and near, one with another, and all the  
 kingdoms of the world, which are upon the face of the earth: and the king of  
 Sheshach<sup>f</sup> shall drink after them.
- 27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God  
 of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more,  
 because of the sword which I will send among you.
- 28 And it shall be, if they refuse to take the cup at thine hand to drink, then  
 shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly  
 29 drink. For, lo, I begin to bring evil on the city which is called by my name<sup>2</sup>,  
 and should ye be utterly unpunished? Ye shall not be unpunished: for I will  
 call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.
- 30 Therefore prophesy thou against them all these words, and say unto them,

MARG. <sup>1</sup> v. 24. *that are in the utmost corners.* Heb. *cut off into corners, or having the corners of the hair polled.*

<sup>2</sup> v. 29. *which is called by my name.* Heb. *upon which my name is called.*

<sup>a</sup> *All that are in the utmost corners—All that have their coast insulated.* These, I suppose, to be the inhabitants of the peninsula of Arabia, especially those situated towards the bottom or narrow part of it.—Blayney.

<sup>b</sup> *The kings of Arabia.*—The whole country to which we give the general name of Arabia seems to have been thrown, in Scripture, into two great divisions; one of which is called properly Anabah, the other Kedem, according to their respective situations; Anabah signifying *the West*, as Kedem does *the East*: the former of which the Scriptures seem to have distinguished by the name *Those that have their coast insulated*, mentioned in the preceding verse; and the latter are, I suppose, intended in this verse by the following words, *The mingled race of those that dwell in the desert*, meaning such as inhabited Mesopotamia and Palestine.—Blayney.

<sup>c</sup> *Zimri.*—Zimran was one of the sons of Abraham, by Keturah; all of whom he sent away eastward of Canaan, to settle in the country or the land of Kedem, Gen. xxv. 2, 6. It is probable that the people of Zimri were the descendants of Zimran; and were the same that Pliny mentions among the inhabi-

tants of Arabia by the name of Zamereni.—Nat. Hist. vi. sect. 32.

<sup>d</sup> *Elam.*—See the prophecy concerning Elam, Jer. xlix. 34. עֵלַם, Wahl, Asien, p. 603, conjectures that this name comes from the Pehlevi word Haleh, or Haleam, which signifies *pure, clear*, and was designed to betoken the fair and serene sky of the country. According to an ancient belief, the Persians sprang from the Elamites. See Joseph. Antiq. lib. vi. 4. Rosenmüller's Bib. Geogr. vol. I. p. 195. See the Note, vol. I. p. 104 of this Work.

<sup>e</sup> *The kings of the north.*—By those that were near, the kings of Syria are probably meant: see chap. xlix. 23. Those that are far off may mean the Hyrcanians and Bactrians, who are reckoned in Xenophon's Cyropædia. lib. i., among those that were subjected to the king of Babylon, or oppressed by him; and perhaps others besides, of the neighbouring nations, that were compelled to submit to the Babylonian yoke.—Blayney *in loc.*

<sup>f</sup> *The king of Sheshach.*—Here the speech of JEHOVAH is resumed, which was broken off at the end of ver. 16. That Sheshach means Babylon appears clearly from chap. li. 41.

## Judah.

SECT. IV.

JEHOIAKIM—4TH YEAR. B.C. 607.

PROPHET—JEREMIAH.

JEREMIAH XXV.

- The LORD shall roar from on high,  
 And utter his voice from his holy habitation ;  
 He shall mightily roar upon his habitation ;  
 He shall give a shout, as they that tread *the grapes*,  
 Against all the inhabitants of the earth.
- 31 A noise shall come *even* to the ends of the earth ;  
 For the LORD hath a controversy with the nations,  
 He will plead with all flesh ;  
 He will give them *that are* wicked to the sword, saith the LORD.
- 32 Thus saith the LORD of hosts,  
 Behold, evil shall go forth from nation to nation,  
 And a great whirlwind shall be raised up  
 From the coasts of the earth.
- 33 And the slain of the LORD shall be at that day  
 From *one* end of the earth even unto the *other* end of the earth :  
 They shall not be lamented, neither gathered, nor buried ;  
 They shall be dung upon the ground.
- 34 Howl, ye shepherds, and cry ;  
 And wallow yourselves *in the ashes*, ye principal of the flock :  
 For the days of your slaughter<sup>1</sup> and of your dispersions are accomplished ;  
 And ye shall fall like a pleasant vessel<sup>2</sup>.
- 35 And the shepherds shall have no way to flee,  
 Nor the principal of the flock to escape<sup>3</sup>.
- 36 A voice of the cry of the shepherds,  
 And an howling of the principal of the flock, *shall be heard* :  
 For the LORD hath spoiled their pasture.
- 37 And the peaceable habitations are cut down  
 Because of the fierce anger of the LORD.
- 38 He hath forsaken his covert, as the lion :  
 For their land is desolate<sup>4</sup>  
 Because of the fierceness of the oppressor,  
 And because of his fierce anger.

MARG. <sup>1</sup> v. 34. *the days of your slaughter.* Heb. *your days for slaughter.*

<sup>2</sup> *a pleasant vessel.* Heb. *a vessel of desire.*

<sup>3</sup> v. 35. *the shepherds shall have no way to flee, nor the principal of the flock to escape.*  
 Heb. *flight shall perish from the shepherds, and escaping from, &c.* Amos ii. 14.

<sup>4</sup> v. 38. *desolate.* Heb. *a desolation.*

Judah.

SECT. IV.

JEHOIAKIM—4TH YEAR. B. C. 607.

PROPHET—JEREMIAH.

*Jehoiakim, first subdued by Nebuchadnezzar, then rebelling against him, procureth his own ruin.*

<p>2 KINGS xxiv. 1. 1 In his days<sup>a</sup></p> <p>Nebuchadnezzar king of Babylon came up,</p> <p>and Jehoiakim became his servant<sup>b</sup> three years:</p>	<p>2 CHRON. xxxvi. 6, 7. 6 Against him</p> <p>came up Nebuchadnezzar king of Babylon,</p>	<p>DANIEL i. 1, 2. In the third year of the reign 1 of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave 2 Jehoiakim king of Judah into his hand,</p>
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<sup>a</sup> *In his days.*—In the first year of Jehoiakim, as soon as the king of Egypt had made him king, Nebuchadnezzar, being sent by his father yet living, came into the land, to reduce those places of Phœnicia and Cœle-Syria which had revolted to the king of Egypt. On this, Jehoiakim, being alarmed, became his tributary, and served him three years. Of this expedition Berosus speaks, lib. iii. rerum Chaldaicarum citante Josepho. And this is the expedition of which we read 2 Kings xxiv. 7, that *the king of Egypt came not again any more out of his land, viz. after he had made Jehoiakim king: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt, viz. Phœnicia, Cœle-Syria, &c.* This also was the expedition of which the Rechabites speak, Jer. xxxv. 11. And from this time to the first year of Darius with Cyrus, that is, to the first of Cyrus's nine years, are just seventy years; at which time Daniel made his prayer, as having hoped his people should then have returned from captivity, Dan. ix. 2, &c. But he anticipated the epocha which God intended.

In the fourth year of Jehoiakim, or third complete, which was the first of Nebuchadnezzar, Jehoiakim, after three years' service, as soon as he heard of the death of Nebopolassar, and recalling of Nebuchadnezzar out of those parts, taking courage, and rebelling upon the advantage of the time, Nebuchadnezzar returned again; and the first time besieged Jerusalem, took and carried away many of the people captive, and

Daniel amongst them, also part of the vessels of the House of the Lord. This is that expedition of which Daniel speaks, ch. i.: and from hence to the first year of Cyrus solus, that is, of the six years which he reigned complete after the death of Darius, are seventy years, which was the time when God, according to the prophecy of Jeremiah, released their captivity: Jer. xxv. 12. xxix. 10. Dan. ix. 2. 2 Chron. xxxvi. 22. Ezra i. 1.—Mede's Works, vol. II. Bk. V. pp. 1087, 1088.

<sup>b</sup> *Jehoiakim became his servant.*—With this year commences the Babylonian sovereignty over Judah, or the Babylonian captivity, which, according to the prophecy of Jeremiah, xxv. 1—14. xxix. 10. was to endure seventy years.—Jahn's Hist. Heb. Comm. Bk. V. sect. 43. According to Carpenter, it was on the 3d day of Kislev, the third civil and ninth sacred month, corresponding with our November. See his Calendarium Palestine. This happened in the first year of Nebuchadnezzar's full reign, he having for a time shared the kingdom with his father. And the statement here given of its happening in the third year of the reign of Jehoiakim is best reconciled with what is elsewhere said of its happening in the fourth, by supposing that the first year of Nebuchadnezzar's reign happened partly to the third and partly to the fourth of Jehoiakim. See Jerem. xxv. 1. Many such difficulties occur in regard to the dates of ancient history, the records which remain being few, and the methods of reckoning time being various.—Girdlestone's Comm. Lect. 1363.

## Judah.

SECT. IV.

JEHOIAKIM—4TH YEAR. B. C. 607.

PROPHET—JEREMIAH.

2 KINGS XXIV.

2 CHRON. XXXVI.

DANIEL i.

and bound him in fetters<sup>1</sup>,  
to carry him to Babylon.

7 Nebuchadnezzar also carried  
of the vessels  
of the house of the LORD

to Babylon,  
and put them in his temple  
at Babylon.

with part of the vessels  
of the house of God:  
which he carried  
into the land of Shinar  
to the house of his god;  
and he brought the vessels  
into the treasure house of  
his god.

then he turned  
and rebelled against him<sup>a</sup>.

*Ashpenaz taketh Daniel, Hananiah, Mishael, and Azariah. They, refusing the king's portion, do prosper with pulse and water.*

DANIEL i. 3—16.

3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of 4 the princes; Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they 5 might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank<sup>2</sup>: so nourishing them three years, that at the end thereof they 6 might stand before the king. Now among these were of the children of 7 Judah, Daniel<sup>b</sup>, Hananiah, Mishael, and Azariah: Unto whom the prince of

MARG. <sup>1</sup> v. 6. *fetters, or chains.* Foretold Habak. i. 6.

<sup>2</sup> v. 5. *which he drank.* Heb. *of his drink.*

<sup>a</sup> *He turned and rebelled against him.*—Jehoiakim rebelled against Nebuchadnezzar three years after that monarch had released him from fetters and restored him to his kingdom. Nebuchadnezzar, on this revolt, being probably prevented from going himself to Jerusalem, by being engaged in observing the motions of the Medes and Lydians, between whom, in the tenth year of Jehoiakim, he was called upon to mediate a peace, sent orders to all his lieutenants and governors of provinces to make war upon the weakened kingdom of Judah, and to ravage the land on every side. This brought upon Jehoiakim all the neighbouring nations, which were subject to the Babylonian power. At the end of three years, during which time these different

people had been constantly harassing the surrounding country, they at length united against Jerusalem. Jehoiakim, it is generally supposed, was taken prisoner in a sally which he made upon them; and being slain with a sword, according to the prediction of Jeremiah, his dead body was ignominiously cast out into the highway, without one of the gates of Jerusalem.—Prideaux' Connections, vol. I. p. 95. Townsend's Harmony, Period 7. ch. i. sect. 3.

<sup>b</sup> DANIEL, if not of royal birth, as the Jews affirm, was of noble descent, and was carried captive to Babylon at an early age, in the fourth year of Jehoiachim king of Judah, in the year 606 before the Christian era, and seven years before the deportation

## Judah.

SECT. IV.

JEHOIAKIM—4TH YEAR. B. C. 607.

PROPHET—JEREMIAH.

## DANIEL i.

the eunuchs gave names: for he gave unto Daniel *the name* of Belshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he  
9 requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favour and tender love with the prince of the  
10 eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking<sup>1</sup> than the children which *are* of your sort<sup>2</sup>? then  
11 shall ye make *me* endanger my head to the king. Then said Daniel to Melzar<sup>3</sup>, whom the prince of the eunuchs had set over Daniel, Hananiah,  
12 Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let  
13 them give us pulse to eat, and water to drink<sup>4</sup>. Then let our countenances be looked upon before thee, and the countenance of the children that eat of

MARG. <sup>1</sup> v. 10. *worse liking*. Heb. *sadler*. <sup>2</sup> *sort*, or *term* or *continuance*.

<sup>3</sup> v. 11. *Melzar*, or *the steward*.

<sup>4</sup> v. 12. *pulse to eat, and water to drink*. Heb. *of pulse, that we may eat, &c.*

of Ezekiel. Having been instructed in the language and literature of the Chaldeans, which at that time was greatly superior to the learning of the ancient Egyptians, he afterwards held a very distinguished office in the Babylonian empire: Dan. i. 1--4. He was contemporary with Ezekiel, who mentions his extraordinary piety and wisdom, Ezekiel xiv. 14, 20; and the latter, even at that time, seems to have become proverbial: Ez. xxviii. 3. Daniel lived in great credit with the Babylonian monarchs; and his uncommon merit procured him the same regard from Darius and Cyrus, the two first sovereigns of Persia. He lived throughout the Captivity, but it does not appear that he returned to his own country when Cyrus permitted the Jews to revisit their native land. The pseudo-Epiphanius, who wrote the lives of the Prophets says that he died in Babylon, and this assertion has been adopted by most succeeding writers; but as the last of his visions, of which we have any account, took place in the third year of Cyrus, about 534 years before the Christian æra, when he was about ninety-four years of age, and resided at Susa on the Tigris, it is not improbable that he died there.

Of all the old Prophets, Daniel is the most

distinct in the order of time, and the easiest to be understood; and on this account Sir Isaac Newton observes, in those events which concern the last times he must be the interpreter of the rest. All his predictions relate to each other, as if they were several parts of one general prophecy. The first is the easiest to be understood, and every succeeding prophecy adds something to the former. Though his style is not so lofty and figurative as that of the other Prophets, it is more suitable to his subject, being clear and concise: his narratives and descriptions are simple and natural; and, in short, he writes more like an historian than a prophet.—Horne's Introduction, vol. IV. pp. 206, 211.

The prophecy of Daniel is so clear with respect to the time of the Messiah's coming, that one of the Jewish Rabbins, who lived fifty years before the coming of Christ, asserted that the time of the Messiah, as signified by Daniel, could not be deferred longer than those fifty years.—R. Nehumiah apud Grotium de Ver. Relig. Christ. i. 5. § 14.

Josephus says, that he was one of the greatest prophets, and to be preferred to others; since he not only predicted things future, but fixed the time when they should come to pass.

## Judah.

SECT. IV.

JEHOIAKIM—4TH YEAR. B. C. 607.

PROPHET—JEREMIAH.

DANIEL I.

the portion of the king's meat: and as thou seest, deal with thy servants.  
 14 So he consented to them in this matter, and proved them ten days. And  
 15 at the end of ten days their countenances appeared fairer and fatter in flesh  
 than all the children which did eat the portion of the king's meat. Thus  
 16 Melzar took away the portion of their meat, and the wine that they should  
 drink; and gave them pulse.

B. C. 606.

*God sheweth Jeremiah the return of the Jews. After their trouble they shall have deliverance  
 He comforteth Jacob. Their return shall be gracious. Wrath shall fall on the wicked.*

JEREMIAH XXX.

1, 2 The word that came to Jeremiah from the LORD, saying, Thus speaketh  
 the LORD God of Israel, saying,  
 3 Write thee all the words that I have spoken unto thee in a book. For, lo,  
 the days come, saith the LORD, that I will bring again the captivity<sup>a</sup> of my  
 people Israel and Judah, saith the LORD: and I will cause them to return to  
 4 the land that I gave to their fathers, and they shall possess it. And these *are*  
 the words that the LORD spake concerning Israel and concerning Judah.  
 5 For thus saith the LORD;  
 We have heard a voice of trembling  
 Of fear, and not of peace<sup>1</sup>.  
 6 Ask ye now, and see  
 Whether a man<sup>2</sup> doth travail with child?  
 Wherefore do I see every man  
 With his hands on his loins, as a woman in travail,  
 And all faces are turned into paleness?  
 7 Alas! for that day *is* great,  
 So that none *is* like it:  
 It *is* even the time of Jacob's trouble;

MARG. <sup>1</sup> v. 5. *Of fear, and not of peace, or, There is fear, and not peace.*

<sup>2</sup> v. 6. *a man. Heb. a male.*

<sup>a</sup> *I will bring again the captivity—I will reverse &c.* See chap. xxix. 14. and Note on iii. 18. There are many prophecies in various parts of the Old Testament which announce the future restoration of Israel to their own land, and the complete re-establishment of both their civil and religious constitution in the latter days, meaning the times of the Gospel dispensation. These two chapters, xxx. and xxxi., contain a prophecy of this kind; which must necessarily be referred to those times, because it points out circumstances which

certainly were not fulfilled at the return of the Jews from the Babylonish Captivity, nor have hitherto had their completion. Here it is foretold that Israel as well as Judah should return, and that they should not be subject to the dominion of foreigners. It remains to be brought about in future under the reign of the Messiah, emphatically distinguished by the name of David, when every particular circumstance predicted concerning it will no doubt be verified by a distinct and unequivocal accomplishment.—Blayney.



## Judah.

SECT. IV.

JEHOIAKIM—5TH YEAR. B. C. 606.

PROPHET—JEREMIAH.

JEREMIAH XXX.

But he shall be saved out of it.

- 8 For it shall come to pass in that day, saith the LORD of hosts,  
*That I will break his yoke from off thy neck,*  
 And will burst thy bonds,  
 And strangers shall no more serve themselves of him :
- 9 But they shall serve the LORD their God,  
 And David their king<sup>a</sup>, whom I will raise up unto them.
- 10 Therefore fear thou not, O my servant Jacob, saith the LORD ;  
 Neither be dismayed, O Israel :  
 For, lo, I will save thee from afar,  
 And thy seed from the land of their captivity ;  
 And Jacob shall return,  
 And shall be in rest, and be quiet,  
 And none shall make *him* afraid.
- 11 For I *am* with thee, saith the LORD, to save thee :  
 Though I make a full end of all nations whither I have scattered thee,  
 Yet will I not make a full end of thee ;  
 But I will correct thee in measure,  
 And will not leave thee altogether unpunished.
- 12 For thus saith the LORD,  
 Thy bruise *is* incurable,  
 And thy wound *is* grievous.
- 13 *There is* none to plead thy cause, that thou mayest be bound up<sup>1</sup> ;  
 Thou hast no healing medicines.
- 14 All thy lovers have forgotten thee ;  
 They seek thee not ;  
 For I have wounded thee with the wound of an enemy,  
 With the chastisement of a cruel one,  
 For the multitude of thine iniquity ;  
*Because* thy sins were increased.
- 15 Why criest thou for thine affliction ?  
 Thy sorrow *is* incurable for the multitude of thine iniquity ;  
*Because* thy sins were increased, I have done these things unto thee.
- 16 Therefore all they that devour thee shall be devoured ;  
 And all thine adversaries, every one of them, shall go into captivity ;  
 And they that spoil thee shall be a spoil,  
 And all that prey upon thee will I give for a prey.
- 17 For I will restore health unto thee,

MARG. <sup>1</sup> v. 13. *that thou mayest be bound up.* Heb. *for binding up, or pressing.*

<sup>a</sup> *David their king.*—The Messiah is thus called, after the name of his progenitor, Isai. *lv.* 3, 4. *Ezek.* xxxiv. 23, 24. xxxvii. 24, 25. *Hos.* iii. 5.—Blayney.

## Judah.

SECT. IV.

JEHOIAKIM—5TH YEAR. B. C. 606.

PROPHET—JEREMIAH.

JEREMIAH XXX.

And I will heal thee of thy wounds, saith the LORD ;

Because they called thee an Outcast, *saying*,

This is Zion, whom no man seeketh after.

18 Thus saith the LORD ; Behold, I will bring again the captivity of Jacob's tents,

And have mercy on his dwellingplaces ;

And the city shall be builded upon her own heap<sup>1</sup>,

And the palace shall remain after the manner thereof.

19 And out of them shall proceed thanksgiving

And the voice of them that make merry :

And I will multiply them, and they shall not be few ;

I will also glorify them, and they shall not be small.

20 Their children also shall be as aforetime,

And their congregation shall be established before me,

And I will punish all that oppress them.

21 And their nobles shall be of themselves,

And their governor shall proceed from the midst of them ;

And I will cause him to draw near, and he shall approach unto me :

For who is this that engaged his heart to approach unto me ?

Saith the LORD.

22 And ye shall be my people,

And I will be your God.

23 Behold, the whirlwind of the LORD goeth forth with fury,

A continuing<sup>2</sup> whirlwind : it shall fall<sup>3</sup> with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return, until he have done it,

And until he have performed the intents of his heart :

In the latter days ye shall consider it.

*The restoration of Israel. The publication thereof. Rahel mourning is comforted. Ephraim repenting is brought home again. Christ is promised. His care over the Church. His new covenant. The stability and amplitude of the Church.*

JEREMIAH XXXI.

1 At the same time, saith the LORD,

Will I be the God of all the families of Israel,

And they shall be my people.

2 Thus saith the LORD,

The people *which were* left of the sword found grace in the wilderness ;

*Even* Israel, when I went to cause him to rest.

3 The LORD hath appeared of old<sup>4</sup> unto me, *saying*,

Yea, I have loved thee with an everlasting love :

MARG. <sup>1</sup> v. 18, *heap*, or *little hill*.

<sup>3</sup> *fall*, or *remain*.

<sup>2</sup> v. 23, *continuing*. Heb. *cutting*.

<sup>4</sup> v. 3, *of old*. Heb. *from afar*.

## Judah.

SECT. IV.

JEHOIAKIM—5TH YEAR. B. C. 606.

PROPHET—JEREMIAH.

JEREMIAH XXXI.

Therefore with lovingkindness have I drawn thee<sup>1</sup>.

4 Again I will build thee,

And thou shalt be built, O virgin of Israel<sup>2</sup>:MARG. <sup>1</sup> *with lovingkindness have I drawn thee, or have I extended lovingkindness unto thee.*

<sup>2</sup> *Again I will build thee, and thou shalt be built, O virgin of Israel.*—That the Jews are to be restored to their own land, says Brooks, is a fact repeatedly declared in the Scriptures. It is, nevertheless, the opinion of some, in these modern times, that there is to be no further *literal* restoration of the Jews. It is not denied that there are numerous clear and explicit prophecies which declare their restoration; but it is contended, that some of these prophecies were fulfilled by the return of the Jews from the Babylonish Captivity; and that others of them refer only to the spiritual privileges of the believing Gentiles, who became, after the death of Christ, the only Israel intended in the Scriptures. I call these *modern* opinions, because no trace of them is to be found until these last times: for I have looked, he adds, into the opinions of Fathers and Reformers, of all shades and grades, down into the last century; and if there is one sentiment in which more than another all agree, whether ancient or of the middle ages, Roman Catholic or Protestant, it is in the certainty of a literal national restoration of the Jews.

It will destroy both the objections to which I have alluded, if it can be shewn that the return from Babylon did not fulfil the terms of the prophecies concerning Israel's restoration; and that the particulars in which they were not accomplished by that event are not stated in any hyperbolic or figurative expressions which may be supposed to have a poetical licence in them, but in the barest minutæ and circumstantiality, which it would be difficult consistently to explain by any figurative system of interpretation. I will therefore, as concisely as possible, set before you ten different particulars in which the return from Babylon did not answer the terms of the prophecies concerning their restoration.

I. Take Is. xi. 11-16, which says, *That the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from other*

places mentioned, among which is Shinar, or the land of Babylon, and the islands of the sea, or Europe; but it is not, I believe, contended by any that God has recovered any from these parts more than once; from some of them, not yet at all.

II. Is. xliii. 5, 6, states that the seed of Israel, on their great restoration, shall be gathered from the four quarters of the globe: but we know not that any came, at the return from Babylon, from any other quarter than the East.

III. This latter place in Isaiah states, also, that every one is to be brought back:—even as Deut. xxx. 4, declares: *If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.* But only a small portion of Israel returned from Babylon.

IV. Their restoration, as described in Is. xi., is to be accompanied with miracles. The tongue of the Egyptian Sea is to be utterly destroyed; the river is to be smitten in the seven streams thereof; and men are to go over dryshod. Micah adds, that the miracles are to be as marvellous as at the exodus from Egypt. But no one miracle attended the return from Babylon.

V. Zechariah xii. shews that their restoration is to be with great destruction of their enemies, and triumph over them; but, on their return from Babylon, the Jews were much annoyed by Sanballat and others, who for a long time impeded their work.

VI. Isaiah lx. 12. states, that when restored, all nations shall be subject to them; and that the kingdom and nation that will not serve them shall perish. But after the return from Babylon they were continually in servitude themselves, under Persians, Greeks, Syrians, and Romans; and if, for a short space, they threw off the yoke of any of these powers, none of them could at any time be said to serve the Jews.

VII. According to Amos ix. 15, they are to be no more *pulled up out of the land*, but

## Judah.

SECT. IV.

JEHOIAKIM—5TH YEAR. B. C. 606.

PROPHET—JEREMIAH.

JEREMIAH XXXI.

- Thou shalt again be adorned with thy tabrets<sup>1</sup>,  
 And shalt go forth in the dances of them that make merry.
- 5 Thou shalt yet plant vines upon the mountains<sup>a</sup> of Samaria:  
 The planters shall plant, and shall eat *them*<sup>2</sup> as common things.
- 6 For there shall be a day,  
*That* the watchmen upon the mount Ephraim shall cry,  
 Arise ye, and let us go up to Zion  
 Unto the LORD our God.
- 7 For thus saith the LORD;  
 Sing with gladness for Jacob,  
 And shout among the chief of the nations<sup>b</sup>:  
 Publish ye, praise ye, and say,  
 O LORD, save thy people, the remnant of Israel.
- 8 Behold, I will bring them from the north country,  
 And gather them from the coasts of the earth,

MARG. <sup>1</sup> v. 4. *tabrets*, or *timbrels*.<sup>2</sup> v. 5. *eat them*. Heb. *profane them*.

to inherit it for ever; whereas their most entire and complete overthrow, and their longest term of captivity, have happened since the return from Babylon.

VIII. There is a large testimony of the Prophets, that, when restored, they are to be ruled over again by kings of the house of David. Jer. xxxi. 1--9. Ezek. xxxiv. Hos. iii. 4, 5. Zech. xii. 10. Zerubbabel, however, had not the title of *king* at all, but was only *pasha*, literally *pachal*, מַשְׂכֵּל, or lieutenant-governor. See Dr. Wolf's Outlines of Prophecy, No. II. When they afterwards assumed the title of *king*, they were either Levites of the family of Asmoneus, or Edomites of the house of Herod.

IX. Moses declares that, at their restoration, they shall all be circumcised in heart, Dent. xxx. 6; which Ezekiel calls having a new heart and a new spirit, Ezek. xxxvi. 24--26. But Stephen says of them, *Ye do always resist the Holy Ghost: as your fathers did, so do ye*: plainly shewing that there was no difference in heart and spirit between this generation and former ones.

X. The envy of Ephraim was to depart on their restoration; but the envy of Samaria, which was the territory of Ephraim, and the hatred of the Jews toward them, was greater than ever.—Brook's Test. of Proph. pp. 12--14.

See Note on Isa. xi. 11--16, and pp. 474--479 of the First Volume of this Work, and on Is. lix. on the 264th page of this Volume.

<sup>a</sup> *Thou shalt yet plant vines upon the mountains*.—Many of the high grounds in Palestine abounded with luxuriant vineyards. Among the natural productions of Lebanon, the first place is due to its wine: all who have tasted it agree in extolling its excellence. The vineyards here, as Father Dandini relates, are not turned up with the spade, but ploughed with oxen; and are planted in parallel rows, which are placed at regular distances from each other. The tendrils are not supported by props, but are allowed to spread along the ground. The wine made from them is excellent; the clusters are astonishingly large; and the grapes are often like plums.—Rosenmüller's Biblical Geograph. vol. II. pp. 212, 213.

<sup>b</sup> *The chief of the nations*.—This term I look upon to be synonymous with Jacob or Israel, who, being the peculiar people of God, are thereby exalted to a pre-eminence above other nations. The privileges of primogeniture are asserted to belong to him, ver. 9; which is equivalent to calling him *the chief* or head of the nations; the first-born being commonly entitled to the rank of chief or head among many brethren, Rom. viii. 29.—Blayney.

## Judah.

SECT. IV.

JEHOIAKIM—5TH YEAR. B. C. 606.

PROPHET—JEREMIAH.

JEREMIAH XXXI.

- And* with them the blind and the lame,  
The woman with child and her that travaileth with child together:  
A great company shall return thither.
- 9 They shall come with weeping<sup>a</sup>,  
And with supplications<sup>1</sup> will I lead them:  
I will cause them to walk by the rivers of waters  
In a straight way, wherein they shall not stumble:  
For I am a father to Israel,  
And Ephraim *is* my firstborn.
- 10 Hear the word of the LORD, O ye nations,  
And declare *it* in the isles afar off, and say,  
He that scattered Israel will gather him,  
And keep him, as a shepherd *doth* his flock.
- 11 For the LORD hath redeemed Jacob<sup>b</sup>,  
And ransomed him from the hand of *him that was* stronger than he.
- 12 Therefore they shall come and sing in the height of Zion,  
And shall flow together to the goodness of the LORD,  
For wheat, and for wine, and for oil,  
And for the young of the flock and of the herd:  
And their soul shall be as a watered garden;  
And they shall not sorrow any more at all.
- 13 Then shall the virgin rejoice in the dance,  
Both young men and old together:  
For I will turn their mourning into joy,  
And will comfort them, and make them rejoice from their sorrow.
- 14 And I will satiate the soul of the priests with fatness,  
And my people shall be satisfied with my goodness, saith the LORD.
- 15 Thus saith the LORD;  
A voice was heard in Ramah<sup>c</sup>,

MARG. <sup>1</sup> v. 9. *supplications, or favours.*

<sup>a</sup> *They shall come with weeping.*—At the very instant they are weeping for their sins, and offering up their supplications to God for mercy, he will interpose graciously in their favour, and begin to conduct them safely back to the place whither it was their wish to return. Something of the same sort is said respecting Ephraim, verr. 19, 20.—Blayney.

<sup>b</sup> *The Lord hath redeemed Jacob.*—The distinction between the Gentiles and Israel, as well as the locality and the temporal blessings, lead us to the literal, and not to

the merely spiritual sense. The sorrowing no more at all excludes the last fulfilment. The scattering is literal, and visible. We admit it, for we can now behold it. Let us then inherit our Lord's blessing, by believing their future restoration. *Blessed are they that have not seen, and yet have believed.*—Bickersteth on the Jews, p. 30.

<sup>c</sup> *A voice was heard in Ramah, &c.*

קול ברמה משמע  
נהי בכי תמרוורים  
רהל מבכה על-בניה  
מאנה להנחם על-בניה כי אינו:

## Judah.

SECT. IV.

JEHOIAKIM—5TH YEAR. B.C. 606.

PROPHET—JEREMIAH.

JEREMIAH XXXI.

Lamentation, and bitter weeping ;

Rachel weeping for her children<sup>a</sup>Refused to be comforted for her children, because they *were* not.

16 Thus saith the LORD ;

Refrain thy voice from weeping,

And thine eyes from tears :

A voice in Rama hath been heard,  
Lamentation and most bitter weeping.  
Rachel, weeping for her children,  
Refuseth to be comforted for her children,  
because they are not.

In the principal editions of the Septuagint, says Bishop Jebb, the Vatican, the Alexandrian, and the Complutensian, the passage has been so rendered as to disfigure the parallelism. The Vatican reads,

Φωνὴ ἐν Ῥαμᾷ ἠκούσθη  
θρήνον καὶ κλαυθμοῦ καὶ ὄδυρμόν·  
Ῥαχὴλ ἀποκλαιομένη,  
οὐκ ἤθελε παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς,  
ὅτι οὐκ εἰσίν.

The nouns in the second line, thus put into the genitive case, are thereby taken out of the apposition with the noun in the first line ; and the couplet is consequently reduced from a very striking parallelism into mere prose : again, the omission of τὰ τέκνα αὐτῆς, in the third line, together with the insertion of the tantamount words, ἐπὶ τῶν υἱῶν αὐτῆς, in the fourth line, destroys the relative proportion of the lines, and takes them out of Hebrew poetry. In the Alexandrian copy it stands thus :

Φωνὴ ἐν Ῥαμᾷ ἠκούσθη  
θρήνον καὶ κλαυθμοῦ καὶ ὄδυρμόν,  
Ῥαχὴλ ἀποκλαιομένης ἀπὸ τῶν τέκνων  
αὐτῆς,  
καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσίν.

The relative proportion of the last lines is here restored ; but the genitive cases, continued through the second and third line, take the passage out of parallelism. The Complutensian edition gives a reading preferable to either of the above, and nearer to the text of St. Matthew :

Φωνὴ ἐν Ῥαμᾷ ἠκούσθη,  
θρήνος καὶ κλαυθμὸς καὶ ὄδυρμός,  
Ῥαχὴλ ἀποκλαιομένης ἀπὸ τῶν υἱῶν αὐτῆς,  
καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν.

Here the first couplet, taken by itself, makes

genuine Hebrew poetry ; but taken, as by the construction it must be, in connection with the genitive, Ῥαχὴλ ἀποκλαιομένης, the poetry again is gone.

From every one of these faults the text of St. Matthew is free :

Φωνὴ ἐν Ῥαμᾷ ἠκούσθη,  
θρήνος καὶ κλαυθμὸς καὶ ὄδυρμός πολλός,  
Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς·  
καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσίν.

A voice in Rama hath been heard ;  
Lamentation, and weeping, and great mourning ;

Rachel weeping for her children ;

And would not be comforted, because they are not. Matt. ii. 18.

Here the construction is sententious, like the Hebrew poetry ; not periodical, like Greek prose ; line is in apposition with line, and the relative proportion of numbers is preserved. It should be observed, that the Apostle renders the second line with a force and beauty exclusively his own : the original of that line, preserving the Hebrew idiom, may be thus rendered :

Lamentation and weeping of bitterness ; a sentence which, as exhibiting one of the most powerful superlatives in the Hebrew language, the evangelist expresses by three nouns substantive, with the addition of the adjective πολλός :

Lamentation, and weeping, and much mourning.

It may be further observed, that St. Matthew rejects the repetition in the fourth line of בְּנֵי-יִשְׂרָאֵל, for *her children* ; a rejection confirmed by the Complut., the Lxx, and the Syriac. These words Dr. Blayney, in his translation of Jeremiah, also expunges ; as *carrying internal marks of interpolation ; as being not only superfluous, but rather perplexing the sense and loading the metre.*

If, adds Bishop Jebb, as it is extremely pro-

## Judah.

SECT. IV.

JEHOIAKIM—5TH YEAR. B. C. 606.

PROPHET—JEREMIAH.

JEREMIAH XXXI.

- For thy work shall be rewarded, saith the LORD;  
 And they shall come again from the land of the enemy.
- 17 And there is hope in thine end, saith the LORD,  
 That thy children shall come again to their own border.
- 18 I have surely heard Ephraim bemoaning himself *thus* ;  
 Thou hast chastised me,  
 And I was chastised, as a bullock unaccustomed to the yoke :  
 Turn thou me, and I shall be turned ;  
 For thou *art* the LORD my God.
- 19 Surely after that I was turned, I repented ;  
 And after that I was instructed, I smote upon *my* thigh :  
 I was ashamed, yea, even confounded,  
 Because I did bear the reproach of my youth.
- 20 *Is* Ephraim my dear son ?  
*Is he* a pleasant child ?  
 For since I spake against him,  
 I do earnestly remember him still :  
 Therefore my bowels are troubled<sup>1</sup> for him ;  
 I will surely have mercy upon him, saith the LORD.
- 21 Set thee up way-marks,  
 Make thee high heaps :  
 Set thine heart toward the highway,  
*Even* the way *which* thou wentest :  
 Turn again, O virgin of Israel,  
 Turn again to these thy cities.
- 22 How long wilt thou go about, O thou backsliding daughter ?

MARG. <sup>1</sup> v. 15. *are troubled.* Heb. *sound.*

bable, the Hebrew text had the superfluous words in St. Matthew's day, his rejection of them argues both critical skill, and an attention to the concinnity and equipoise of the poetical parallelism.—See Bishop Jebb's Sacred Literature, pp. 101--104.

*Rama*, now *Er-Râm*, a high miserable village on the east of the Nâbulus road, with few houses, and these now, in summer, mostly deserted. There are here large squared stones, and also columns, scattered about in the fields, indicating an ancient place of some importance. The situation of *Er-Râm* is very conspicuous, and commands a wide prospect. It is half-an-hour west from Gibeah, and two hours north of Jerusalem.—Robinson's

Biblical Researches, vol. II. § ix. 108. x. 315, 316. Respecting the strictly correct application, and not *accommodation*, of this prophecy by St. Matthew, see Forster's Critical Essays.

*Rahel weeping for her children.*—This prophecy was fulfilled in the slaughter of the children by Herod, Matt. ii. 16--18. *Ramah* was in the tribe of Benjamin, to which it appears the cruel massacre reached: and *Rachel* the mother of Benjamin is with singular propriety represented as bewailing the murder of her offspring. *Rachel's* tomb is still shewn to travellers, near the ruins of the village of *Ramah*. Having given birth to the son of her sorrow, she was buried there, Gen. xxxv. 18, 19.

## Judah.

SECT. IV.

JEHOIAKIM—5TH YEAR. B. C. 606.

PROPHET—JEREMIAH.

JEREMIAH XXXI.

For the LORD hath created a new thing in the earth,  
A woman shall compass a man<sup>a</sup>.

- 23 Thus saith the LORD of hosts, the God of Israel ;  
As yet they shall use this speech in the land of Judah  
And in the cities thereof, when I shall bring again their captivity ;  
The LORD bless thee, O habitation of justice, *and* mountain of holiness.
- 24 And there shall dwell in Judah itself, and in all the cities thereof together,  
Husbandmen, and they *that* go forth with flocks.
- 25 For I have satiated the weary soul,  
And I have replenished every sorrowful soul.
- 26 Upon this I awaked, and beheld ;  
And my sleep was sweet unto me.
- 27 Beheld, the days come, saith the LORD.  
That I will sow the house of Israel and the house of Judah  
With the seed of man, and with the seed of beast.
- 28 And it shall come to pass, *that* like as I have watched over them,  
To pluck up, and to break down, and to throw down,  
And to destroy, and to afflict ;  
So will I watch over them,  
To build, and to plant, saith the LORD.
- 29 In those days they shall say no more,  
The fathers have eaten a sour grape,  
And the children's teeth are set on edge.
- 30 But every one shall die for his own iniquity :  
Every man that eateth the sour grape,  
His teeth shall be set on edge.
- 31 Behold, the days come, saith the LORD,  
That I will make a new covenant  
With the house of Israel, and with the house of Judah :  
32 Not according to the covenant that I made with their fathers  
In the day *that* I took them by the hand  
To bring them out of the land of Egypt ;

<sup>a</sup> *A woman shall compass a man.*—Dr. Blayney says he can by no means concur in opinion with those commentators who understand these words to relate to the miraculous conception of the Virgin Mary. He renders the words, *A woman shall put to the rout a strong man*; and thinks that it may, by a proverbial form of speech, denote the weaker shall prevail over the stronger; and that its connection with the context may be easily explained. The Virgin of Israel is exhorted

not to turn aside through dread of powerful enemies. For her encouragement, she is told that God would work a miracle in her favour; and enable her, though apparently weaker, to overcome all their opposition: see verse 11. Glassius understands this to be a prophecy of the miraculous conception in incarnation of the Son of God. See his *ONOMATOLOGIA Messie Prophetica*, pp. 401, 402.



## Judah.

SECT. IV.

JEHOIAKIM—5TH YEAR. B.C. 606.

PROPHET—JEREMIAH.

JEREMIAH XXXI.

- Which my covenant they brake,  
 Although I was an husband unto them<sup>1</sup>, saith the LORD:
- 33 But this *shall be* the covenant  
 That I will make with the house of Israel;  
 After those days, saith the LORD,  
 I will put my law in their inward parts,  
 And write it in their hearts;  
 And will be their God,  
 And they shall be my people.
- 34 And they shall teach no more  
 Every man his neighbour, and every man his brother,  
 Saying, Know the LORD:  
 For they shall all know me,  
 From the least of them unto the greatest of them, saith the LORD:  
 For I will forgive their iniquity,  
 And I will remember their sin no more.
- 35 Thus saith the LORD,  
 Which giveth the sun for a light by day,  
 And the ordinances of the moon and of the stars for a light by night,  
 Which divideth the sea when the waves thereof roar;  
 The LORD of hosts *is* his name:
- 36 If those ordinances depart from before me, saith the LORD,  
 Then the seed of Israel also shall cease  
 From being a nation before me for ever.
- 37 Thus saith the LORD;  
 If heaven above can be measured<sup>a</sup>,

MARG. <sup>1</sup> v. 32. *Although I was an husband unto them, or Should I have continued an husband unto them?*

<sup>a</sup> *If heaven above can be measured.*—This is a very remarkable promise, assuring their future restoration. It meets the objection about the sin and guilt of Israel, as having broken the covenant and forfeited the promise. The names of places are such as to make it very improbable that a merely spiritual sense was intended; and the last part of the promise is, in the sight of the world, unfulfilled.—Bickersteth on the Jews, p. 30.

This prophecy declares, as well as many others, as clearly as language can, that the Jews shall return to Judæa, and be at last permanently re-established in the land of their fathers. The uniform experience of the literal truth of every prediction respecting

their past history may suffice to give assurance of the certainty of their predicted restoration. And, amidst many signs that *the times of the Gentiles* are drawing towards their fulfilment, many concurring circumstances seem also to be preparing the way of the Children of Israel. Scattered as they have been for so many ages through the world, and maintaining still their distinctive character, their whole history forbids the thought that they will ever mingle among the nations, or cease to be what they have ever been—a peculiar people. But to what degree and in what manner the present convulsions of the Turkish empire, combined with the peculiar and in many instances novel condition

## Judah.

SECT. IV.

JEHOIAKIM—5TH YEAR. B. C. 606.

PROPHET—JEREMIAH.

JEREMIAH XXXI.

- And the foundations of the earth searched out beneath,  
 I will also cast off all the seed of Israel  
 For all that they have done, saith the LORD.
- 35 Behold, the days come, saith the LORD<sup>1</sup>,  
 That the city shall be built to the LORD  
 From the tower of Hananeel<sup>a</sup> unto the gate of the corner.
- 39 And the measuring line shall yet go forth  
 Over against it upon the hill Gareb,  
 And shall compass about to Goath<sup>b</sup>.
- 40 And the whole valley of the dead bodies, and of the ashes.  
 And all the fields unto the brook of Kidron,  
 Unto the corner of the horse gate toward the east,  
*Shall be holy unto the LORD;*  
 It shall not be plucked up,  
 Nor thrown down any more for ever.

*Jeremiah predicteth that the Jews shall return with grace after seventy years. He foretelleth the destruction of the rest for their disobedience. He sheweth the fearful end of Ahab and Zedekiah, two lying prophets.*

JEREMIAH XXIX. 10—23.

- 10 For thus saith the LORD,  
 That after seventy years be accomplished at Babylon  
 I will visit you<sup>c</sup>, and perform my good word toward you,  
 In causing you to return to this place.

MARG. <sup>1</sup> v. 23. Hebrews viii. 8—12.

of the Jews throughout Europe and America, shall be the means of facilitating their eventual restoration to their own land, which is ravaged by Arabs, and yields but a scanty revenue to the Turks, no mortal can determine. It is enough for Christians to know, that two thousand years, through nearly which period it has been dormant, can neither render extinct the title, nor prescribe the heaven-chartered right of the seed of Abraham to the final and everlasting possession of the Land of Canaan.—Keith on the Prophecies, pp. 403--406.

<sup>a</sup> *From the tower of Hananeel.*—Here follows a description of the circumference of a new city to be built on the site of Jerusalem; but that it does not mean the city which was built after the return of the Jews from the Babylonish Captivity, is evident from two principal circumstances; first, because the

limits are here extended further, so as to include a greater space than was contained within the walls at that time; and, secondly, it is here said that it should never be razed or destroyed any more. This new city, therefore, must be referred to those after-times when the general restoration of Israel is appointed to take place.—Blayney.

<sup>b</sup> *To Goath.*—This is supposed to be Golgotha; that is, in Hebrew, *the heap of Gotha*; which, being the place where our Saviour was crucified, was of course without the city walls at the time of that transaction. These hills were a little to the north-west of the old city walls, but seem destined to be brought within the compass of the new city.—Blayney.

<sup>c</sup> *After seventy years be accomplished at Babylon, I will visit you.*—Seventy years from the delivery of this prophecy will bring us down to the first year of Cyrus, 2 Chron.

## Judah.

SECT. IV.

JEHOIAKIM—5TH YEAR. B.C. 606.

PROPHET—JEREMIAH.

JEREMIAH XXIX.

- 11 For I know the thoughts that I think toward you, saith the LORD,  
Thoughts of peace, and not of evil,  
To give you an expected end<sup>1</sup>.
- 12 Then shall ye call upon me,  
And ye shall go and pray unto me,  
And I will hearken unto you.
- 13 And ye shall seek me, and find me,  
When ye shall search for me with all your heart.
- 14 And I will be found of you, saith the LORD:  
And I will turn away your captivity,  
And I will gather you from all the nations,  
And from all the places whither I have driven you, saith the LORD;  
And I will bring you again into the place  
Whence I caused you to be carried away captive.
- 15 Because ye have said, The LORD hath raised us up prophets in Babylon;
- 16 *Know* that thus saith the LORD  
Of the king that sitteth upon the throne of David,  
And of all the people that dwelleth in this city,  
*And* of your brethren that are not gone forth with you into captivity;
- 17 Thus saith the LORD of hosts;  
Behold, I will send upon them the sword, the famine, and the pestilence,  
And will make them like vile figs, that cannot be eaten, they are so evil.
- 18 And I will persecute them with the sword, with the famine, and with the  
pestilence,  
And will deliver them to be removed to all the kingdoms of the earth,  
To be a curse<sup>2</sup>, and an astonishment, and an hissing, and a reproach,  
Among all the nations whither I have driven them:

MARG. <sup>1</sup> v. 11. *expected end.* Heb. *end and expectation.*

<sup>2</sup> v. 18. *To be a curse.* Heb. *For a curse.*

xxxvi. 22. Ezra i. 1; when he made his proclamation for the restoration of the Jews, and for rebuilding the Temple at Jerusalem. This computation of the seventy-years' captivity appears to be the truest, and most agreeable to Scripture. But if the commencement of the seventy years be fixed at the time when Jerusalem was burnt and destroyed, their conclusion will fall about the time when Darius issued his decree for rebuilding the Temple, after the work had been stopped and suspended.—Prideaux' Connect. Pt. I. Bk. iii. anno 518. Or if the commencement be fixed at the time when Nebuzaradan carried away the last remainder of

the people, and completed the desolation of the land, their conclusion will fall about the time that the Temple was finished and dedicated, and the first passover was solemnized in it.—Prideaux, *ibid.* anno 515. So that, as Dean Prideaux says, taking it which way you will, and at what stage you please, the prophecy of Jeremiah will be fully and exactly accomplished concerning this matter. It may be said to have been accomplished at three different times, and in three different manners: and therefore possibly all might have been intended; though the first, without doubt, was the principal object of the prophecy.—Bp. Newton on the Proph. Diss. viii.

## Judah.

SECT. IV.

JEHOIAKIM—5TH YEAR. B. C. 606.

PROPHET—JEREMIAH.

JEREMIAH XXIX.

- 19 Because they have not hearkened to my words, saith the LORD,  
Which I sent unto them by my servants the prophets,  
Rising up early and sending *them* ;  
But ye would not hear, saith the LORD.
- 20 Hear ye therefore the word of the LORD, all ye of the captivity, whom  
21 I have sent from Jerusalem to Babylon : Thus saith the LORD of hosts, the  
God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah,  
which prophesy a lie unto you in my name ; Behold, I will deliver them into  
the hand of Nebuchadrezzar king of Babylon ; and he shall slay them before  
22 your eyes ; And of them shall be taken up a curse by all the captivity of  
Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah and  
23 like Ahab, whom the king of Babylon roasted in the fire ; Because they have  
committed villany in Israel, and have committed adultery with their neigh-  
bours' wives, and have spoken lying words in my name, which I have not  
commanded them ; even I know, and *am* a witness, saith the LORD.

## SECTION V.

BARUCH READS THE ROLL A SECOND TIME. THE KING DESTROYS THE ROLL.

JEREMIAH IS SMITTEN, AND PUT IN THE STOCKS.

*Jeremiah causeth Baruch publicly to read his prophecy. The princes having intelligence thereof by Michaiah, send Jehudi to fetch the roll, and read it. They will Baruch to hide himself and Jeremiah. The king Jehoiakim, being certified thereof, heareth part of it, and burneth the roll. Jeremiah denounceth his judgment. Baruch writeth a new copy.*

JEREMIAH XXXVI. 9—32.

- 9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king  
of Judah, in the ninth month, *that* they proclaimed a fast<sup>a</sup> before the LORD, to  
all the people in Jerusalem, and to all the people that came from the cities of  
10 Judah unto Jerusalem. Then read Baruch<sup>b</sup> in the book the words of

<sup>a</sup> *They proclaimed a fast.*—That is, the same month in which Nebuchadnezzar had taken and spoiled the city the year before, they proclaimed a public fast ; that so, by humbling themselves upon the remembrance of the former year's calamity, they might pacify the further wrath of God towards them. For the same reason, after the destruction of the city, they used, even till the time of Zechariah, to fast upon the fourth, fifth, and tenth months, Zech. vii. 5. viii. 19 ; because Nebuchadnezzar began the fatal siege in the tenth month, took the city in the fourth,

and burnt it in the fifth : Jerem. lii. 4, 6, 12. 2 Kings xxv. It was at this fast Baruch read the roll.—Mede's Works, vol. II. Bk. 5. p. 1088.

<sup>b</sup> *Then read Baruch.*—It is evident that the roll was read twice in the Temple ; first, in the fourth year of Jehoiakim, when Jeremiah was shut up in prison, Jer. xxxvi. 1, 5 ; and again, as here related, in the fifth year, when the prophet was at large, and at full liberty to go and hide himself : Jeremiah xxxvi. 9, 19, 26.—See Archbishop Usher, and Dr. Prideaux.

## Judah.

SECT. V.

JEHOIAKIM—5TH YEAR. B. C. 606.

PROPHET—JEREMIAH.

JEREMIAH XXXVI.

Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry<sup>1</sup> of the new gate of the LORD's house, in the ears of all the people.

11 When Michaiah the son of Gemariah, the son of Shaphan, had heard out of  
12 the book all the words of the LORD, Then he went down into the king's house,  
into the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the  
scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor,  
and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and  
13 all the princes. Then Michaiah declared unto them all the words that he  
14 had heard, when Baruch read the book in the ears of the people. Therefore  
all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the  
son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou  
hast read in the ears of the people, and come. So Baruch the son of Neriah  
15 took the roll in his hand, and came unto them. And they said unto him, Sit  
16 down now, and read it in our ears. So Baruch read *it* in their ears. Now  
it came to pass, when they had heard all the words, they were afraid both  
*one* and other, and said unto Baruch, We will surely tell the king of all  
17 these words. And they asked Baruch, saying, Tell us now, How didst thou  
18 write all these words at his mouth? Then Baruch answered them, He  
pronounced all these words unto me with his mouth, and I wrote *them* with  
19 ink in the book. Then said the princes unto Baruch, Go, hide thee, thou and  
Jeremiah; and let no man know where ye be.

20 And they went in to the king into the court, but they laid up the roll in  
the chamber of Elishama the scribe, and told all the words in the ears of the  
21 king. So the king sent Jehudi to fetch the roll: and he took it out of  
Elishama the scribe's chamber. And Jehudi read it in the ears of the king,  
22 and in the ears of all the princes which stood beside the king. Now the king  
sat in the winterhouse in the ninth month: and *there was a fire* on the hearth  
23 burning before him. And it came to pass, *that* when Jehudi had read three  
or four leaves, he cut it with the penknife, and cast *it* into the fire that *was*  
on the hearth, until all the roll was consumed<sup>a</sup> in the fire that *was* on the  
24 hearth. Yet they were not afraid, nor rent their garments, *neither* the king,  
25 nor any of his servants that heard all these words. Nevertheless Elnathan  
and Delaiah and Gemariah had made intercession to the king that he would  
26 not burn the roll: but he would not hear them. But the king commanded  
Jerahmeel the son of Hammelech<sup>2</sup>, and Seraiah the son of Azriel, and

MARG. <sup>1</sup> v. 10. *entry, or door.*<sup>2</sup> v. 26. *of Hammelech, or of the king.*

<sup>a</sup> *The roll was consumed.*—The fast in memory of the burning of the roll was observed on the sixth day of Kislev, the third

civil and ninth sacred month.—Carpenter's Cal. Palest.

## Judah.

SECT. V.

JEHOIAKIM—5TH YEAR. B. C. 606.

PROPHET—JEREMIAH.

JEREMIAH xxxvi.

Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

27 Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, 28 saying, Take thee again another roll, and write in it all the former words that 29 were in the first roll, which Jehoiakim the king of Judah hath burned. And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD of Jehoiakim king of Judah;

He shall have none to sit upon the throne of David:

And his dead body shall be cast out<sup>a</sup>

In the day to the heat,

And in the night to the frost.

31 And I will punish<sup>1</sup> him and his seed and his servants

For their iniquity;

And I will bring upon them,

And upon the inhabitants of Jerusalem, and upon the men of Judah,

All the evil that I have pronounced against them;

But they hearkened not.

32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neria; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words<sup>2</sup>.

B. C. 605.

*Under the type of a potter is shewed God's absolute power in disposing of nations. Judgments threatened to Judah for her strange revolt. Jeremiah prayeth against his conspirators.*

JEREMIAH xviii.

1 The word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to the potter's house<sup>b</sup>, and there I will cause thee to hear

3 my words. Then I went down to the potter's house, and, behold, he wrought

MARG. <sup>1</sup> v. 31. *punish.* Heb. *visit upon.* <sup>2</sup> v. 32. *like words.* Heb. *as they.*

<sup>a</sup> *His dead body shall be cast out.*—See chap. xxii. 19. Very hot days are frequently succeeded by excessively cold nights. Hence Jacob complains to Laban, that, in his service, *in the day the drought consumed him, and the frost by night*, Gen. xxxi. 40. A river is sometimes frozen over there in a night, when

the preceding day has been very hot.—Michaelis. See Carpenter's Calend. Palest. p. 16.

<sup>b</sup> *Go down to the potter's house.*—The prophecies and transactions contained in this and the two following chapters successively hang together; and if they are introduced in their proper place, which there is no reason to

## Judah.

SECT. V.

JEHOIAKIM — 6TH YEAR. B. C. 605.

PROPHET—JEREMIAH.

JEREMIAH xviii.

- 4 a work on the wheels<sup>1</sup>. And the vessel that he made of clay was marred in the hand of the potter<sup>2</sup>: so he made it again<sup>3</sup> another vessel, as seemed good to the potter to make it. Then the word of the LORD came to me, saying,
- 6 O house of Israel, cannot I do with you  
As this potter? saith the LORD.  
Behold, as the clay is in the potter's hand,  
So are ye in mine hand, O house of Israel.
- 7 At what instant I shall speak concerning a nation, and concerning a kingdom,  
To pluck up, and to pull down, and to destroy it;
- 8 If that nation, against whom I have pronounced,  
Turn from their evil,  
I will repent of the evil that I thought to do unto them.
- 9 And at what instant I shall speak concerning a nation, and concerning a kingdom,  
To build and to plant it;
- 10 If it do evil in my sight, that it obey not my voice,  
Then I will repent of the good, wherewith I said I would benefit them.
- 11 Now therefore go to, speak to the men of Judah,  
And to the inhabitants of Jerusalem, saying,  
Thus saith the LORD;  
Behold, I frame evil against you,  
And devise a device against you:  
Return ye now every one from his evil way,  
And make your ways and your doings good.
- 12 And they said, There is no hope:  
But we will walk after our own devices,  
And we will every one do the imagination of his evil heart.
- 13 Therefore thus saith the LORD;  
Ask ye now among the heathen,  
Who hath heard such things?  
The virgin of Israel hath done a very horrible thing.
- 14 Will a man leave the snow of Lebanon<sup>a</sup> which cometh from the rock of the field?

MARG. <sup>1</sup> v. 3. wheels, or frames, or seats.<sup>2</sup> v. 4. that he made of clay was marred in the hand of the potter, or that he made was marred, as clay in the hand of the potter.<sup>3</sup> made it again. Heb. returned and made.

controvert, these also, as well as the foregoing, must be referred to the first three years of Jehoiakim's reign.—Blayney.

<sup>a</sup> The snow of Lebanon.—Will the snow leave Lebanon before any rock of the field?

Will men dig for strange waters perversely, in preference to such as flow? The two similitudes in this verse are evidently designed to illustrate the unnatural and absurd conduct of the Jewish nation, in deserting their own

## Judah.

SECT. V.

JEHOIAKIM—6TH YEAR. B. C. 605.

PROPHET—JEREMIAH.

JEREMIAH XVIII.

- Or shall the cold flowing waters that come from another place be forsaken<sup>1</sup>?
- 15 Because my people hath forgotten me, they have burned incense to vanity,  
And they have caused them to stumble in their ways *from* the ancient paths,  
To walk in paths, *in* a way not cast up;
- 16 To make their land desolate, *and* a perpetual hissing ;  
Every one that passeth thereby shall be astonished<sup>a</sup>, and wag his head.
- 17 I will scatter them as with an east wind before the enemy ;  
I will shew them the back, and not the face, in the day of their calamity.
- 18 Then said they,  
Come, and let us devise devices against Jeremiah<sup>b</sup>;

MARG. <sup>1</sup> v. 14. *the snow of Lebanon which cometh from the rock of the field? Or shall the cold flowing waters that come from another place be forsaken? Or, my fields for a rock, or, for the snow of Lebanon? Shall the running waters be forsaken for the strange cold waters?*

God, and adopting the superstitions of a strange idolatry, in preference to the good old paths in which God had ordained them to walk. It would be very unnatural if the snow should quit the top of Lebanon whilst the rocks of less height in the adjacent country were crowned with it. Strange waters are those brought from distant parts by pipes or conduits, or by canals dug for the purpose: 2 Kings xix. 21. So that the sense here will be: Will men act so preposterously, as to bring waters from a distance by artificial modes of conveyance, rather than make use of the natural streams which flow through their own country? Compare both these instances with those that follow in the next verse, and it will be seen how exactly they correspond, taken in the same order respectively.—Blayney.

The highest peaks of Lebanon are covered with perpetual snow. If, in the summer months, the forests of cedars are free from it, yet in the upper regions the snow remains on the ground even in June, July, and August; and in winter it sometimes falls in such quantities, far below the level of the cedar forests, that unless it were dispersed by the wind, the cedars would be buried under it. The snow-clad heights of Lebanon are the chief feeders of the many springs which flow round its base, and finally join the common source of the principal river of Judæa and Jordan. Hence may be seen the beauty of the emblem here employed.

Nature, says Jehovah, by the mouth of his prophet, remains faithful and constant, in the regular course prescribed by the Creator; but my people have forsaken my appointed way.—Rosenmüller's Bib. Geograph. vol. II. pp. 210, 211.

<sup>a</sup> *Every one that passeth thereby shall be astonished.*—So feeble a population, in so excellent a country, may well excite our astonishment; but this will be increased if we compare the present number of inhabitants with that of ancient times.—Volney's Travels, vol. II. p. 366.

<sup>b</sup> *Let us devise devices against Jeremiah.*—The people to whom Jeremiah had delivered his message from God seem to have been incensed against him, on much the same grounds as the Jews in after-times were against our Saviour and his Apostles. They had persuaded themselves that God had intended for them a perpetual establishment; and would accordingly provide them with a constant succession of men in all departments, to preserve and maintain the general welfare; viz. priests, to direct in all matters of law and religion; wise statesmen, to manage their civil concerns; and prophets, to make known to them the immediate will of God on all important and extraordinary occasions. Upon this presumption they inferred that Jeremiah, who foretold the contrary, was a false prophet; and as such they determined to punish him.—Blayney.



## Judah.

SECT. V.

JEHOIAKIM—6TH YEAR. B.C. 605.

PROPHET—JEREMIAH.

JEREMIAH xviii.

- For the law shall not perish from the priest,  
 Nor counsel from the wise,  
 Nor the word from the prophet.  
 Come, and let us smite him with the tongue<sup>1</sup>,  
 And let us not give heed to any of his words.
- 19 Give heed to me, O LORD,  
 And hearken to the voice of them that contend with me.
- 20 Shall evil be recompensed for good?  
 For they have digged a pit for my soul.  
 Remember that I stood before thee to speak good for them,  
 And to turn away thy wrath from them.
- 21 Therefore deliver up their children to the famine,  
 And pour out their blood<sup>2</sup> by the force of the sword;  
 And let their wives be bereaved of their children, and be widows;  
 And let their men be put to death;  
 Let their young men be slain by the sword in battle.
- 22 Let a cry be heard from their houses,  
 When thou shalt bring a troop suddenly upon them:  
 For they have digged a pit to take me,  
 And hid snares for my feet.
- 23 Yet, LORD, thou knowest all their counsel against me to slay me<sup>3</sup>:  
 Forgive not their iniquity,  
 Neither blot out their sin from thy sight,  
 But let them be overthrown before thee;  
 Deal thus with them in the time of thine anger.

*Under the type of breaking a potter's vessel is foreshewed the desolation of the Jews  
 for their sins.*

JEREMIAH xix.

- 1 Thus saith the LORD, Go and get a potter's earthen bottle, and take of the  
 2 ancients of the people, and of the ancients of the priests: And go forth unto  
 the valley of the son of Hinnom, which is by the entry of the east gate<sup>4</sup>, and  
 3 proclaim there the words that I shall tell thee, And say, Hear ye the word  
 of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the  
 LORD of hosts, the God of Israel; Behold, I will bring evil upon this place,  
 4 the which whosoever heareth, his ears shall tingle. Because they have  
 forsaken me, and have estranged this place, and have burned incense in it  
 unto other gods, whom neither they nor their fathers have known, nor the  
 5 kings of Judah, and have filled this place with the blood of innocents; They

MARG. <sup>1</sup> v. 18. *with the tongue, or for the tongue.*

<sup>2</sup> v. 21. *pour out their blood.* Heb. *pour them out.*

<sup>3</sup> v. 23. *to slay me.* Heb. *for death.* <sup>4</sup> v. 2. *the east gate.* Heb. *the sun gate.*

## Judah.

SECT. V.

JEHOIAKIM—6TH YEAR. B. C. 605.

PROPHET—JEREMIAH.

JEREMIAH XIX.

have built also the high places of Baal, to burn their sons with fire *for* burnt-offerings unto Baal, which I commanded not, nor spake *it*, neither came 6 *it* into my mind; Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, 7 but The valley of slaughter. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcases will I give to be meat for the fowls of the heaven, and for the beasts 8 of the earth. And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues 9 thereof. And I will cause them to eat the flesh of their sons<sup>a</sup> and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, 10 shall straiten them. Then shalt thou break the bottle in the sight of the men 11 that go with thee, And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be made whole again<sup>1</sup>: and they shall bury *them* in 12 Tophet, till *there be* no place to bury. Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet: 13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out 14 drink-offerings unto other gods. Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD's 15 house; and said to all the people, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

*Pashur, smiting Jeremiah, receiveth a new name, and a fearful doom. Jeremiah complaineth of contempt, of treachery, and of his birth.*

JEREMIAH XX.

1 Now Pashur the son of Immer the priest, who *was* also chief governor in 2 the house of the LORD<sup>b</sup>, heard that Jeremiah prophesied these things. Then

MARG. <sup>1</sup> v. 11. *be made whole again.* Heb. *be healed.*

<sup>a</sup> *To eat the flesh of their sons.*—See the like threatened, Lev. xxvi. 29. Deut. xxviii. 53. Ezek. v. 10.; and spoken of as accomplished, Lam. iv. 10.

<sup>b</sup> *Chief governor in the house of the Lord.*—The priests, as we learn from 1 Chron. xxiv., were distributed by David into twenty-four courses, under as many heads of families; each

of which courses officiated, by turns, in the Temple Service. The course of Immer was the sixteenth in order; and Pashur, it seems, was the head of it: so that if the course of Immer was at that time upon duty, Pashur was at the same time the acting ruler or commander in the Temple.—Blayney.

## Judah.

SECT. V.

JEHOIAKIM—6TH YEAR. B. C. 605.

PROPHET—JEREMIAH.

JEREMIAH XX.

- Pashur smote Jeremiah the prophet, and put him in the stocks<sup>a</sup> that were in  
 3 the high gate of Benjamin, which was by the house of the LORD. And it came  
 to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks.  
 Then said Jeremiah unto him, The LORD hath not called thy name Pashur,  
 4 but Magor-missabib<sup>1</sup>. For thus saith the LORD, Behold, I will make thee a  
 terror to thyself, and to all thy friends: and they shall fall by the sword of  
 their enemies, and thine eyes shall behold it: and I will give all Judah into  
 the hand of the king of Babylon, and he shall carry them captive into  
 5 Babylon, and shall slay them with the sword. Moreover I will deliver all  
 the strength of this city, and all the labours thereof, and all the precious  
 things thereof, and all the treasures of the kings of Judah will I give into the  
 hand of their enemies, which shall spoil them, and take them, and carry them  
 6 to Babylon. And thou, Pashur, and all that dwell in thine house shall go  
 into captivity; and thou shalt come to Babylon, and there thou shalt die, and  
 shalt be buried there, thou, and all thy friends, to whom thou hast prophesied  
 lies.  
 7 O LORD, thou hast deceived me, and I was deceived<sup>2</sup>:  
 Thou art stronger than I, and hast prevailed:  
 I am in derision daily, every one mocketh me.  
 8 For since I spake,  
 I cried out, I cried violence and spoil;  
 Because the word of the LORD was made  
 A reproach unto me, and a derision, daily.  
 9 Then I said, I will not make mention of him,  
 Nor speak any more in his name.  
 But his word was in mine heart as a burning fire<sup>b</sup> shut up in my bones,  
 And I was weary with forbearing, and I could not stay.  
 10 For I heard the defaming of many, fear on every side.  
 Report, say they, and we will report it,  
 All my familiars<sup>3</sup> watched for my halting, saying,  
 Peradventure he will be enticed, and we shall prevail against him,  
 And we shall take our revenge on him.

MARG. <sup>1</sup> v. 3. *Magor-missabib*; that is, *Fear round about*. <sup>2</sup> v. 7. *deceived*, or *enticed*.

<sup>3</sup> v. 10. *All my familiars*. Heb. *Every man of my peace*.

<sup>a</sup> Put him in the stocks—The house of correction. The word *המזהפכת* occurs twice besides, chap. xxix. 26. and 2 Chron. xvi. 10; in both which places it is rendered simply *prison*, and is mentioned as a punishment due to, or inflicted on, one who assumed the character of a prophet without a proper call, or

was presumed to have behaved unbecomingly as such.

<sup>b</sup> As a burning fire.—His conscience would not let him be easy in suppressing that which he knew it was his duty to speak out, 1 Cor. ix. 16, 17. Ps. xxxix. 3.—Blayney.

## Judah.

SECT. V.

JEHOIAKIM—6TH YEAR. B. C. 605.

PROPHET—JEREMIAH.

JEREMIAH XX.

- 11 But the LORD *is* with me as a mighty terrible one :  
 Therefore my persecutors shall stumble, and they shall not prevail :  
 They shall be greatly ashamed ; for they shall not prosper :  
*Their* everlasting confusion shall never be forgotten.
- 12 But, O LORD of hosts, that triest the righteous,  
*And* seest the reins and the heart,  
 Let me see thy vengeance on them :  
 For unto thee have I opened my cause.
- 13 Sing unto the LORD, praise ye the LORD :  
 For he hath delivered the soul of the poor from the hand of evildoers.
- 14 Cursed *be* the day<sup>a</sup> wherein I was born :  
 Let not the day wherein my mother bare me be blessed.
- 15 Cursed *be* the man who brought tidings to my father,  
 Saying, A man child is born unto thee ;  
 Making him very glad.
- 16 And let that man be as the cities  
 Which the LORD overthrew, and repented not :  
 And let him hear the cry in the morning,  
 And the shouting at noontide ;
- 17 Because he slew me not from the womb ;  
 Or that my mother might have been my grave,  
 And her womb *to be* always great *with me*.
- 18 Wherefore came I forth out of the womb  
 To see labour and sorrow,  
 That my days should be consumed with shame ?

<sup>a</sup> *Cursed be the day.*—Mr. Lowth, in his commentary on this place, states, that what we read here is a lamentation written in a poetical strain. Divested of its poetical heightening, all that the prophet says amounts

only to this ; that his birth-day had proved a very unhappy one to him ; and that the man who had brought his father the news of his birth had, in reality, been the messenger of ill tidings instead of good.—Blayney.

## Judah.

JEHOIAKIM—8TH YEAR. B. C. 603.

PROPHETS—JEREMIAH AND DANIEL.

## SECTION VI.

DANIEL INTERPRETS NEBUCHADNEZZAR'S DREAM IN THE COURT OF BABYLON. JEREMIAH  
DELIVERS MANY PROPHECIES IN THE KINGDOM OF JUDAH.*The excellency in wisdom of Daniel, Hananiah, Mishael, and Azariah.*

DANIEL i. 17—21.

17 As for these four children, God gave them knowledge and skill in all  
learning and wisdom: and Daniel had understanding<sup>1</sup> in all visions and  
18 dreams. Now at the end of the days that the king had said he should bring  
them in, then the prince of the eunuchs brought them in before Nebuchad-  
19 nezzar. And the king communed with them; and among them all was found  
none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they  
20 before the king. And in all matters of wisdom *and* understanding<sup>2</sup>, that the  
king enquired of them, he found them ten times better than all the magi-  
21 cians *and* astrologers<sup>3</sup> that were in all his realm. And Daniel continued *even*  
unto the first year of king Cyrus<sup>3</sup>.

MARG. <sup>1</sup> v. 17. *Daniel had understanding, or he made Daniel understand.*<sup>2</sup> v. 20. *wisdom and understanding.* Heb. *wisdom of understanding.*<sup>3</sup> v. 21. *unto the first year of king Cyrus*: chap. vi. 23. and x. i. He lived to see that  
glorious time of the return of his people from the Babylonian Captivity,  
though he did not die then. So *till* is used, Ps. cx. 1. and cxii. 8.

<sup>a</sup> *The magicians and astrologers.*—Babylon was from early times the seat of learning and science; and astronomy especially made there very considerable progress. See Ideler on the Astronomy of the Chaldeans, in the Transactions of the Berlin Academy of Science for 1814 and 1815; Berlin, 1818, p. 200 et seqq. In this Dissertation it is shewn, that in reference to the most ancient eclipses of the moon, which Ptolemy gives from the observations of the Chaldeans, modern observations, for the most part, differ from the ancient only in respect of minutes. The Tower of Belus, which lay toward the four cardinal points, was very probably used as an astronomical observatory. Yet the interest which the Babylonians took in the accurate observation of the heavenly bodies was not of a purely scientific character: it was connected with the belief, that the stars exercised an influence, not only over the weather, but over the destinies of men; and, that by the exact study of their courses and phenomena a knowledge might be obtained of future events;—a belief which gradually led to the practice of star-worship, to which, along with their neighbours the Arabs, the

Babylonians became much addicted. The accumulated astronomical and astrological knowledge of centuries was preserved by a peculiar caste of priests or literati, who were divided into several classes, as among the Egyptians and Persians. They were called by the general name of *wise or learned men*, חכמי, חכמי, Isaiah xliv. 25. Jer. l. 35. Dan. ii. 12, 18, 24, 27. iv. 6. v. 7, 8; and likewise Chaldeans, as Rosenmüller thinks, from the nation with whom they migrated into Babylonia; כשדאי, כשדאי, Dan. ii. 4, 5, 8: but Heeren believes that the Magians had been established in Babylonia long before the conquest of the Chaldeans. To the *Magi*, doubtless, belonged the astrologers and stargazers mentioned in Is. xlvii. 13. The original of the former of these words denotes *heaven-dividers*, from the circumstance, that the astrologers, to facilitate the casting of nativities, and for other purposes of this art, divided the firmament into different sections and fields. In some places of the Book of Daniel, where mention is made of the Chaldean soothsayers and dream-interpreters, ii. 2. iv. 6. v. 7, 11, they are designated by several different names: אשפים *conjurers*

## Judah.

SECT. VI.

JEHOIAKIM—8TH YEAR. B. C. 603.

PROPHETS—JEREMIAH AND DANIEL.

*Nebuchadnezzar, forgetting his dream, requireth it of the Chaldeans, by promises and threatenings. They acknowledging their inability, are judged to die. Daniel, obtaining some respite, findeth the dream. He blesseth God. He, staying the decree, is brought to the king. The dream. The interpretation. Daniel's advancement.*

DANIEL ii.

- 1 And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake  
2 from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams.  
3 So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.  
4 Then spake the Chaldeans to the king in Syriac, O king, live for ever:  
5 tell thy servants the dream, and we will shew the interpretation. The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall  
6 be cut in pieces<sup>1</sup>, and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards<sup>2</sup> and great honour: therefore shew me the dream, and the interpretation thereof. They answered again and said, Let the king tell his servants  
7 the dream, and we will shew the interpretation of it. The king answered and said, I know of certainty that ye would gain<sup>3</sup> the time, because ye see  
8 the thing is gone from me. But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.  
9  
10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or  
11 Chaldean. And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not  
12 with flesh. For this cause the king was angry and very furious, and commanded  
13 to destroy all the wise *men* of Babylon. And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.  
14 Then Daniel answered<sup>4</sup> with counsel and wisdom to Arioch the captain<sup>5</sup> of the king's guard, which was gone forth to slay the wise *men* of Babylon:

MARG. <sup>1</sup> v. 5. *cut in pieces.* Chald. *made pieces.*<sup>2</sup> v. 6. *rewards, or fee.*<sup>3</sup> v. 8. *gain.* Chald. *buy.*<sup>4</sup> v. 14. *answered.* Chald. *returned.*<sup>5</sup> *captain, or chief marshal.* Chald. *chief of the executioners, or slaughtermen.*

or *exorcists*; מַכְשָׁפִים *magicians*; גּוֹרֵן *soothsayers, casters of nativities*; חֲרַטְמֵי those who had the knowledge of secret writings; כְּשָׂדִים *Chaldeans*; but it is uncertain whether these denote various orders of the

Magians, or are merely different names for the same general class.—See Rosenmüller's *Bib. Geogr.* vol. II. pp. 37, 38. Gesenius's *Comm.* on Isaiah, Append. II. on the Astrology of the Chaldeans, pp. 349, 355, 365.

## Judah.

SECT. VI.

JEHOIAKIM—8TH YEAR. B. C. 603.

PROPHETS—JEREMIAH AND DANIEL.

## DANIEL ii.

- 15 He answered and said to Arioch the king's captain, Why *is* the decree so  
 16 hasty from the king? Then Arioch made the thing known to Daniel. Then  
 Daniel went in, and desired of the king that he would give him time, and  
 17 that he would shew the king the interpretation. Then Daniel went to his  
 house, and made the thing known to Hananiah, Mishael, and Azariah, his  
 18 companions: That they would desire mercies of the God<sup>1</sup> of heaven con-  
 cerning this secret; that Daniel and his fellows should not perish with the  
 rest of the wise *men* of Babylon<sup>2</sup>.
- 19 Then was the secret revealed unto Daniel in a night-vision. Then Daniel  
 blessed the God of heaven.
- 20 Daniel answered and said,  
 Blessed be the name of God for ever and ever:  
 For wisdom and might are his:  
 21 And he changeth the times and the seasons:  
 He removeth kings, and setteth up kings:  
 He giveth wisdom unto the wise,  
 And knowledge to them that know understanding:  
 22 He revealeth the deep and secret things:  
 He knoweth what *is* in the darkness,  
 And the light dwelleth with him.
- 23 I thank thee, and praise thee, O thou God of my fathers,  
 Who hath given me wisdom and might,  
 And hast made known unto me now what we desired of thee:  
 For thou hast *now* made known unto us the king's matter.
- 24 Therefore Daniel went in unto Arioch, whom the king had ordained to  
 destroy the wise *men* of Babylon: he went and said thus unto him; Destroy  
 not the wise *men* of Babylon: bring me in before the king, and I will shew  
 25 unto the king the interpretation. Then Arioch brought in Daniel before the  
 king in haste, and said thus unto him, I have found<sup>3</sup> a man of the captives  
 26 of Judah<sup>4</sup>, that will make known unto the king the interpretation. The king  
 answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to  
 make known unto me the dream which I have seen, and the interpretation  
 27 thereof? Daniel answered in the presence of the king, and said, The secret  
 which the king hath demanded cannot the wise *men*, the astrologers, the  
 28 magicians, the soothsayers, shew unto the king; But there is a God in  
 heaven that revealeth secrets, and maketh known<sup>5</sup> to the king Nebuchad-

MARG. <sup>1</sup> v. 18. *of the God.* Chald. *from before God.*<sup>2</sup> *that Daniel and his fellows should not perish with the rest of the wis? men of Babylon, or that they should not destroy Daniel, &c.*<sup>3</sup> v. 25. *I have found.* Chald. *That I have found.*<sup>4</sup> *captives of Judah.* Chald. *children of the captivity of Judah.*<sup>5</sup> v. 28. *maketh known.* Chald. *hath made known.*

## Judah.

SECT. VI.

JEHOIAKIM—8TH YEAR. B. C. 603.

PROPHETS—JEREMIAH AND DANIEL.

## DANIEL ii.

nezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came<sup>1</sup> into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king<sup>2</sup>, and that thou mightest know the thoughts of thy heart.

31 Thou, O king, sawest<sup>3</sup>, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs<sup>4</sup> of brass, His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands<sup>5</sup>, which smote the image<sup>a</sup> upon his feet that were of iron and clay, and brake

MARG. <sup>1</sup> v. 29. came. Chald. came up.

<sup>2</sup> v. 30. but for their sakes that shall make known the interpretation to the king, or but for the intent that the interpretation may be made known to the king.

<sup>3</sup> v. 31. sawest. Chald. wast seeing.

<sup>4</sup> v. 32. thighs, or sides.

<sup>5</sup> v. 34. without hands, or which was not in hands, as verse 45.

<sup>a</sup> A stone was cut out without hands, which smote the image.—While the Roman and iron part of Nebuchadnezzar's image was yet standing, a stone was hewn out of the mountain without hands. This is the first state of the kingdom of Christ, and calling of the world which has been hitherto. But at length this stone, when the time of the image's brittle feet came, smote the image upon those feet, so that the wind blew the whole image away, and there was no more place found for any part thereof; which was no sooner done, but the stone which smote the image swelled into a great mountain, and filled the whole earth. This is the time of the fulness of Christ's Kingdom, the fulness of the Gentiles. This is the time when the mountain of the Lord's House shall be established upon the tops of the mountains; namely, when the small stone of Christ's Kingdom, which is now in being, shall smite the brittle feet of the last remainder of the Roman State now subsisting in the Popedom, in which the divided toes of too many kingdoms are in a sort, though but brittly, united together, and so that great seven-hilled city still rules over the nations of the earth. We find in the prophecies of the Scriptures, that there are two sorts and times of the calling of the Gentiles. The first is that which

should be with the rejection and casting off of the Jews, and, as St. Paul says, to provoke them to jealousy;—such a calling as should be in a manner occasional, that God might not want a Church during the time the Jews were to be cast away; for this is that which St. Paul means, Rom. xi. 15, that the casting away of the Jews is the calling of the Gentiles, or reconciling of the world: whence we may see that the Apostles were not to preach Christ to the Gentiles, until, being first offered to the Jews, they refused him. And this is the calling of the Gentiles, which hitherto has been for many ages. But there is a second and more glorious calling of the Gentiles, to be found in the prophecies of Scripture; not a calling as this is, wherein the Jews are excluded, but a calling wherein the Jews shall have a share of the greatest glory, and are to have a pre-eminence above other nations; when all nations shall flow unto them, and walk in their light. For the calling of the remainder of the world, which is not yet, under Christ, is reserved for the solemnising of the Jews' restitution. This is that calling, and that time, which he calls the fulness of the Gentiles.—I would not, brethren, he says, that ye should be ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come



## Judah.

SECT. VI.

JEHOIAKIM—8TH YEAR. B. C. 603.

PROPHETS—JEREMIAH AND DANIEL.

DANIEL ii.

35 them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth<sup>a</sup>.

36 This is the dream; and we will tell the interpretation thereof before the  
37 king. Thou, O king, art a king of kings: for the God of heaven hath given  
38 thee a kingdom, power, and strength, and glory. And wheresoever the  
children of men dwell, the beasts of the field and the fowls of the heaven hath  
he given into thine hand, and hath made thee ruler over them all. Thou art  
39 this head of gold. And after thee shall arise another kingdom inferior to  
thee, and another third kingdom of brass, which shall bear rule over all the  
40 earth. And the fourth kingdom shall be strong as iron: forasmuch as iron  
breaketh in pieces and subdueth all things: and as iron that breaketh all  
41 these, shall it break in pieces and bruise. And whereas thou sawest the feet  
and toes, part of potters' clay, and part of iron, the kingdom shall be divided;  
but there shall be in it of the strength of the iron, forasmuch as thou sawest

in: and so all Israel shall be saved: Rom. xi. 25. This is that time whereof he speaks, that if the present fall of the Jews be the riches of the world, and their decay the riches of the Gentiles, how much more shall their fulness be the fulness of the Gentiles. This is that glorious time which the prophecy in Isaiah, ii. 2--4, principally if not altogether intended. For if the fulness of the glory and enlargement of the Church be here described, then it must needs be that the time hereof has never yet been; because, as yet, the fulness of the Gentiles, whereof St. Paul speaks, is not come in.—Mede's Works, vol. I. Bk. i. Discourse xxix. p. 187.

<sup>a</sup> The stone that smote the image became a great mountain, and filled the whole earth.—The entire duration of the kingdom of the Messiah is divided into two distinct periods—the kingdom of the stone, and the kingdom of the mountain. Though the stone is now no longer a small one, we are still, I apprehend, living under its kingdom; for the kingdom of the mountain is either still future, or at least is only now commencing. The action of the stone, it is to be observed, breaks in pieces the feet of the image; and when that is effected, the kingdom of the mountain begins. Messiah's empire is therefore, as yet, in the condition of the stone, as contra-distinguished from that of the moun-

tain when it smites the image on its feet; and it is not until the dissipation of the image that it assumes its montiform condition. But the feet of the image, branching out into ten toes, correspond with the ten horns or ten Gothic kingdoms of the Roman empire: in the days of these kingdoms we are at present undoubtedly living. Now, these kingdoms are still in existence; therefore they have not as yet been dissipated by the action of the stone. The final smiting of the image will occur when the Antichristian confederacy is destroyed in the Apocalyptic battle of Armageddon, subsequent to the close of the 1260 years. Then will commence the predicted kingdom of the mountain, as contra-distinguished from the kingdom of the stone; and this kingdom is plainly the same as that Millennial reign of Christ and his Saints—not in heaven, but upon earth—which is so largely celebrated both by Daniel and St. John. The probable nearness of these grand events is indeed an awful subject of meditation; but, so far as I can judge, it is truly a subject of terror to none, save God's irreclaimable enemies. Every Christian, who is interested in the predicted glories of his Lord, may, without any undue presumption, exclaim, *Amen, even so come, Lord Jesus!*—Faber's *Horæ Mosaicæ*, vol. II. sect. 4. chap. ii.

## Judah.

SECT. VI.

JEHOIAKIM—8TH YEAR. B. C. 603.

PROPHETS—JEREMIAH AND DANIEL.

DANIEL ii.

- 42 the iron mixed with miry clay. And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken<sup>1</sup>.
- 43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another<sup>2</sup>,
- 44 even as iron is not mixed with clay. And in the days of these kings<sup>3</sup> shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom<sup>4</sup> shall not be left to other people, *but* it shall break in pieces
- 45 and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands<sup>5</sup>, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter<sup>6</sup>: and the dream *is* certain, and the interpretation thereof sure.
- 46 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto
- 47 him. The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing
- 48 thou couldst reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of
- 49 Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king.

B. C. 602.

*In the type of a linen girdle, hidden at Euphrates, God prefigureth the destruction of his people. Under the parable of the bottles filled with wine he foretells their drunkenness in misery. He exhorts to prevent their future judgments. He sheweth their abominations are the cause thereof.*

JEREMIAH xiii.<sup>a</sup>

- 1 Thus saith the LORD unto me, Go and get thee a linen girdle, and put it
- 2 upon thy loins, and put it not in water. So I got a girdle according to the

MARG. <sup>1</sup> v. 42. *broken, or brittle.* <sup>2</sup> v. 43. *one to another.* Chald. *this with this.*

<sup>3</sup> v. 44. *the days of these kings.* Chald. *their days.*

<sup>4</sup> *kingdom.* Chald. *kingdom thereof.*

<sup>5</sup> v. 45. *without hands, or which was not in hand.* <sup>6</sup> *hereafter.* Chald. *after this.*

<sup>3</sup> The thirteenth chapter, and all that follow to the twenty-first, Dr. Lightfoot thinks to have been delivered in the time of Jehoiakim, and not in the time of Josiah; on this ground, because, in xiii. 18, the prophet calls to the king and queen, *Humble yourselves; sit down; for your principalities shall come down, even the crown of your glory:* which was most

fully accomplished in Jehoiachin and his wife—comp. Jer. xxii. 19, with 2 Kings xxiv. 15—and not at all in Josiah and his queen.

This chapter, says Dr. Blayney, contains a single and distinct prophecy, which, under two symbols, a linen girdle left to rot, and all vessels being filled with wine, foretells the utter destruction of the Jewish nation.

## Judah.

SECT. VI.

JEHOIAKIM—9TH YEAR. B. C. 602.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH xiii.

- 3 word of the LORD, and put *it* on my loins. And the word of the LORD came  
 4 unto me the second time, saying, Take the girdle that thou hast got, which  
 is upon thy loins, and arise, go to Euphrates, and hide it there in a hole  
 5 of the rock<sup>a</sup>. So I went, and hid it by Euphrates, as the LORD commanded  
 6 me. And it came to pass after many days, that the LORD said unto me,  
 Arise, go to Euphrates, and take the girdle from thence, which I commanded  
 7 thee to hide there. Then I went to Euphrates, and digged, and took the  
 girdle from the place where I had hid it: and, behold, the girdle was marred,  
 8 it was profitable for nothing. Then the word of the LORD came unto me,  
 saying,
- 9 Thus saith the LORD,  
 After this manner will I mar the pride of Judah,  
 And the great pride of Jerusalem.
- 10 This evil people, which refuse to hear my words,  
 Which walk in the imagination<sup>1</sup> of their heart,  
 And walk after other gods,  
 To serve them, and to worship them,  
 Shall even be as this girdle, which is good for nothing.
- 11 For as the girdle cleaveth to the loins of a man,  
 So have I caused to cleave unto me the whole house of Israel  
 And the whole house of Judah, saith the LORD;  
 That they might be unto me for a people,  
 And for a name, and for a praise, and for a glory:  
 But they would not hear.
- 12 Therefore thou shalt speak unto them this word;  
 Thus saith the LORD God of Israel,  
 Every bottle shall be filled with wine:  
 And they shall say unto thee,  
 Do we not certainly know<sup>b</sup> that every bottle shall be filled with wine?

MARG. <sup>1</sup> v. 10. *imagination, or stubbornness.*

<sup>a</sup> *Go to Euphrates, and hide it there in a hole of the rock.*—Dr. Gray thinks this injunction seems to import only some figurative instructions given and obeyed in vision; and that however circumstantial the relation of Jeremiah relative to the concealment of the girdle, it is difficult to conceive that God should command the prophet to take two such long journeys merely for the purpose of a typical illustration.—Gray's Key to the Old Test. pp. 335, 336. ed. 5. From Jerusalem to Euphrates was about two hundred leagues. Eochart conceives, that, as the initial letters

of names and places is often dropped, the Hebrew word *phrath* may stand for Ephrath, or Ephrathah, which was Bethlehem, about six miles from Jerusalem.—Vid. Bochart. Oper. Poet. p. 956.

In the margin of our ancient English Bibles it is remarked, that Because this river Perath, or Euphrates, was far from Jerusalem, it is evident that this was a vision. And the generality of the best Commentators seem to have been of this opinion.—Blayney.

<sup>b</sup> *Do we not certainly know.*—This answer seems to imply that, by a wilful mistake, they

## Judah.

SECT. VI.

JEHOIAKIM—9TH YEAR. B.C. 602.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH xiii.

- 13 Then shalt thou say unto them, Thus saith the LORD.  
Behold, I will fill all the inhabitants of this land,  
Even the kings that sit upon David's throne,  
And the priests, and the prophets,  
And all the inhabitants of Jerusalem, with drunkenness.
- 14 And I will dash them one against another<sup>1</sup>,  
Even the fathers and the sons together, saith the LORD:  
I will not pity, nor spare, nor have mercy,  
But destroy them<sup>2</sup>.
- 15 Hear ye, and give ear; be not proud:  
For the LORD hath spoken.
- 16 Give glory to the LORD your God,  
Before he cause darkness,  
And before your feet stumble upon the dark mountains,  
And, while ye look for light,  
He turn it into the shadow of death, *and* make it gross darkness.
- 17 But if ye will not hear it,  
My soul shall weep in secret places for *your* pride;  
And mine eye shall weep sore, and run down with tears,  
Because the LORD's flock is carried away captive.
- 18 Say unto the king and to the queen,  
Humble yourselves, sit down<sup>3</sup>:  
For your principalities<sup>3</sup> shall come down,  
*Even* the crown of your glory.
- 19 The cities of the south shall be shut up,  
And none shall open *them*:  
Judah shall be carried away captive all of it,  
It shall be wholly carried away captive.
- 20 Lift up your eyes, and behold them that come from the north:  
Where *is* the flock *that* was given thee, thy beautiful flock?
- 21 What wilt thou say when he shall punish<sup>4</sup> thee?  
For thou hast taught them *to be* captains, *and* as chief over thee:  
Shall not sorrows take thee, as a woman in travail?
- 22 And if thou say in thine heart,

MARG. <sup>1</sup> v. 14. *one against another.* Heb. *a man against his brother.*

<sup>2</sup> *But destroy them.* Heb. *From destroying them.*

<sup>3</sup> v. 18. *principalities, or head tires.* <sup>4</sup> v. 21. *punish.* Heb. *visit upon.*

would put a literal translation upon his words. He referred to the time of the wrath of God.—Blayney. See also Notes on Is. i. 22. and li. 21. vol. I. p. 250, and vol. II. p. 133, of this Work.

<sup>3</sup> *Sit down.*—That sitting was a posture of humiliation and distress, see Jud. xx. 26. Job ii. 8. Is. iii. 26. and the Note on the last-cited passage, p. 260 of this Work.

## Judah.

SECT. VI.

JEHOIAKIM—9TH YEAR. B. C. 602.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH XIII.

Wherefore come these things upon me?

For the greatness of thine iniquity are thy skirts discovered,

*And thy heels made bare*<sup>1</sup>.

23 Can the Ethiopian change his skin, or the leopard his spots?

*Then may ye also do good, that are accustomed*<sup>2</sup> to do evil.

24 Therefore will I scatter them as the stubble

That passeth away by the wind of the wilderness.

25 This is thy lot, the portion of thy measures from me, saith the LORD;

Because thou hast forgotten me, and trusted in falsehood.

26 Therefore will I discover thy skirts upon thy face,

That thy shame may appear.

27 I have seen thine adulteries, and thy neighings,

The lewdness of thy whoredom,

*And thine abominations on the hills in the fields.*

Woe unto thee, O Jerusalem!

Wilt thou not be made clean? when *shall it once be*<sup>3</sup>?

B. C. 601.

*The grievous famine causeth Jeremiah to pray. The Lord will not be entreated for the people.**Lying prophets are no excuse for them. Jeremiah is moved to complain for them.*

JEREMIAH XIV.

1 The word of the LORD that came to Jeremiah concerning<sup>4</sup> the dearth<sup>a</sup>.

2 Judah mourneth, and the gates thereof languish;

They are black unto the ground;

And the cry of Jerusalem is gone up.

3 And their nobles have sent their little-ones to the waters:

They came to the pits, *and found no water*;

They returned with their vessels empty;

They were ashamed and confounded,

And covered their heads.

4 Because the ground is chapt,

MARG. <sup>1</sup> v. 22. *made bare, or shall be violently taken away.*<sup>2</sup> v. 23. *accustomed.* Heb. *taught.*<sup>3</sup> v. 27. *when shall it once be?* Heb. *after when yet?*<sup>4</sup> v. 1. *the dearth.* Heb. *the words of the dearths, or restraints.*

<sup>a</sup> *Concerning the dearth.*—I cannot find any mark, internal or external, whereby to ascertain the date of the prophecy delivered in this and the following chapter. Nothing appearing to the contrary, the presumption is in favour of the order in which these chapters are found at present; and we are justified in admitting that this prophecy may

have been delivered in the beginning of Jehoiakim's reign, not long after the foregoing, since the subject will equally fall in with this season as with any other. That this drought was a calamity incident to the land of Israel, and applied as a punishment for sin, may be seen from comparing Deut. xi. 17. xxviii. 2. 1 Kings viii. 35.—Blayney.

## Judah.

SECT. VI.

JEHOIAKIM—10TH YEAR. B. C. 601.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH XIV.

- For there was no rain in the earth,  
 The plowmen were ashamed,  
 They covered their heads.
- 5 Yea, the hind also calved in the field,  
 And forsook *it*, because there was no grass.
- 6 And the wild asses did stand in the high places,  
 They snuffed up the wind like dragons <sup>a</sup> ;  
 Their eyes did fail, because *there was* no grass.
- 7 O LORD, though our iniquities testify against us,  
 Do thou *it* for thy name's sake :  
 For our backslidings are many ;  
 We have sinned against thee.
- 8 O the hope of Israel, the saviour thereof in time of trouble,  
 Why shouldest thou be as a stranger in the land,  
 And as a wayfaring man *that* turneth aside to tarry for a night ?
- 9 Why shouldest thou be as a man astonished,  
 As a mighty man *that* cannot save ?  
 Yet thou, O LORD, *art* in the midst of us,  
 And we are called by thy name <sup>1</sup> ; leave us not.
- 10 Thus saith the LORD unto this people,  
 Thus have they loved to wander,  
 They have not refrained their feet,  
 Therefore the LORD doth not accept them ;  
 He will now remember their iniquity,  
 And visit their sins.
- 11 Then said the LORD unto me,  
 Pray not for this people for *their* good.
- 12 When they fast, I will not hear their cry ;  
 And when they offer burnt-offering and an oblation, I will not accept them :  
 But I will consume them by the sword,  
 And by the famine, and by the pestilence.
- 13 Then said I, Ah, LORD God !  
 Behold, the prophets say unto them,

MARG. <sup>1</sup> v. 9. *we are called by thy name.* Heb. *thy name is called upon us* : DAN. ix. 18, 19.

<sup>a</sup> *They snuffed up the wind like dragons.*— They sucked in the air, for want of water, to cool their internal heat. Bochart, *De Sacr. Animal.* Pt. I. lib. iii. c. 16, observes, that the comparison to dragons, or great serpents, is very just; for *Ælian*, cap. ii. 19, describes these animals as standing for some hours with the head erect and the mouth wide open towards

the sky, and, by the force of their breath, as by an attractive charm, drawing to them, not only the air, but the very birds as they fly along. Bochart adds, that the eyes of the wild asses are properly noticed as being by nature extremely sharp-sighted: but, for want of nourishment, these must fail, and be exhausted.—Blayney.

## Judah.

SECT. VI.

JEHOIAKIM—10TH YEAR. B. C. 601.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH XIV.

- Ye shall not see the sword, neither shall ye have famine ;  
 But I will give you assured peace<sup>1</sup> in this place.
- 14 Then the LORD said unto me,  
 The prophets prophesy lies in my name :  
 I sent them not, neither have I commanded them,  
 Neither spake unto them :  
 They prophesy unto you a false vision and divination,  
 And a thing of nought, and the deceit of their heart.
- 15 Therefore thus saith the LORD  
 Concerning the prophets that prophesy in my name, and I sent them not,  
 Yet they say, Sword and famine shall not be in this land ;  
 By sword and famine shall those prophets be consumed.
- 16 And the people to whom they prophesy  
 Shall be cast out in the streets of Jerusalem  
 Because of the famine and the sword ;  
 And they shall have none to bury them,  
 Them, their wives, nor their sons, nor their daughters :  
 For I will pour their wickedness upon them.
- 17 Therefore thou shalt say this word unto them ;  
 Let mine eyes run down with tears night and day,  
 And let them not cease :  
 For the virgin daughter of my people is broken  
 With a great breach, with a very grievous blow.
- 18 If I go forth into the field,  
 Then behold the slain with the sword !  
 And if I enter into the city,  
 Then behold them that are sick with famine !  
 Yea, both the prophet and the priest  
 Go about into a land that they know not<sup>2</sup>.
- 19 Hast thou utterly rejected Judah ?  
 Hath thy soul loathed Zion ?  
 Why hast thou smitten us and *there is* no healing for us ?  
 We looked for peace, and *there is* no good ;  
 And for the time of healing and behold trouble !
- 20 We acknowledge, O LORD, our wickedness,  
*And* the iniquity of our fathers :  
 For we have sinned against thee.
- 21 Do not abhor *us*, for thy name's sake,

MARG. <sup>1</sup> v. 13. *assured peace.* Heb. *peace of truth.*<sup>2</sup> v. 18 *Go about into a land that they know not, or Make merchandise against a land, and men acknowledge it not.* Chap. v. 13.

## Judah.

SECT. VI.

JEHOIAKIM—10TH YEAR. B.C. 601.

PROPHETS—JEREMIAH AND DANIEL.

## JEREMIAH XIV.

Do not disgrace the throne of thy glory :  
Remember, break not thy covenant with us.

- 22 Are there *any* among the vanities of the Gentiles that can cause rain?  
Or can the heavens give showers?  
*Art* not thou he, O LORD our God?  
Therefore we will wait upon thee :  
For thou hast made all these *things*.

*The utter rejection and manifold judgments of the Jews. Jeremiah, complaining of their spite, receiveth a promise for himself, and a threatening for them. He prayeth, and receiveth a gracious promise.*

## JEREMIAH XV.

- 1 Then said the LORD unto me,  
Though Moses and Samuel stood before me,  
*Yet* my mind *could* not be toward this people :  
Cast *them* out of my sight<sup>a</sup>, and let them go forth.
- 2 And it shall come to pass,  
If they say unto thee, Whither shall we go forth?  
Then thou shalt tell them, Thus saith the LORD ;  
Such as *are* for death<sup>b</sup>, to death ;  
And such as *are* for the sword, to the sword ;  
And such as *are* for the famine, to the famine ;  
And such as *are* for the captivity, to the captivity.
- 3 And I will appoint over them four kinds<sup>1</sup>, saith the LORD :  
The sword to slay, and the dogs to tear,  
And the fowls of the heaven, and the beasts of the earth,  
To devour and destroy.
- 4 And I will cause them to be removed<sup>2</sup> into all kingdoms of the earth,  
Because of Manasseh the son of Hezekiah king of Judah,  
For *that* which he did in Jerusalem.
- 5 For who shall have pity upon thee, O Jerusalem?  
Or who shall bemoan thee?

MARG. <sup>1</sup> v. 3. *kinds*. Heb. *families*.

<sup>2</sup> v. 4. *I will cause them to be removed*. Heb. *I will give them for a removing*.

<sup>a</sup> *Cast them out of my sight*.—To the supplications at the close of the preceding chapter, God replies, by declaring that not even the intercession of his favoured servants, Moses and Samuel, should divert him from executing his purpose of vengeance against Judah, which is denounced in terms of great severity. *Cast them out*—that is as much as

to say, tell them to come no more to me with their supplications, but to go out of my sanctuary. So Is. i. 12, 13.—Blayney.

<sup>b</sup> *For death*.—It is obvious, from the foregoing enumeration, chap. xiv. 12, that מוֹת *death*, here means the *pestilence*. So also chap. xviii. 21.—Blayney.



## Judah.

SECT. VI.

JEHOIAKIM—10TH YEAR. B. C. 601.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH XV.

- Or who shall go aside to ask how thou doest<sup>1</sup>?
- 6 Thou hast forsaken me, saith the LORD,  
Thou art gone backward:  
Therefore will I stretch out my hand against thee, and destroy thee;  
I am weary with repenting.
- 7 And I will fan them with a fan in the gates of the land;  
I will bereave *them* of children<sup>2</sup>, I will destroy my people,  
*Since* they return not from their ways.
- 8 Their widows are increased to me above the sand of the seas:  
I have brought upon them against the mother of the young men a spoiler at  
noon-day<sup>3</sup>;  
I have caused *him* to fall upon it suddenly, and terrors upon the city.
- 9 She that hath borne seven languisheth:  
She hath given up the ghost;  
Her sun is gone down while *it was* yet day:  
She hath been ashamed and confounded:  
And the residue of them will I deliver to the sword  
Before their enemies, saith the LORD.
- 10 Woe is me, my mother,  
That thou hast borne me a man of strife  
And a man of contention to the whole earth!  
I have neither lent on usury, nor men have lent to me on usury;  
*Yet* every one of them doth curse me.
- 11 The LORD said, Verily it shall be well with thy remnant;  
Verily I will cause the enemy to entreat thee<sup>4</sup> *well*  
In the time of evil and in the time of affliction.
- 12 Shall iron break the northern iron and the steel?
- 13 Thy substance and thy treasures will I give to the spoil  
Without price, and *that* for all thy sins, even in all thy borders.
- 14 And I will make *thee* to pass with thine enemies  
Into a land *which* thou knowest not:  
For a fire is kindled in mine anger, *which* shall burn upon you.
- 15 O LORD, thou knowest: remember me,  
And visit me, and revenge me of my persecutors;  
Take me not away in thy longsuffering:  
Know that for thy sake I have suffered rebuke.
- 16 Thy words were found, and I did eat them;

MARG. <sup>1</sup> v. 5. *to ask how thou doest.* Heb. *to ask of thy peace.*<sup>2</sup> v. 7. *children, or whatsoever is dear.*<sup>3</sup> v. 8. *against the mother of the young men a spoiler at noon-day; or, against the mother city a young man spoiling, &c. or, against the mother and the young men.*<sup>4</sup> v. 11. *I will cause the enemy to entreat thee, or I will entreat the enemy for thee.*

## Judah.

SECT. VI.

JEHOIAKIM—10TH YEAR. B.C. 601.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH XV.

And thy word was unto me the joy and rejoicing of mine heart :  
For I am called by thy name<sup>1</sup>, O LORD God of hosts.

17 I sat not in the assembly of the mockers, nor rejoiced ;  
I sat alone because of thy hand :  
For thou hast filled me with indignation.

18 Why is my pain perpetual,  
And my wound incurable, *which* refuseth to be healed ?  
Wilt thou be altogether unto me as a liar,  
*And as waters that*<sup>2</sup> fail<sup>a</sup> ?

19 Therefore thus saith the LORD,  
If thou return, then will I bring thee again,  
*And* thou shalt stand before me :  
And if thou take forth the precious from the vile,  
Thou shalt be as my mouth :  
Let them return unto thee ;  
But return not thou unto them.

20 And I will make thee unto this people a fenced brasen wall ;  
And they shall fight against thee, but they shall not prevail against thee ;  
For I *am* with thee to save thee  
And to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand of the wicked,  
And I will redeem thee out of the hand of the terrible.

*The prophet, under the types of abstaining from marriage, from houses of mourning and feasting, foresheweth the utter ruin of the Jews, because they were worse than their fathers. Their return from captivity shall be stranger than their deliverance out of Egypt. God will doubly recompense their idolatry.*

JEREMIAH XVI.

1 The word of the LORD came also unto me, saying,  
2 Thou shalt not take thee a wife,

MARG. <sup>1</sup> v. 16. *I am called by thy name.* Heb. *thy name is called upon me.*

<sup>2</sup> v. 18. *fail.* Heb. *be not sure.*

<sup>a</sup> *And as waters that fail?*—*Wilt thou be altogether unto me as the lying of waters that are not sure?*—These words, I think, may be thus paraphrased: Wilt thou frustrate and disappoint my hopes, as waters of a spring that fail in a dry season do the hopes of those that are thirsty, and seek for them in vain to allay their thirst? There is a splendour or vapour, says Sir John Chardin, in the plains of the desert, formed by the repercussion of the rays of the sun from the sand, that appears like a vast lake. Travellers of the

desert, afflicted by thirst, are drawn in by such appearances; but, coming near, they find themselves mistaken; it seems to draw back as they advance, or quite vanishes. I have seen this in several places. Q. Curtius takes notice of it, in speaking of Alexander the Great in Susiana.—Harmer's Obser. chap. v. Obser. 24. With this allusion in view, we might render, Wilt thou be to me as the delusion of waters that are not real, or not answerable to the appearance?—Blayney. See the Note, vol. I. p. 449 of this Work.

## Judah.

SECT. VI.

JEHOIAKIM—10TH YEAR. B. C. 601.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH XVI.

Neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD

Concerning the sons and concerning the daughters that are born in this place,  
 And concerning their mothers that bare them,  
 And concerning their fathers that begat them in this land ;

4 They shall die of grievous deaths ;

They shall not be lamented ; neither shall they be buried ;

*But* they shall be as dung upon the face of the earth :

And they shall be consumed by the sword, and by famine ;

And their carcases shall be meat

For the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD ;

Enter not into the house of mourning<sup>1</sup>,

Neither go to lament nor bemoan them :

For I have taken away my peace from this people, saith the LORD,

*Even* loving-kindness and mercies.

6 Both the great and the small shall die in this land :

They shall not be buried, neither shall *men* lament for them,Nor cut themselves<sup>a</sup>, nor make themselves bald<sup>b</sup> for them :7 Neither shall *men* tear *themselves*<sup>c</sup> for them<sup>2</sup> in mourning,

To comfort them for the dead ;

MARG. <sup>1</sup> v. 5. *mourning*, or *mourning feast*.<sup>2</sup> v. 7. *tear themselves for them*, or *break bread for them*, as Ezekiel xxiv. 17.

Hos. ix. 4. See Deut. xxvi. 14. Job xlii. 18.

<sup>a</sup> *Nor cut themselves*.—The cutting of their own flesh, as a mark of grief for their deceased friends and relations, though expressly forbidden to the Jews by the Law, Lev. xix. 28, Deut. xiv. 1, appears from hence to have been still in use among them, as well as among their neighbours, on this and other occasions of great mourning and affliction. See ch. xli. 5 ; and compare ch. xlvii. 5. xlviii. 37.—Blayney.

<sup>b</sup> *Nor make themselves bald*.—Cutting off the hair was a still more general practice among mankind, as a token of mourning. See Note on Isa. xv. 2. vol. I. p. 338, of this Work. This was also forbidden by the Mosaic Law at the same time. At what time the observance of the Law in these particulars began to be relaxed does not appear: I do not recollect any traces of such customs among God's chosen people earlier than those which are alluded to in the Prophetical Books properly, so called.—Blayney.

<sup>c</sup> *Neither shall men tear themselves*.—Dr. Blayney renders it, Neither shall men break bread among them ; which accords with the reading in the margin, *Break bread for them*. As to the custom alluded to, Jerome informs us, in his commentary on this place, that it was usual to carry provisions to mourners, and to make an interment. The origin of which custom undoubtedly was, that the friends of the mourner who came to comfort him—and that they often came in great numbers for that purpose, we may learn from Job xi. 19—easily concluding that a person so far swallowed up of grief, as even to forget his own bread, could hardly attend to the entertainment of so many guests, each sent in his proportion of meat and drink, in hopes to prevail upon the mourner, by their example and persuasions, to partake of such refreshment as might tend to recruit both his bodily strength and his spirits.—Blayney.

## Judah.

SECT. VI.

JEHOIAKIM—10TH YEAR. B. C. 601.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH XVI.

- Neither shall *men* give them the cup of consolation to drink  
 For their father or for their mother.
- 8 Thou shalt not also go into the house of feasting,  
 To sit with them to eat and to drink.
- 9 For thus saith the LORD of hosts, the God of Israel;  
 Behold, I will cause to cease out of this place  
 In your eyes, and in your days,  
 The voice of mirth, and the voice of gladness,  
 The voice of the bridegroom, and the voice of the bride.
- 10 And it shall come to pass, when thou shalt shew this people all these words,  
 and they shall say unto thee, Wherefore hath the LORD pronounced all this  
 great evil against us? or what *is* our iniquity? or what *is* our sin that we have  
 11 committed against the LORD our God? Then shalt thou say unto them,  
 Because your fathers have forsaken me, saith the LORD,  
 And have walked after other gods,  
 And have served them, and have worshipped them,  
 And have forsaken me, and have not kept my law;  
 12 And ye have done worse than your fathers;  
 For, behold, ye walk every one after the imagination<sup>1</sup> of his evil heart,  
 That they may not hearken unto me:
- 13 Therefore will I cast you out of this land  
 Into a land that ye know not, *neither* ye nor your fathers;  
 And there shall ye serve other gods day and night;  
 Where I will not shew you favour.
- 14 Therefore, behold, the days come, saith the LORD,  
 That it shall no more be said, The LORD liveth,  
 That brought up the children of Israel out of the land of Egypt;
- 15 But, The LORD liveth,  
 That brought up the children of Israel from the land of the north,  
 And from all the lands whither he had driven them:  
 And I will bring them again into their land  
 That I gave unto their fathers.
- 16 Behold, I will send for many fishers,  
 Saith the LORD, and they shall fish them;  
 And after will I send for many hunters,  
 And they shall hunt them from every mountain,  
 And from every hill, and out of the holes of the rocks.
- 17 For mine eyes *are* upon all their ways:  
 They are not hid from my face,  
 Neither is their iniquity hid from mine eyes.

MARG. <sup>1</sup> v. 12. *imagination, or stubbornness.*

## Judah.

SECT. VI.

JEHOIAKIM—10TH YEAR. B. C. 601.

PROPHETS—JEREMIAH AND DANIEL.

## JEREMIAH XVI.

- 18 And first I will recompense their iniquity and their sin double;  
Because they have defiled my land,  
They have filled mine inheritance with the carcases  
Of their detestable and abominable things.
- 19 O LORD, my strength, and my fortress,  
And my refuge in the day of affliction,  
The Gentiles shall come unto thee from the ends of the earth,  
And shall say, Surely our fathers have inherited lies, vanity,  
And things wherein there is no profit.
- 20 Shall a man make gods unto himself,  
And they are no gods?
- 21 Therefore, behold, I will this once cause them to know,  
I will cause them to know mine hand and my might;  
And they shall know that my name is The LORD<sup>1</sup>.

*The captivity of Judah for her sin. Trust in man is cursed, in God is blessed. The deceitful heart cannot deceive God. The salvation of God. The prophet complaineth of the mockers of his prophecy. He is sent to renew the covenant in hallowing the sabbath.*

## JEREMIAH XVII.

- 1 The sin of Judah is written with a pen of iron,  
And with the point<sup>2</sup> of a diamond;  
It is graven upon the table of their heart,  
And upon the horns of your altars;
- 2 Whilst their children remember their altars and their groves  
By the green tree upon the high hills.
- 3 O my mountain<sup>3</sup> in the field,  
I will give thy substance and all thy treasures to the spoil,  
And thy high places for sin, throughout all thy borders.
- 4 And thou, even thyself<sup>3</sup>, shalt discontinue  
From thine heritage that I gave thee;

MARG. <sup>1</sup> v. 21. *The LORD*, or *Jehovah*: Psalm lxxxiii. 18.

<sup>2</sup> v. 1. *point*. Heb. *na'il*.

<sup>3</sup> v. 4. *thyself*. Heb. *in thyself*.

<sup>3</sup> *O my mountain &c.*—O my mountain! thy substance in the field, and all thy stores, will I give up to pillage.—Blayney. Michaelis paraphrases it thus: O Jerusalem, which hast long been situate on my chosen mountain, and surrounded by a most fertile country, the land of Canaan! But, at the same time, he cites Cocceius, who says that the Jewish people are hereby enigmatically compared with the rest of the world, as a mountain situate in the midst of a level plain,

and distinguished with a glory which did not belong to the world in general. Nations and princes, says Dr. Blayney, of great power and eminence, are figuratively called mountains, in regard to their strength and elevation. See chap. li. 25. Is. xli. 15. Zech. iv. 7. Judah is therefore styled God's mountain, as having been chosen by him, and thereby raised to a degree of elevation above all other people. See chap. xxxi. 23.

## Judah.

SECT. VI.

JEHOIAKIM—10TH YEAR. B. C. 601.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH XVII.

And I will cause thee to serve thine enemies  
 In the land which thou knowest not:  
 For ye have kindled a fire in mine anger,  
*Which shall burn for ever.*

5 Thus saith the LORD;

Cursed *be* the man that trusteth in man,  
 And maketh flesh his arm,  
 And whose heart departeth from the LORD.

6 For he shall be like the heath in the desert,  
 And shall not see when good cometh;  
 But shall inhabit the parched places in the wilderness,  
*In a salt land and not inhabited.*

7 Blessed *is* the man that trusteth in the LORD,  
 And whose hope the LORD is.

8 For he shall be as a tree planted by the waters,  
 And *that* spreadeth out her roots by the river,  
 And shall not see when heat cometh,  
 But her leaf shall be green;  
 And shall not be careful in the year of drought<sup>1</sup>,  
 Neither shall cease from yielding fruit.

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

10 I the LORD search the heart,  
*I try the reins,*  
 Even to give every man according to his ways,  
*And according to the fruit of his doings.*

11 *As* the partridge sitteth *on eggs*, and hatcheth *them* not<sup>2</sup>;  
 So he that getteth riches, and not by right,  
 Shall leave them in the midst of his days,  
 And at his end shall be a fool.

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

13 O LORD, the hope of Israel,  
 All that forsake thee shall be ashamed,  
*And they that depart from me shall be written in the earth,*  
 Because they have forsaken the LORD, the fountain of living waters.

14 Heal me, O LORD, and I shall be healed;  
 Save me, and I shall be saved:

MARG. <sup>1</sup> v. 8. *drought, or restraint.*

<sup>2</sup> v. 11. *sitteth on eggs, and hatcheth them not; or, gathereth young which she hath not brought forth.*

## Judah.

SECT. VI.

JEHOIAKIM—10TH YEAR. B. C. 601.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH xvii.

For thou *art* my praise.

15 Behold, they say unto me,

Where *is* the word of the LORD? let it come now.16 As for me, I have not hastened from *being* a pastor to follow thee<sup>1</sup>:

Neither have I desired the woeful day; thou knowest:

That which came out of my lips was *right* before thee.

17 Be not a terror unto me:

Thou *art* my hope in the day of evil.

18 Let them be confounded that persecute me, but let not me be confounded:

Let them be dismayed, but let not me be dismayed:

Bring upon them the day of evil,

And destroy them with double destruction<sup>2</sup>.

19 Thus said the LORD unto me;

Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of

20 Jerusalem; and say unto them, Hear ye the word of the LORD, ye kings of

Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by

21 these gates: Thus saith the LORD; Take heed to yourselves, and bear no

burden on the sabbath-day, nor bring *it* in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath-day, neither

do ye any work, but hallow ye the sabbath-day, as I commanded your fathers.

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

24 And it shall come to pass,

If ye diligently hearken unto me, saith the LORD,

To bring in no burden through the gates of this city on the sabbath-day,

But hallow the sabbath-day, to do no work therein;

25 Then shall there enter into the gates of this city

Kings and princes sitting upon the throne of David,

Riding in chariots and on horses,

They, and their princes,

The men of Judah, and the inhabitants of Jerusalem:

And this city shall remain for ever.

26 And they shall come from the cities of Judah,

And from the places<sup>a</sup> about Jerusalem,

And from the land of Benjamin, and from the plain,

MARG. <sup>1</sup> v. 16. *to follow thee.* Heb. *after thee.*<sup>2</sup> v. 18. *destroy them with double destruction.* Heb. *break them with a double breach.*<sup>a</sup> *And from the places* &c.—These divisions of the country belonging to the tribe of Judah may be found Josh. xv. 21, 33, 48; and these, together with the tribe of Benja-

min, made up the whole kingdom of Judah, when taken separately from the kingdom of Israel. See the same enumeration, ch. xxxii. 44.—Blayney.

## Judah.

SECT. VI.

JEHOIAKIM—10TH YEAR. B. C. 601.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH xvii.

And from the mountains, and from the south<sup>a</sup>,  
 Bringing burnt-offerings, and sacrifices,  
 And meat-offerings, and incense,  
 And bringing sacrifices of praise, unto the house of the LORD.

27 But if ye will not hearken unto me  
 To hallow the sabbath-day, and not to bear a burden,  
 Even entering in at the gates of Jerusalem on the sabbath-day ;  
 Then will I kindle a fire in the gates thereof,  
 And it shall devour the palaces of Jerusalem,  
 And it shall not be quenched.

B. C. 600.

*Jeremiah is sent to call for true repentance, to prevent the Jews' captivity. He rejecteth their vain confidence, by the example of Shiloh. He threateneth them for their idolatry. He rejecteth the sacrifices of the disobedient. He exhorteth to mourn for their abominations in Tophet, and the judgments for the same.*

JEREMIAH vii.

1,2 The word that came to Jeremiah from the LORD, saying, Stand in the gate of the LORD's house, and proclaim there this word, and say,

Hear the word of the LORD, all ye of Judah,  
 That enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel,  
 Amend your ways and your doings,  
 And I will cause you to dwell in this place.

4 Trust ye not in lying words, saying,  
 The temple of the LORD, The temple of the LORD,  
 The temple of the LORD, are these.

5 For if ye thoroughly amend your ways and your doings ;  
 If ye thoroughly execute judgment between a man and his neighbour ;

6 If ye oppress not the stranger, the fatherless, and the widow,  
 And shed not innocent blood in this place,  
 Neither walk after other gods to your hurt :

7 Then will I cause you to dwell in this place,  
 In the land that I gave to your fathers, for ever and ever.

8 Behold, ye trust in lying words, that cannot profit.

<sup>a</sup> *The south.*—The south was described sometimes by the word *Negeb*, which properly signifies *drought, a dry land*; נֶגֶב, in Aramæan, *to be dry*; sometimes by *Darom*, i. e. the bright, sunny region; sometimes by *Teman* and *Yamin*, which both mean laying to the *right*. The boundary of Manasseh went *towards the right hand*, i. e. to the south as far as En-Tappuah, Josh. xvii. 7. There

were high places before, i. e. east of Jerusalem, on the *right hand*, i. e. south of Mount Maschith, 2 Kings xxiii. 13. The *right* side of the desert was the south part: 1 Sam. xxiii. 24. The south land *especially* was Egypt, Isaiah xxx. 6. Jer. xiii. 19. Dan. xi. 5, 15, 29; but in Ezek. xx. 46, 47, it is Judæa, from its position relative to Babylon.—Rosenmüller, Bib. Geogr. vol. i. p. 7.



## Judah.

SECT. VI.

JEHOIAKIM—11TH YEAR. B. C. 600.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH vii.

- 9 Will ye steal, murder, and commit adultery,  
And swear falsely, and burn incense unto Baal,  
And walk after other gods whom ye know not;  
10 And come and stand before me in this house,  
Which is called by my name<sup>1</sup>,  
And say, We are delivered to do all these abominations?  
11 Is this house, which is called by my name,  
Become a den of robbers in your eyes?  
Behold, even I have seen *it*, saith the LORD.  
12 But go ye now unto my place which *was* in Shiloh<sup>a</sup>,  
Where I set my name at the first,  
And see what I did to it for the wickedness of my people Israel.  
13 And now, because ye have done all these works, saith the LORD,  
And I spake unto you,  
Rising up early and speaking, but ye heard not;  
And I called you, but ye answered not;  
14 Therefore will I do unto *this* house, which is called by my name,  
Wherein ye trust,  
And unto the place which I gave to you and to your fathers,  
As I have done to Shiloh.  
15 And I will cast you out of my sight,  
As I have cast out all your brethren,  
*Even* the whole seed of Ephraim.  
16 Therefore pray not thou for this people,  
Neither lift up cry nor prayer for them,  
Neither make intercession to me:  
For I will not hear thee.  
17 Seest thou not what they do in the cities of Judah  
And in the streets of Jerusalem?  
18 The children gather wood,

MARG. <sup>1</sup> v. 10. *Which is called by my name.* Heb. *Whereupon my name is called.*

<sup>a</sup> *Which was in Shiloh.*—Shiloh was the place where the Tabernacle was first set up in Canaan; and it was from thence that the Ark of God was taken by the Philistines, 1 Sam. iv. 10, 11; the pathetic description of which disaster made by the Psalmist, Psalm lxxviii. 60--64, has caused it to be generally believed that an allusion to it was likewise designed upon this occasion. But a due consideration of the context will, I think, rather lead us to conclude in favour

of a more recent event, the vestiges of which were still fresh to be seen. Shiloh was in the tribe of Ephraim; and this place, once so favoured and sanctified by God's particular residence, had shared the fate of the rest of the kingdom of Israel, and was become a scene of misery and ruin. This they might literally *go and see* at present; and this, says God, *have I done because of the wickedness of my people Israel*; and thus would he do to Jerusalem and her Temple.—Blayney.

## Judah.

SECT. VI.

JEHOIAKIM—11TH YEAR. B. C. 600.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH vii.

- And the fathers kindle the fire,  
 And the women knead *their* dough,  
 To make cakes to the queen of heaven<sup>1</sup>,  
 And to pour out drink-offerings unto other gods,  
 That they may provoke me to anger.
- 19 Do they provoke me to anger? saith the LORD:  
 Do they not provoke themselves to the confusion of their own faces?
- 20 Therefore thus saith the Lord God;  
 Behold, mine anger and my fury shall be poured out upon this place,  
 Upon man, and upon beast,  
 And upon the trees of the field,  
 And upon the fruit of the ground;  
 And it shall burn, and not be quenched.
- 21 Thus saith the LORD of hosts, the God of Israel;  
 Put your burnt-offerings unto your sacrifices,  
 And eat flesh.
- 22 For I spake not unto your fathers, nor commanded them  
 In the day that I brought them out of the land of Egypt,  
 Concerning burnt-offerings<sup>a</sup> or sacrifices<sup>2</sup>:
- 23 But this thing commanded I them, saying,  
 Obey my voice,  
 And I will be your God,  
 And ye shall be my people:

MARG. <sup>1</sup> v. 18. *queen of heaven*; or *frame*, or *workmanship of heaven*.

<sup>2</sup> v. 22. *Concerning burnt-offerings or sacrifices*. Heb. *Concerning the matter of*.

<sup>a</sup> *I spake not unto your fathers, nor commanded them in the day that I brought them out of Egypt, concerning burnt-offerings.*—When Jeremiah prophesied, the Jews were guilty of the highest abominations, *verr.* 8, 9; and yet they came regularly to the worship at the Temple, but without a reformation of their lives. Hereupon the prophet's message to them was, that if they continued in this course, they might *put their burnt-offerings to their sacrifices, and eat their flesh*; they might even break through, and not pretend to observe the legal institutions for their burnt-offerings; for that God would not accept them for an exact performance of one part of his Law only, when what he required of them was to *obey his voice, and to walk in all the ways that he had commanded them*. Thus the design of Jeremiah, in the words before us, appears evidently to be, not to suggest to

the Jews that burnt-offerings and sacrifices were originally no part of their religion, but to remonstrate to them that sacrifice and offering was but one part, and that a regularity of their lives and manners was another; and that a due care, not of one or either, but of both these parts of their duty, was enjoined in the general command given to them, to obey God's voice in order to be his people.—Shuckford's *Connect.* vol. III. pp. 142, 143, ed. 5.

*Hath Jehovah delight in burnt-offerings and sacrifices, as in obeying the voice of Jehovah?* 1 Sam. xv. 22. The latter is the immediate object of his satisfaction, and gives him real pleasure; the former he esteems not, nor regards in the least for their own sake, but so far only as they are instances of religious faith and obedience.—Blayney. See also Note on Hosea v. 25.

## Judah.

SECT. VI.

JEHOIAKIM—11TH YEAR. B. C. 600.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH vii.

- And walk ye in all the ways that I have commanded you,  
That it may be well unto you.
- 24 But they hearkened not, nor inclined their ear,  
But walked in the counsels *and* in the imagination<sup>1</sup> of their evil heart,  
And went<sup>2</sup> backward, and not forward.
- 25 Since the day that your fathers came forth out of the land of Egypt  
Unto this day  
I have even sent unto you all my servants the prophets,  
Daily rising up early and sending *them* :
- 26 Yet they hearkened not unto me, nor inclined their ear,  
But hardened their neck :  
They did worse than their fathers.
- 27 Therefore thou shalt speak all these words unto them ;  
But they will not hearken to thee ;  
Thou shalt also call unto them ;  
But they will not answer thee.
- 28 But thou shalt say unto them,  
This *is* a nation that obeyeth not the voice of the LORD their God,  
Nor receiveth correction<sup>3</sup> :  
Truth is perished, and is cut off from their mouth.
- 29 Cut off thine hair, *O Jerusalem*, and cast *it* away,  
And take up a lamentation on high places ;  
For the LORD hath rejected and forsaken the generation of his wrath.
- 30 For the children of Judah have done evil in my sight, saith the LORD :  
They have set their abominations in the house  
Which is called by my name, to pollute it.
- 31 And they have built the high places of Tophet,  
Which *is* in the valley of the son of Hinnom,  
To burn their sons and their daughters in the fire ;  
Which I commanded *them* not, neither came it into my heart<sup>4</sup>.
- 32 Therefore, behold, the days come, saith the LORD,  
That it shall no more be called Tophet,  
Nor the valley of the son of Hinnom,  
But the valley of slaughter :  
For they shall bury in Tophet, till there be no place.
- 33 And the carcases of this people shall be meat  
For the fowls of the heaven, and for the beasts of the earth ;  
And none shall fray *them* away.

MARG. <sup>1</sup> v. 24. *imagination*, or *stubbornness*. <sup>2</sup> *went*. Heb. *were*.<sup>3</sup> v. 28. *correction*, or *instruction*.<sup>4</sup> v. 31. *came it into my heart*. Heb. *came it upon my heart*.

## Judah.

SECT. VI.

JEHOIAKIM.—11TH YEAR. B. C. 600.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH vii.

- 34 Then will I cause to cease from the cities of Judah,  
 And from the streets of Jerusalem,  
 The voice of mirth, and the voice of gladness,  
 The voice of the bridegroom, and the voice of the bride :  
 For the land shall be desolate.

*The calamity of the Jews, both dead and alive. He upbraideth their foolish and shameless impenitency. He sheweth their grievous judgment, and bewaileth their desperate estate.*

JEREMIAH viii.

- 1 At that time, saith the LORD, they shall bring out  
 The bones of the kings of Judah, and the bones of his princes,  
 And the bones of the priests, and the bones of the prophets,  
 And the bones of the inhabitants of Jerusalem, out of their graves :  
 2 And they shall spread them before the sun, and the moon,  
 And all the host of heaven, whom they have loved,  
 And whom they have served, and after whom they have walked,  
 And whom they have sought, and whom they have worshipped :  
 They shall not be gathered, nor be buried ;  
 They shall be for dung upon the face of the earth.  
 3 And death shall be chosen rather than life  
 By all the residue of them that remain of this evil family,  
 Which remain in all the places whither I have driven them,  
 Saith the LORD of hosts.  
 4 Moreover thou shalt say unto them, Thus saith the LORD ;  
 Shall they fall, and not arise ?  
 Shall he turn away, and not return ?  
 5 Why *then* is this people of Jerusalem slidden back  
 By a perpetual backsliding ?  
 They hold fast deceit,  
 They refuse to return.  
 6 I hearkened and heard,  
*But* they spake not aright :  
 No man repented him of his wickedness,  
 Saying, What have I done ?  
 Every one turned to his course,  
 As the horse rusheth into the battle.  
 7 Yea, the stork in the heaven knoweth her appointed times ;  
 And the turtle and the crane and the swallow observe the time of their  
 coming ;  
 But my people know not the judgment of the LORD.  
 8 How do ye say, We *are* wise,  
 And the law of the LORD *is* with us ?

## Judah.

SECT. VI.

JEHOIAKIM—11TH YEAR. B. C. 600.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH viii.

- Lo, certainly in vain made he *it* ;  
 The pen of the scribes *is* in vain<sup>1</sup>.
- 9 The wise men are ashamed<sup>2</sup>,  
 They are dismayed and taken :  
 Lo, they have rejected the word of the LORD ;  
 And what wisdom *is* in them<sup>3</sup> ?
- 10 Therefore will I give their wives unto others,  
 And their fields to them that shall inherit *them* :  
 For every one from the least even unto the greatest  
 Is given to covetousness,  
 From the prophet even unto the priest  
 Every one dealeth falsely.
- 11 For they have healed the hurt of the daughter of my people slightly,  
 Saying, Peace, peace ;  
 When *there is* no peace.
- 12 Were they ashamed when they had committed abomination ?  
 Nay, they were not at all ashamed,  
 Neither could they blush :  
 Therefore shall they fall among them that fall :  
 In the time of their visitation they shall be cast down,  
 Saith the LORD.
- 13 I will surely consume them<sup>4</sup>, saith the LORD :  
*There shall be* no grapes on the vine,  
 Nor figs on the fig-tree,  
 And the leaf shall fade ;  
 And *the things that* I have given them shall pass away from them.
- 14 Why do we sit still ?  
 Assemble yourselves, and let us enter into the defenced cities,  
 And let us be silent there :  
 For the LORD our God hath put us to silence,  
 And given us water of gall<sup>5</sup> to drink,  
 Because we have sinned against the LORD.
- 15 We looked for peace, but no good *came* ;  
 And for a time of health, and behold trouble !
- 16 The snorting of his horses was heard from Dan :  
 The whole land trembled at the sound of the neighing of his strong ones ;

MARG. <sup>1</sup> v. 8. *in vain made he it ; the pen of the scribes is in vain ; or, the false pen of the scribes worketh for falsehood.*

<sup>2</sup> v. 9. *The wise men are ashamed, or Have they been ashamed, &c.*

<sup>3</sup> *what wisdom is in them ?* Heb. *the wisdom of what thing ?*

<sup>4</sup> v. 13. *I will surely consume, or In gathering I will consume.*

<sup>5</sup> v. 14. *gall, or poison.*

## Judah.

SECT. VI.

JEHOIAKIM—11TH YEAR. B. C. 600.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH viii.

- For they are come, and have devoured the land, and all that is in it<sup>1</sup>;  
 The city, and those that dwell therein.
- 17 For, behold, I will send serpents, cockatrices, among you,  
 Which *will not be* charmed,  
 And they shall bite you, saith the LORD.
- 18 *When I would comfort myself against sorrow,*  
*My heart is faint in<sup>2</sup> me.*
- 19 Behold the voice of the cry of the daughter of my people  
 Because of them that dwell in a far country<sup>3</sup>:  
*Is not the LORD in Zion?*  
*Is not her king in her?*  
 Why have they provoked me to anger with their graven images,  
 And with strange vanities?
- 20 The harvest is past, the summer is ended,  
 And we are not saved.
- 21 For the hurt of the daughter of my people am I hurt;  
 I am black; astonishment hath taken hold on me.
- 22 *Is there no balm in Gilead<sup>a</sup>;*  
*Is there no physician there?*  
 Why then is not the health of the daughter of my people recovered<sup>4</sup>?

*Jeremiah lamenteth the Jews for their manifold sins, and for their judgment. Disobedience is the cause of their bitter calamity. He exhorteth to mourn for their destruction, and to trust not in themselves, but in God. He threateneth both Jews and Gentiles.*

JEREMIAH ix.

- 1 O that my head were waters<sup>5</sup>,  
 And mine eyes a fountain of tears,

MARG. <sup>1</sup> v. 16. *all that is in it.* Heb. *the fulness thereof.* <sup>2</sup> v. 18. *in.* Heb. *upon.*

<sup>3</sup> v. 19. *because of them that dwell in a far country.* Heb. *because of the country of them that are far off.*

<sup>4</sup> v. 22. *recovered.* Heb. *gone up.*

<sup>5</sup> v. 1. *O that my head were waters.* Heb. *Who will give my head, &c.*

<sup>a</sup> *Is there no balm in Gilead?*—Jericho was celebrated for its fragrant balsam, mentioned in the Scriptures under the name of the Balm of Gilead: see chap. xlv. 11. li. 8. This balsam, which exudes from the opobalsamum, or balsam-tree, was mentioned by Strabo, lib. xv.; and two plantations of it existed during the last war of the Jews with the Romans, for which both parties fought desperately;—the Jews, that they might destroy them; the Romans, that they might prevent them from destruction. Since the country has been under the government of

the Turks, the balm of Gilead has ceased to be cultivated in Palestine, though it is found in different parts of Arabia and Egypt. At present it is collected chiefly in Arabia, between Mecca and Medina; and is therefore sometimes called the Balm of Mecca. Its odour is exquisitely fragrant and pungent. It is very costly, and is still in the highest esteem among the Turks and other Oriental nations, both as a cosmetic, and as a medicine for the cure of external wounds.—Horne's Phys. Geogr. of the Holy Land.

## Judah.

JEHOIAKIM—11TH YEAR. B. C. 600.

PROPHETS—JEREMIAH AND DANIEL.

## JEREMIAH IX.

- That I might weep day and night  
 For the slain of the daughter of my people!
- 2 Oh that I had in the wilderness<sup>a</sup> a lodging place of wayfaring men;  
 That I might leave my people, and go from them!  
 For they *be* all adulterers,  
 An assembly of treacherous men.
- 3 And they bend their tongues, *like* their bow, *for* lies:  
 But they are not valiant for the truth upon the earth;  
 For they proceed from evil to evil,  
 And they know not me, saith the LORD.
- 4 Take ye heed every one of his neighbour<sup>1</sup>,  
 And trust ye not in any brother:  
 For every brother will utterly supplant,  
 And every neighbour will walk with slanders.
- 5 And they will deceive<sup>2</sup> every one his neighbour.  
 And will not speak the truth:  
 They have taught their tongue to speak lies,  
 And weary themselves to commit iniquity.
- 6 Thine habitation *is* in the midst of deceit;  
 Through deceit they refuse to know me, saith the LORD.
- 7 Therefore thus saith the LORD of hosts,  
 Behold, I will melt them, and try them;  
 For how shall I do for the daughter of my people?
- 8 Their tongue *is as* an arrow shot out;  
 It speaketh deceit:  
 One speaketh peaceably to his neighbour with his mouth,  
 But in heart<sup>3</sup> he layeth his wait<sup>4</sup>.
- 9 Shall I not visit them for these *things*? saith the LORD:  
 Shall not my soul be avenged on such a nation as this?
- 10 For the mountains will I take up a weeping and wailing,  
 And for the habitations<sup>5</sup> of the wilderness a lamentation,  
 Because they are burned up<sup>6</sup>, so that none can pass through *them*;

MARG. <sup>1</sup> v. 4. *neighbour, or friend.*<sup>2</sup> v. 8. *in heart.* Heb. *in the midst of him.*<sup>3</sup> v. 10. *habitations, or pastures.*<sup>2</sup> v. 5. *deceive, or mock.*<sup>4</sup> *his wait, or wait for him.*<sup>6</sup> *burned up, or desolate.*

<sup>a</sup> *Oh that I had in the wilderness &c.*!—These words are not spoken, like the former, by the prophet in his own person, but as coming immediately from the mouth of God, as appears from the close of ver. 3. God wishes himself in a situation not to see the corrupt and profligate manners of his people, which are set forth at large, and for which he renews

his denunciations of vengeance against them, verr. 10--16. He even moves the mourning woman to bewail the calamities of the nation, verr. 17--22; forbids setting any value on personal endowments, except the knowledge of God, and his attributes only, verr. 23, 24; and shews the punishment of the circumjacent nations to be near at hand.—Blayney.

## Judah.

SECT. VI.

JEHOIAKIM—11TH YEAR. B. C. 600.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH ix.

Neither can *men* hear the voice of the cattle;  
Both the fowl of the heavens and the beast are fled<sup>1</sup>;  
They are gone.

- 11 And I will make Jerusalem heaps, *and* a den of dragons;  
And I will make the cities of Judah desolate<sup>2</sup>, without an inhabitant.
- 12 Who *is* the wise man, that may understand this?  
And *who is he* to whom the mouth of the LORD hath spoken, that he may  
declare it,  
For what the land perisheth  
*And* is burned up like a wilderness, that none passeth through?
- 13 And the LORD saith,  
Because they have forsaken my law  
Which I set before them,  
And have not obeyed my voice,  
Neither walked therein;
- 14 But have walked after the imagination<sup>3</sup> of their own heart,  
And after Baalim, which their fathers taught them:
- 15 Therefore thus saith the LORD of hosts, the God of Israel;  
Behold, I will feed them, *even* this people, with wormwood,  
And give them water of gall to drink.
- 16 I will scatter them also among the heathen,  
Whom neither they nor their fathers have known:  
And I will send a sword after them,  
Till I have consumed them.
- 17 Thus saith the LORD of hosts,  
Consider ye, and call for the mourning women, that they may come;  
And send for cunning *women*, that they may come:
- 18 And let them make haste, and take up a wailing for us,  
That our eyes may run down with tears,  
And our eyelids gush out with waters.
- 19 For a voice of wailing is heard out of Zion,  
How are we spoiled! we are greatly confounded,  
Because we have forsaken the land,  
Because our dwellings have cast *us* out.
- 20 Yet hear the word of the LORD, O ye women,  
And let your ear receive the word of his mouth,  
And teach your daughters wailing,  
And every one her neighbour lamentation.
- 21 For death is come up into our windows,

MARG. <sup>1</sup> v. 10. *Both the fowl of the heavens and the beast are fled.* Heb. *From the fowl even to, &c.*

<sup>2</sup> v. 11. *desolate.* Heb. *desolation.* <sup>3</sup> v. 14. *imagination, or stubbornness.*



## Judah.

SECT. VI.

JEHOIAKIM—11TH YEAR. B.C. 600.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH ix.

- And* is entered into our palaces,  
 To cut off the children from without,  
*And* the young men from the streets.
- 22 Speak, Thus saith the LORD,  
 Even the carcases of men shall fall as dung upon the open field,  
 And as the handful after the harvestman, and none shall gather *them*.
- 23 Thus saith the LORD,  
 Let not the wise *man* glory in his wisdom,  
 Neither let the mighty *man* glory in his might,  
 Let not the rich *man* glory in his riches :
- 24 But let him that glorieth glory in this,  
 That he understandeth and knoweth me,  
 That I *am* the LORD which exercise lovingkindness,  
 Judgment, and righteousness, in the earth :  
 For in these *things* I delight, saith the LORD.
- 25 Behold, the days come, saith the LORD,  
 That I will punish <sup>1</sup> all *them which are* circumcised with the uncircumcised ;
- 26 Egypt, and Judah, and Edom,  
 And the children of Ammon, and Moab,  
 And all *that are* <sup>2</sup> in the utmost corners <sup>a</sup>,  
 That dwell in the wilderness :  
 For all *these* nations are uncircumcised,  
 And all the house of Israel *are* uncircumcised in the heart.

*The unequal comparison of God and idols. The prophet exhorteth to flee from the calamity to come. He lamenteth the spoil of the tabernacle by foolish pastors. He maketh an humble supplication.*

JEREMIAH x.

- 1 Hear ye the word which the LORD speaketh unto you, O house of Israel :
- 2 Thus saith the LORD,  
 Learn not the way of the heathen,  
 And be not dismayed at the signs of heaven <sup>b</sup> ;

MARG. <sup>1</sup> v. 25. *punish*. Heb. *visit upon*.

<sup>2</sup> v. 26. *in the utmost corners*. Heb. *cut off into corners*, or *having the corners of their hair polled*.

<sup>a</sup> *All that are in the utmost corners—All those that have their coasts insulated.*—By this circumlocution the Arabians are generally supposed to be designed : see chap. xlix. 32. Dr. Durell thinks, with the marginal reading, that the words refer to the manner in which the Arabians cut their hair. Dr. Blayney says : The words, I am persuaded,

have a respect to the peninsular form of the country, surrounded on all sides by the sea, excepting only the isthmus of the north ; and thus these people were insulated, as to their coast or quarter, from any other land.—Blayney.

<sup>b</sup> *Be not dismayed at the signs of heaven.*—The Chaldeans, among whom the Jews

## Judah.

SECT. VI.

JEHOIAKIM—11TH YEAR. B.C. 600.

PROPHETS—JEREMIAH AND DANIEL.

## JEREMIAH X.

- For the heathen are dismayed at them.
- 3 For the customs of the people *are* vain<sup>1</sup>:  
For *one* cutteth a tree out of the forest,  
The work of the hands of the workman, with the ax.
- 4 They deck it with silver and with gold;  
They fasten it with nails and with hammers,  
That it move not.
- 5 They *are* upright as the palm-tree,  
But speak not:  
They must needs be borne,  
Because they cannot go.  
Be not afraid of them; for they cannot do evil,  
Neither also *is it* in them to do good.
- 6 Forasmuch as *there is* none like unto thee, O LORD;  
Thou *art* great, and thy name *is* great in might.
- 7 Who would not fear thee, O King of nations?  
For to thee doth it appertain<sup>2</sup>:  
Forasmuch as among all the wise *men* of the nations,  
And in all their kingdoms, *there is* none like unto thee.
- 8 But they are altogether<sup>3</sup> brutish and foolish:  
The stock *is* a doctrine of vanities.
- 9 Silver spread into plates is brought from Tarshish,  
And gold from Uphaz.  
The work of the workman,  
And of the hands of the founder:  
Blue and purple *is* their clothing:  
They *are* all the work of cunning *men*.
- 10 But the LORD *is* the true God<sup>4</sup>,  
He *is* the living God, and an everlasting King<sup>5</sup>:  
At his wrath the earth shall tremble,  
And the nations shall not be able to abide his indignation.
- 11 Thus shall ye say unto them<sup>3</sup>,

MARG. <sup>1</sup> v. 3. *customs of the people are vain.* Heb. *statutes, or, ordinances are vanity.*

<sup>2</sup> v. 7. *to thee doth it appertain, or, it liketh thee.*

<sup>3</sup> v. 8. *altogether.* Heb. *in one, or at once.* <sup>4</sup> v. 10. *true God.* Heb. *God of truth.*

<sup>5</sup> *everlasting King.* Heb. *King of eternity.*

were destined to live in captivity, were particularly addicted to astrology, and attributed to the heavenly bodies a considerable influence over human affairs. The beginning of this chapter, to the end of verse 16, contains an earnest dissuasion against the practice of hea-

then idolatry; and this, no doubt, was designed by way of precaution to the Jews, against the time of their removal out of their own land to dwell amongst idolaters, as is predicted ver. 17, 18.—Blayney.

<sup>3</sup> *Thus shall ye say unto them.*—It is

## Judah.

SECT. VI.

JEHOIAKIM—11TH YEAR. B. C. 600.

PROPHETS—JEREMIAH AND DANIEL.

## JEREMIAH X.

The gods that have not made the heavens<sup>1</sup> and the earth,  
*Even* they shall perish from the earth, and from under these heavens.

- 12 He hath made the earth by his power,  
 He hath established the world by his wisdom,  
 And hath stretched out the heavens by his discretion.
- 13 When he uttereth his voice, *there is* a multitude<sup>2</sup> of waters in the heavens,  
 And he causeth the vapours to ascend from the ends of the earth ;  
 He maketh lightnings with rain<sup>3</sup>,  
 And bringeth forth the wind out of his treasures.
- 14 Every man is brutish in *his* knowledge<sup>4</sup>:  
 Every founder is confounded by the graven image :  
 For his molten image *is* falsehood,  
 And *there is* no breath in them.
- 15 They *are* vanity, *and* the work of errors :  
 In the time of their visitation they shall perish.
- 16 The portion of Jacob *is* not like them :  
 For he *is* the former of all *things* ;  
 And Israel *is* the rod of his inheritance :  
 The LORD of hosts *is* his name.
- 17 Gather up thy wares out of the land,  
 O inhabitant<sup>5</sup> of the fortress.
- 18 For thus saith the LORD,  
 Behold, I will sling out the inhabitants of the land at this once,  
 And will distress them, that they may find *it so*.
- 19 Woe is me<sup>a</sup> for my hurt !  
 My wound is grievous : but I said,  
 Truly this *is* a grief, and I must bear it.

MARG. <sup>1</sup> v. 11. *the gods that have not made the heavens* &c. in the Chaldean language.

<sup>2</sup> v. 13. *multitude*, or *noise*. <sup>3</sup> *with rain*, or *for rain*.

<sup>4</sup> v. 14. *is brutish in his knowledge*, or *is more brutish than to know*.

<sup>5</sup> v. 17. *inhabitant*. Heb. *inhabitress*.

remarkable that this verse, which contains a pious sentiment which the Jews are directed to utter as a profession of their faith, is written in Chaldee, that they might be furnished with the very words that they should answer to those who would seduce them.—Gray's Key to the Old Test. p. 351. ed. 5.

<sup>a</sup> *Woe is me* &c.—In this and the following verses the prophet seems, by antiphrasis, to suggest motives of patience and consolation to his country, in regard to the evils that were coming upon them. These he puts into her own mouth ; and makes her observe, first,

that her affliction, though great, was such as by experience she found to be tolerable ; secondly, that she had less reason to complain of what she suffered, as it was no other than what might have been expected, from the misconduct of those who had the direction of her affairs ; and lastly, that she was not without hope in the mercy of God. Whereupon the humble supplication of his people might be moved to mitigate their chastisement, and to turn his hand against the heathen who oppressed them.—Blayney.

## Judah.

SECT. VI.

JEHOIAKIM—11TH YEAR. B. C. 600.

PROPHETS—JEREMIAH AND DANIEL.

## JEREMIAH X.

- 20 My tabernacle is spoiled, and all my cords are broken :  
My children are gone forth of me, and they *are* not :  
*There is* none to stretch forth my tent any more,  
And to set up my curtains.
- 21 For the pastors are become brutish,  
And have not sought the LORD :  
Therefore they shall not prosper,  
And all their flocks shall be scattered.
- 22 Behold, the noise of the bruit is come,  
And a great commotion out of the north country,  
To make the cities of Judah desolate,  
*And* a den of dragons.
- 23 O LORD, I know that the way of man *is* not in himself :  
*It is* not in man that walketh to direct his steps.
- 24 O LORD, correct me, but with judgment ;  
Not in thine anger, lest thou bring me to nothing<sup>1</sup>.
- 25 Pour out thy fury upon the heathen that know thee not,  
And upon the families that call not on thy name :  
For they have eaten up Jacob,  
And devoured him, and consumed him,  
And have made his habitation desolate.

## SECTION VII.

GOD SENDS BANDS OF MANY NATIONS AGAINST JUDAH, TO DESTROY IT BECAUSE OF ITS INIQUITY.

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*The Lord sendeth bands of the Chaldees, the Syrians, the Moabites, and Ammonites,  
to destroy Judah.*

2 KINGS XXIV. 2—4.

- 2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by<sup>2</sup> his servants the prophets. Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, for the 4 sins of Manasseh, according to all that he did ; And also for the innocent blood that he shed : for he filled Jerusalem with innocent blood ; which the LORD would not pardon.

MARG. <sup>1</sup> v. 24. *bring me to nothing.* Heb. *diminish me.*<sup>2</sup> v. 2. *by.* Heb. *by the hand of.*

## Judah.

SECT. VII.

JEHOIAKIM—11TH YEAR. B. C. 600.

PROPHETS—JEREMIAH AND DANIEL.

*The destruction of the Philistines.*

JEREMIAH XLVII.

- 1 The word of the LORD that came to Jeremiah the prophet against the  
 2 Philistines, before that Pharaoh smote Gaza<sup>1</sup>. Thus saith the LORD;  
 Behold, waters rise up out of the north,  
 And shall be an overflowing flood,  
 And shall overflow the land, and all that is therein<sup>2</sup>;  
 The city, and them that dwell therein:  
 Then the men shall cry,  
 And all the inhabitants of the land shall howl.  
 3 At the noise of the stamping of the hoofs of his strong horses,  
 At the rushing of his chariots,  
 And at the rumbling of his wheels,  
 The fathers shall not look back to *their* children  
 For feebleness of hands;  
 4 Because of the day that cometh  
 To spoil all the Philistines,  
 And to cut off from Tyrus and Zidon  
 Every helper that remaineth:  
 For the LORD will spoil the Philistines,  
 The remnant of the country<sup>3</sup> of Caphtor<sup>a</sup>.  
 5 Baldness is come upon Gaza;  
 Ashkelon is cut off<sup>b</sup> with the remnant of their valley:

MARG. <sup>1</sup> v. 1. *Gaza*. Heb. *Azzah*. <sup>2</sup> v. 2. *all that is therein*. Heb. *the fulness thereof*.

<sup>3</sup> v. 4. *the country*. Heb. *the isles*.

<sup>a</sup> *The remnant of the country of Caphtor*.—The Caphtorim, as well as the Philistines, are said to have been descended from Mizraim, the father of the Egyptians, Gen. x. 14. Whether these Caphtorim were settled first in Cappadocia, as some of the ancients have thought, or in the Island of Crete, according to others, or whether they migrated immediately from some parts of Egypt where they were straitened for room, which, considering the place they removed to, seems rather more probable, certain it is that they expelled the Avim from that part of Philistia which is contiguous to Gaza, and fixed themselves there, Deut. ii. 23; on which account the country was afterwards called the country of Caphtor. For the signification of א see Note on ch. ii. 10, on p. 328 of this Volume. The remnant of the country of Caphtor is, therefore, to be understood of the few that remained out of the great number that formerly dwelt in that part of Philistia.—Blayney.

<sup>b</sup> *Ashkelon is cut off*.—The deserted ruins of Azkalan: Volney's Travels, vol. II. p. 338. Gaza and Ashkelon were about twelve miles distant from each other, near the sea, in a valley of whose beauty and fertility an accurate traveller has given the following description:—We passed this day through the most pregnant and pleasant valley that ever eye beheld: on the right hand, a ridge of high mountains, whereon stands Hebron; on the left hand, the Mediterranean Sea, bordered with continued hills beset with variety of fruits—the champain between, about twenty miles over, full of flowery hills, ascending leisurely, and not much surmounting their ranker valleys, with groves of olives and other fruits dispersedly adorned.—The author adds, that, in his time, this wealthy bottom, as are all the rest, was for the most part uninhabited, but only for a few small and contemptible villages.—Sandys' Travels, Book III. p. 150.

## Judah.

SECT. VII.

JEHOIAKIM—11TH YEAR. B. C. 600.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH xlvii.

How long wilt thou cut thyself?

6 O thou sword of the LORD,

How long *will it be* ere thou be quiet? put up thyself<sup>1</sup> into thy scabbard,  
Rest, and be still.7 How can it<sup>2</sup> be quiet,

Seeing the LORD hath given it a charge

Against Ashkelon, and against the sea shore?

There hath he appointed it.

*The judgment of Moab, for their pride, for their security, for their carnal confidence, and  
for their contempt of God and his people. The restoration of Moab.*

JEREMIAH xlviii.

1 Against Moab thus saith the LORD of hosts, the God of Israel;

Woe unto Nebo! for it is spoiled:

Kiriathaim is confounded *and* taken;Misgab<sup>3</sup> is confounded and dismayed.2 *There shall be* no more praise of Moab:

In Heshbon they have devised evil against it;

Come, and let us cut it off from *being* a nation.Also thou shalt be cut down<sup>4</sup>, O Madmen;The sword shall pursue thee<sup>5</sup>.3 A voice of crying *shall be* from Horonaim,

Spoiling and great destruction.

4 Moab is destroyed;

Her little ones have caused a cry to be heard.

5 For in the going up of Luhith

Continual weeping<sup>6</sup> shall go up;

For in the going down of Horonaim

The enemies have heard a cry of destruction.

6 Flee, save your lives,

And be like the heath in the wilderness<sup>7</sup>.

7 For because thou hast trusted in thy works and in thy treasures,

Thou shalt also be taken:

And Chemosh shall go forth into captivity

*With* his priests and his princes together.

8 And the spoiler shall come upon every city,

And no city shall escape:

MARG. <sup>1</sup> v. 6. *put up thyself.* Heb. *gather thyself.* <sup>2</sup> v. 7. *How can it.* Heb. *How canst thou?*<sup>3</sup> v. 1. *Misgab, or The high place.*<sup>4</sup> v. 2. *be cut down, or be brought to silence.*<sup>5</sup> *pursue thee.* Heb. *go after thee.*<sup>6</sup> v. 5. *Continual weeping.* Heb. *Weeping with weeping.*<sup>7</sup> v. 6. *the heath in the wilderness, or a naked tree.*

## Judah.

SECT. VII.

JEHOIAKIM—11TH YEAR. B. C. 600.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH xlviij.

- The valley also shall perish,  
 And the plain shall be destroyed,  
 As the LORD hath spoken.
- 9 Give wings unto Moab,  
 That it may flee and get away :  
 For the cities thereof shall be desolate,  
 Without any to dwell therein.
- 10 Cursed *be* he that doeth the work of the LORD deceitfully<sup>1</sup>,  
 And cursed *be* he that keepeth back his sword from blood.
- 11 Moab hath been at ease from his youth,  
 And he hath settled on his lees,  
 And hath not been emptied from vessel to vessel,  
 Neither hath he gone into captivity :  
 Therefore his taste remained<sup>2</sup> in him,  
 And his scent is not changed.
- 12 Therefore, behold, the days come, saith the LORD,  
 That I will send unto him wanderers, that shall cause him to wander<sup>3</sup>,  
 And shall empty his vessels, and break their bottles.
- 13 And Moab shall be ashamed of Chemosh,  
 As the house of Israel was ashamed of Bethel their confidence.
- 14 How say ye, We *are* mighty  
 And strong men for the war ?
- 15 Moab is spoiled, and gone up *out of* her cities,  
 And his chosen young men<sup>3</sup> are gone down to the slaughter,  
 Saith the king, whose name *is* the LORD of hosts.
- 16 The calamity of Moab *is* near to come,  
 And his affliction hasteth fast.
- 17 All ye that are about him, bemoan him ;  
 And all ye that know his name, say,  
 How is the strong staff broken,  
 And the beautiful rod !
- 18 Thou daughter that dost inhabit Dibon<sup>b</sup>,  
 Come down from *thy* glory, and sit in thirst ;  
 For the spoiler of Moab shall come upon thee,  
 And he shall destroy thy strong holds.

MARG. <sup>1</sup> v. 10. *deceitfully*, or *negligently*. <sup>2</sup> v. 11. *remained*. Heb. *stood*.

<sup>3</sup> v. 15. *his chosen young men*. Heb. *the choice of*.

<sup>a</sup> *I will send unto him wanderers, that shall cause him to wander.*—Of Moab, Burckhardt writes: Wherever the Bedouins, wandering Arabs, are masters of the cultivators, the

latter are soon reduced to beggary by their unceasing demands.—Travels in Syria, p. 381.

<sup>b</sup> *Dibon*—now *Dhībān*. See vol. I. p. 337.

## Judah.

SECT. VII.

JEHOIAKIM—11TH YEAR. B. C. 600.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH xlviil.

- 19 O inhabitant<sup>1</sup> of Aroer<sup>a</sup>!  
Stand by the way, and espy;  
Ask him that fleeth, and her that escapeth,  
And say, What is done?
- 20 Moab is confounded; for it is broken down:  
Howl and cry;  
Tell ye it in Arnon<sup>b</sup>, that Moab is spoiled,
- 21 And judgment is come upon the plain country;  
Upon Holon, and upon Jahazah, and upon Mephaath,
- 22 And upon Dibon, and upon Nebo<sup>c</sup>, and upon Beth-diblathaim,
- 23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,
- 24 And upon Keriath, and upon Bozrah,  
And upon all the cities of the land of Moab, far or near.
- 25 The horn of Moab is cut off,  
And his arm is broken, saith the LORD.
- 26 Make ye him drunken:  
For he magnified *himself* against the LORD:  
Moab also shall wallow in his vomit,  
And he also shall be in derision.
- 27 For was not Israel a derision unto thee?  
Was he found among thieves?  
For since thou spakest of him, thou skippedst<sup>2</sup> for joy.
- 28 O ye that dwell in Moab,  
Leave the cities, and dwell in the rock,  
And be like the dove  
*That* maketh her nest in the sides of the hole's mouth<sup>d</sup>.
- 29 We have heard the pride of Moab, (he is exceeding proud,)  
His loftiness, and his arrogancy,  
And his pride, and the haughtiness of his heart.
- 30 I know his wrath, saith the LORD;  
But *it shall not be so*;  
His lies shall not so effect *it*<sup>3</sup>.

MARG. <sup>1</sup> v. 19. *inhabitant*. Heb. *inhabitress*.<sup>2</sup> v. 27. *skippedst*, or *moredest thyself*.<sup>3</sup> v. 30. *His lies shall not so effect it*, or *those on whom he stayeth*. (Heb. *his bars*) *do not right*.<sup>a</sup> *Aroer*—now *Arâ-ir*.<sup>b</sup> *Arnon*—now *el-Môjib*.<sup>c</sup> *Nebo*—now *Neba*. See vol. I. p. 338.<sup>d</sup> *Leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth*.—The wretched peasants retire among the rocks which border on the Dead Sea.—Volney's *Travels*, vol. II.p. 334. There are many families living in caverns—inhabitants of the rocks.—Seetzen's *Travels*, p. 26. There are many artificial caves in a large range of perpendicular cliffs, in some of which are chambers, and small sleeping apartments.—Captains Irby and Mangle's *Travels*, p. 473.



## Judah.

JEHOIAKIM—11TH YEAR. B. C. 600.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH XLVIII.

- 31 Therefore will I howl for Moab,  
And I will cry out for all Moab;  
*Mine heart* shall mourn for the men of Kir-heres.
- 32 O vine of Sibmah<sup>a</sup>,  
I will weep for thee with the weeping of Jazer:  
Thy plants are gone over the sea,  
They reach *even* to the sea of Jazer:  
The spoiler is fallen upon thy summer fruits and upon thy vintage.
- 33 And joy and gladness is taken  
From the plentiful field, and from the land of Moab;  
And I have caused wine to fail from the winepresses:  
None shall tread with shouting;  
*Their shouting shall be* no shouting.
- 34 From the cry of Heshbon<sup>b</sup> *even* unto Elealeh<sup>c</sup>,  
*And even* unto Jahaz, have they uttered their voice,  
From Zoar *even* unto Horonaim,  
*As* an heifer of three years old:  
For the waters also of Nimrim<sup>d</sup> shall be desolate<sup>1</sup>.
- 35 Moreover I will cause to cease in Moab, saith the LORD,  
Him that offereth in the high places,  
And him that burneth incense to his gods.
- 36 Therefore mine heart shall sound for Moab like pipes,  
And mine heart shall sound like pipes for the men of Kir-heres:  
Because the riches *that* he hath gotten are perished.
- 37 For every head *shall be* bald,  
And every heard clipped<sup>2</sup>:  
Upon all the hands *shall be* cuttings,  
And upon the loins sackcloth.
- 38 *There shall be* lamentation generally upon all the housetops of Moab,  
And in the streets thereof:

MARG. <sup>1</sup> v. 34. *desolate*. Heb. *desolations*.<sup>2</sup> v. 37. *clipped*. Heb. *diminished*.

<sup>a</sup> *O vine of Sibmah*.—See the Note on Is. xvi. S. vol. I. p. 342. Sibmah was a city of Moab, distinguished for its excellent vines; the shoots of which were much sought after, and propagated in the neighbouring countries.—Blayney.

<sup>b</sup> *Heshbon*—now *Hesbân*. See vol. I. pp. 338, 342.

<sup>c</sup> *Elealeh*—now *El'Ât*.—*Ibid*.

<sup>d</sup> *The waters of Nimrim*.—Wady Sha'ib comes down in the northern part of the recess of the eastern mountains, from the vicinity

of Es-Salt, and passes by the ruins of Nimrim, the Nimrah and Beth-Nimrah of the Scriptures: Numb. xxxii. 3. Josh. xiii. 27. Here, as I understood, is a fountain corresponding to the waters of Nimrim. Nimrim, in Hebrew, is a plural form of Nimrah. This Wady enters the Jordan nearly E. by N. from Jericho; and at its mouth is the usual ford of the river, where it is said the water is breast high.—Robinson's Bib. Researches, vol. II. § x. p. 279.

## Judah.

SECT. VII.

JEHOIAKIM—11TH YEAR. B. C. 600.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH XLVIII.

- For I have broken Moab  
 Like a vessel wherein *is* no pleasure, saith the LORD.  
 39 They shall howl, *saying*, How is it broken down!  
 How hath Moab turned the back<sup>1</sup> with shame!  
 So shall Moab be a derision  
 And a dismaying to all them about him.
- 40 For thus saith the LORD;  
 Behold, he shall fly as an eagle,  
 And shall spread his wings over Moab.
- 41 Kerioth<sup>2</sup> is taken, and the strong holds are surprised,  
 And the mighty men's hearts in Moab at that day shall be  
 As the heart of a woman in her pangs.
- 42 And Moab shall be destroyed from *being* a people,  
 Because he hath magnified *himself* against the LORD.
- 43 Fear, and the pit, and the snare, *shall be* upon thee,  
 O inhabitant of Moab, saith the LORD.
- 44 He that fleeth from the fear shall fall into the pit;  
 And he that getteth up out of the pit shall be taken in the snare:  
 For I will bring upon it, *even* upon Moab,  
 The year of their visitation, saith the LORD.
- 45 They that fled  
 Stood under the shadow of Heshbon because of the force:  
 But a fire shall come forth out of Heshbon,  
 And a flame from the midst of Sihon,  
 And shall devour the corner of Moab,  
 And the crown of the head of the tumultuous ones<sup>3</sup>.
- 46 Woe be unto thee, O Moab!  
 The people of Chemosh perisheth:  
 For thy sons are taken captives<sup>4</sup>,  
 And thy daughters captives.
- 47 Yet will I bring again the captivity of Moab  
 In the latter days, saith the LORD.—Thus far *is* the judgment of Moab.

*The judgment of the Ammonites. Their restoration. The judgment of Edom,  
 of Damascus, of Kedar, of Hazor.*

JEREMIAH XLIX. 1—33.

- 1 Concerning<sup>5</sup> the Ammonites, thus saith the LORD;  
 Hath Israel no sons?  
 Hath he no heir?

MARG. <sup>1</sup> v. 39. *back*. Heb. *neck*.<sup>2</sup> v. 41. *Kerioth*, or *The cities*.<sup>3</sup> v. 45. *tumultuous ones*. Heb. *children of noise*.<sup>4</sup> v. 46. *captives*. Heb. *in captivity*.<sup>5</sup> v. 1. *Concerning*, or *Against*.

## Judah.

SECT. VII.

JEHOIAKIM—11TH YEAR. B.C. 600.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH XLIX.

- Why *then* doth their king<sup>1</sup> inherit Gad,  
 And his people dwell in his cities ?
- 2 Therefore, behold, the days come, saith the LORD,  
 That I will cause an alarm of war to be heard  
 In Rabbah of the Ammonites ;  
 And it shall be a desolate heap,  
 And her daughters shall be burned with fire :  
 Then shall Israel be heir<sup>a</sup> unto them that were his heirs, saith the LORD.
- 3 Howl, O Heshbon, for Ai is spoiled :  
 Cry, ye daughters of Rabbah,  
 Gird you with sackcloth ;  
 Lament, and run to and fro by the hedges ;  
 For their king<sup>2</sup> shall go into captivity,  
 And his priests and his princes together.
- 4 Wherefore gloriest thou in the valleys,  
 Thy flowing valley<sup>3</sup>, O backsliding daughter ?  
 That trusted in her treasures, *saying*, Who shall come unto me ?
- 5 Behold, I will bring a fear upon thee,  
 Saith the LORD GOD of hosts,  
 From all those that be about thee ;  
 And ye shall be driven out every man right forth,  
 And none shall gather up him that wandereth.
- 6 And afterward I will bring again the captivity  
 Of the children of Ammon, saith the LORD.
- 7 Concerning Edom<sup>b</sup>, thus saith the LORD of hosts ;  
 Is wisdom no more in Teman ?  
 Is counsel perished from the prudent ?  
 Is their wisdom vanished ?
- 8 Flee ye, turn back<sup>4</sup>, dwell deep, O inhabitants of Dedan ;  
 For I will bring the calamity of Esau upon him,  
 The time *that* I will visit him.

MARG. <sup>1</sup> v. 1. *their king*, or *Melcom*.<sup>2</sup> v. 3. *their king*, or *Melcom*.<sup>3</sup> v. 4. *Thy flowing valley*, or *Thy valley floweth away*.<sup>4</sup> v. 8. *turn back*, or *they are turned back*.

<sup>a</sup> *Then shall Israel be heir*—*Israel shall take to their possessions*. This is understood to have been fulfilled when Judas Macabæus defeated the Ammonites, and took their towns, 1 Mac. v. 6. Zephaniah speaks in like manner, chap. ii. 9 ; but both prophets may, perhaps, refer to still future times, when Israel shall be finally restored to their own land, as is frequently foretold of them ; and

not only recover their own ancient possessions, but succeed likewise to the vacant possessions of their once hostile neighbours, long before extinct, and irrecoverably lost.—Blayney.

<sup>b</sup> *Concerning Edom*.—The destruction of Edom, or Idumæa, is foretold clearly by Ezekiel, xxv. 12-14. xxxv. 2, &c. Joel iii. 19. Amos i. 11, 12 ; and by the prophet Obadiah.

## Judah.

SECT. VII.

JEHOIAKIM—11TH YEAR. B. C. 600.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH xlix.

- 9 If grapegatherers come to thee,  
Would they not leave *some* gleaning grapes?  
If thieves by night, they will destroy till they have enough<sup>1</sup>.
- 10 But I have made Esau bare,  
I have uncovered his secret places,  
And he shall not be able to hide himself:  
His seed is spoiled, and his brethren, and his neighbours,  
And he *is* not.
- 11 Leave thy fatherless children, I will preserve *them* alive;  
And let thy widows trust in me.
- 12 For thus saith the LORD;  
Behold, they whose judgment *was* not to drink of the cup  
Have assuredly drunken;  
And *art* thou he *that* shall altogether go unpunished?  
Thou shalt not go unpunished,  
But thou shalt surely drink *of it*.
- 13 For I have sworn by myself, saith the LORD,  
That Bozrah shall become a desolation,  
A reproach, a waste, and a curse;  
And all the cities thereof shall be perpetual wastes.
- 14 I have heard a rumour from the LORD,  
And an ambassador is sent unto the heathen, *saying*,  
Gather ye together, and come against her,  
And rise up to the battle.
- 15 For, lo, I will make thee small among the heathen,  
*And* despised among men.
- 16 Thy terribleness hath deceived thee,  
*And* the pride of thine heart, O thou that dwellest in the clefts of the rock,  
That holdest the height of the hill:  
Though thou shouldest make thy nest as high as the eagle,  
I will bring thee down<sup>a</sup> from thence, saith the LORD.
- 17 Also Edom shall be a desolation<sup>b</sup>:

MARG. <sup>1</sup> v. 9. *till they have enough.* Heb. *their sufficiency.*

<sup>a</sup> *Though thou shouldest make thy nest as high as the eagle, I will bring thee down.*—The ruins of the city of Petra, or the Rock, the capital of Edom, burst on the view in their full grandeur, shut in on the opposite side by barren craggy precipices, from which numerous ravines and valleys branch out in all directions; the sides of the mountains being covered with an endless variety of excavated tombs.—Captains Irby and Mangles, p. 422.

<sup>b</sup> *Edom shall be a desolation.*—On leaving

El Uebe we entered the low barren ridges that skirt Wady Araba on the west; and for several hours, during this and the following day, traversed a country of the most utter desolation, hills succeeding hills, without the slightest picturesque beauty, covered with loose flints, sand, and gravel—sterility in its most repulsive garb: it made the very heart ache, and the spirits sink. And such is Edom now, *most desolate*, as prophecy foretold it should be, at a time when literature and

## Judah.

SECT. VII.

JEHOIAKIM—11TH YEAR. B. C. 600.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH XLIX.

- Every one that goeth by it shall be astonished<sup>a</sup>,  
 And shall hiss at all the plagues thereof.
- 18 As in the overthrow of Sodom and Gomorrah  
 And the neighbour *cities* thereof, saith the LORD,  
 No man shall abide there,  
 Neither shall a son of man dwell in it.
- 19 Behold, he shall come up,  
 Like a lion from the swelling of Jordan  
 Against the habitation of the strong:  
 But I will suddenly make him run away from her:  
 And who *is* a chosen *man*, that I may appoint over her?  
 For who *is* like me? and who will appoint me the time<sup>1</sup>?  
 And who *is* that shepherd that will stand before me?
- 20 Therefore hear the counsel of the LORD,  
 That he hath taken against Edom;  
 And his purposes, that he hath purposed against the inhabitants of Teman:  
 Sure the least of the flock shall draw them out:  
 Surely he shall make their habitations desolate with them.
- 21 The earth is moved at the noise of their fall,  
 At the cry the noise thereof was heard in the Red Sea<sup>2</sup>.
- 22 Behold, he shall come up and fly as the eagle,  
 And spread his wings over Bozrah:  
 And at that day shall the heart of the mighty men of Edom be  
 As the heart of a woman in her pangs.
- 23 Concerning Damaseus<sup>b</sup>.  
 Hamath is confounded, and Arpad:  
 For they have heard evil tidings:

MARG. <sup>1</sup> v. 19. *appoint me the time? or convent me in judgment?*<sup>2</sup> v. 21. *Red Sea.* Heb. *Weedy Sea.*

commerce, arts and sciences, were still flourishing in the land of Job; and the palm-trees were as proverbial in men's mouths as those of Palestine: now, I believe, not one survives; at least I saw none.—Lord Lindsay's Letters, vol. II. pp. 45, 46.

<sup>a</sup> *Every one that goeth by it shall be astonished.*—I would that the sceptic could stand, as I did, among the ruins of this city, among the rocks, and there open the Sacred Book, and read the words of the inspired penmen, written when this desolate place was one of the greatest cities in the world. I see the scoff arrested, his cheek pale, his

lip quivering, and his heart quickening with fear, as the ruined city cries out to him, in a voice loud and powerful, as that of one risen from the dead: though he would not believe Moses and the Prophets, he believes the hand-writing of God himself in the desolation and eternal ruin around him.—Incidents of Travels in Arabia Petræa &c. by an American, vol. II. p. 76.

<sup>b</sup> *Concerning Damascus.*—Damascus was the capital of the kingdom of Syria, and had seemingly at this time swallowed up all the other petty sovereignties of that country. Isaiah had before uttered a prophecy

## Judah.

SECT. VII.

JEHOIAKIM—11TH YEAR. B.C. 600.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH xlix.

- They are fainthearted<sup>1</sup>;  
*There is sorrow on the sea*<sup>2</sup>;  
 It cannot be quiet.
- 24 Damascus is waxed feeble,  
*And turneth herself to flee,*  
 And fear hath seized on *her* :  
 Anguish and sorrows have taken her,  
 As a woman in travail.
- 25 How is the city of praise not left,  
 The city of my joy !
- 26 Therefore her young men shall fall in her streets,  
 And all the men of war shall be cut off in that day,  
 Saith the LORD of hosts.
- 27 And I will kindle a fire in the wall of Damascus,  
 And it shall consume the palaces of Ben-hadad.
- 28 Concerning Kedar<sup>3</sup>, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD ;  
 Arise ye, go up to Kedar,  
 And spoil the men of the east.
- 29 Their tents and their flocks shall they take away :  
 They shall take to themselves their curtains,  
 And all their vessels, and their camels ;  
 And they shall cry unto them, *Fear is on every side.*
- 30 Flee, get you far off<sup>4</sup>,  
 Dwell deep, O ye inhabitants of Hazor, saith the LORD ;  
 For Nebuchadrezzar king of Babylon hath taken counsel against you,  
 And hath conceived a purpose against you.
- 31 Arise, get you up unto the wealthy nation<sup>5</sup>,

MARG. <sup>1</sup> v. 23. *fainthearted*. Heb. *melted*. <sup>2</sup> *on the sea, or as on the sea.*

<sup>3</sup> v. 30. *get you far off*. Heb. *flit greatly*.

<sup>5</sup> v. 31. *wealthy nation, or that is at ease.*

concerning it of a calamitous import, ch. xvii. ; which had been fulfilled by Tiglath-pileser's taking it, and carrying the people captive to Kir : 2 Kings xvi. 9. Amos also had foretold the same event, ch. i. 3--5. But it had recovered itself after the fall of the Assyrian empire, and is here doomed to suffer the like calamities from the resentment of Nebuchadrezzar, probably about the same time with the other neighbouring nations.—Blayney. For a brief notice of the ancient history of Damascus, see the Note, vol. I. p. 295 of this Work.

<sup>3</sup> *Concerning Kedar, &c.*—Kedar was one of the sons of Ishmael, Gen. xxv. 13, who settled in Arabia. Among the sons of Joktan, who were prior to the Ishmaelites in Arabia, and whose descendants are therefore looked on as the only genuine Arabs, we find one whose name was Hazar-maveth, Gen. x. 26--30. And as by Kedar all the descendants of Ishmael are probably here designed, so all the other branches of the family of Joktan may likewise be included under the general name of Hazor.—Blayney.

## Judah.

SECT. VII.

JEHOIAKIM—11TH YEAR. B.C. 600.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH xlix.

That dwelleth without care, saith the LORD,  
Which have neither gates nor bars,  
*Which* dwell alone.

32 And their camels shall be a booty,  
And the multitude of their cattle a spoil:  
And I will scatter into all winds them *that are* in the utmost corners<sup>1</sup>;  
And I will bring their calamity  
From all sides thereof, saith the LORD.

33 And Hazor shall be a dwelling for dragons,  
*And* a desolation for ever:  
There shall no man abide there, nor *any* son of man dwell in it.

*The king of Egypt is vanquished by the king of Babylon.*

2 KINGS xxiv. 5—7.

2 CHRON. xxxvi. 8.

5 Now the rest of the acts  
of Jehoiakim,  
and all that he did,  
  
*are* they not written  
in the book of the chronicles  
of the  
kings of Judah?

Now the rest of the acts  
of Jehoiakim,  
and his abominations which he did,  
and that which was found in him,  
behold, they *are* written  
in the book  
of the  
kings of Israel and Judah:

6 So Jehoiakim slept with his fathers:  
and Jehoiachin his son  
reigned in his stead.

and Jehoiachin<sup>2</sup> his son  
reigned in his stead.

2 KINGS xxiv.

7 And the king of Egypt came not again<sup>a</sup>  
any more out of his land: for the  
king of Babylon had taken from the river  
of Egypt unto the river Euphrates all  
that pertained to the king of Egypt.

MARG. <sup>1</sup> v. 32. *in the utmost corners.* Heb. *cut off into corners*, or, *that have the corners of their hair polled.*

<sup>2</sup> v. 8. *Jehoiachin*, or *Jeconiah*, 1 Chron. iii. 16; or *Coniah*, Jer. xxii. 24.

<sup>a</sup> *The king of Egypt came not again.*— *his land*; for in Jerem. xxxvii. 5, The king of Egypt is a-foot with his army, and abroad again.—Dr. Lightfoot's Works, vol. II. p. 225.

## Judah.

JEHOIACHIN—1ST YEAR. B. C. 599.

PROPHETS—JEREMIAH AND DANIEL.

## SECTION VIII.

THE SECOND CAPTIVITY OF JUDAH. JEHOIACHIN THE KING, AND THE PROPHET EZEKIEL,  
AND OTHERS, ARE CARRIED CAPTIVE TO BABYLON.*Jehoiachin's evil reign.*

2 KINGS xxxiv. 8, 9.

2 CHRON. xxxvi. 9.

- |   |                                                                                                                                                  |   |                                                                                                                                       |
|---|--------------------------------------------------------------------------------------------------------------------------------------------------|---|---------------------------------------------------------------------------------------------------------------------------------------|
| 8 | Jehoiachin <sup>1</sup> <i>was</i> eighteen years old <sup>a</sup><br>when he began to reign,<br>and he reigned<br>in Jerusalem<br>three months. | 9 | Jehoiachin <i>was</i> eight years old<br>when he began to reign,<br>and he reigned<br><br>three months and ten days<br>in Jerusalem : |
|---|--------------------------------------------------------------------------------------------------------------------------------------------------|---|---------------------------------------------------------------------------------------------------------------------------------------|

And his mother's name *was* Nehushta,  
the daughter of Elnathan of Jerusalem.

- |   |                                                                                                                 |  |                                                                    |
|---|-----------------------------------------------------------------------------------------------------------------|--|--------------------------------------------------------------------|
| 9 | And he did <i>that which was</i> evil<br>in the sight of the LORD<br>according to all that his father had done. |  | and he did <i>that which was</i> evil<br>in the sight of the LORD. |
|---|-----------------------------------------------------------------------------------------------------------------|--|--------------------------------------------------------------------|

*The judgment of Coniah, or Jehoiachin.*

JEREMIAH xxii. 20—30.

- 20 Go up to Lebanon, and cry ;  
And lift up thy voice in Bashan, and cry from the passages :  
For all thy lovers are destroyed.
- 21 I spake unto thee in thy prosperity<sup>2</sup> ;  
*But* thou saidst, I will not hear.  
*This hath been* thy manner from thy youth,  
That thou obeyedst not my voice.

MARG. <sup>1</sup> v. 8. *Jehoiachin*, or *Jeconiah*, 1 Chron. iii. 16 ; or *Coniah*, Jer. xxii. 24, 28.  
<sup>2</sup> v. 21. *prosperity*. Heb. *prosperities*.

<sup>a</sup> *Jehoiachin was eighteen years old.*—This was his age. In the parallel passage it is said that he was *eight years old*, or *the son of the eight year*, viz. the eighth year of the reign of Nebuchadnezzar, see ver. 12 ; or the eighth year after the seventy years of the Captivity had begun. A similar mode of expression is used with regard to Ahaziah. Compare 2 Kings viii. 26. with 2 Chronicles xxii. 2.—See Dr. Lightfoot's Works, vol. II. pp. 288, 289 ; and the Note, vol. I. p. 117 of this Work.

He is called also *Jeconiah*, 1 Chron. iii. 16 ; and, more briefly, *Coniah*, by way of contempt, as some think, Jer. xxii. 24. Bishop Patrick explains this verse as referring to the time when he began to reign alone, after his father's

death ;—that his father made him, when he was but eight years old, his associate in the kingdom, to continue the kingdom in his family, and that there might be no contention about it among his sons. Thus the two accounts are easily reconciled. When his father had reigned one year he took him to reign with him ; and so he came to reign ten years with his father, and three months alone. See Buxtorf, in his *Vindiciæ Hebr. Veritatis*, Pars ii. cap. 2. p. 408.—There are those who think he was eight years old when *he*, that is, his father, began to reign. Or, as our Primate Usher thinks, it was the eighth year, not of his age, but of the Captivity of Babylon, to which some principal persons were obnoxious.—*Chronologia Sacra*, pag. ult.



## Judah.

SECT. VIII.

JEHOIACHIN—1ST YEAR. B. C. 599.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH XXII.

- 22 The wind shall eat up all thy pastors,  
And thy lovers shall go into captivity :  
Surely then shalt thou be ashamed and confounded  
For all thy wickedness.
- 23 O inhabitant<sup>1</sup> of Lebanon, that makest thy nest in the cedars,  
How gracious shalt thou be when pangs come upon thee,  
The pain as of a woman in travail !
- 24 *As I live, saith the LORD,*  
Though Coniah the son of Jehoiakim king of Judah  
Were the signet upon my right hand,  
Yet would I pluck thee thence ;
- 25 And I will give thee into the hand of them that seek thy life,  
And into the hand of *them* whose face thou fearest,  
Even into the hand of Nebuchadrezzar king of Babylon,  
And into the hand of the Chaldeans.
- 26 And I will cast thee out,  
And thy mother that bare thee,  
Into another country, where ye were not born ;  
And there shall ye die.
- 27 But to the land whereunto they desire to return<sup>2</sup>,  
Thither shall they not return.
- 28 *Is this man Coniah a despised broken idol ?  
Is he a vessel wherein is no pleasure ?  
Wherefore are they cast out, he and his seed,  
And are cast into a land which they know not ?*
- 29 O earth ! earth ! earth ! hear the word of the LORD.
- 30 Thus saith the LORD,  
Write ye this man childless<sup>3</sup>,  
A man *that* shall not prosper in his days :  
For no man of his seed shall prosper,  
Sitting upon the throne of David,  
And ruling any more in Judah.

MARG. <sup>1</sup> v. 23. *inhabitant.* Heb. *inhabitress.*<sup>2</sup> v. 27. *desire to return.* Heb. *lift up their mind.*

<sup>3</sup> *Write ye this man childless.*—Other parts of Scripture assert him to have had children, 1 Chron. iii. 17, 18. Matt. i. 12 ; and both ver. 28 and the subsequent part of this verse imply that he either had, or should have, seed : but though not literally childless, he was so to all intents and purposes of public life ; for he was to be the last of his race that should sit upon the throne of David : and in this sense the prophecy was actually fulfilled ; for allowing Zerubbabel to have

been a lineal descendant of Jeconiah, yet he could not be said to set upon the throne of David, as he was but a provincial governor, and servant of the king of Persia, in whom the sovereignty resided ; nor were any of those *kings* who afterwards reigned in Judah, even of the family of David, until the time of Christ, who, though of David's seed, was not the seed of Jeconiah, but descended from the same ancestor in a collateral line.—Blayney.

## Judah.

SECT. VIII.

JEHOIACHIN—1ST YEAR. B.C. 599.

PROPHETS—JEREMIAH AND DANIEL.

*Jerusalem besieged, and taken. Jehoiachin is brought into Babylon.*

2 KINGS XXIV. 10—17.

2 CHRON. XXXVI. 10.

- 10 At that time And when the year was expired<sup>1</sup>, 10  
the servants of Nebuchadnezzar king of king Nebuchadnezzar sent,  
Babylon came up against Jerusalem,  
and the city was besieged<sup>2</sup>.
- 11 And Nebuchadnezzar king of  
Babylon came against the city, and his  
servants did besiege it.
- 12 And Jehoiachin the king of Judah went  
out to the king of Babylon, he, and his  
mother, and his servants, and his princes,  
and his officers<sup>3</sup>: and the  
king of Babylon took him  
in the eighth year of his reign<sup>4</sup>. and brought him to Babylon,
- 13 And he carried out thence  
all the treasures  
of the house of the LORD,  
and the treasures of the king's house,  
and cut in pieces all the vessels of gold  
which Solomon king of Israel had made  
in the temple of the LORD, as the  
LORD had said. with the goodly vessels<sup>5</sup>  
of the house of the LORD,
- 2 KINGS XXIV.
- 14 And he carried away all Jerusalem, and all the princes, and all the mighty  
men of valour, *even* ten thousand captives, and all the craftsmen and smiths:  
15 none remained, save the poorest sort of the people of the land. And he  
carried away Jehoiachin to Babylon, and the king's mother, and the king's  
wives, and his officers<sup>6</sup>, and the mighty of the land, *those* carried he into  
16 captivity from Jerusalem to Babylon. And all the men of might, *even* seven  
thousand, and craftsmen and smiths a thousand, all *that were* strong and apt  
for war, even them the king of Babylon brought captive to Babylon.
- 2 KINGS XXIV. 2 CHRON. XXXVI.
- 17 And the king of Babylon and  
made Mattaniah his father's brother made Zedekiah<sup>7</sup> his brother  
king in his stead, king over Judah and Jerusalem.  
and changed his name to Zedekiah<sup>8</sup>.

MARG. <sup>1</sup> v. 10. *when the year was expired.* Heb. *at the return of the year.*<sup>2</sup> v. 10. *was besieged.* Heb. *came into siege.*<sup>3</sup> v. 12. *officers, or eunuchs.*<sup>4</sup> *in the eighth year of his reign—Nebuchadnezzar's eighth year, Jer. xxv. 1.*<sup>5</sup> v. 10. *goodly vessels.* Heb. *vessels of desire.*<sup>6</sup> v. 15. *officers, or eunuchs.*<sup>7</sup> v. 10. *Zedekiah, or Mattaniah, his father's brother, 2 Kings xxiv. 17.*

<sup>8</sup> *Zedekiah.*—He was Jehoiachin's uncle, succeeded him in the throne, 1 Chron. iii. 16.  
but called his brother, that is, his kinsman, —Dr. Lightfoot.  
2 Chron. xxxiv. 10; and his son, because he

## PART V.

THE REIGN OF ZEDEKIAH, TERMINATING IN THE UTTER DESTRUCTION OF  
JERUSALEM BY NEBUCHADNEZZAR, AND THE BABYLONIAN CAPTIVITY.

B.C. 599 TO 588—ELEVEN YEARS.

## SECTION I.

THE KING OF BABYLON PLACES ZEDEKIAH ON THE THRONE OF JUDAH.

## Judah.

ZEDEKIAH—1ST YEAR. B. C. 599.

PROPHETS—JEREMIAH AND DANIEL.

*Zedekiah is made king, and reigneth ill.*

|                                                                                                              |                                                                                                           |                                                                                                                         |                                                                                                                            |
|--------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------|
| 2 KINGS xxiv. 18, 19.                                                                                        | 2 CHRON. xxxvi. 11, 12.                                                                                   | JER. xxxvii. 1, 2.                                                                                                      | JER. lii. 1, 2.                                                                                                            |
| 18 Zedekiah was                                                                                              | 11 Zedekiah was                                                                                           | And king Zedekiah<br>the son of Josiah                                                                                  | Zedekiah was                                                                                                               |
| twenty and one<br>years old<br>when he began<br>to reign,<br>and he reigned<br>eleven years<br>in Jerusalem. | one and twenty<br>years old<br>when he began<br>to reign,<br>and reigned<br>eleven years<br>in Jerusalem. | reigned                                                                                                                 | one and twenty<br>years old<br>when he began<br>to reign <sup>1</sup> ,<br>and he reigned<br>eleven years<br>in Jerusalem. |
|                                                                                                              |                                                                                                           | instead of Coniah the son<br>of Jehoiakim, whom<br>Nebuchadrezzar king of<br>Babylon made king<br>in the land of Judah. |                                                                                                                            |
| And his mother's<br>name was Hamutal,<br>the daughter of<br>Jeremiah of Libnah.                              |                                                                                                           |                                                                                                                         | And his mother's<br>name was Hamutal,<br>the daughter of<br>Jeremiah of Libnah.                                            |
|                                                                                                              |                                                                                                           | 2 But neither he,<br>nor his servants, nor the people<br>of the land, did hearken<br>unto the<br>words of the LORD,     |                                                                                                                            |
| 19 And he did<br>that which was<br>evil in<br>the sight                                                      | 12 And he did<br>that which was<br>evil in<br>the sight                                                   |                                                                                                                         | 2 And he did<br>that which was<br>evil in<br>the eyes                                                                      |

MARG. <sup>1</sup> v. 1. *began to reign.* Heb. *reigned.*

## Judah.

SECT. I.

ZEDEKIAH—1ST YEAR. B. C. 599.

PROPHETS—JEREMIAH AND DANIEL.

2 KINGS XXIV.  
of the LORD,2 CHRON. XXXVI.  
of the LORD  
his God, *and*

JER. XXXVII.

JER. lii.  
of the LORD,

humbled not himself before

which he spake by  
the prophet<sup>1</sup> Jeremiah.Jeremiah the prophet  
*speaking* from the  
mouth of the LORD.according to all  
that Jehoiakim  
had done.according to all  
that Jehoiakim  
had done.*Jeremiah prophesieth a restoration of the scattered flock. Christ shall rule and save them.  
Against false prophets, and mockers of the true prophets.*

JEREMIAH XXIII.

- 1 Woe be unto the pastors  
That destroy and scatter the sheep of my pasture !  
Saieth the LORD.
- 2 Therefore thus saith the LORD God of Israel  
Against the pastors that feed my people ;  
Ye have scattered my flock, and driven them away,  
And have not visited them :  
Behold, I will visit upon you  
The evil of your doings, saith the LORD.
- 3 And I will gather the remnant of my flock  
Out of all countries whither I have driven them,  
And will bring them again to their folds ;  
And they shall be fruitful and increase.
- 4 And I will set up shepherds over them which shall feed them :  
And they shall fear no more, nor be dismayed,  
Neither shall they be lacking, saith the LORD.
- 5 Behold, the days come, saith the LORD,  
That I will raise unto David a righteous Branch<sup>a</sup>,

MARG. <sup>1</sup> v. 2. *by the prophet.* Heb. *by the hand of the prophet.*

<sup>a</sup> *I will raise unto David a righteous Branch.*—The prophet here foretells the Mediatorial Kingdom of the Messiah, who is called the LORD OUR RIGHTEOUSNESS. On this passage Dr. Hales has cited the following remark from the ancient Rabbinical Book of Ikkarim, which, he observes, well expresses the reason of the appellation :—The Scripture calls the name of the MESSIAH, JAHOH OUR RIGHTEOUSNESS, to intimate that he will be

A MEDIATORIAL GOD, by whose hand we shall obtain *justification* from THE NAME : wherefore it calls him by the name of THE NAME, that is, the ineffable name JAHOH, here put for GOD HIMSELF.—Dr. Hales's Anal. vol. II. p. 443. See Buxtorf's Lexicon, voce יהוה. Dr. Hales thinks that St. Paul derived the declaration he has made concerning Jesus Christ in 1 Cor. i. 30, and Phil. ii. 9--11, from the above-cited passage of Jeremiah. See

## Judah.

ZEDEKIAH—1ST YEAR. B. C. 599.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH XXIII.

- And a King shall reign and prosper,  
 And shall execute judgment and justice in the earth.
- 6 In his days Judah shall be saved<sup>a</sup>,  
 And Israel shall dwell safely :  
 And this *is* his name whereby he shall be called,  
**THE LORD OUR RIGHTEOUSNESS** !
- 7 Therefore, behold, the days come, saith the LORD,  
 That they shall no more say, The LORD liveth,  
 Which brought up the children of Israel out of the land of Egypt ;
- 8 But, The LORD liveth,  
 Which brought up and which led the seed of the house of Israel  
 Out of the north country, and from all countries whither I had driven them ;  
 And they shall dwell in their own land<sup>b</sup>.

MARG. <sup>a</sup> v. 6. *THE LORD OUR RIGHTEOUSNESS.* Heb. *JEHOVAH-tsùkenu.*

also chap. xxxiii. 15, 16 ; and compare Ps. cxxxii. 17. Is. iv. 2. xi. 1. Zech. iii. 8. vi. 12. Luke i. 69. Dr. Blayney thus translates the close of the sixth verse : And this is the name by which JEHOVAH shall call him, OUR RIGHTEOUSNESS ;—and says, that the expression to call him so implies that God would make him such as he called him ; that is, OUR RIGHTEOUSNESS, or the author and means of our salvation and acceptance.

<sup>a</sup> *Judah shall be saved, &c.*—Mr. McNeile has a valuable lecture on this passage, shewing abundantly that it yet waits for its literal accomplishment. After proving this, he justly argues, that as Christ is to reign and prosper in the earth, the earth cannot be destroyed immediately on his second coming ; and that whatever change may take place on the earth, the geographical distinctions of countries will remain discernible ; so far, at least, as will be necessary to distinguish Palestine from all the other countries of the earth.—Bickersteth on the Jews.

<sup>b</sup> *They shall dwell in their own land.*—The Old Testament, says Dr. McCaul, abounds in passages which, if taken literally, plainly predict the restoration of the Jews to the land of their forefathers. There are, however, many Students of Scripture who reject the literal interpretation, on the professed ground that this rule of interpretation is contrary to the spirit of the Gospel dispensation. It therefore becomes necessary to examine the New Testament with reference to this subject, both

as to the spirit and the letter of its declarations respecting the national distinctions and privileges of the Jews. This examination will, as appears to me, lead to the same result as a grammatical exposition of the Old-Testament predictions. It will prove that Israel still remains a peculiar people, and that they are to be restored to their own land. The reasons which lead me to entertain this opinion, or rather to adopt this article of faith, are as follow :—

i. That the New Testament preserves the distinctive appellations of *Israel* and *Gentiles* in their Old-Testament sense.

ii. That the New Testament asserts the perpetuity of the Jewish national privileges.

iii. The New Testament expounds literally certain passages of the prophecies, the literal interpretation of which necessarily implies the literal restoration of the Jews.

iv. The New Testament itself contains original passages leading to the same conclusion.

One of the passages which it adduces is Acts iii. 21 ; where St. Peter refers to the Jewish hope of the restitution of all things. That the apostle refers to the Jewish hope, is fully admitted by Lightfoot, who was no Chiliast. He first proposes that the passage should be thus translated : Repent, therefore, and be converted, *that*—not *when*—the times of refreshing may come, and God may send Jesus Christ to you :—and then gives a paraphrase containing his reasons, and shewing

## Judah.

SECT. I.

ZEDEKIAH—1ST YEAR. B. C. 599.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH XXIII.

- 9 Mine heart within me is broken because of the prophets;  
 All my bones shake;  
 I am like a drunken man,  
 And like a man whom wine hath overcome,  
 Because of the LORD,  
 And because of the words of his holiness.
- 10 For the land is full of adulterers;  
 For because of swearing<sup>1</sup> the land mourneth;  
 The pleasant places of the wilderness are dried up,  
 And their course<sup>2</sup> is evil,  
 And their force is not right.
- 11 For both prophet and priest are profane;  
 Yea, in my house have I found their wickedness, saith the LORD.
- 12 Wherefore their way shall be unto them  
 As slippery ways in the darkness:  
 They shall be driven on, and fall therein:  
 For I will bring evil upon them,  
 Even the year of their visitation, saith the LORD.
- 13 And I have seen folly<sup>3</sup> in the prophets of Samaria;

MARG. <sup>1</sup> v. 10. *swearing, or cursing.*<sup>2</sup> *course, or violence.*<sup>3</sup> v. 13. *folly, or an absurd thing.* Heb. *unsavoury.*

how Peter met the objection that would naturally occur to a Jewish mind; namely, if Jesus be the Messiah, then all our hopes of refreshment by him are vanished. No, says St. Peter, Repent, that the times of refreshment may come from the presence of the Lord. Jesus has ascended into the heavens until the time of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. In what sense his audience would understand this *restitution*, ἀποκατάστασις, cannot be doubtful. It is the same word which the Apostles employed when asking, *Wilt thou at this time restore ἀποκαθιστάνεις to Israel?*—In what sense his audience would understand the Prophets, to whom Peter refers, is equally certain. There can be no doubt about their interpreting them literally. The minds of the Jewish people were at this time full of the hope of a restoration of the theocracy. Peter well knew the state of their minds. Is it to be conceived, then, that he would buoy them up with a false hope, or use language directly calculated to confirm them in error?

Upon what principle, then, can we explain this fact, that the New Testament nowhere, not even in the Epistles to the Gentile Churches, declares that the Jewish hope of the restoration of the kingdom of Israel is fallacious; and that wherever it does speak on the subject, it speaks in language adapted to strengthen them in that hope? Zechariah the priest speaks of a national redemption. The angel promises to our Lord the throne of David over the house of Jacob. Our Lord himself twice promises the Apostles dominion over the twelve tribes of Israel. He intimates, in his last words, that there is a time and season in which the kingdom of Israel shall be restored. The Apostle Peter still holds out the hope of a restitution of all things. How is it, I say, that this language is adopted, and no one warning against mistake vouchsafed, if the Jews are not to be restored to the land of Israel?—McCauley's *New Test. Evidence*, pp. 4, 25, 26. See the Note on Isaiah lix. 20, on the 263d page of this Volume; and on Isaiah xxvii. 6, on page 197.

## Judah.

SECT. I.

ZEDEKIAH—1ST YEAR. B. C. 599.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIAL.

JEREMIAH xxiii.

- They prophesied in Baal, and caused my people Israel to err.
- 14 I have seen also in the prophets of Jerusalem an horrible thing<sup>1</sup>:  
 They commit adultery, and walk in lies:  
 They strengthen also the hands of evildoers,  
 That none doth return from his wickedness:  
 They are all of them unto me as Sodom,  
 And the inhabitants thereof as Gomorrah.
- 15 Therefore thus saith the LORD of hosts concerning the prophets;  
 Behold, I will feed them with wormwood,  
 And make them drink the water of gall:  
 For from the prophets of Jerusalem  
 Is profaneness<sup>2</sup> gone forth into all the land.
- 16 Thus saith the LORD of hosts,  
 Hearken not unto the words of the prophets that prophesy unto you:  
 They make you vain:  
 They speak a vision of their own heart,  
 And not out of the mouth of the LORD.
- 17 They say still unto them that despise me,  
 The LORD hath said, Ye shall have peace;  
 And they say unto every one that walketh after the imagination<sup>3</sup> of his own  
 heart,  
 No evil shall come upon you.
- 18 For who hath stood in the counsel<sup>4</sup> of the LORD,  
 And hath perceived and heard his word?  
 Who hath marked his word, and heard *it*?
- 19 Behold, a whirlwind of the LORD<sup>5</sup> is gone forth in fury,  
 Even a grievous whirlwind:  
 It shall fall grievously upon the head of the wicked.
- 20 The anger of the LORD shall not return,  
 Until he have executed, and till he have performed  
 The thoughts of his heart:  
 In the latter days ye shall consider it perfectly.
- 21 I have not sent these prophets, yet they ran:

MARG. <sup>1</sup> v. 14. *an horrible thing, or filthiness.*<sup>2</sup> v. 15. *profaneness, or hypocrisy.*<sup>3</sup> v. 17. *imagination, or stubbornness.*<sup>4</sup> v. 18. *counsel, or secret.*

<sup>5</sup> *A whirlwind of the Lord.*—Maillet's description of the malignant effects of such a wind is cited at large in Harmer's *Observ.* chap. i. obs. 16; by which it appears that it stifles on the spot those who breathe in it. It sometimes raises up large quantities of sand, with a whirling motion, which, darken-

ing the air, renders the guides incapable of discerning their way. Sometimes whole caravans have been buried by this means under the sand, with which the wind is frequently charged. See the Note on page 19 of this Volume.

## Judah.

SECT. I.

ZEDEKIAH—1ST YEAR. B. C. 599.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH XXIII.

I have not spoken to them, yet they prophesied.

- 22 But if they had stood in my counsel,  
And had caused my people to hear my words,  
Then they should have turned them from their evil way,  
And from the evil of their doings.
- 23 *Am* I a God at hand, saith the LORD,  
And not a God afar off?
- 24 Can any hide himself in secret places  
That I shall not see him? saith the LORD.  
Do not I fill heaven and earth? saith the LORD.
- 25 I have heard what the prophets said,  
That prophesy lies in my name,  
Saying, I have dreamed, I have dreamed.
- 26 How long shall *this* be in the heart of the prophets that prophesy lies?  
Yea, *they are* prophets of the deceit of their own heart;
- 27 Which think to cause my people  
To forget my name by their dreams  
Which they tell every man to his neighbour,  
As their fathers have forgotten my name for Baal.
- 28 The prophet that hath<sup>1</sup> a dream, let him tell a dream;  
And he that hath my word, let him speak my word faithfully.  
What *is* the chaff to the wheat? saith the LORD.
- 29 *Is* not my word like as a fire? saith the LORD;  
And like a hammer *that* breaketh the rock in pieces?
- 30 Therefore, behold, I *am* against the prophets, saith the LORD,  
That steal my words every one from his neighbour.
- 31 Behold, I *am* against the prophets, saith the LORD,  
That use their tongues<sup>2</sup>, and say, He saith.
- 32 Behold, I *am* against them that prophesy false dreams, saith the LORD.  
And do tell them, and cause my people to err  
By their lies, and by their lightness;  
Yet I sent them not, nor commanded them:  
Therefore they shall not profit this people, at all, saith the LORD.
- 33 And when this people,  
Or the prophet, or a priest, shall ask thee, saying,  
What *is* the burden of the LORD<sup>a</sup>?

MARG. <sup>1</sup> v. 28. *that hath*, Heb. *with whom is*.

<sup>2</sup> v. 31. *that use their tongues*, or *that smooth their tongues*.

<sup>a</sup> *What is the burden of the Lord*.—The spoken by the true prophets, A BURDEN, by remaining part of this chapter is directed way of reproach; meaning, that it always against those who called the word of God, portended evil, and never good; a burden



## Judah.

SECT. I.

ZEDEKIAH—1ST YEAR. B.C. 599.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH XXIII.

- Thou shalt then say unto them, What burden ?  
 I will even forsake you, saith the LORD.
- 34 And *as for* the prophet, and the priest, and the people,  
 That shall say, The burden of the LORD,  
 I will even punish<sup>1</sup> that man and his house.
- 35 Thus shall ye say every one to his neighbour,  
 And every one to his brother,  
 What hath the LORD answered ?  
 And, What hath the LORD spoken ?
- 36 And the burden of the LORD shall ye mention no more :  
 For every man's word shall be his burden<sup>a</sup> ;  
 For ye have perverted the words of the living God,  
 Of the LORD of hosts our God.
- 37 Thus shalt thou say to the prophet,  
 What hath the LORD answered thee ?  
 And, What hath the LORD spoken ?
- 38 But since ye say, The burden of the LORD ;  
 Therefore thus saith the LORD ;  
 Because ye say this word, The burden of the LORD,  
 And I have sent unto you, saying,  
 Ye shall not say, the burden of the LORD ;
- 39 Therefore, behold, I, even I, will utterly forget you,  
 And I will forsake you,  
 And the city that I gave you and your fathers,  
 And cast you out of my presence :
- 40 And I will bring an everlasting reproach upon you,  
 And a perpetual shame, which shall not be forgotten.

*Jeremiah sendeth a letter to the captives in Babylon, to be quiet there, and not to believe the dreams of their prophets, whom the Lord had not sent.*

JEREMIAH XXIX. 1--9.

- 1 Now these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon ; (After that Jeconiah the king, and the queen, and the eunuchs<sup>2</sup>, the princes of Judah and

MARG. <sup>1</sup> v. 34. *punish.* Heb. *visit upon.* <sup>2</sup> v. 2. *eunuchs, or chamberlains.*

signifying a calamitous prophecy. Ahab intended to cast the same slur on the Prophet Micaiah, when he represented him as one that never prophesied good concerning him, but evil: 1 Kings xxii. 8.—Blayney.

<sup>a</sup> *Every man's word shall be his burden—*

That is, every man shall have most reason to regard his own word as hurtful and prejudicial to him: for the words of God were delivered with a salutary tendency to warn sinners of the danger of their situation, and to call them to repentance.—Blayney.

## Judah.

SECT. I.

ZEDEKIAH—1ST YEAR. B. C. 599.

PROPHETS—JEREMIAH AND DANIEL.

## JEREMIAH XXIX.

Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;) By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon,) saying,

- 1 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;
- 5 Build ye houses, and dwell *in them* ;  
And plant gardens, and eat the fruit of them ;
- 6 Take ye wives, and beget sons and daughters ;  
And take wives for your sons,  
And give your daughters to husbands,  
That they may bear sons and daughters ;  
That ye may be increased there, and not diminished.
- 7 And seek the peace of the city  
Whither I have caused you to be carried away captives,  
And pray unto the LORD for it:  
For in the peace thereof shall ye have peace.
- 8 For thus saith the LORD of hosts, the God of Israel ;  
Let not your prophets and your diviners,  
That *be* in the midst of you, deceive you,  
Neither hearken to your dreams  
Which ye cause to be dreamed.
- 9 For thy prophesy falsely<sup>1</sup> unto you in my name :  
I have not sent them, saith the LORD.

B. C. 598.

*Under the type of bonds and yokes he prophesieth the subduing of the neighbour kings unto Nebuchadnezzar. He exhorteth them to yield, and not to believe the false prophets. The like he doeth to Zedekiah. He foretelleth, the remnant of the vessels shall be carried to Babylon, and there continue until the day of visitation.*

## JEREMIAH XXVII.

- 1 In the beginning of the reign of Jehoiakim<sup>a</sup> the son of Josiah king of
- 2 Judah came this word unto Jeremiah from the LORD, saying, Thus saith the
- 3 LORD<sup>2</sup> to me ; Make thee bonds and yokes, and put them upon thy neck, And

MARG. <sup>1</sup> v. 9. *falsely*. Heb. *in a lie*.<sup>2</sup> v. 1. *saith the LORD, or hath the LORD said*.

<sup>a</sup> *The reign of Jehoiakim.*—Mr. Lowth thinks that the word JEHOIAKIM crept into the text, instead of ZEDEKIAH, by the negligence of the scribes, who might have their eyes fixed upon the beginning of the last section or chapter. Dr. Blayney thinks that the prophecies contained both in this chapter and in that which follows next, belong to the

fourth year of Zedekiah's reign. We find, says Townsend, צדקיהו זדקיהו *Zedekiah*, in one MS. of good report and antiquity, in the margin of another, and most probably it was so in the text of a third, where the י was evidently ✂ at first, and the remainder of the word is upon an erasure. The Syriac and the Oxford MS. of the Arabic version also read Zedekiah.

## Judah.

SECT. I.

ZEDEKIAH—2D YEAR. B.C. 598.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH XXVII.

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

4 king of Judah; And command them to say unto their masters<sup>1</sup>, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;

5 I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and have given it unto

6 whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the

7 beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until

9 I have consumed them by his hand. Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers<sup>2</sup>, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the

10 king of Babylon: For they prophesy a lie unto you, to remove you far from

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

12 I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve

13 him and his people, and live. Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against

14 the nation that will not serve the king of Babylon? Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve

15 the king of Babylon: for they prophesy a lie unto you. For I have not sent them, saith the LORD, yet they prophesy a lie<sup>3</sup> in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy

16 unto you. Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD's house shall now shortly

17 be brought again from Babylon: for they prophesy a lie unto you. Hearken not unto them; serve the king of Babylon, and live: wherefore should this

18 city be laid waste? But if they *be* prophets, and if the word of the LORD

MARG. <sup>1</sup> v. 4. *them to say unto their masters, or concerning their masters, saying.*<sup>2</sup> v. 9. *dreamers. Heb. dreams.*<sup>3</sup> v. 15. *a lie. Heb. in a lie, or lyingly.*

## Judah.

SECT. I.

ZEDEKIAH—2D YEAR. B.C. 598.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH XXVII.

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

- 19 For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels  
20 that remain in this city, Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah  
21 from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and  
22 of Jerusalem; They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.

*Under the type of good and bad figs, he foresheweth the restoration of them that were in captivity, and the desolation of Zedekiah and the rest.*

JEREMIAH XXIV.

- 1 The LORD shewed me <sup>a</sup>, and, behold, two baskets of figs *were* set before the temple of the LORD, after that Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. One basket *had* very good figs, *even* like the figs that are first ripe: and the other basket *had* very naughty figs, which could not be  
3 eaten, they were so bad<sup>1</sup>. Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

1 Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel;

Like these good figs,

So will I acknowledge them that are carried away captive<sup>2</sup> of Judah,

Whom I have sent out of this place

Into the land of the Chaldeans for *their* good.

6 For I will set mine eyes upon them for good,

And I will bring them again to this land:

And I will build them, and not pull *them* down;

And I will plant them, and not pluck *them* up.

MARG. <sup>1</sup> v. 2. *they were so bad.* Heb. *for badness.*

<sup>2</sup> v. 5. *them that are carried away captive.* Heb. *the captivity.*

<sup>a</sup> *The Lord shewed me.*—Dr. Blayney says we cannot be mistaken in placing this chapter at the very beginning of Zedekiah's reign, within the first year at least; since the vision

is dated from after the carrying away of Jeconiah and the people with him into captivity, as from an event which happened but a little before.

## Judah.

SECT. I.

ZEDEKIAH—2D YEAR. B. C. 598.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH XXIV.

- 7 And I will give them an heart to know me, that I *am* the LORD :  
 And they shall be my people, and I will be their God :  
 For they shall return unto me with their whole heart.
- 8 And as the evil figs, which cannot be eaten, they are so evil ;  
 Surely thus saith the LORD,  
 So will I give Zedekiah the king of Judah, and his princees,  
 And the residue of Jerusalem, that remain in this land,  
 And them that dwell in the land of Egypt :
- 9 And I will deliver them to be removed<sup>1</sup>  
 Into all the kingdoms of the earth for *their* hurt,  
 To be a reproach and a proverb, a taunt and a curse,  
 In all places whither I shall drive them.
- 10 And I will send the sword, the famine, and the pestilence, among them,  
 Till they be consumed from off the land  
 That I gave unto them and to their fathers.

*The judgment of Elam, and its restoration.*

JEREMIAH xlix. 34--39.

- 34 The word of the LORD that came to Jeremiah the prophet against Elam in  
 35 the beginning of the reign of Zedekiah king of Judah, saying, Thus saith the  
 LORD of hosts ;  
 Behold, I will break the bow of Elam<sup>a</sup>,  
 The chief of their might.
- 36 And upon Elam will I bring the four winds  
 From the four quarters of heaven,  
 And will scatter them toward all those winds ;  
 And there shall be no nation  
 Whither the outcasts of Elam shall not come.
- 37 For I will cause Elam to be dismayed before their enemies,  
 And before them that seek their life :  
 And I will bring evil upon them,  
*Even* my fierce anger, saith the LORD ;  
 And I will send the sword after them,  
 Till I have consumed them :
- 38 And I will set my throne in Elam,  
 And will destroy from thence  
 The king and the princes, saith the LORD.
- 39 But it shall come to pass in the latter days,  
*That* I will bring again the captivity of Elam, saith the LORD.

MARG. <sup>1</sup> v. 9. *to be removed.* Heb. *for removing, or vexation.*<sup>a</sup> *Elam.*—See the Note, vol. I. p. 521 of this Work.

## Judah.

SECT. I.

ZEDEKIAH—2D YEAR. B. C. 598.

PROPHETS—JEREMIAH AND DANIEL.

*Shemaiah writeth a letter against Jeremiah. Jeremiah readeth his doom.*

JEREMIAH XXIX. 24—32.

- 24 Thus shalt thou also speak to Shemaiah the Nehelamite<sup>1</sup>, saying, Thus  
 25 speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent  
 letters in thy name unto all the people that *are* at Jerusalem, and to  
 26 Zephaniah the son of Maaseiah the priest, and to all the priests, saying, The  
 LORD hath made thee priest in the stead of Jehoiada the priest, that ye should  
 be officers in the house of the LORD, for every man *that is* mad, and maketh  
 himself a prophet, that thou shouldst put him in prison, and in the stocks.  
 27 Now therefore why hast thou not reproved Jeremiah of Anathoth<sup>2</sup>, which  
 28 maketh himself a prophet to you? For therefore he sent unto us *in*  
 Babylon, saying, This *captivity is* long: build ye houses, and dwell *in them*;  
 29 and plant gardens, and eat the fruit of them. And Zephaniah the priest  
 read this letter in the ears of Jeremiah the prophet.  
 30 Then came the word of the LORD unto Jeremiah, saying, Send to all them  
 31 of the captivity, saying, Thus saith the LORD concerning Shemaiah the  
 Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent  
 32 him not, and he caused you to trust in a lie: Therefore thus saith the LORD;  
 Behold I will punish Shemaiah the Nehelamite, and his seed: he shall not  
 have a man to dwell among this people; neither shall he behold the good  
 that I will do for my people, saith the LORD; because he hath taught  
 rebellion<sup>2</sup> against the LORD.

MARG. <sup>1</sup> v. 24. *Nhelamite, or dreamer.* <sup>2</sup> v. 32. *rebellion.* Heb. *revolt.*

<sup>1</sup> *Anathoth*—now called *Anāta*, on the broad ridge between the Mount of Olives and Scopus, at the distance of one hour and a quarter from Jerusalem. There can be no question that this is the ancient Anathoth, the birth-place of the Prophet Jeremiah; which Josephus describes as twenty stadia distant from Jerusalem; and which Eusebius and Jerome also place in the tribe of Benjamin, about three miles from the same city, toward the north, Jer. i. 1, et Hieron Comm. *in loc.* Onomast. art. Anathoth, Joseph. Antiq. x. 7, 3. Ecclesiastical tradition has selected for Anathoth another site at the village of Kuriet el-'Enab, on the road to Ramleh, a distance of three hours from Jerusalem. 'Anāta seems to have been once a walled town, and place of strength. The village lies where the broad ridge slopes off gradually towards the s. e. From this point there is an extensive view over the whole

eastern slope of the mountainous tract of Benjamin, including also the valley of the Jordan, and the northern part of the Dead Sea. The region before us was that alluded to by the Prophet Isaiah, near the end of the tenth chapter, where the approach of Sennacherib towards Jerusalem is described; and from the spot where we now stood, several of the places there mentioned were visible. Thus Er-Râm, Ramah, bore n. n. w. on its conical hill; and Jeba', Gibeah, was before us, bearing n. 10' e. The nearest village was Hiz-meh, n. 20' e.; and far in the distance we could distinguish Tailjibeh, lying n. n. e.  $\frac{1}{2}$  n., on a lofty hill. The whole district is a mass of limestone rock, which everywhere juts out above the surface, and imparts to the whole land an aspect of sterility and barrenness; yet wherever soil is found among the rocks it is strong and fertile.—Robinson's Bib. Res. vol. II. § ix. pp. 109--111.

## Judah.

ZEDEKIAH—4TH YEAR. B.C. 596.

PROPHETS—JEREMIAH AND DANIEL.

SECT. I.

*Hananiah prophesieth falsely the return of the vessels, and of Jeconiah. Jeremiah, wishing it to be true, sheweth that the event will declare who are true prophets. Hananiah breaketh Jeremiah's yoke. Jeremiah telleth of an iron yoke, and foretelleth Hananiah's death.*

## JEREMIAH XXVIII.

1 And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon<sup>a</sup>, spake unto me in the house of the LORD, in the presence of the priests and of all the people, 2 saying, Thus speaketh the LORD of hosts, the God of Israel, saying, I have 3 broken the yoke of the king of Babylon. Within two full years<sup>1</sup> will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: 4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives<sup>2</sup> of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

5 Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of 6 the LORD, Even the prophet Jeremiah said, Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this 7 place. Nevertheless hear thou now this word that I speak in thine ears, and 8 in the ears of all the people; The prophets that have been before me and before thee of old prophesied both against many countries, and against great 9 kingdoms, of war, and of evil, and of pestilence. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, *then* shall

MARG. <sup>1</sup> v. 3. *two full years.* Heb. *two years of days.* <sup>2</sup> v. 4. *captives.* Heb. *captivity.*

<sup>a</sup> *Gibeon*—now El-Jîb. It is situated on an isolated oblong hill or ridge, composed of horizontal layers of limestone rock, forming almost regular steps rising out of the plain, in some parts steep and difficult of access, and capable of being everywhere very strongly fortified. The camel road from Jerusalem to Ramleh leads along the northern side of the hill, till it divides, and descends the mountain both at Beit 'Ûr, and through Wady Suleimân. El-Jîb is a village of moderate size, and its houses of great antiquity. It is celebrated in the Old Testament as a great city, as one of the royal cities: Josh. ix. 17. x. 2. It is first mentioned in connection with the deceit practised by its inhabitants upon Joshua; and it was in the great battle, in their defence against the five kings which besieged them,

that the sun stood still upon Gibeon, Josh. ix. x. 1--14. The place afterwards fell to the lot of Benjamin, and became a Levitical city, Josh. xviii. 25. xxi. 17; where the Tabernacle was set up for many years under David and Solomon. Here the latter youthful monarch offered a thousand burnt-offerings; and, in a dream by night, communed with God, and asked for himself a wise and understanding heart, instead of riches and honour, 1 Kings, iii. 4--15. 2 Chron. i. 3--13. Here, too, it was that Abner's challenge to Joab terminated in the defeat and flight of the former, and the death of Asahel; and here too, at a later period, Amasa was treacherously slain by Joab.—Robinson's Biblical Researches, vol. II. § ix. p. 138.

## Judah.

SECT. I.

ZEDEKIAH—4TH YEAR. B. C. 596.

PROPHETS—JEREMIAH AND DANIEL.

JEREMIAH XXVII.

the prophet be known, that the LORD hath truly sent him.

- 10 Then Hananiah the prophet took the yoke from off the prophet Jeremiah's  
 11 neck, and brake it. And Hananiah spake in the presence of all the people,  
 saying, Thus saith the LORD; Even so will I break the yoke of Nebuchad-  
 nezzar king of Babylon from the neck of all nations within the space of two  
 full years. And the prophet Jeremiah went his way.
- 12 Then the word of the LORD came unto Jeremiah *the prophet*, after that  
 Hananiah the prophet had broken the yoke from off the neck of the prophet  
 13 Jeremiah, saying, Go and tell Hananiah, saying, Thus saith the LORD; Thou  
 hast broken the yokes of wood; but thou shalt make for them yokes of iron.
- 14 For thus saith the LORD of hosts, the God of Israel; I have put a yoke of  
 iron upon the neck of all these nations, that they may serve Nebuchadnezzar  
 king of Babylon; and they shall serve him: and I have given him the beasts  
 of the field also.
- 15 Then said the prophet Jeremiah unto Hananiah the prophet, Hear now,  
 Hananiah; The LORD hath not sent thee; but thou makest this people to  
 16 trust in a lie. Therefore thus saith the LORD; Behold, I will cast thee from  
 off the face of the earth: this year thou shalt die, because thou hast taught  
 17 rebellion<sup>1</sup> against the LORD. So Hananiah the prophet died the same year  
 in the seventh month.

## SECTION II.

JEREMIAH DELIVERS PROPHECIES RESPECTING BABYLON.

B. C. 595.

*The judgment of Babylon. The redemption of Israel.*

JEREMIAH L.

- 1 The word that the LORD spake against Babylon<sup>a</sup> and against the land of  
 the Chaldeans by Jeremiah<sup>2</sup> the prophet,
- 2 Declare ye among the nations,  
 And publish, and set up<sup>3</sup> a standard;  
 Publish, and conceal not:  
 Say, Babylon is taken,  
 Bel is confounded,

MARG. <sup>1</sup> v. 16. *rebellion*. Heb. *revolt*.<sup>2</sup> v. 1. *by Jeremiah*. Heb. *by the hand of Jeremiah*.<sup>3</sup> v. 2. *set up*. Heb. *lift up*.

<sup>a</sup> *Against Babylon*.—We learn from chap. li. 59, that Zedekiah went to Babylon attended by Seraiah, and probably for the purpose of paying the tribute which Nebuchadnezzar had imposed upon him. The prophet embraced the opportunity of sending

various predictions to his brethren in the Captivity. Ezekiel had not yet received his commission to execute the prophetic office; and it belonged, therefore, to Jeremiah to watch over their spiritual welfare.—Townsend *in loc*.



## Judah.

ZEDEKIAH—5TH YEAR. B. C. 595.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

SECT. II.

JEREMIAH L.

- Merodach is broken in pieces ;  
 Her idols are confounded,  
 Her images are broken in pieces.
- 3 For out of the north there cometh up a nation against her,  
 Which shall make her land desolate,  
 And none shall dwell therein :  
 They shall remove, they shall depart,  
 Both man and beast.
- 4 In those days, and in that time, saith the LORD,  
 The children of Israel shall come,  
 They and the children of Judah together,  
 Going and weeping :  
 They shall go, and seek the LORD their God.
- 5 They shall ask the way to Zion  
 With their faces thitherward, *saying*,  
 Come, and let us join ourselves to the LORD  
 In a perpetual covenant *that shall not be forgotten*.
- 6 My people hath been lost sheep :  
 Their shepherds have caused them to go astray,  
 They have turned them away *on* the mountains :  
 They have gone from mountain to hill,  
 They have forgotten their resting-place<sup>1</sup>.
- 7 All that found them have devoured them :  
 And their adversaries said, We offend not,  
 Because they have sinned against the LORD, the habitation of justice,  
 Even the LORD, the hope of their fathers.
- 8 Remove out of the midst of Babylon,  
 And go forth out of the land of the Chaldeans,  
 And be as the he-goats before the flocks.
- 9 For, lo, I will raise  
 And cause to come up against Babylon  
 An assembly of great nations from the north country :  
 And they shall set themselves in array against her ;  
 From thence she shall be taken :  
 Their arrows *shall be* as of a mighty expert man<sup>2</sup> ;  
 None shall return in vain.
- 10 And Chaldea shall be a spoil :  
 All that spoil her shall be satisfied<sup>3</sup>, saith the LORD.

MARG. <sup>1</sup> v. 6. *resting-place*. Heb. *place to lie down in*. <sup>2</sup> v. 9. *expert man, or destroyer*.

<sup>3</sup> *All that spoil her shall be satisfied*.—The treasures taken by the conquerors were immense, as Babylon was the magazine of all the spoils of Judæa, as well as of the other

## Judah.

SECT. II.

ZEDEKIAH—5TH YEAR. B. C. 595.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

JEREMIAH L.

- 11 Because ye were glad, because ye rejoiced,  
O ye destroyers of mine heritage,  
Because ye are grown fat<sup>1</sup> as the heifer at grass,  
And bellow as bulls<sup>2</sup>;
- 12 Your mother shall be sore confounded ;  
She that bare you shall be ashamed :  
Behold, the hindermost of the nations *shall be*  
A wilderness, a dry land, and a desert.
- 13 Because of the wrath of the LORD it shall not be inhabited,  
But it shall be wholly desolate<sup>a</sup> :  
Every one that goeth by Babylon shall be astonished<sup>b</sup>,  
And hiss at all her plagues.
- 14 Put yourselves in array against Babylon round about :  
All ye that bend the bow,  
Shoot at her, spare no arrows :  
For she hath sinned against the LORD.
- 15 Shout against her round about :  
She hath given her hand :  
Her foundations are fallen,  
Her walls are thrown down :  
For it is the vengeance of the LORD :  
Take vengeance upon her ;  
As she hath done, do unto her.
- 16 Cut off the sower from Babylon<sup>c</sup>,

MARG. <sup>1</sup> v. 11. *fat*. Heb. *big*, or *corpulent*.<sup>2</sup> *bellow as bulls*, or *neigh as steeds*.

rich provinces of the East.—Kett's Hist. the Interpreter of Proph. vol. I. p. 138. ed. 3.

<sup>a</sup> *It shall not be inhabited, but it shall be wholly desolate*.—Babylon, the tenantless and desolate metropolis: Mignan's Travels, p. 234. The eye wandered over a barren desert, in which the ruins were nearly the only indication that it had ever been inhabited: Keppel's Narr. p. 196. Ruins composed like those of Babylon, of heaps of rubbish impregnated with nitre, cannot be cultivated.—Rich's Memoirs, p. 16. The decomposing materials of a Babylonian structure doom the earth on which they perish to a lasting sterility.—Sir R. K. Porter's Travels, vol. II. p. 391.

<sup>b</sup> *Every one that goeth by Babylon shall be astonished*.—I cannot pourtray, says Captain Mignan, the overpowering sensation of reverential awe that possessed my mind while contemplating the extent and magnitude of

ruin and devastation on every side.—Mignan's Trav. p. 117. Sir R. K. Porter, Rich, &c.

<sup>c</sup> *Cut off the sower from Babylon*.—On this part of the plain, both where traces of buildings were left, and where none had stood, all seemed equally naked of vegetation.—Porter's Travels, vol. II. p. 392.

The whole city, says Herodotus, lib. i. stood on a large flat or plain, in a very fat and deep soil. There was no country in all the East that could, better than that in which it stood, have maintained so great a number of people as must have been in it: for the fertility of this province was so great, that it yielded, Herod. lib. i., to the Persian kings, during their reign over Asia, half as much as did all that large empire; besides the common return of their tillage being between two and three hundred-fold every crop.—Prideaux, Pt. i. Bk. 2.

## Judah.

SECT. II.

ZEDEKIAH—5TH YEAR. B. C. 595.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

JEREMIAH L.

- And him that handleth the sickle<sup>1</sup> in the time of harvest :  
 For fear of the oppressing sword  
 They shall turn every one to his people,  
 And they shall flee every one to his own land.
- 17 Israel *is* a scattered sheep ;  
 The lions have driven *him* away :  
 First the king of Assyria hath devoured him ;  
 And last this Nebuchadrezzar king of Babylon hath broken his bones.
- 18 Therefore thus saith the LORD of hosts, the God of Israel ;  
 Behold, I will punish the king of Babylon and his land,  
 As I have punished the king of Assyria.
- 19 And I will bring Israel again to his habitation,  
 And he shall feed on Carmel and Bashan,  
 And his soul shall be satisfied  
 Upon mount Ephraim and Gilead.
- 20 In those days, and in that time, saith the LORD,  
 The iniquity of Israel shall be sought for, and *there shall be none* ;  
 And the sins of Judah, and they shall not be found :  
 For I will pardon them whom I reserve.
- 21 Go up against the land of Merathaim<sup>2</sup>,  
*Even* against it, and against the inhabitants of Pekod<sup>3</sup> :  
 Waste and utterly destroy after them, saith the LORD,  
 And do according to all that I have commanded thee.
- 22 A sound of battle *is* in the land,  
 And of great destruction.
- 23 How is the hammer of the whole earth cut asunder and broken !  
 How is Babylon become a desolation among the nations !
- 24 I have laid a snare for thee, and thou art also taken,  
 O Babylon, and thou wast not aware :  
 Thou art found, and also caught,  
 Because thou hast striven against the LORD.
- 25 The LORD hath opened his armoury,  
 And hath brought forth the weapons of his indignation :  
 For this *is* the work of the Lord God of hosts  
 In the land of the Chaldeans.
- 26 Come against her from the utmost border<sup>4</sup>,  
 Open her storehouses :

MARG. <sup>1</sup> v. 16. *sickle, or scythe.*<sup>2</sup> v. 21. *of Merathaim, or of the rebels.* <sup>3</sup> *Pekod, or visitation.*<sup>4</sup> v. 26. *from the utmost border. Heb. from the end.*

## Judah.

SECT. II.

ZEDEKIAH—5TH YEAR. B. C. 595.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

JEREMIAH L.

- Cast her<sup>1</sup> up as heaps<sup>a</sup>, and destroy her utterly<sup>b</sup> :  
 Let nothing of her be left<sup>c</sup>.
- 27 Slay all her bullocks ;  
 Let them go down to the slaughter :  
 Woe unto them ! for their day is come,  
 The time of their visitation.
- 28 The voice of them that flee and escape out of the land of Babylon,  
 To declare in Zion the vengeance of the LORD our God,  
 The vengeance of his temple.
- 29 Call together the archers against Babylon :  
 All ye that bend the bow,  
 Camp against it round about ;  
 Let none thereof escape :  
 Recompense her according to her work ;  
 According to all that she hath done, do unto her :  
 For she hath been proud against the LORD,  
 Against the Holy One of Israel.
- 30 Therefore shall her young men fall in the streets<sup>d</sup>,  
 And all her men of war shall be cut off in that day, saith the LORD.
- 31 Behold, I *am* against thee, *O thou* most proud<sup>2</sup>,  
 Saith the Lord God of hosts :  
 For thy day is come, the time *that* I will visit thee.
- 32 And the most proud<sup>3</sup> shall stumble and fall,  
 And none shall raise him up :  
 And I will kindle a fire in his cities,  
 And it shall devour all round about him.
- 33 Thus saith the LORD of hosts ;

MARG. <sup>1</sup> v. 26. *Cast her, or Tread her.*<sup>2</sup> v. 31. *most proud.* Heb. *pride.*<sup>3</sup> v. 32. *the most proud.* Heb. *pride.*

<sup>a</sup> *Cast her up as heaps.*—In seeking for bricks, the workmen pierce into the mound in every direction, hollowing out deep ravines and pits, and throwing up the rubbish in heaps on the surface.—Rich's Memoir, p. 22.

<sup>b</sup> *Destroy her utterly.*—From the excavations in every possible shape and direction, the regular lines of the original ruins have been so broken, that nothing but confusion is seen to exist.—Sir R. K. Porter's Travels, vol. II. p. 338.

<sup>c</sup> *Let nothing of her be left.*—Vast heaps constitute all that now remains of Ancient Babylon.—Keppel's Narrative, vol. I. p. 196.

Some of the heaps are completely exhausted of all building materials ; and nothing is now left but heaps of earth and fragments of bricks.—Mignan's Travels, pp. 199, 200. Porter's Travels, pp. 356, 338, &c.

<sup>d</sup> *Her young men fall in the streets.*—Cyrus sent troops of horse throughout the streets, with orders to slay all who were found there. And he commanded proclamation to be made, in the Syrian language, that all who were in their houses should remain within ; and that if any one were found abroad, he should be killed. These orders were obeyed.—Herod. lib. i. cap. 191. Hen. Cyr. lib. vii. pp. 431, 439.

## Judah.

ZEDEKIAH—5TH YEAR. B. C. 595.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

JEREMIAH L.

- The children of Israel and the children of Judah *were* oppressed together :  
 And all that took them captives held them fast ;  
 They refused to let them go.
- 34 Their Redeemer *is* strong ;  
 The LORD of hosts *is* his name :  
 He shall thoroughly plead their cause,  
 That he may give rest to the land,  
 And disquiet the inhabitants of Babylon.
- 35 A sword *is* upon the Chaldeans, saith the LORD,  
 And upon the inhabitants of Babylon,  
 And upon her princes, and upon her wise *men*.
- 36 A sword *is* upon the liars<sup>1</sup> ; and they shall dote :  
 A sword *is* upon her mighty men ; and they shall be dismayed.
- 37 A sword *is* upon their horses, and upon their chariots,  
 And upon all the mingled people that *are* in the midst of her ;  
 And they shall become as women :  
 A sword *is* upon her treasures ; and they shall be robbed.
- 38 A drought *is* upon her waters<sup>2</sup> ; and they shall be dried up :  
 For it *is* the land of graven images,  
 And they are mad upon *their* idols.
- 39 Therefore the wild beasts of the desert  
 With the wild beasts of the islands shall dwell *there*,  
 And the owls shall dwell therein :  
 And it shall be no more inhabited for ever ;  
 Neither shall it be dwelt in from generation to generation.
- 40 As God overthrew Sodom and Gomorrah  
 And the neighbour *cities* thereof, saith the LORD ;  
 So shall no man abide there,  
 Neither shall any son of man dwell therein.
- 41 Behold, a people shall come from the north, and a great nation,  
 And many kings shall be raised up from the coasts of the earth.
- 42 They shall hold the bow and the lance :  
 They *are* cruel, and will not shew mercy .  
 Their voice shall roar like the sea,  
 And they shall ride upon horses,  
*Every one* put in array, like a man to the battle,  
 Against thee, O daughter of Babylon.
- 43 The king of Babylon hath heard the report of them,

MARG. <sup>1</sup> v. 36. *liars*, or *chief stays*. Heb. *bars*.<sup>2</sup> *A drought is upon her waters*.—See the Note, pp. 69, 70 of this Volume.

## Judah.

SECT. II.

ZEDEKIAH—5TH YEAR. B. C. 595.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

JEREMIAH L.

- And his hands waxed feeble :  
 Anguish took hold of him,  
*And* pangs as of a woman in travail.
- 44 Behold, he shall come up  
 Like a lion from the swelling of Jordan  
 Unto the habitation of the strong :  
 But I will make them suddenly run away from her :  
 And who *is* a chosen *man*, that I may appoint over her ?  
 For who *is* like me ? and who will appoint me the time<sup>1</sup> ?  
 And who *is* that shepherd that will stand before me ?
- 45 Therefore hear ye the counsel of the LORD,  
 That he hath taken against Babylon ;  
 And his purposes, that he hath purposed against the land of the Chaldeans :  
 Surely the least of the flock shall draw them out :  
 Surely he shall make *their* habitation desolate with them.
- 16 At the noise of the taking of Babylon the earth is moved,  
 And the cry is heard among the nations.

*The severe judgment of God against Babylon in revenge of Israel.*

JEREMIAH LI. 1—5S.

- 1 Thus saith the LORD ;  
 Behold, I will raise up against Babylon,  
 And against them that dwell in the midst<sup>2</sup> of them that rise up against me,  
 A destroying wind ;
- 2 And will send unto Babylon fanners,  
 That shall fan her, and shall empty her land<sup>a</sup> :  
 For in the day of trouble they shall be against her round about.
- 3 Against *him that* bendeth let the archer bend his bow,

MARG. <sup>1</sup> v. 41. *appoint me the time, or convent me to plead.* <sup>2</sup> v. 1. *midst.* Heb. *heart.*

<sup>a</sup> *And will send unto Babylon fanners, that shall fan her, and shall empty her land.*—These splendid accounts of the Babylonian lands yielding crops of grain two or three hundred-fold, compared with the modern face of the country, afford a remarkable proof of the singular desolation to which it has been subjected. —Transactions of the Literary Society, Bombay, vol. I. p. 123. It is an immeasurable wild, bounded only by the desert—a barren waste—a barren desert—a barren country, &c.—Capt. Mignan's Travels, p. 31. Maj. Keppel's Narrative, vol. I. p. 260. Buckingham's Trav. in Mesopotamia, vol. II. p. 242, &c. On the one side, near to the site

of Opis, the country all around appears to be one wide desert of sandy and barren soil, thinly scattered over with brushwood and tufts of reedy grass.—Ibid. p. 155. On the other side, between Bussorah and Bagdad, immediately on either bank of the Tigris, is the *untrodden desert*: the absence of all cultivation, the sterile and wild character of the whole scene, formed a contrast to the rich and delightful accounts delineated in Scripture. The natives, in travelling over these pathless *deserts*, are compelled to explore their way by the stars.—Mignan's Travels, p. 5.

## Judah.

SECT. II.

ZEDEKIAH—5TH YEAR. B. C. 595.  
PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## JEREMIAH LI.

- And against *him that* lifteth himself up in his brigandine :  
 And spare ye not her young men ;  
 Destroy ye utterly all her host.
- 4 Thus the slain shall fall in the land of the Chaldeans,  
 And *they that are* thrust through in her streets.
- 5 For Israel *hath not been* forsaken,  
 Nor Judah of his God, of the LORD of hosts ;  
 Though their land was filled with sin against the Holy One of Israel.
- 6 Flee out of the midst of Babylon,  
 And deliver every man his soul :  
 Be not cut off in her iniquity ;  
 For this *is* the time of the LORD's vengeance ;  
 He will render unto her a recompence.
- 7 Babylon *hath been* a golden cup in the LORD's hand,  
 That made all the earth drunken :  
 The nations have drunken of her wine ;  
 Therefore the nations are mad.
- 8 Babylon is suddenly fallen and destroyed :  
 Howl for her ;  
 Take balm for her pain,  
 If so be she may be healed.
- 9 We would have healed Babylon, but she is not healed :  
 Forsake her, and let us go every one into his own country :  
 For her judgment reacheth unto heaven,  
 And is lifted up *even* to the skies.
- 10 The LORD hath brought forth our righteousness :  
 Come, and let us declare in Zion the work of the LORD our God.
- 11 Make bright<sup>1</sup> the arrows ; gather the shields :  
 The LORD hath raised up the spirit of the kings of the Medes :  
 For his device *is* against Babylon, to destroy it ;  
 Because it *is* the vengeance of the LORD,  
 The vengeance of his temple.
- 12 Set up the standard upon the walls of Babylon,  
 Make the watch strong, set up the watchmen,  
 Prepare the ambushes<sup>2</sup> :  
 For the LORD hath both devised and done  
 That which he spake against the inhabitants of Babylon.
- 13 O thou that dwellest upon many waters, abundant in treasures,  
 Thine end is come, *and* the measure of thy covetousness.

MARG. <sup>1</sup> v. 11. *bright*. Heb. *pure*.<sup>2</sup> v. 12. *ambushes*. Heb. *liers in wait*.

## Judah.

SECT. II.

ZEDEKIAH—5TH YEAR. B.C. 595.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## JEREMIAH LI.

- 14 The LORD of hosts hath sworn by himself<sup>1</sup>, *saying*,  
Surely I will fill thee with men, as with caterpillers;  
And they shall lift up<sup>2</sup> a shout against thee.
- 15 He hath made the earth by his power,  
He hath established the world by his wisdom,  
And hath stretched out the heaven by his understanding.
- 16 When he uttereth *his* voice, *there is* a multitude<sup>3</sup> of waters in the heavens;  
And he causeth the vapours to ascend from the ends of the earth:  
He maketh lightnings with rain,  
And bringeth forth the wind out of his treasures.
- 17 Every man is brutish by *his* knowledge<sup>4</sup>;  
Every founder is confounded by the graven image:  
For his molten image *is* falsehood,  
And *there is* no breath in them.
- 18 They *are* vanity, the work of errors:  
In the time of their visitation they shall perish.
- 19 The portion of Jacob *is* not like them;  
For he *is* the former of all things:  
And *Israel is* the rod of his inheritance:  
The LORD of hosts *is* his name.
- 20 Thou *art* my battle-ax *and* weapons of war:  
For with thee<sup>5</sup> will I break in pieces the nations.  
And with thee will I destroy kingdoms;
- 21 And with thee will I break in pieces the horse and his rider;  
And with thee will I break in pieces the chariot and his rider;
- 22 With thee also will I break in pieces man and woman;  
And with thee will I break in pieces old and young;  
And with thee will I break in pieces the young man and the maid;
- 23 I will also break in pieces with thee the shepherd and his flock;  
And with thee will I break in pieces the husbandman and his yoke of oxen;  
And with thee will I break in pieces captains and rulers.
- 24 And I will render unto Babylon  
And to all the inhabitants of Chaldea  
All their evil that they have done in Zion  
In your sight, saith the LORD.
- 25 Behold, I *am* against thee, O destroying mountain, saith the LORD,  
Which destroyest all the earth:

MARG. <sup>1</sup> v. 14. *by himself.* Heb. *by his soul.* <sup>2</sup> *lift up.* Heb. *utter.*<sup>3</sup> v. 16. *multitude, or noise.*<sup>4</sup> v. 17. *is brutish by his knowledge, or is more brutish than to know.*<sup>5</sup> v. 20. *with thee, or in thee, or by thee.*



## Judah.

SECT. II.

ZEDEKIAH—5TH YEAR. B. C. 595.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## JEREMIAH LI.

- And I will stretch out mine hand upon thee,  
 And roll thee down from the rocks,  
 And will make thee a burnt mountain<sup>a</sup>.
- 26 And they shall not take of thee a stone for a corner,  
 Nor a stone for foundations;  
 But thou shalt be desolate for ever<sup>1</sup>, saith the LORD.
- 27 Set ye up a standard in the land,  
 Blow the trumpet among the nations,  
 Prepare the nations against her,  
 Call together against her the kingdoms  
 Of Ararat, Minni, and Ashchenaz<sup>b</sup>;  
 Appoint a captain against her;  
 Cause the horses to come up as the rough caterpillers.
- 28 Prepare against her the nations with the kings of the Medes,  
 The captains thereof, and all the rulers thereof,  
 And all the land of his dominion.
- 29 And the land shall tremble and sorrow:  
 For every purpose of the LORD shall be performed against Babylon,  
 To make the land of Babylon a desolation  
 Without an inhabitant.
- 30 The mighty men of Babylon have forborn to fight<sup>c</sup>,

MARG. <sup>1</sup> v. 26. *desolate for ever.* Heb. *everlasting desolations.*

<sup>a</sup> *And will make thee a burnt mountain.*—The Bir Nimrod presents the appearance of a circular hill.—Rich's Memoirs, p. 35.—It is strewed over with petrified and vitrified substances: Mignan's Travels, p. 210.—On the summit are immense fragments of brickwork, of no determinate figure, tumbled together, confounded, and converted into solid vitrified masses, as if they had undergone the fiercest fire.—Rich's Memoirs, p. 36. The change exhibited on them is only accountable from their having been exposed to the fiercest fire, or rather scattered by lightning.—Mignan's Travels, p. 208. They are completely molten, and ring like glass.—Keppel, p. 194. Sir R. K. Porter's Trav. vol. II. pp. 308, 326.

<sup>b</sup> *The kingdoms of Ararat, Minni, and Ashchenaz.*—That is, the Armenians, Phrygians, and other nations, who attended Cyrus in his expedition against Babylon.—See Bocharti Phaleg. lib. i. cap. iii. col. 16, and col. 20; lib. iii. col. 9, and col. 174. See also Vitringa, and Xenophon's Cyrop. Shuckford

thinks they were nations of Armenia and Upper Asia, bordering upon one another, which Cyrus had reduced, before he entered Assyria and besieged Babylon.—See Shuckford's Connection, vol. I. pp. 136, 137. ed. 5.

<sup>c</sup> *They have forborne to fight.*—The Babylonians, after the loss of a battle or two, never recovered their courage to face the enemy in the field again; they retired within their walls; and the first time that Cyrus came with his army before the place, he could not provoke them to venture forth and try the fortune of arms, even though he sent a challenge to the king to fight him in single combat: and the last time that he came, he consulted with his officers about the best method of carrying on the siege; since, as he said, they do not come forth and fight.—Bishop Newton, Proph. Diss. x. Presuming that they could hold out against the most furious assaults, or the most tedious blockade of the enemy, they derided the operations of the Persians, and scoffed at their hostile attempts.—Kett's Hist. of the Interp. of Proph. ed. 3. p. 135.

## Judah.

SECT. II.

ZEDEKIAH—5TH YEAR. B. C. 595.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

JEREMIAH LI.

- They have remained in *their* holds :  
 Their might hath failed ;  
 They became as women :  
 They have burned her dwelling-places ;  
 Her bars are broken.
- 31 One post shall run to meet another,  
 And one messenger to meet another,  
 To shew the king of Babylon  
 That his city is taken at *one* end,
- 32 And that the passages are stopped,  
 And the reeds they have burned with fire,  
 And the men of war are affrighted.
- 33 For thus saith the LORD of hosts, the God of Israel ;  
 The daughter of Babylon *is* like a threshing-floor,  
*It is* time to thresh her<sup>1</sup> :  
 Yet a little while, and the time of her harvest shall come.
- 34 Nebuchadrezzar the king of Babylon hath devoured me,  
 He hath crushed me,  
 He hath made me an empty vessel,  
 He hath swallowed me up like a dragon,  
 He hath filled his belly with my delicates,  
 He hath cast me out.
- 35 The violence done to me<sup>2</sup> and to my flesh<sup>3</sup> *be* upon Babylon,  
 Shall the inhabitant<sup>4</sup> of Zion say ;  
 And my blood upon the inhabitants of Chaldea,  
 Shall Jerusalem say.
- 36 Therefore thus saith the LORD ;  
 Behold, I will plead thy cause, and take vengeance for thee ;  
 And I will dry up her sea, and make her springs dry.
- 37 And Babylon shall become heaps,  
 A dwelling-place for dragons,  
 An astonishment, and an hissing,  
 Without an inhabitant.
- 38 They shall roar together like lions :  
 They shall yell<sup>5</sup> as lions' whelps.
- 39 In their heat I will make their feasts.

MARG. <sup>1</sup> v. 33. *It is time to thresh her, or In the time that he thresheth her.*<sup>2</sup> v. 35. *The violence done to me.* Heb. *My violence.*<sup>3</sup> *flesh, or remainder.*<sup>4</sup> *inhabitant.* Heb. *inhabitantess.*<sup>5</sup> v. 38. *yell, or shake themselves.*

## Judah.

ZEDEKIAH—5TH YEAR. B. C. 595.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

JEREMIAH LI.

And I will make them drunken<sup>a</sup>, that they may rejoice,  
And sleep a perpetual sleep, and not wake,  
Saieth the LORD.

10 I will bring them down like lambs to the slaughter,  
Like rams with he-goats.

11 How is Sheshach taken!  
And how is the praise of the whole earth surprised!  
How is Babylon become an astonishment among the nations!

42 The sea is come up upon Babylon<sup>b</sup>:  
She is covered with the multitude of the waves thereof.

43 Her cities are a desolation,  
A dry land, and a wilderness<sup>c</sup>,  
A land wherein no man dwelleth,  
Neither doth *any* son of man pass thereby.

44 And I will punish Bel in Babylon,  
And I will bring forth out of his mouth<sup>d</sup> that which he hath swallowed up:  
And the nations shall not flow together any more unto him:  
Yea, the wall of Babylon shall fall.

45 My people, go ye out of the midst of her,  
And deliver ye every man his soul  
From the fierce anger of the LORD.

46 And lest<sup>1</sup> your heart faint,  
And ye fear for the rumour that shall be heard in the land;  
A rumour shall both come *one* year,  
And after that in *another* year *shall come* a rumour,  
And violence in the land, ruler against ruler.

MARG. <sup>1</sup> v. 46. *lest*, or *let not*.

<sup>a</sup> *I will make them drunken, &c.*—The city was taken in the night of a great annual festival, while the inhabitants were dancing, drinking, and revelling: Herod. i. cap. 179. And, as Aristotle reports, It had been taken three days before some part of the city perceived it.—Arist. Pol. lib. iii. cap. 3.

<sup>b</sup> *The sea is come up upon Babylon.*—For the space of two months throughout the year the ruins of Babylon are inundated by the annual overflowing of the Euphrates, so as to render many parts of them inaccessible—*neither doth any son of man pass thereby*—by converting the valleys into morasses.—Rich's Memoirs, p. 13. Sir R. K. Porter, Buckingham, &c.

<sup>c</sup> *A dry land, and a wilderness.*—After the subsiding of the waters, even the low heaps become again *sun-burnt ruins*; and the site of Babylon, like that of the other cities of Chaldæa, is a *dry waste, a parched and burning plain*.—Buckingham's Travels, vol. II. pp. 302, 305. Keppel's Narrative, vol. I. p. 196.

<sup>d</sup> *I will bring forth out of his mouth &c.*—This was literally fulfilled when the vessels of the House of God, which Nebuchadnezzar had brought from Jerusalem, and placed in the temple of Bel, Dan. i. 2, were restored by order of Cyrus, Ezra i. 7, and carried to Jerusalem again.—Bishop Newton on Proph. Diss. x.

## Judah.

SECT. II.

ZEDEKIAH—5TH YEAR. B. C. 595.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## JEREMIAH LI.

- 47 Therefore, behold, the days come,  
That I will do judgment upon<sup>1</sup> the graven images of Babylon :  
And her whole land shall be confounded,  
And all her slain shall fall in the midst of her.
- 48 Then the heaven and the earth, and all that *is* therein, shall sing for Babylon :  
For the spoilers shall come unto her from the north, saith the LORD.
- 49 As Babylon *hath caused* the slain of Israel to fall,  
So at Babylon<sup>2</sup> shall fall the slain of all the earth<sup>3</sup>.
- 50 Ye that have escaped the sword, go away,  
Stand not still :  
Remember the LORD afar off,  
And let Jerusalem come into your mind.
- 51 We are confounded, because we have heard reproach :  
Shame hath covered our faces :  
For strangers are come into the sanctuaries of the LORD's house.
- 52 Wherefore, behold, the days come, saith the LORD,  
That I will do judgment upon her graven images :  
And through all her land the wounded shall groan.
- 53 Though Babylon should mount up to heaven,  
And though she should fortify the height of her strength,  
*Yet* from me shall spoilers come unto her, saith the LORD.
- 54 A sound of a cry *cometh* from Babylon,  
And great destruction from the land of the Chaldeans :
- 55 Because the LORD hath spoiled Babylon,  
And destroyed out of her the great voice ;  
When her waves do roar like great waters,  
A noise of their voice is uttered :
- 56 Because the spoiler is come upon her,  
*Even* upon Babylon,  
And her mighty men are taken,  
Every one of their bows is broken :  
For the LORD God of recompences shall surely requite.
- 57 And I will make drunk her princes, and her wise *men*,  
Her captains, and her rulers, and her mighty men :  
And they shall sleep a perpetual sleep, and not wake,  
Saith the king, whose name *is* the LORD of hosts.
- 58 Thus saith the LORD of hosts ;

MARG. <sup>1</sup> v. 47. *do judgment upon.* Heb. *visit upon.*<sup>2</sup> v. 49. *As Babylon hath caused the slain of Israel to fall, so at Babylon ;* or, *Both Babylon is to fall, O ye slain of Israel, and with Babylon, &c.*<sup>3</sup> *the earth, or the country.*

## Judah.

ZEDEKIAH—5TH YEAR. B. C. 595.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

JEREMIAH LI.

'The broad walls of Babylon<sup>a</sup> shall be utterly broken<sup>2</sup>,  
 And her high gates shall be burned with fire;  
 And the people shall labour in vain,  
 And the folk in the fire, and they shall be weary.

*Jeremiah delivereth the book of this prophecy to Seraiah, to be cast into Euphrates, in token of the perpetual sinking of Babylon.*

JEREMIAH LI. 59—64.

59 The word which Jeremiah the prophet commanded Seraiah the son of  
 Neriah, the son of Maaseiah, when he went with Zedekiah<sup>3</sup> the king of Judah  
 into Babylon in the fourth year of his reign. And *this* Seraiah *was* a quiet  
 60 prince<sup>4</sup>. So Jeremiah wrote in a book all the evil that should come upon  
 61 Babylon, *even* all these words that are written against Babylon. And  
 Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and  
 62 shalt read all these words; Then shalt thou say, O LORD, thou hast spoken  
 against this place, to cut it off, that none shall remain in it, neither man nor  
 63 beast, but that it shall be desolate<sup>5</sup> for ever. And it shall be, when thou hast  
 made an end of reading this book, *that* thou shalt bind a stone to it, and cast  
 64 it into the midst of Euphrates: And thou shalt say, Thus shall Babylon sink,  
 and shall not rise from the evil that I will bring upon her: and they shall be  
 weary. Thus far *are* the words of Jeremiah.

MARG. <sup>1</sup> v. 58. *The broad walls of Babylon, or The walls of broad Babylon.* <sup>2</sup> broken, or made naked.

<sup>3</sup> v. 59. *with Zedekiah, or on the behalf of.*

<sup>4</sup> *a quiet prince, or prince of Menucha, or chief chamberlain.* <sup>5</sup> v. 62. *desolate.* Heb. *desolations.*

<sup>a</sup> *The broad walls of Babylon.*—According to Herodotus, they were 350 feet in height, and 87 in thickness, lib. i. cap. 178; and Diodorus affirms, after Ctesias, that six chariots could go abreast upon them.—Diod. Sic. lib. ii. p. 68. edit. Steph. When Darius had made himself master of the place, he demolished the walls, and took away the gates; neither of which, says Herodotus, had Cyrus done before, lib. iii. cap. 158. But, says Bishop Newton, either Herodotus or Berosus must have been mistaken; or we must suppose that Cyrus's orders were never carried into execution; or we must understand Herodotus to speak of the inner wall, as Berosus spoke of the outer: and yet it does not seem very credible, when the walls were of that prodigious height and thickness, that there should be an inner and an outer wall too; and much less that there should be three inner and three outer walls, as Berosus affirms.—Joseph. contra Appion, lib. i. § 19.

Herodotus computes the height of the wall to have been 200 cubits; but later authors reckon it much lower. Quintus Curtius at

100, lib. v. cap. i. Strabo, who is a more exact writer, at 50 cubits, lib. xvi. p. 738. edit. Paris. Herodotus describes it as it was originally; and we may conclude, therefore, that Darius reduced it from 200 to 50 cubits; and by thus taking down the wall, and destroying the gates, he remarkably fulfilled the prophecy in this verse.—See Bishop Newton on the Proph. Diss. x. Where are the walls of Babylon? asks Volney: Ruins, c. ii. In common with other travellers, says Major Keppel, we totally failed in discovering any trace of the city walls.—Keppel's Narrative, vol. I. p. 175. Bombay Literary Transactions, Captain Frederick on the Ruins of Babylon, vol. I. pp. 130, 131. Rich's Memoirs, pp. 43, 44. Captain Frederick endeavoured to discover if any thing remained of the ancient city wall; but he was disappointed in all his expectations; for within a space of 21 miles in length, and 12 in breadth, he was unable to discover any thing that could admit of a conclusion that either a wall or ditch had ever existed within that area.

## Judah.

ZEDEKIAH—5TH YEAR. B.C. 595.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## SECTION III.

EZEKIEL BEGINS HIS PROPHECIES.

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*The time of Ezekiel's prophecy at Chebar. His vision of four cherubims, of the four wheels, and of the glory of God.*

## EZEKIEL I.

- 1 Now it came to pass in the thirtieth year<sup>a</sup>, in the fourth month, in the fifth day of the month, as I was among the captives<sup>1</sup> by the river of Chebar, that
- 2 the heavens were opened, and I saw visions of God. In the fifth day of the
- 3 month, which was the fifth year of king Jehoiachin's captivity, The word of the LORD came expressly unto Ezekiel<sup>2</sup> the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar<sup>b</sup>; and the hand of the LORD was there upon him.
- 4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself<sup>3</sup>, and a brightness was about it, and out of
- 5 the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures<sup>c</sup>. And

MARG. <sup>1</sup> v. 1. *captives.* Heb. *captivity.*

<sup>2</sup> v. 3. *Ezekiel.* Heb. *Jehezkel.*

<sup>3</sup> v. 4. *infolding itself.* Heb. *catching itself.*

<sup>a</sup> *In the thirtieth year.*—Usher, Prideaux, and others, reckon the thirty years here spoken of, as well as the forty days or years mentioned in chap. iv. 6, from the time of the covenant made by Josiah in the eighteenth year of his reign, see 2 Kings xxiii. 3; according to which computation, this thirtieth year corresponds with A. M. 3410, and the fifth year of Jehoiachin's captivity. Other chronologists, however, conceive it to be the thirtieth year of Ezekiel's age, or the thirtieth year of Nebopolassar's reign; and others, the thirtieth year from the Jubilee.—Vid. Ush. ad A. M. 3409. Prid. An. A. C. 594. Scaliger, Can. Isag. p. 28. Ezekiel usually dates his prophecies from the era of his appointment to the prophetic office.—Gray's Key to the Old Test. pp. 392, 393. ed. 5.

<sup>b</sup> *By the river Chebar*—A river of Mesopotamia, called, by Ptolemy and Strabo, Chaboras, or Aboras; and by Pliny, Cobaris, lib. i. chap. xxvi. It flows into the east side of the Euphrates at Circesim or Carehemish, almost 200 miles to the north of Babylon.—Gray's Key to the Old Test. p. 391, ed. 5.

<sup>c</sup> *Four living creatures.*—Each of them resembled the cherubim which overshadowed the mercy-seat in the Temple: see ch. x. 20. The Jewish Tabernacle was a pattern of hea-

venly things, Heb. viii. 5. Wisd. ix. 8.; and the encampment of the Twelve Tribes about the Tabernacle in the Wilderness was a representation of the angelical ministry about the throne of God in heaven. So there is an analogy between the cherubim as they attended the Divine Presence in the holiest of all, and as here described, in a figure of their heavenly ministry, and the body of the Jewish nation placed round about the Tabernacle, and divided into four standards, and a several ensign assigned to each standard; as you may read Numb. ii. 2, 3, 10, 18, 25. What those ensigns were, that text does not express; but the Jewish writers unanimously maintain that they were a lion for the tribe of Judah, an ox for the tribe of Ephraim, a man for the tribe of Reuben, and an eagle for the tribe of Dan; under which variety each of these four cherubim are here represented. Compare Rev. iv. 6: and in that text the four living creatures denote some part of the Christian Church, as appears by comparing that place with Rev. v. 8, 9. Here, likewise, may be an allusion to the four cherubim in Solomon's Temple; for he placed two others of larger dimensions, one on each side of the Ark, and of the two cherubim which Moses had placed in the Tabernacle. Compare 1 Ki. vi. 24. with Exod. xxv. 17, 20.—Lowth.

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PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL i.

6 this *was* their appearance; they had the likeness of a man. And every one  
 7 had four faces, and every one had four wings. And their feet *were* straight  
 feet<sup>1</sup>; the sole of their feet *was* like the sole of a calf's foot: and they  
 8 sparkled like the colour of burnished brass. And *they had* the hands of a  
 man under their wings on their four sides; and they four had their faces  
 9 and their wings. Their wings *were* joined one to another; they turned not  
 10 when they went; they went every one straight forward. As for the likeness  
 of their faces, they four had the face of a man, and the face of a lion, on the  
 right side: and they four had the face of an ox on the left side; they four  
 11 also had the face of an eagle. Thus *were* their faces: and their wings *were*  
 stretched upward<sup>2</sup>; two *wings* of every one *were* joined one to another, and  
 12 two covered their bodies. And they went every one straight forward:  
 whither the spirit was to go, they went; *and* they turned not when they  
 13 went. As for the likeness of the living creatures, their appearance *was* like  
 burning coals of fire, *and* like the appearance of lamps: it went up and down  
 among the living creatures; and the fire was bright, and out of the fire went  
 14 forth lightning. And the living creatures ran and returned as the appearance  
 of a flash of lightning.

15 Now as I beheld the living creatures, behold one wheel upon the earth by  
 16 the living creatures, with his four faces. The appearance of the wheels and  
 their work *was* like unto the colour of a beryl: and they four had one like-  
 ness: and their appearance and their work *was* as it were a wheel in the  
 17 middle of a wheel. When they went, they went upon their four sides: *and*  
 18 they turned not when they went. As for their rings, they were so high that  
 they were dreadful; and their rings<sup>3</sup> *were* full of eyes round about them four.  
 19 And when the living creatures went, the wheels went by them: and when  
 the living creatures were lifted up from the earth, the wheels were lifted up.  
 20 Whithersoever the spirit was to go, they went, thither *was* their spirit to go;  
 and the wheels were lifted up over against them: for the spirit of the living  
 21 creature<sup>4</sup> *was* in the wheels. When those went, *these* went; and when those  
 stood, *these* stood; and when those were lifted up from the earth, the wheels  
 were lifted up over against them: for the spirit of the living creature<sup>5</sup> *was*  
 22 in the wheels. And the likeness of the firmament upon the heads of the  
 living creature *was* as the colour of the terrible crystal, stretched forth over  
 23 their heads above. And under the firmament *were* their wings straight, the  
 one toward the other: every one had two, which covered on this side, and  
 24 every one had two, which covered on that side, their bodies. And when they  
 went, I heard the noise of their wings, like the noise of great waters, as the

MARG. <sup>1</sup> v. 7. *straight feet.* Heb. *a straight foot-*<sup>3</sup> v. 18. *rings, or strakes.*<sup>5</sup> v. 21. *of the living creature, or of life.*<sup>2</sup> v. 11. *stretched upward, or divided above.*<sup>4</sup> v. 20. *of the living creature, or of life.*

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PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## EZEKIEL i.

voice of the Almighty, the voice of speech, as the noise of an host: when  
25 they stood, they let down their wings. And there was a voice from the  
firmament that *was* over their heads, when they stood, *and* had let down  
their wings.

26 And above the firmament that *was* over their heads *was* the likeness of a  
throne, as the appearance of a sapphire stone: and upon the likeness of the  
27 throne *was* the likeness as the appearance of a man above upon it. And I  
saw as the colour of amber, as the appearance of fire round about within it,  
from the appearance of his loins even upward, and from the appearance of  
his loins even downward, I saw as it were the appearance of fire, and it had  
28 brightness round about. As the appearance of the bow that is in the cloud  
in the day of rain<sup>a</sup>, so *was* the appearance of the brightness round about.  
This *was* the appearance of the likeness of the glory of the Lord. And when  
I saw *it*, I fell upon my face, and I heard a voice of one that spake.

*Ezekiel's commission. His instruction. The roll of his heavy prophecy.*

## EZEKIEL ii.

1 And he said unto me, Son of man, stand upon thy feet, and I will speak  
2 unto thee. And the spirit entered into me when he spake unto me, and set  
3 me upon my feet, that I heard him that spake unto me. And he said unto  
me, Son of man, I send thee to the children of Israel, to a rebellious nation<sup>1</sup>  
that hath rebelled against me: they and their fathers have transgressed  
4 against me, *even* unto this very day. For *they are* impudent<sup>2</sup> children and  
stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus  
5 saith the Lord God. And they, whether they will hear, or whether they will  
forbear, (for they *are* a rebellious house,) yet shall know that there hath been  
a prophet among them.

6 And thou, son of man, be not afraid of them, neither be afraid of their  
words, though briers and thorns<sup>3</sup> *be* with thee, and thou dost dwell among  
scorpions: be not afraid of their words, nor be dismayed at their looks,  
7 though they *be* a rebellious house. And thou shalt speak my words unto  
them, whether they will hear, or whether they will forbear: for they *are*  
8 most rebellious<sup>4</sup>. But thou, son of man, hear what I say unto thee; Be not

MARG. <sup>1</sup> v. 3. *nation*. Heb. *nations*.

<sup>3</sup> v. 6. *briers and thorns*, or *rebels*.

<sup>2</sup> v. 4. *impudent*. Heb. *hard of face*.

<sup>4</sup> v. 7. *most rebellious*. Heb. *rebellion*.

<sup>a</sup> *As the appearance of the bow that is in the cloud in the day of rain.*—The throne is encircled with a rainbow, to shew that God's government of his people is not only in a way of absolute dominion, but also in a way of federal relation.—Charnocke.

This vision being an evident representation

of the Word that was to be made flesh, whose incarnation is the foundation of God's covenant of mercy with mankind, a rainbow, the symbol and token of mercy, was a very fit attendance upon that glorious vision. Compare Rev. x. 1.—Lowth.



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EZEKIEL ii.

thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

9 And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a  
10 book *was* therein; And he spread it before me: and it *was* written within  
and without: and *there was* written therein lamentations, and mourning,  
and woe.

*Ezekiel eateth the roll. God encourageth him. God sheweth him the rule of prophecy.  
God shutteth and openeth the prophet's mouth.*

EZEKIEL iii.

1 Moreover he said unto me, Son of man, eat that thou findest; eat this roll,  
2 and go speak unto the house of Israel. So I opened my mouth, and he  
3 caused me to eat that roll. And he said unto me, Son of man, cause thy belly  
to eat, and fill thy bowels with this roll that I give thee. Then did I eat it;  
and it was in my mouth as honey for sweetness.

4 And he said unto me, Son of man, go, get thee unto the house of Israel;  
5 and speak with my words unto them. For thou *art* not sent to a people of a  
6 strange speech and of an hard language<sup>1</sup>, *but* to the house of Israel; Not to  
many people of a strange speech and of an hard language<sup>2</sup>, whose words thou  
canst not understand. Surely, had I sent thee to them, they would have  
7 hearkened unto thee<sup>3</sup>. But the house of Israel will not hearken unto thee;  
for they will not hearken unto me: for all the house of Israel *are* impudent  
8 and hardhearted<sup>4</sup>. Behold, I have made thy face strong against their faces,  
9 and thy forehead strong against their foreheads. As an adamant harder  
than flint have I made thy forehead: fear them not, neither be dismayed at  
10 their looks, though they *be* a rebellious house. Moreover he said unto me,  
Son of man, all my words that I shall speak unto thee receive in thine heart,  
11 and hear with thine ears. And go, get thee to them of the captivity, unto  
the children of thy people, and speak unto them, and tell them, Thus saith  
12 the Lord God; whether they will hear, or whether they will forbear. Then  
the spirit took me up, and I heard behind me a voice of a great rushing,  
13 *saying*, Blessed *be* the glory of the Lord from his place. *I heard* also the  
noise of the wings of the living creatures that touched<sup>5</sup> one another, and the  
14 noise of the wheels over against them, and a noise of a great rushing. So  
the spirit lifted me up, and took me away, and I went in bitterness<sup>6</sup>, in the  
heat of my spirit<sup>7</sup>; but the hand of the Lord was strong upon me.

MARG. <sup>1</sup> v. 5. of a strange speech and of an hard language. Heb. deep of lip, and heavy of tongue.

<sup>2</sup> v. 6. of a strange speech and of an hard language. Heb. deep of lip, and heavy of language.

<sup>3</sup> Surely, had I sent thee to them, they would have hearkened unto thee; or, If I had sent thee, &c. would they not have hearkened unto thee?

<sup>4</sup> v. 7. impudent and hardhearted. Heb. stiff of forehead, and hard of heart.

<sup>5</sup> v. 13. touched. Heb. kissed.

<sup>6</sup> v. 14. in bitterness. Heb. bitter.

<sup>7</sup> heat of my spirit. Heb. hot anger.

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PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## EZEKIEL iii.

15 Then I came to them of the captivity at Tel-abib<sup>a</sup>, that dwelt by the river  
 of Chebar, and I sat where they sat, and remained there astonished among  
 16 them seven days. And it came to pass at the end of seven days, that the  
 17 word of the LORD came unto me, saying, Son of man I have made thee a  
 watchman unto the house of Israel: therefore hear the word at my mouth,  
 18 and give them warning from me. When I say unto the wicked, Thou shalt  
 surely die; and thou givest him not warning, nor speakest to warn the  
 wicked from his wicked way, to save his life; the same wicked *man* shall die  
 19 in his iniquity; but his blood will I require at thine hand. Yet if thou warn  
 the wicked, and he turn not from his wickedness, nor from his wicked way,  
 20 he shall die in his iniquity; but thou hast delivered thy soul. Again, When  
 a righteous *man* doth turn from his righteousness<sup>1</sup>, and commit iniquity, and  
 I lay a stumbling-block before him, he shall die: because thou hast not given  
 him warning, he shall die in his sin, and his righteousness which he hath  
 done shall not be remembered; but his blood will I require at thine hand.  
 21 Nevertheless if thou warn the righteous *man*, that the righteous sin not, and  
 he doth not sin, he shall surely live, because he is warned; also thou hast  
 delivered thy soul.

22 And the hand of the LORD was there upon me; and he said unto me, Arise,  
 23 go forth into the plain, and I will there talk with thee. Then I arose, and  
 went forth into the plain: and, behold, the glory of the LORD stood there, as  
 24 the glory which I saw by the river of Chebar: and I fell on my face. Then  
 the spirit entered into me, and set me upon my feet, and spake with me, and  
 25 said unto me, Go shut thyself within thine house. But thou, O son of man,  
 behold, they shall put bands upon thee, and shall bind thee with them, and  
 26 thou shalt not go out among them: And I will make thy tongue cleave to  
 the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a  
 27 reprov<sup>2</sup>: for they *are* a rebellious house. But when I speak with thee,

MARG. <sup>1</sup> v. 20. *righteousness*. Heb. *righteousnesses*.

<sup>2</sup> v. 26. *reprover*. Heb. *a man reproving*.

<sup>a</sup> *The captivity at Tel-abib*.—These seem to be a distinct colony of captives from those that are mentioned chap. i. 3; see ver. 23 of this chapter. The king of Babylon carried away the Jews by several captivities; some in the first year of his reign, Dan. i. 1; some in the seventh, Jer. lii. 28: then followed Jeconiah's captivity, in the eighth year of Nebuchadnezzar, 2 Kings xxiv. 12, when Ezekiel himself was carried captive.—Lowth. Little or nothing, says Rosenmüller, is known respecting this place. On D'Anville's map of the Euphrates and Tigris, there is a place

named Thallaba, or Thalaban, situated on the Chaboras, in the upper part of its course. The name has a resemblance to the Hebrew word; and, as the site likewise corresponds, it is not improbable that these names designate the same place. The words תֵּל אֲבִיב mean *The hill of corn-cars*. The word *Tel*, *Tela*, a hill, is found in many names of places in Assyria, Mesopotamia, and Syria; as, Tel-Birtha, Tel-Beser, Tel-Afer, Tel-Eda, &c.—See Assemanni *Bibl. Orient.* tom. III. Pt. ii. p. 781. Rosenmüller's *Bib. Geograph.* vol. II. pp. 188, 201.

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ZEDEKIAH—5TH YEAR. B. C. 595.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL III.

I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God; He that heareth let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.

*Under the type of a siege is shewed the time from the defection of Jeroboam to the Captivity.  
By the provision of the siege is shewed the hardness of the famine.*

EZEKIEL IV.

1 Thou also, son of man, take thee a tile, and lay it before thee, and pourtray  
2 upon it the city, *even* Jerusalem: And lay siege against it, and build a fort  
against it, and cast a mount against it; set the camp also against it, and set  
3 *battering* rams<sup>1</sup> against it round about. Moreover take thou unto thee an  
iron pan<sup>2</sup>, and set it *for* a wall of iron between thee and the city: and set  
thy face against it, and it shall be besieged, and thou shalt lay siege against  
4 it. *This shall be* a sign to the house of Israel. Lie thou also upon thy left  
side, and lay the iniquity of the house of Israel upon it: *according to* the  
number of the days that thou shalt lie upon it thou shalt bear their iniquity.  
5 For I have laid upon thee the years of their iniquity, according to the number  
of the days<sup>3</sup>, three hundred and ninety days: so shalt thou bear the iniquity  
6 of the house of Israel. And when thou hast accomplished them, lie again on  
thy right side, and thou shalt bear the iniquity of the house of Judah forty  
7 days: I have appointed thee each day for a year<sup>3</sup>. Therefore thou shalt set  
thy face toward the siege of Jerusalem, and thine arm *shall be* uncovered,  
8 and thou shalt prophesy against it. And, behold, I will lay bands upon thee,  
and thou shalt not turn thee from one side to another<sup>4</sup>, till thou hast ended  
the days of thy siege<sup>b</sup>.

MARG. <sup>1</sup> v. 2. *battering rams, or chief leaders.* <sup>2</sup> v. 3. *iron pan; or a flat plate, or slice.*

<sup>3</sup> v. 6. *each day for a year.* Heb. *a day for a year, a day for a year.*

<sup>4</sup> v. 8. *from one side to another.* Heb. *from thy side to thy side.*

<sup>a</sup> *According to the number of the days, &c.*—Three hundred and ninety days + forty days, amount, in the whole, to four hundred and thirty days; which we may take for granted are consecutive, and, on the authority of the last words of the sixth verse, are four hundred and thirty consecutive years. Now, from ch. iv. 5, and ch. v. 1--17, it seems a just inference that the precise point of time when the four hundred and thirty years are supposed to end is with the close of the siege of Jerusalem, B. C. 588; and consequently that the beginning, answerable thereto, was sometime B. C. 1018, which was the year of the numbering of the people in the reign of David.—Gresswell's Diss. vol. III. App. iii. pp. 268, 269.

<sup>b</sup> *The days of thy siege.*—The three hundred and ninety days mentioned ver. 5 and 9 were designed to signify, not only the years of Israel's sin, but the continuance of the siege of Jerusalem. The siege lasted from the beginning to the end of it, seventeen months, as appears from 2 Kings xxv. 1--4; but the king of Egypt, coming to relieve the city, was the occasion of raising the siege for some time, as appears from Jer. xxxviii. 3. So that it may reasonably be gathered from the authority of the text, joined to the circumstances of the story, that the siege lasted about thirteen months, or three hundred and ninety days.—See Lowth *in loc.* and Archbishop Usher's Annals, ad A. M. 3415.

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## EZEKIEL IV.

9 Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches<sup>1</sup>, and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side, three  
 10 hundred and ninety days shalt thou eat thereof. And thy meat which thou shalt eat *shall be* by weight, twenty shekels a day: from time to time shalt  
 11 thou eat it. Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink. And thou shalt eat it *as* barley-  
 12 cakes, and thou shalt bake it with dung that cometh out of man, in their sight. And the LORD said, Even thus shall the children of Israel eat their  
 13 defiled bread among the Gentiles, whither I will drive them. Then said I, Ah Lord God! behold, my soul hath not been polluted: for from my youth  
 14 up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth. Then he said  
 15 unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith. Moreover he said unto me, Son of man,  
 16 behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with  
 17 astonishment: That they may want bread and water, and be astonished one with another, and consume away for their iniquity.

B.C. 594.

*Under the type of hair is shewed the judgment of Jerusalem for their rebellion, by famine, sword, and dispersion.*

## EZEKIEL V.

1 And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause *it* to pass upon thine head and upon thy beard: then take thee  
 2 balances to weigh, and divide the *hair*. Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, *and* smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.  
 3 Thou shalt also take thereof a few in number, and bind them in thy skirts<sup>2</sup>.  
 4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire; *for* thereof shall a fire come forth into all the house of Israel.  
 5 Thus saith the Lord God;  
 This is Jerusalem:  
 I have set it in the midst of the nations  
 And countries *that are* round about her.  
 6 And she hath changed my judgments into wickedness more than the nations. And my statutes more than the countries that *are* round about her:  
 For they have refused my judgments and my statutes,

MARG. <sup>1</sup> v. 9. *fitches*, or *spelt*.<sup>2</sup> v. 3. *skirts*. Heb. *wings*.

## Judah.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL V.

- They have not walked in them.
- 7 Therefore thus saith the Lord God;  
Because ye multiplied more than the nations that *are* round about you,  
*And* have not walked in my statutes,  
Neither have kept my judgments,  
Neither have done according to the judgments  
Of the nations that *are* round about you;
- 8 Therefore thus saith the Lord God:  
Behold, I, even I, *am* against thee,  
And will execute judgments in the midst of thee  
In the sight of the nations.
- 9 And I will do in thee that which I have not done,  
And whereunto I will not do any more the like,  
Because of all thine abominations.
- 10 Therefore the fathers shall eat the sons in the midst of thee,  
And the sons shall eat their fathers;  
And I will execute judgments in thee,  
And the whole remnant of thee will I scatter  
Into all the winds.
- 11 Wherefore, *as* I live, saith the Lord God;  
Surely, because thou hast defiled my sanctuary with all thy detestable things,  
And with all thine abominations,  
Therefore will I also diminish *thee*;  
Neither shall mine eye spare,  
Neither will I have any pity.
- 12 A third part of thee shall die with the pestilence,  
And with famine shall they be consumed in the midst of thee:  
And a third part shall fall by the sword round about thee;  
And I will scatter a third part into all the winds,  
And I will draw out a sword after them.
- 13 Thus shall mine anger be accomplished,  
And I will cause my fury to rest upon them,  
And I will be comforted:  
And they shall know that I the LORD have spoken *it* in my zeal,  
When I have accomplished my fury in them.
- 14 Moreover I will make thee waste,  
And a reproach among the nations that *are* round about thee,  
In the sight of all that pass by.
- 15 So it shall be a reproach and a taunt,  
An instruction and an astonishment  
Unto the nations that *are* round about thee,  
When I shall execute judgments in thee

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SECT. III.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## EZEKIEL v.

In anger and in fury and in furious rebukes.

I the LORD have spoken, *it*.

- 16 When I shall send upon them the evil arrows of famine,  
Which shall be for *their* destruction,  
And which I will send to destroy you:  
And I will increase the famine upon you,  
And will break your staff of bread:
- 17 So will I send upon you famine and evil beasts,  
And they shall bereave thee;  
And pestilence and blood shall pass through thee;  
And I will bring the sword upon thee.  
I the LORD have spoken *it*.

*The judgment of Israel for their idolatry. A remnant shall be blessed.  
The faithful are exhorted to lament their calamities.*

## EZEKIEL vi.

- 1, 2 And the word of the LORD came unto me, saying, Son of man, set thy face toward the mountains of Israel, and prophesy against them, and say,
- 3 Ye mountains of Israel, hear the word of the Lord God;  
Thus saith the Lord God to the mountains, and to the hills,  
To the rivers, and to the valleys;  
Behold, I, *even* I, will bring a sword upon you,  
And I will destroy your high places.
- 4 And your altars shall be desolate,  
And your images<sup>1</sup> shall be broken:  
And I will cast down your slain *men* before your idols.
- 5 And I will lay<sup>2</sup> the dead carcasses of the children of Israel  
Before their idols;  
And I will scatter your bones  
Round about your altars.
- 6 In all your dwelling-places the cities shall be laid waste,  
And the high places shall be desolate;  
That your altars may be laid waste and made desolate,  
And your idols may be broken and cease,  
And your images may be cut down,  
And your works may be abolished.
- 7 And the slain shall fall in the midst of you,  
And ye shall know that I *am* the LORD.
- 8 Yet will I leave a remnant,  
That ye may have *some* that shall escape the sword among the nations,

MARG. <sup>1</sup> v. 4. *images*, or *sun images*, and so ver. 6.

<sup>2</sup> v. 5. *lay*. Heb. *give*.

## Judah.

SECT. III.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## EZEKIEL vi.

- When ye shall be scattered through the countries.  
 9 And they that escape of you shall remember me  
 Among the nations whither they shall be carried captives,  
 Because I am broken  
 With their whorish heart, which hath departed from me,  
 And with their eyes, which go a whoring after their idols:  
 And they shall lothe themselves for the evils which they have committed  
 In all their abominations.
- 10 And they shall know that I *am* the LORD,  
*And that* I have not said in vain  
 That I would do this evil unto them.
- 11 Thus saith the Lord God;  
 Smite with thine hand,  
 And stamp with thy foot, and say,  
 Alas for all the evil abominations of the house of Israel!  
 For they shall fall by the sword, by the famine, and by the pestilence.
- 12 He that is far off shall die of the pestilence;  
 And he that is near shall fall by the sword;  
 And he that remaineth and is besieged shall die by the famine:  
 Thus will I accomplish my fury upon them.
- 13 Then shall ye know that I *am* the LORD,  
 When their slain *men* shall be among their idols round about their altars,  
 Upon every high hill, in all the tops of the mountains,  
 And under every green tree, and under every thick oak,  
 The place where they did offer sweet savour to all their idols.
- 14 So will I stretch out my hand upon them,  
 And make the land desolate,  
 Yea, more desolate than the wilderness<sup>1</sup> toward Diblath,  
 In all their habitations:  
 And they shall know that I *am* the LORD.

*The final desolation of Israel. The mournful repentance of them that escape. The enemies defile the sanctuary because of the Israelites' abominations. Under the type of a chain is shewed their miserable captivity.*

## EZEKIEL vii.

- 1, 2 Moreover the word of the LORD came unto me, saying, Also, thou son of man, thus saith the Lord God unto the land of Israel<sup>a</sup>;  
 An end, the end is come

MARG. <sup>1</sup> v. 14. *more desolate than the wilderness, or desolate from the wilderness*

<sup>a</sup> *The land of Israel.*—This comprehends xii. 22. xiii. 9. xviii. 2. Israel is often put for the whole country of Judæa. Compare chap. Judah, after the captivity of the Ten Tribes:

## Judah.

SECT. III.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL vii.

Upon the four corners of the land.

- 3 Now *is* the end *come* upon thee,  
 And I will send mine anger upon thee,  
 And will judge thee according to thy ways,  
 And will recompense<sup>1</sup> upon thee all thine abominations.
- 4 And mine eye shall not spare thee,  
 Neither will I have pity:  
 But I will recompense thy ways upon thee,  
 And thine abominations shall be in the midst of thee:  
 And ye shall know that I *am* the LORD.
- 5 Thus saith the Lord God;  
 An evil, an only evil, behold, is come.
- 6 An end is come, the end is come:  
 It watcheth for thee<sup>2</sup>; behold, it is come.
- 7 The morning is come unto thee, O thou that dwellest in the land:  
 The time is come, the day of trouble *is* near,  
 And not the sounding again<sup>3</sup> of the mountains.
- 8 Now will I shortly pour out my fury upon thee,  
 And accomplish mine anger upon thee:  
 And I will judge thee according to thy ways,  
 And will recompense thee for all thine abominations.
- 9 And mine eye shall not spare,  
 Neither will I have pity:  
 I will recompense thee<sup>4</sup> according to thy ways  
 And thine abominations *that* are in the midst of thee;  
 And ye shall know that I *am* the LORD that smiteth.
- 10 Behold the day, behold, it is come:  
 The morning is gone forth;  
 The rod hath blossomed, pride hath budded.
- 11 Violence is risen up into a rod of wickedness:  
 None of them *shall remain*, nor of their multitude<sup>5</sup>, nor of any of theirs<sup>6</sup>:  
 Neither *shall there be* wailing for them.
- 12 The time is come, the day draweth near:  
 Let not the buyer rejoice, nor the seller mourn:

MARG. <sup>1</sup> v. 3. *recompense*. Heb. *give*.

<sup>3</sup> v. 7. *sounding again*, or *echo*.

<sup>5</sup> v. 11. *multitude*, or *tumult*.

<sup>2</sup> v. 6. *watcheth for thee*. Heb. *awaketh against thee*.

<sup>4</sup> v. 9. *thee*. Heb. *upon thee*.

<sup>6</sup> *theirs*, or *their tumultuous persons*.

see Micah i. 11. iii. 9, 10. Mal. i. 1; they that were left of the Ten Tribes joining themselves to the tribe of Judah: see 2 Chron. xxx. 11, 18. Dr. Prideaux supposes that Manasses, and his successors in the kingdom of

Judah, had the dominion of the whole land of Canaan, formerly divided into the two kingdoms of Judah and Israel, as tributaries under the king of Assyria.—See his Connection of Scripture History, Pt. i. p. 34.



## Judah.

SECT. III.

ZEDEKIAH—6TH YEAR. B.C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL vii.

- For wrath *is* upon all the multitude thereof.
- 13 For the seller shall not return to that which is sold,  
Although they were yet alive<sup>1</sup>:  
For the vision *is* touching the whole multitude thereof,  
*Which* shall not return;  
Neither shall any strengthen himself<sup>2</sup> in the iniquity of his life<sup>3</sup>.
- 14 They have blown the trumpet, even to make all ready;  
But none goeth to the battle:  
For my wrath *is* upon all the multitude thereof.
- 15 The sword *is* without, and the pestilence and the famine within:  
He that *is* in the field shall die with the sword;  
And he that *is* in the city, famine and pestilence shall devour him.
- 16 But they that escape of them shall escape,  
And shall be on the mountains like doves of the valleys,  
All of them mourning<sup>a</sup>, every one for his iniquity.
- 17 All hands shall be feeble,  
And all knees shall be weak *as* water<sup>4</sup>.
- 18 They shall also gird *themselves* with sackcloth,  
And horror shall cover them;  
And shame *shall be* upon all faces,  
And baldness upon all their heads.
- 19 They shall cast their silver in the streets,  
And their gold shall be removed<sup>5</sup>:  
Their silver and their gold shall not be able to deliver them  
In the day of the wrath of the LORD:  
They shall not satisfy their souls, neither fill their bowels:  
Because it is the stumblingblock of their iniquity<sup>6</sup>.
- 20 As for the beauty of his ornament, he set it in majesty.  
But they made the images of their abominations  
*And* of their detestable things therein:  
Therefore have I set it far from them<sup>7</sup>.
- 21 And I will give it into the hands of the strangers for a prey,

MARG. <sup>1</sup> v. 13. *Although they were yet alive.* Heb. *Though their life were yet among the living.*

<sup>2</sup> *in the iniquity of his life, or whose life is in his iniquity.*

<sup>3</sup> *the iniquity of his life.* Heb. *his iniquity.*

<sup>4</sup> v. 17. *be weak as water.* Heb. *go into water.*

<sup>5</sup> v. 19. *removed.* Heb. *for a separation, or uncleanness.*

<sup>6</sup> *Because it is the stumblingblock of their iniquity, or Because their iniquity is their stumblingblock.*

<sup>7</sup> v. 20. *set it far from them, or made it unto them an unclean thing.*

<sup>a</sup> *All of them mourning.* — St. Jerome renders it, All of them trembling; an epithet ascribed to doves, Hos. xii. 11, which are by nature exceedingly timorous. This inter-

pretation implies that their guilt should make them very apprehensive of God's judgments, and fearful of what should befall them.

## Judah.

SECT. III.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL vii.

- And to the wicked of the earth for a spoil ;  
 And they shall pollute it.
- 22 My face will I turn also from them,  
 And they shall pollute my secret *place* :  
 For the robbers<sup>1</sup> shall enter into it, and defile it.
- 23 Make a chain :  
 For the land is full of bloody crimes,  
 And the city is full of violence.
- 24 Wherefore I will bring the worst of the heathen,  
 And they shall possess their houses :  
 I will also make the pomp of the strong to cease ;  
 And their holy places shall be defiled<sup>2</sup>.
- 25 Destruction<sup>3</sup> cometh ;  
 And they shall seek peace, and *there shall be none*.
- 26 Mischief shall come upon mischief, and rumour shall be upon rumour ;  
 Then shall they seek a vision of the prophet ;  
 But the law shall perish from the priest,  
 And counsel from the ancients.
- 27 The king shall mourn,  
 And the prince shall be clothed with desolation,  
 And the hands of the people of the land shall be troubled :  
 I will do unto them after their way,  
 And according to their deserts<sup>4</sup> will I judge them ;  
 And they shall know that I *am* the LORD.

*Ezekiel, in a vision of God at Jerusalem, is shewed the image of jealousy, the chambers of imagery, the mourners for Tammuz, the worshippers towards the sun. God's wrath for their idolatry.*

EZEKIEL viii.

- 1 And it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, as I sat in mine house, and the elders of Judah sat before me,  
 2 that the hand of the Lord God fell there upon me. Then I beheld, and lo a likeness as the appearance of fire : from the appearance of his loins even downward, fire ; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took  
 3 me by a lock of mine head ; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north ; where *was* the seat of

MARG. <sup>1</sup> v. 22. *robbers, or burglars.*

<sup>2</sup> v. 24. *their holy places shall be defiled, or they shall inherit their holy places.*

<sup>3</sup> v. 25. *Destruction. Heb. Cutting off.*

<sup>4</sup> v. 27. *according to their deserts. Heb. with their judgments.*

## Judah.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL viii.

- 4 the image of jealousy<sup>a</sup>, which provoketh to jealousy. And, behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain.
- 5 Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold
- 6 northward at the gate of the altar this image of jealousy in the entry. He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.
- 7 And he brought me to the door of the court; and when I looked, behold a
- 8 hole in the wall. Then said he unto me, Son of man, dig now in the wall:
- 9 and when I had digged in the wall, behold a door. And he said unto me, Go
- 10 in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.
- 11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every
- 12 man his censer in his hand; and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth.
- 13 He said also unto me, Turn thee yet again, *and* thou shalt see greater
- 14 abominations that they do. Then he brought me to the door of the gate of the Lord's house which *was* toward the north; and, behold, there sat women weeping for Tammuz<sup>b</sup>.
- 15 Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet
- 16 again, *and* thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, *were* about five and

<sup>a</sup> *The image of jealousy.*—The Lord here shews a just cause why he is about to remove his glory from the Temple, viz. because it was defiled with all manner of idolatry.

1. There was an *image of provocation*, or a provoking image, in the entry in the Temple, סמל הדקנאה.

2. The whole Sanhedrim, and Jaazaniah their chief, committed all manner of idolatry, verr. 10, 11.

3. The women weeping for Adonis, ver. 14; and,

4. The twenty-four heads of the courses of the priesthood and the high priest, who should have been serving God at the altar,

turning their backs upon it, and adoring the sun, ver. 16, מַשְׁתַּחֲוִיִּים לְשֶׁמֶשׁ, a very strangely-framed word to express their strange abominableness. — Dr. Lightfoot's Works, vol. II. pp. 292, 293.

<sup>b</sup> *Women weeping for Tammuz.* — Sir John Marsham was of opinion that the ceremony of women sitting at the north gate of the Temple, weeping for Tammuz, was in imitation of some Egyptian rites connected with the worship of Mizraim, whose death was commemorated with great solemnity.— Can. Chronic. p. 31. See the subject fully discussed in Deling. Observat. Sac. tom. III. pp. 509--544.

## Judah.

SECT. III.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL viii.

twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

- 17 Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing<sup>1</sup> to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned  
18 to provoke me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.

*A vision, whereby is shewed the preservation of some, and the destruction of the rest.  
God cannot be intreated for them.*

EZEKIEL ix.<sup>a</sup>

- 1 He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his destroying  
2 weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth<sup>2</sup> toward the north, and every man a slaughter weapon<sup>3</sup> in his hand; and one man among them *was* clothed with linen, with a writer's inkhorn by his side<sup>4</sup>; and they went in, and stood beside the brasen altar.  
3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with  
4 linen, which *had* the writer's inkhorn by his side; And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark<sup>5</sup> upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.  
5 And to the others he said in mine hearing<sup>6</sup>, Go ye after him through the  
6 city, and smite: let not your eye spare, neither have ye pity: Slay utterly<sup>7</sup> old *and* young, both maids, and little children, and women: but come not near any man upon whom *is* the mark; and begin at my sanctuary. Then  
7 they began at the ancient men which *were* before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.  
8 And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all  
9 the residue of Israel in thy pouring out of thy fury upon Jerusalem? Then

MARG. <sup>1</sup> v. 17. *Is it a light thing* &c. or *Is there any thing lighter than to commit.*

<sup>2</sup> v. 2. *which lieth.* Heb. *which is turned.*

<sup>3</sup> a *slaughter weapon.* Heb. *a weapon of his breaking in pieces.*

<sup>4</sup> *by his side.* Heb. *upon his loins.*

<sup>5</sup> v. 4. *set a mark.* Heb. *mark a mark.*

<sup>6</sup> v. 5. *mine hearing.* Heb. *mine ears.*

<sup>7</sup> v. 6. *utterly.* Heb. *to destruction.*

<sup>a</sup> EZEKIEL IX.—In this chapter, God marks his own before the destruction comes. Comp. Rev. vii. Jeremiah, Baruch, Ebedmelech,

and whosoever else feared the Lord, are here marked out for deliverance.—Dr. Lightfoot.

## Judah.

SECT. III.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## EZEKIEL IX.

said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and the land is full<sup>1</sup> of blood, and the city full of perverseness<sup>2</sup>: for they say, The LORD hath forsaken the earth, and the LORD seeth not. And as for me also, mine eye shall not spare, neither will I have pity, *but* I will recompense their way upon their head. And, behold, the man clothed with linen, which *had* the inkhorn by his side, reported<sup>3</sup> the matter, saying, I have done as thou hast commanded me.

*The vision of the coals of fire, to be scattered over the city. The vision of the cherubims.*

## EZEKIEL X.

1 Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. And he spake unto the man<sup>a</sup> clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand<sup>1</sup> with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight. Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court. Then the glory of the LORD went up<sup>5</sup> from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory. And the sound of the cherubims' wings was heard *even* to the outer court, as the voice of the Almighty God when he speaketh. And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels. And *one* cherub stretched forth<sup>6</sup> his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put it into the hands of *him that was* clothed with linen: who took it, and went out.

8 And there appeared in the cherubims the form of a man's hand under their wings. And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a beryl stone. And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel. When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it:

MARG <sup>1</sup> v. 9. *full* &c. Heb. *filled with*. <sup>2</sup> *perverseness*, or *resting of judgment*.

<sup>3</sup> v. 11. *reported*. Heb. *returned the word*.

<sup>4</sup> v. 2. *thine hand*. Heb. *the hollow of thine hand*.

<sup>5</sup> v. 4. *went up*. Heb. *was lifted up*. <sup>6</sup> v. 7. *stretched forth*. Heb. *sent forth*.

<sup>a</sup> *He spake unto the man*.—The Logos, gave his command to the angel.—Preb. or Second Person in the Blessed Trinity, Lowth.

## Judah.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## EZEKIEL X.

12 they turned not as they went. And their whole body<sup>1</sup>, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, 13 *even* the wheels that they four had. As for the wheels, it was cried unto 14 them in my hearing, O wheel<sup>2</sup>. And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and 15 the third the face of a lion, and the fourth the face of an eagle. And the cherubims were lifted up. This *is* the living creature that I saw by the 16 river of Chebar. And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, 17 the same wheels also turned not from beside them. When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also*: for the 18 spirit of the living creature<sup>3</sup> *was* in them. Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims. 19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the LORD's house; and the glory of 20 the God of Israel *was* over them above. This *is* the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they 21 *were* the cherubims. Every one had four faces apiece, and every one four 22 wings; and the likeness of the hands of a man *was* under their wings. And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

*The presumption of the princes. Their sin and judgment. Ezekiel complaining, God sheweth him his purpose in saving a remnant, and punishing the wicked. The glory of God leaveth the city. Ezekiel is returned to the captivity.*

## EZEKIEL XI.

1 Moreover the spirit lifted me up, and brought me unto the east gate of the LORD's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and 2 Pelatiah the son of Benaiah, princes of the people. Then said he unto me, Son of man, these *are* the men that devise mischief, and give wicked counsel 3 in this city: Which say, *It is not near*; let us build houses<sup>4</sup>: this *city is* the caldron, and we *be* the flesh. 4,5 Therefore prophesy against them, prophesy, O son of man. And the Spirit of the LORD fell upon me, and said unto me, Speak;

MARG. <sup>1</sup> v. 12. *body*. Heb. *flesh*.

<sup>2</sup> v. 13. *it was cried unto them in my hearing, O wheel; or, they were called in my hearing, wheel, or galgal.*

<sup>3</sup> v. 17. *of the living creature, or of life.*

<sup>4</sup> v. 3. *It is not near; let us build houses; or, It is not for us to build houses near.*

## Judah.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL xi.

Thus saith the LORD;

Thus have ye said, O house of Israel:

For I know the things that come into your mind, *every one of them*.

6 Ye have multiplied your slain in this city,

And ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord God;

Your slain whom ye have laid in the midst of it,

They *are* the flesh, and this *city is* the caldron:

But I will bring you forth out of the midst of it.

8 Ye have feared the sword;

And I will bring a sword upon you, saith the LORD GOD.

9 And I will bring you out of the midst thereof,

And deliver you into the hands of strangers,

And will execute judgments among you.

10 Ye shall fall by the sword;

I will judge you in the border of Israel;

And ye shall know that I *am* the LORD.11 This *city* shall not be your caldron,

Neither shall ye be the flesh in the midst thereof;

But I will judge you in the border of Israel:

12 And ye shall know that I *am* the LORD:For ye have not walked<sup>1</sup> in my statutes,

Neither executed my judgments,

But have done after the manners of the heathen that *are* round about you.

13 And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said,

14 Ah Lord God! wilt thou make a full end of the remnant of Israel? Again

15 the word of the LORD came unto me, saying, Son of man, thy brethren, *even*thy brethren, the men of thy kindred, and all the house of Israel wholly, *are*

they unto whom the inhabitants of Jerusalem have said, Get you far from

16 the LORD: unto us is this land given in possession. Therefore say,

Thus saith the Lord God;

Although I have cast them far off among the heathen,

And although I have scattered them among the countries,

Yet will I be to them as a little sanctuary<sup>a</sup>MARG. <sup>1</sup> v. 12. For ye have not walked, or Which have not walked.

<sup>a</sup> I will be to them as a little sanctuary.—When God scatters his people abroad for their sin, he will not leave them without his presence for their sanctuary. He would by his presence with them supply the place of ordi-

nances, or be an ark to them in the midst of the deluge; his hand which struck them is never without goodness to comfort them and pity them.—Charnocke on the Attributes, Disc. xii. p. 603. 1838.

## Judah.

SECT. III.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## EZEKIEL xi.

In the countries where they shall come.

- 17 Therefore say,  
Thus saith the Lord God;  
I will even gather you from the people,  
And assemble you out of the countries where ye have been scattered,  
And I will give you the land of Israel.
- 18 And they shall come thither,  
And they shall take away all the detestable things thereof  
And all the abominations thereof from thence.
- 19 And I will give them one heart,  
And I will put a new spirit within you;  
And I will take the stony heart out of their flesh,  
And will give them an heart of flesh:
- 20 That they may walk in my statutes,  
And keep mine ordinances, and do them:  
And they shall be my people, and I will be their God.
- 21 But *as for them* whose heart walketh after  
The heart of their detestable things and their abominations,  
I will recompense their way upon their own heads,  
Saith the Lord God.
- 22 Then did the cherubims lift up their wings, and the wheels beside them;  
23 and the glory of the God of Israel *was* over them above. And the glory of  
the Lord went up from the midst of the city, and stood upon the mountain  
which *is* on the east side of the city.
- 24 Afterwards the spirit took me up, and brought me in a vision by the Spirit  
of God into Chaldea, to them of the captivity. So the vision that I had seen  
25 went up from me. Then I spake unto them of the captivity all the things  
that the Lord had shewed me.

*The type of Ezekiel's removing. It shewed the captivity of Zedekiah. Ezekiel's trembling sheweth the Jews' desolation. The Jews' presumptuous proverb is reprov'd. The speediness of the vision.*

## EZEKIEL xii.

- 1,2 The word of the Lord also came unto me, saying, Son of man, thou  
dwellest in the midst of a rebellious house, which have eyes to see, and see not;  
3 they have ears to ear, and ear not: for they *are* a rebellious house. Therefore,  
thou son of man, prepare thee stuff<sup>1</sup> for removing, and remove by day in  
their sight; and thou shalt remove from thy place to another place in their  
4 sight: it may be they will consider, though they *be* a rebellious house. Then  
shalt thou bring forth thy stuff by day in their sight, as stuff for removing:

MARG. <sup>1</sup> v. 3. *stuff, or instruments.*



## Judah.

ZEDEKIAH · 6TH YEAR. B.C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL xii.

- and thou shalt go forth at even in their sight, as they that go forth into  
 5 captivity<sup>1</sup>. Dig thou<sup>2</sup> through the wall in their sight, and carry out thereby.  
 6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the  
 twilight: thou shalt cover thy face, that thou see not the ground: for I have  
 7 set thee *for* a sign unto the house of Israel. And I did so as I was com-  
 manded: I brought forth my stuff by day, as stuff for captivity, and in the  
 even I digged<sup>3</sup> through the wall with mine hand; I brought *it* forth in the  
 twilight, *and* I bare *it* upon *my* shoulder in their sight.  
 8 And in the morning came the word of the LORD unto me, saying, Son of  
 man, hath not the house of Israel, the rebellious house, said unto thee, What  
 10 doest thou? Say thou unto them, Thus saith the Lord GOD; This burden  
*concerneth* the prince in Jerusalem, and all the house of Israel that *are* among  
 them.  
 11 Say, I *am* your sign:  
 Like as I have done, so shall it be done unto them:  
 They shall remove *and* go into captivity<sup>4</sup>.  
 12 And the prince that *is* among them shall bear upon *his* shoulder  
 In the twilight, and shall go forth:  
 They shall dig through the wall to carry out thereby:  
 He shall cover his face, that he see not the ground with *his* eyes.  
 13 My net also will I spread upon him, and he shall be taken in my snare:  
 And I will bring him to Babylon *to* the land of the Chaldeans;  
 Yet shall he not see it, though he shall die there.  
 14 And I will scatter toward every wind  
 All that *are* about him to help him, and all his bands;  
 And I will draw out the sword after them.  
 15 And they shall know that I *am* the Lord,  
 When I shall scatter them among the nations,  
 And disperse them in the countries.  
 16 But I will leave a few men<sup>5</sup> of them  
 From the sword, from the famine, and from the pestilence;  
 That they may declare all their abominations  
 Among the heathen whither they come;  
 And they shall know that I *am* the LORD.  
 17 Moreover the word of the LORD came to me, saying,  
 18 Son of man, eat thy bread with quaking,  
 And drink thy water with trembling and with carefulness;

MARG. <sup>1</sup> v. 4. as they that go forth into captivity. Heb. as the goings forth of captivity.<sup>2</sup> v. 5. Dig thou. Heb. Dig for thee. <sup>3</sup> v. 7. digged. Heb. digged for me.<sup>4</sup> v. 11. They shall remove and go into captivity. Heb. By removing go into captivity.<sup>5</sup> v. 16. a few men. Heb. men of number.

## Judah.

SECT. III.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XII.

- 19 And say unto the people of the land,  
 Thus saith the Lord God  
 Of the inhabitants of Jerusalem, *and* of the land of Israel ;  
 They shall eat their bread with carefulness,  
 And drink their water with astonishment<sup>a</sup>,  
 That her land may be desolate from all that is therein<sup>1</sup>,  
 Because of the violence of all them that dwell therein.
- 20 And the cities that are inhabited shall be laid waste,  
 And the land shall be desolate ;  
 And ye shall know that I *am* the Lord.
- 21, 22 And the word of the Lord came unto me, saying, Son of man, what *is* that  
 proverb *that* ye have in the land of Israel, saying, The days are prolonged,  
 23 and every vision faileth? Tell them therefore,  
 Thus saith the Lord God ;  
 I will make this proverb to cease,  
 And they shall no more use it as a proverb in Israel ;  
 But say unto them, The days are at hand,  
 And the effect of every vision.
- 24 For there shall be no more any vain vision  
 Nor flattering divination within the house of Israel.
- 25 For I *am* the Lord: I will speak,  
 And the word that I shall speak shall come to pass ;  
 It shall be no more prolonged :  
 For in your days, O rebellious house, will I say the word,  
 And will perform it, saith the Lord God.
- 26 Again the word of the Lord came to me, saying,  
 27 Son of man, behold, *they* of the house of Israel say,  
 The vision that he seeth *is* for many days *to come*,  
 And he prophesieth of the times *that are* far off.
- 28 Therefore say unto them,  
 Thus saith the Lord God ;  
 There shall none of my words be prolonged any more,  
 But the word which I have spoken shall be done,  
 Saith the Lord God.

MARG. <sup>1</sup> v. 19. *all that is therein.* Heb. *the fulness thereof.*

<sup>a</sup> *They shall eat their bread with carefulness, and drink their water with astonishment, &c.*—The peasants are everywhere reduced to a little flat cake of barley or dourra, to onions, lentiles, and water. Dread prevails through the villages. The arbitrary power of the Sultan, transmitted to the Pasha and to all his sub-delegates, by giving a free

course to extortion, becomes the main spring of a tyranny which circulates through every call ; whilst its effects, by a reciprocal reaction, are everywhere fatal to agriculture, the arts, commerce, and population ; in a word, to every thing which constitutes the power of the State.—Volney's Travels, vol. I. pp. 378, 379, 412, 477.

## Judah.

SECT. III.

ZEDEKIAH—6TH YEAR. B.C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

*The reproof of lying prophets, and their untempered mortar.  
Of prophetessess and their pillows.*

EZEKIEL xiii.

- 1 And the word of the LORD came unto me, saying, Son of man, prophesy  
against the prophets of Israel that prophesy, and say thou unto them that  
2 prophesy out of their own hearts<sup>1</sup>,  
Hear ye the word of the LORD;  
3 Thus saith the Lord God;  
Woe unto the foolish prophets,  
That follow<sup>2</sup> their own spirit, and have seen nothing<sup>3</sup>!  
4 O Israel, thy prophets are like the foxes in the deserts.  
5 Ye have not gone up into the gaps<sup>4</sup>,  
Neither made up the hedge<sup>5</sup> for the house of Israel  
To stand in the battle in the day of the LORD.  
6 They have seen vanity and lying divination, saying,  
The LORD saith: and the LORD hath not sent them:  
And they have made *others* to hope  
That they would confirm the word.  
7 Have ye not seen a vain vision,  
And have ye not spoken a lying divination,  
Whereas ye say, The LORD saith *it*;  
Albeit I have not spoken?  
8 Therefore thus saith the Lord God;  
Because ye have spoken vanity, and seen lies,  
Therefore, behold, I *am* against you,  
Saith the Lord God.  
9 And mine hand shall be upon the prophets  
That see vanity, and that divine lies:  
They shall not be in the assembly<sup>6</sup> of my people,  
Neither shall they be written in the writing of the house of Israel,  
Neither shall they enter into the land of Israel;  
And ye shall know that I *am* the Lord God.  
10 Because, even because they have seduced my people,  
Saying, Peace; and *there was* no peace;  
And one built up a wall<sup>7</sup>,  
And, lo, others daubed it with untempered *mortar*.  
11 Say unto them which daub *it* with untempered *mortar*, that it shall fall,

MARG. <sup>1</sup> v. 1. *them that prophesy out of their own hearts.* Heb. *them that are prophets out of their own hearts.* <sup>2</sup> v. 3. *follow.* Heb. *walk after.*

<sup>3</sup> *and have seen nothing, or and things which they have not seen.*

<sup>4</sup> v. 5. *gaps, or breaches.*

<sup>5</sup> *made up the hedge.* Heb. *hedged the hedge.*

<sup>6</sup> v. 9. *assembly, or secret, or council.*

<sup>7</sup> v. 10. *a wall, or a slight wall.*

## Judah.

SECT. III.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL xiii.

- There shall be an overflowing shower;  
 And ye, O great hailstones, shall fall;  
 And a stormy wind shall rend *it*.
- 12 Lo, when the wall is fallen, shall it not be said unto you,  
 Where *is* the daubing wherewith ye have daubed *it*?
- 13 Therefore thus saith the Lord God;  
 I will even rend *it* with a stormy wind in my fury;  
 And there shall be an overflowing shower in mine anger,  
 And great hailstones in *my* fury to consume *it*.
- 14 So will I break down the wall  
 That ye have daubed with untempered *mortar*,  
 And bring it down to the ground,  
 So that the foundation thereof shall be discovered,  
 And it shall fall, and ye shall be consumed in the midst thereof:  
 And ye shall know that I *am* the Lord.
- 15 Thus will I accomplish my wrath upon the wall,  
 And upon them that have daubed it with untempered *mortar*,  
 And will say unto you, The wall *is* no *more*,  
 Neither they that daubed it;
- 16 *To wit*, the prophets of Israel which prophesy concerning Jerusalem,  
 And which see visions of peace for her,  
 And *there is* no peace, saith the Lord God.
- 17 Likewise, thou son of man,  
 Set thy face against the daughters of thy people,  
 Which prophesy out of their own heart;
- 18 And prophesy thou against them, and say,  
 Thus saith the Lord God;  
 Woe to the *women* that sew pillows to all <sup>1</sup> arm-holes <sup>2</sup>,  
 And make kerchiefs upon the head of every stature to hunt souls!  
 Will ye hunt the souls of my people,  
 And will ye save the souls alive *that come* unto you?
- 19 And will ye pollute me among my people

MARG. <sup>1</sup> v. 18. *arm-holes, or elbows.*

<sup>2</sup> *That sew pillows to all arm-holes, &c.*—This passage seems to contain these ideas: those who utter false prophecies, to soothe the mind of the wicked, are compared to women who employ every art to allure by voluptuousness:—Woe to those who make luxurious cushions, to suit the dimensions of persons of all ages, making effeminacy more effeminate!—The cushions were not sewed to the arm-

holes, but to be so soft in their texture, and nicely adapted in their dimensions, as to suit all leaning arms. These the prophet compares to toils and snares, by which the persons were caught like animals, hurled and driven into a narrow space, where their capture was inevitable, according to the Eastern mode of hunting.—Calmet, Fragments, No. 12.

## Judah.

SECT. III.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## EZEKIEL xiii.

For handfuls of barley and for pieces of bread,  
 To slay the souls that should not die,  
 And to save the souls alive that should not live,  
 By your lying to my people that hear *your* lies?

20 Wherefore thus saith the Lord God;

Behold, I *am* against your pillows,  
 Wherewith ye there hunt the souls to make *them* fly<sup>1</sup>,  
 And I will tear them from your arms,  
 And will let the souls go,  
 Even the souls that ye hunt to make *them* fly.

21 Your kerchiefs also will I tear,

And deliver my people out of your hand,  
 And they shall be no more in your hand to be hunted;  
 And ye shall know that I *am* the Lord.

22 Because with lies ye have made the heart of the righteous sad,

Whom I have not made sad;  
 And strengthened the hands of the wicked,  
 That he should not return from his wicked way,  
 By promising him life<sup>2</sup>:

23 Therefore ye shall see no more vanity, nor divine divinations:

For I will deliver my people out of your hand:  
 And ye shall know that I *am* the Lord.

*God answereth idolaters according to their own heart. They are exhorted to repent, for fear of judgments, by means of seduced prophets. God's irrevocable sentence of famine, of noisome beasts, of the sword, and of pestilence. A remnant shall be reserved for example of others.*

## EZEKIEL xiv.

- 1,2 Then came certain of the elders of Israel unto me, and sat before me. And  
 3 the word of the Lord came unto me, saying, Son of man, these men have  
 set up their idols in their heart, and put the stumbling-block of their iniquity  
 4 before their face: should I be enquired of at all by them? Therefore speak  
 unto them, and say unto them, Thus saith the Lord God; Every man of  
 the house of Israel that setteth up his idols in his heart, and putteth the  
 stumbling-block of his iniquity before his face, and cometh to the prophet;  
 I the Lord will answer him that cometh according to the multitude of his idols;  
 5 That I may take the house of Israel in their own heart, because they are all  
 estranged from me through their idols.  
 6 Therefore say unto the house of Israel, Thus saith the Lord God; Repent,

MARG. <sup>1</sup> v. 20. *to make them fly, or into gardens.*

<sup>2</sup> v. 22. *By promising him life, or that I should save his life. Heb. by quickening him.*

## Judah.

SECT. III.

ZEDEKIAH—6TH YEAR. B.C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## EZEKIEL XIV.

- and turn *yourselves*<sup>1</sup> from your idols; and turn away your faces from all your  
 7 abominations. For every one of the house of Israel, or of the stranger that  
 sojourneth in Israel, which separateth himself from me, and setteth up his  
 idols in his heart, and putteth the stumbling-block of his iniquity before his  
 face, and cometh to a prophet to enquire of him concerning me; I the LORD  
 8 will answer him by myself: And I will set my face against that man, and  
 will make him a sign and a proverb, and I will cut him off from the midst of  
 9 my people; and ye shall know that I *am* the LORD. And if the prophet be  
 deceived when he hath spoken a thing, I the LORD have deceived that  
 prophet, and I will stretch out my hand upon him, and will destroy him from  
 10 the midst of my people Israel. And they shall bear the punishment of their  
 iniquity: the punishment of the prophet shall be even as the punishment of  
 11 him that seeketh *unto him*; That the house of Israel may go no more astray  
 from me, neither be polluted any more with all their transgressions; but  
 that they may be my people, and I may be their God, saith the Lord God.  
 12 The word of the LORD came again to me, saying, Son of man, when the  
 13 land sinneth against me by trespassing grievously, then will I stretch out  
 mine hand upon it, and will break the staff of the bread thereof, and will send  
 14 famine upon it, and will cut off man and beast from it: Though these three  
 men, Noah, Daniel, and Job, were in it, they should deliver *but* their own  
 souls by their righteousness, saith the Lord God.  
 15 If I cause noisome beasts to pass through the land, and they spoil<sup>2</sup> it, so  
 that it be desolate, that no man may pass through because of the beasts:  
 16 *Though* these three men *were* in it<sup>3</sup>, *as* I live, saith the Lord God, they shall  
 deliver neither sons nor daughters; they only shall be delivered, but the land  
 shall be desolate.  
 17 Or *if* I bring a sword upon that land, and say, Sword, go through the  
 18 land; so that I cut off man and beast from it: Though these three men *were*  
 in it, *as* I live, saith the Lord God, they shall deliver neither sons nor  
 daughters, but they only shall be delivered themselves.  
 19 Or *if* I send a pestilence into that land, and pour out my fury upon it in  
 20 blood, to cut off from it man and beast: Though Noah, Daniel, and Job, *were*  
 in it, *as* I live, saith the Lord God, they shall deliver neither son nor daugh-  
 21 ter; they shall *but* deliver their own souls by their righteousness. For thus  
 saith the Lord God; How much more when<sup>4</sup> I send my four sore judgments  
 upon Jerusalem, the sword, and the famine, and the noisome beast, and the  
 pestilence, to cut off from it man and beast?  
 22 Yet, behold, therein shall be left a remnant that shall be brought forth, *both*  
 sons and daughters: behold, they shall come forth unto you, and ye shall see

MARG. <sup>1</sup> v. 6 *yourselves*, or, others.<sup>2</sup> v. 15 *spoil*, or *bereave*.<sup>3</sup> v. 16. *in it*. Heb. *in the midst of it*.<sup>4</sup> v. 21. *How much more when*, or *Also when*.

## Judah.

SECT. III.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XIV.

their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God.

*By the unfitness of the vine-branch for any work is shewed the rejection of Jerusalem.*

EZEKIEL XV.

- 1 And the word of the LORD came unto me, saying,
- 2 Son of man, What is the vine-tree more than any tree,  
*Or than* a branch which is among the trees of the forest?
- 3 Shall wood be taken thereof to do any work?  
Or will *men* take a pin of it to hang any vessel thereon?
- 4 Behold, it is cast into the fire for fuel;  
The fire devoureth both the ends of it,  
And the midst of it is burned.  
Is it meet<sup>1</sup> for *any* work?
- 5 Behold, when it was whole, it was meet<sup>2</sup> for no work:  
How much less shall it be meet yet for *any* work,  
When the fire hath devoured it, and it is burned?
- 6 Therefore thus saith the Lord God;  
As the vine-tree among the trees of the forest,  
Which I have given to the fire for fuel,  
So will I give the inhabitants of Jerusalem.
- 7 And I will set my face against them;  
They shall go out from *one* fire,  
And *another* fire shall devour them;  
And ye shall know that I *am* the LORD,  
When I set my face against them.
- 8 And I will make the land desolate,  
Because they have committed a trespass<sup>3</sup>, saith the Lord God.

*Under the similitude of a wretched infant is shewed the natural state of Jerusalem. God's extraordinary love towards her. Her monstrous whoredom. Her grievous judgment. Her sin, matching her mother, and exceeding her sisters, Sodom and Samaria, calleth for judgments. Mercy is promised her in the end.*

EZEKIEL XVI.

- 1, 2 Again the word of the LORD came unto me, saying, Son of man, cause
- 3 Jerusalem to know her abominations, and say,  
Thus saith the Lord God unto Jerusalem;

MARG. <sup>1</sup> v. 4. *Is it meet.* Heb. *Will it prosper.*

<sup>2</sup> v. 5. *meet.* Heb. *made fit.*

<sup>3</sup> v. 8. *committed a trespass.* Heb. *trespassed a trespass.*

## Judah.

SECT. III.

ZEDEKIAH—6TH YEAR. B. C. 594.  
PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## EZEKIEL xvi.

Thy birth and thy nativity<sup>1</sup> is of the land of Canaan ;  
Thy father was an Amorite, and thy mother an Hitrite.

4 And as for thy nativity,

In the day thou wast born<sup>2</sup> thy navel was not cut,  
Neither wast thou washed in water to supple thee<sup>2</sup> ;  
Thou wast not salted at all, nor swaddled at all.

5 None eye pitied thee, to do any of these unto thee,

To have compassion upon thee ;

But thou wast cast out in the open field, to the loathing of thy person,  
In the day that thou wast born.

6 And when I passed by thee, and saw thee polluted<sup>3</sup> in thine own blood,

I said unto thee *when thou wast* in thy blood, Live ;

Yea, I said unto thee *when thou wast* in thy blood, Live.

7 I have caused thee to multiply<sup>4</sup> as the bud of the field,

And thou hast increased and waxen great,

And thou art come to excellent ornaments<sup>5</sup> :

*Thy* breasts are fashioned, and thine hair is grown,

Whereas thou *wast* naked and bare.

8 Now when I passed by thee, and looked upon thee,

Behold, thy time was the time of love ;

And I spread my skirt over thee, and covered thy nakedness :

Yea, I swore unto thee, and entered into a covenant with thee,

Saith the Lord God, and thou becamest mine.

9 Then washed I thee with water ;

Yea, I thoroughly washed away thy blood<sup>6</sup> from thee,

And I anointed thee with oil.

10 I clothed thee also with broidered work,

And shod thee with badgers' skin,

And I girded thee about with fine linen,

And I covered thee with silk.

11 I decked thee also with ornaments,

And I put bracelets upon thy hands,

MARG. <sup>1</sup> v. 3. *birth and thy nativity.* Heb. *cutting out, or habitation.*

<sup>2</sup> v. 4. *to supple thee.* Heb. *when I looked upon thee.*

<sup>3</sup> v. 6. *polluted, or trodden under foot.*

<sup>4</sup> v. 7. *caused thee to multiply.* Heb. *made thee a million.*

<sup>5</sup> *excellent ornaments.* Heb. *ornament of ornaments.*

<sup>6</sup> v. 9. *blood.* Heb. *bloods.*

<sup>2</sup> *In the day thou wast born* &c.—Infants, among the Nestorians, immediately after their birth are washed in cold water ; and after being rubbed all over with fine salt, are

wrapped in swaddling-clothes, usually a quantity of old rags ; a custom alluded to here by the Prophet Ezekiel. — Dr. Grant's Nestorians, p. 215.



## Judah.

SECT. III.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XVI.

- And a chain on thy neck.  
 12 And I put a jewel on thy forehead<sup>1</sup>,  
 And earrings in thine ears,  
 And a beautiful crown upon thine head.  
 13 Thus wast thou decked with gold and silver;  
 And thy raiment *was of* fine linen, and silk, and brodered work;  
 Thou didst eat fine flour, and honey, and oil:  
 And thou wast exceeding beautiful,  
 And thou didst prosper into a kingdom.  
 14 And thy renown went forth among the heathen for thy beauty:  
 For it *was* perfect through my comeliness,  
 Which I had put upon thee, saith the Lord God.  
 15 But thou didst trust in thine own beauty,  
 And playedst the harlot because of thy renown,  
 And pouredst out thy fornications on every one that passed by; his it was.  
 16 And of thy garments thou didst take,  
 And deckedst thy high places with divers colours,  
 And playedst the harlot thereupon:  
*The like things shall not come, neither shall it be so.*  
 17 Thou hast also taken thy fair jewels  
 Of my gold and of my silver, which I had given thee,  
 And madest to thyself images of men<sup>2</sup>,  
 And didst commit whoredom with them,  
 18 And tookest thy brodered garments, and coveredst them:  
 And thou hast set mine oil and mine incense before them.  
 19 My meat also which I gave thee,  
 Fine flour, and oil, and honey, *wherewith* I fed thee,  
 Thou hast even set it before them for a sweet savour<sup>3</sup>:  
 And *thus* it was, saith the Lord God.  
 20 Moreover thou hast taken thy sons and thy daughters,  
 Whom thou hast borne unto me,  
 And these hast thou sacrificed unto them to be devoured<sup>4</sup>.  
*Is this* of thy whoredoms a small matter,  
 21 That thou hast slain my children, and delivered them  
 To cause them to pass through *the fire* for them?  
 22 And in all thine abominations and thy whoredoms  
 Thou hast not remembered the days of thy youth,  
 When thou wast naked and bare, *and* wast polluted in thy blood.

MARG. <sup>1</sup> v. 12. *forehead*. Heb. *nose*. See Isaiah iii. 21.<sup>2</sup> v. 17. *of men*. Heb. *of a male*.<sup>3</sup> v. 19. *a sweet savour*. Heb. *a savour of rest*.<sup>4</sup> v. 20. *to be devoured*. Heb. *to devour*.

## Judah.

SECT. III.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL xvi.

- 23 And it came to pass after all thy wickedness,  
(Woe, woe unto thee! saith the Lord God;)
- 24 *That* thou hast also built unto thee an eminent place<sup>1</sup>,  
And hast made thee an high place in every street.
- 25 Thou hast built thy high place at every head of the way,  
And hast made thy beauty to be abhorred,  
And hast opened thy feet to every one that passed by,  
And multiplied thy whoredoms.
- 26 Thou hast also committed fornication  
With the Egyptians thy neighbours, great of flesh;  
And hast increased thy whoredoms, to provoke me to anger.
- 27 Behold, therefore I have stretched out my hand over thee,  
And have diminished thine ordinary *food*,  
And delivered thee unto the will of them that hate thee,  
The daughters<sup>2</sup> of the Philistines, which are ashamed of thy lewd way.
- 28 Thou hast played the whore also with the Assyrians,  
Because thou wast unsatiable;  
Yea, thou hast played the harlot with them,  
And yet couldest not be satisfied.
- 29 Thou hast moreover multiplied thy fornication  
In the land of Canaan unto Chaldea;  
And yet thou wast not satisfied herewith.
- 30 How weak is thine heart, saith the Lord God,  
Seeing thou doest all these *things*,  
The work of an imperious whorish woman;
- 31 In that thou buildest thine eminent place<sup>3</sup> in the head of every way,  
And makest thine high place in every street;  
And hast not been as an harlot, in that thou scornest hire;
- 32 *But as* a wife that committeth adultery,  
*Which* taketh strangers instead of her husband!
- 33 They give gifts to all whores:  
But thou givest thy gifts to all thy lovers,  
And hirest<sup>4</sup> them, that they may come unto thee on every side  
For thy whoredom.
- 34 And the contrary is in thee from *other* women in thy whoredoms,  
Whereas none followeth thee to commit whoredoms:  
And in that thou givest a reward, and no reward is given unto thee,  
Therefore thou art contrary.

MARG. <sup>1</sup> v. 24. *eminent place*, or *brothel house*.      <sup>2</sup> v. 27. *daughters*, or *cities*.<sup>3</sup> v. 31. *In that thou buildest thine eminent place*, or *In thy daughters is thine*, &c.<sup>4</sup> v. 33. *hirest*. Heb. *bribest*.

## Judah.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL xvi.

- 35 Wherefore, O harlot, hear the word of the LORD :
- 36 Thus saith the Lord God ;  
 Because thy filthiness was poured out,  
 And thy nakedness discovered through thy whoredoms with thy lovers,  
 And with all thy idols of thy abominations,  
 And by the blood of thy children, which thou didst give unto them ;
- 37 Behold, therefore I will gather all thy lovers,  
 With whom thou hast taken pleasure,  
 And all *them* that thou hast loved,  
 With all *them* that thou hast hated ;  
 I will even gather them round about against thee,  
 And will discover thy nakedness unto them,  
 That they may see all thy nakedness.
- 38 And I will judge thee,  
 As women that break wedlock and shed blood are judged<sup>1</sup> ;  
 And I will give thee blood in fury and jealousy.
- 39 And I will also give thee into their hand,  
 And they shall throw down thine eminent place,  
 And shall break down thy high places :  
 They shall strip thee also of thy clothes, and shall take thy fair jewels<sup>2</sup>,  
 And leave thee naked and bare.
- 40 They shall also bring up a company against thee,  
 And they shall stone thee with stones,  
 And thrust thee through with their swords.
- 41 And they shall burn thine houses with fire,  
 And execute judgments upon thee in the sight of many women :  
 And I will cause thee to cease from playing the harlot,  
 And thou also shalt give no hire any more.
- 42 So will I make my fury toward thee to rest,  
 And my jealousy shall depart from thee,  
 And I will be quiet, and will be no more angry.
- 43 Because thou hast not remembered the days of thy youth,  
 But hast fretted me in all these *things* ;  
 Behold, therefore I also will recompense thy way upon *thine* head,  
 Saith the Lord God :  
 And thou shalt not commit this lewdness above all thine abominations.
- 44 Behold, every one that useth proverbs shall use *this* proverb against thee,  
 Saying, As *is* the mother, so *is* her daughter.

MARG. <sup>1</sup> v. 38. *As women that break wedlock and shed blood are judged.* Heb. *With judgments of.*<sup>2</sup> v. 39. *thy fair jewels.* Heb. *instruments of thine ornament.*

## Judah.

SECT. III.

ZEDEKIAH—6TH YEAR. B.C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL xvi.

- 15 Thou *art* thy mother's daughter,  
That lotheth her husband and her children;  
And thou *art* the sister of thy sisters,  
Which lothed their husbands and their children:  
Your mother *was* an Hittite, and your father an Amorite.
- 46 And thine elder sister *is* Samaria,  
She and her daughters that dwell at thy left hand:  
And thy younger sister<sup>1</sup>, that dwelleth at thy right hand,  
*Is* Sodom and her daughters.
- 47 Yet hast thou not walked after their ways,  
Nor done after their abominations:  
But, as *if that were* a very little thing<sup>2</sup>,  
Thou wast corrupted more than they in all thy ways.
- 48 *As* I live, saith the Lord God,  
Sodom thy sister hath not done, she nor her daughters,  
As thou hast done, thou and thy daughters.
- 49 Behold, this was the iniquity of thy sister Sodom,  
Pride, fulness of bread, and abundance of idleness was in her  
And in her daughters,  
Neither did she strengthen the hand of the poor and needy.
- 50 And they were haughty, and committed abomination before me:  
Therefore I took them away as I saw good.
- 51 Neither hath Samaria committed half of thy sins;  
But thou hast multiplied thine abominations more than they,  
And hast justified thy sisters in all thine abominations which thou hast done.
- 52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins  
That thou hast committed more abominable than they:  
They are more righteous than thou:  
Yea, be thou confounded also, and bear thy shame,  
In that thou hast justified thy sisters.
- 53 When I shall bring again their captivity,  
The captivity of Sodom and her daughters,  
And the captivity of Samaria and her daughters,  
Then *will I bring again* the captivity of thy captives in the midst of them:
- 54 That thou mayest bear thine own shame,  
And mayest be confounded in all that thou hast done,  
In that thou art a comfort unto them.
- 55 When thy sisters, Sodom and her daughters, shall return to their former estate,  
And Samaria and her daughters shall return to their former estate,

MARG. <sup>1</sup> v. 46. *thy younger sister. Heb. lesser than thou.*<sup>2</sup> v. 47. *as if that were a very little thing, or that was lothed as a small thing.*

## Judah.

SECT. III.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL xvi.

Then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not mentioned by thy mouth<sup>1</sup>

In the day of thy pride<sup>2</sup>,

57 Before thy wickedness was discovered,

As at the time of *thy* reproach of the daughters of Syria<sup>3</sup>,

And all *that are* round about her, the daughters of the Philistines,

Which despise<sup>4</sup> thee round about.

58 Thou hast borne<sup>5</sup> thy lewdness

And thine abominations, saith the LORD.

59 For thus saith the Lord God ;

I will even deal with thee as thou hast done,

Which hast despised the oath in breaking the covenant.

60 Nevertheless I will remember my covenant with thee

In the days of thy youth,

And I will establish unto thee an everlasting covenant.

61 Then thou shalt remember thy ways, and be ashamed,

When thou shalt receive thy sisters, thine elder and thy younger :

And I will give them unto thee for daughters,

But not by thy covenant.

62 And I will establish my covenant with thee ;

And thou shalt know that I *am* the LORD :

63 That thou mayest remember, and be confounded,

And never open thy mouth any more because of thy shame,

When I am pacified toward thee for all that thou hast done,

Saith the Lord God.

*Under the parable of two eagles and a vine, is shewed God's judgment upon Jerusalem for revolting from Babylon to Egypt. God promiseth to plant the cedar of the Gospel.*

EZEKIEL xvii.<sup>a</sup>

1, 2 And the word of the LORD came unto me, saying, Son of man, put forth a  
3 riddle, and speak a parable unto the house of Israel; and say, Thus saith the  
Lord God ;

MARG. <sup>1</sup> v. 56. mentioned by thy mouth. Heb. for a report, or hearing.

<sup>2</sup> pride. Heb. prides, or excellencies.

<sup>3</sup> v. 57. Syria. Heb. Aram.

<sup>4</sup> despise, or spoil.

<sup>5</sup> v. 58. borne. Heb. borne them.

<sup>a</sup> EZEKIEL xvii.—In this chapter there is a terrible denunciation of judgment against Zedekiah, for violating his oath and fealty to the king of Babylon, and seeking to Egypt for help and strength, that he might rebel against him. This the Book of Chronicles brands him for, 2 Chron. xxxvi. 13, that he rebelled against king Nebuchadnezzar, who

had made him swear by God. It appears that at this time he had revolted and began to rebel, and was now preparing his own and Judah's destruction; and therefore the prophet, throughout this and seven of the following chapters, abounds in threatening and terror.—Dr. Lightfoot's Works, vol. II. p. 293.

## Judah.

SECT. III.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL xvii.

- A great eagle with great wings<sup>a</sup>,  
 Long-winged, full of feathers, which had divers colours<sup>1</sup>.  
 Came unto Lebanon, and took the highest branch of the cedar :  
 4 He cropped off the top of his young twigs,  
 And carried it into a land of traffic ;  
 He set it in a city of merchants.  
 5 He took also of the seed of the land,  
 And planted it in a fruitful field<sup>2</sup> ;  
 He placed *it* by great waters, *and* set it *as* a willow-tree.  
 6 And it grew, and became a spreading vine of low stature,  
 Whose branches turned toward him, and the roots thereof were under him :  
 So it became a vine,  
 And brought forth branches, and shot forth sprigs.  
 7 There was also another great eagle with great wings and many feathers :  
 And, behold, this vine did bend her roots toward him,  
 And shot forth her branches toward him,  
 That he might water it by the furrows of her plantation.  
 8 It was planted in a good soil<sup>3</sup> by great waters,  
 That it might bring forth branches,  
 And that it might bear fruit,  
 That it might be a goodly vine.  
 9 Say thou, Thus saith the Lord God ; Shall it prosper ?  
 Shall he not pull up the roots thereof,  
 And cut off the fruit thereof, that it wither ?  
 It shall wither in all the leaves of her spring,  
 Even without great power or many people to pluck it up by the roots thereof.  
 10 Yea, behold, *being* planted, shall it prosper ?  
 Shall it not utterly wither, when the east wind toucheth it ?  
 It shall wither in the furrows where it grew.  
 11 Moreover the word of the LORD came unto me, saying,  
 12 Say now to the rebellious house,  
 Know ye not what these *things mean* ?

MARG. <sup>1</sup> v. 3. *divers colours*. Heb. *embroidering*.<sup>2</sup> v. 5. *planted it in a fruitful field*. Heb. *put it in a field of seed*.<sup>3</sup> v. 8. *soil*. Heb. *field*.

<sup>a</sup> *An eagle with great wings*.—It would seem that there is a foundation in nature, says Harmer, for joining the eagle and the cedars of Lebanon together. We employed the rest of the day, says La Roque, in speaking of the spot where the cedars of Lebanon grew, in attentively surveying the beauties of this

place, in measuring some of the cedars, and in cutting off many of their branches, with their cones ; which we sent to Bseirrai, with a number of large eagles' feathers, which we found in the same place.—*Voyage de Syrie et du Mont Liban*. p. 88.

## Judah.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL xvii.

- Tell *them*, Behold, the king of Babylon is come to Jerusalem,  
 And hath taken the king thereof, and the princes thereof,  
 And led them with him to Babylon ;
- 13 And hath taken of the king's seed, and made a covenant with him,  
 And hath taken an oath of him<sup>1</sup> :  
 He hath also taken the mighty of the land :
- 14 That the kingdom might be base,  
 That it might not lift itself up,  
*But* that by keeping of his covenant it might stand<sup>2</sup>.
- 15 But he rebelled against him in sending his ambassadors into Egypt,  
 That they might give him horses and much people.  
 Shall he prosper? shall he escape that doeth such *things*?  
 Or shall he break the covenant, and be delivered?
- 16 *As* I live, saith the Lord God,  
 Surely in the place *where* the king *dwelleth* that made him king,  
 Whose oath he despised, and whose covenant he brake,  
*Even* with him in the midst of Babylon he shall die.
- 17 Neither shall Pharaoh with *his* mighty army and great company  
 Make for him in the war,  
 By casting up mounts, and building forts, to cut off many persons :
- 18 Seeing he despised the oath by breaking the covenant,  
 When, lo, he had given his hand,  
 And hath done all these *things*, he shall not escape.
- 19 Therefore thus saith the Lord God ;  
*As* I live, surely mine oath that he hath despised,  
 And my covenant that he hath broken,  
 Even it will I recompense upon his own head.
- 20 And I will spread my net upon him,  
 And he shall be taken in my snare,  
 And I will bring him to Babylon,  
 And will plead with him there for his trespass  
 That he hath trespassed against me.
- 21 And all his fugitives with all his bands shall fall by the sword,  
 And they that remain shall be scattered toward all winds :  
 And ye shall know that I the LORD have spoken *it*.
- 22 Thus saith the Lord God ;  
 I will also take of the highest branch of the high cedar, and will set *it* ;  
 I will crop off from the top of his young twigs a tender one,

MARG. <sup>1</sup> v. 13. *taken an oath of him.* Heb. *brought him to an oath.*

<sup>2</sup> v. 14. *But that by keeping of his covenant it might stand.* Heb. *To keep his covenant, to stand to it.*

## Judah.

SECT. III.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## EZEKIEL xvii.

- And will plant *it* upon an high mountain and eminent:  
 23 In the mountain of the height of Israel will I plant it:  
 And it shall bring forth boughs, and bear fruit, and be a goodly cedar:  
 And under it shall dwell all fowl of every wing;  
 In the shadow of the branches thereof shall they dwell.  
 24 And all the fields of the trees shall know  
 That I the LORD have brought down the high tree, have exalted the low tree,  
 Have dried up the green tree, and have made the dry tree to flourish:  
 I the LORD have spoken and have done *it*.

*God reproveth the unjust parable of sour grapes. He sheweth how he dealeth with a just father: with a wicked son of a just father: with a just son of a wicked father: with a wicked man repenting: with a just man revolting. He defendeth his justice, and exhorteth to repentance.*

## EZEKIEL xviii.

- 1 And the word of the LORD came unto me again, saying,  
 2 What mean ye that ye use this proverb concerning the land of Israel, saying,  
 The fathers have eaten sour grapes, and the children's teeth are set on edge?  
 3 *As I live, saith the Lord God,*  
 Ye shall not have *occasion* any more  
 To use this proverb in Israel.  
 4 Behold, all souls are mine;  
 As the soul of the father, so also the soul of the son is mine:  
 The soul that sinneth, it shall die.  
 5 But if a man be just,  
 And do that which is lawful and right<sup>1</sup>,  
 6 *And* hath not eaten upon the mountains,  
 Neither hath lifted up his eyes to the idols of the house of Israel,  
 Neither hath defiled his neighbour's wife,  
 Neither hath come near to a menstruous woman,  
 7 And hath not oppressed any,  
*But* hath restored to the debtor his pledge,  
 Hath spoiled none by violence,  
 Hath given his bread to the hungry,  
 And hath covered the naked with a garment;  
 8 He *that* hath not given forth upon usury,  
 Neither hath taken any increase,  
*That* hath withdrawn his hand from iniquity,  
 Hath executed true judgment between man and man,  
 9 Hath walked in my statutes,

MARG. <sup>1</sup> v. 5. *that which is lawful and right.* Heb. *judgment and justice.*



## Judah.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL xviii.

- And hath kept my judgments, to deal truly ;  
 He *is* just, he shall surely live, saith the Lord GOD.
- 10 If he beget a son *that is* a robber<sup>1</sup>, a shedder of blood,  
 And *that* doeth the like to *any* one of these<sup>2</sup> things,
- 11 And *that* doeth not any of those *duties*,  
 But even hath eaten upon the mountains,  
 And defiled his neighbour's wife,
- 12 Hath oppressed the poor and needy,  
 Hath spoiled by violence,  
 Hath not restored the pledge,  
 And hath lifted up his eyes to the idols,  
 Hath committed abomination,
- 13 Hath given forth upon usury,  
 And hath taken increase :  
 Shall he then live ? He shall not live :  
 He hath done all these abominations ; he shall surely die ;  
 His blood<sup>3</sup> shall be upon him.
- 14 Now, lo, *if* he beget a son,  
 That seeth all his father's sins which he hath done,  
 And considereth, and doeth not such like,
- 15 *That* hath not eaten upon the mountains,  
 Neither hath lifted up his eyes to the idols of the house of Israel,  
 Hath not defiled his neighbour's wife,
- 16 Neither hath oppressed any,  
 Hath not withholden the pledge<sup>4</sup>,  
 Neither hath spoiled by violence,  
*But* hath given his bread to the hungry,  
 And hath covered the naked with a garment,
- 17 *That* hath taken off his hand from the poor,  
*That* hath not received usury nor increase,  
 Hath executed my judgments, hath walked in my statutes ;  
 He shall not die for the iniquity of his father, he shall surely live.
- 18 *As for* his father,  
 Because he cruelly oppressed,  
 Spoiled his brother by violence,  
 And did *that* which *is* not good among his people,  
 Lo, even he shall die in his iniquity.

MARG. <sup>1</sup> v. 10. *robber, or breaker up of an house.*<sup>2</sup> *that doeth the like to any one of these, or that doeth to his brother besides any of these.*<sup>3</sup> v. 13. *blood.* Heb. *bloods.*<sup>4</sup> v. 16. *hath not withholden the pledge.* Heb. *hath not pledged the pledge, or taken to pledge.*

## Judah.

SECT III.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL xviii.

- 19 Yet say ye, Why? doth not the son bear the iniquity of the father?  
When the son hath done that which is lawful and right,  
And hath kept all my statutes, and hath done them,  
He shall surely live.
- 20 The soul that sinneth, it shall die.  
The son shall not bear the iniquity of the father,  
Neither shall the father bear the iniquity of the son:  
The righteousness of the righteous shall be upon him,  
And the wickedness of the wicked shall be upon him.
- 21 But if the wicked will turn from all his sins that he hath committed,  
And keep all my statutes, and do that which is lawful and right,  
He shall surely live, he shall not die.
- 22 All his transgressions that he hath committed,  
They shall not be mentioned unto him:  
In his righteousness that he hath done he shall live.
- 23 Have I any pleasure at all that the wicked should die?  
Saith the Lord God:  
And not that he should return from his ways, and live?
- 24 But when the righteous turneth away from his righteousness,  
And committeth iniquity,  
And doeth according to all the abominations that the wicked *man* doeth,  
Shall he live?  
All his righteousness that he hath done shall not be mentioned:  
In his trespass that he hath trespassed,  
And in his sin that he hath sinned,  
In them shall he die.
- 25 Yet we say,  
The way of the Lord is not equal.  
Hear now, O house of Israel;  
Is not my way equal? are not your ways unequal?
- 26 When a righteous *man* turneth away from his righteousness,  
And committeth iniquity, and dieth in them;  
For his iniquity that he hath done shall he die.
- 27 Again, when the wicked *man* turneth away  
From his wickedness that he hath committed,  
And doeth that which is lawful and right,  
He shall save his soul alive.
- 28 Because he considereth,  
And turneth away from all his transgressions that he hath committed,  
He shall surely live, he shall not die.
- 29 Yet saith the house of Israel,  
The way of the Lord is not equal.

## Judah.

SECT. III.

ZEDEKIAH—6TH YEAR. B. C. 594.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL xviii.

O house of Israel, are not my ways equal?

Are not your ways unequal?

30 Therefore I will judge you, O house of Israel,

Every one according to his ways, saith the Lord God.

Repent, and turn *yourselves*<sup>1</sup> from all your transgressions;

So iniquity shall not be your ruin.

31 Cast away from you all your transgressions, whereby ye have transgressed;

And make you a new heart and a new spirit:

For why will ye die, O house of Israel?

32 For I have no pleasure in the death of him that dieth,

Saith the Lord God: wherefore turn *yourselves*<sup>2</sup> and live ye.

*A lamentation for the princes of Israel, under the parable of lions' whelps taken in a pit,  
and for Jerusalem, under the parable of a wasted vine.*

EZEKIEL xix.

1,2 Moreover take thou up a lamentation for the princes of Israel, and say,

What *is* thy mother? A lioness:

She lay down among lions,

She nourished her whelps among young lions.

3 And she brought up one of her whelps:

It became a young lion<sup>a</sup>,

And it learned to catch the prey; it devoured men.

4 The nations also heard of him;

He was taken in their pit,

And they brought him with chains unto the land of Egypt.

5 Now when she saw that she had waited,

*And* her hope was lost,

Then she took another of her whelps,

*And* made him a young lion.

6 And he went up and down among the lions,

He became a young lion,

And learned to catch the prey, *and* devoured men.7 And he knew their desolate palaces<sup>3</sup>,

And he laid waste their cities;

And the land was desolate, and the fulness thereof,

By the noise of his roaring.

MARG. <sup>1</sup> v. 30. *yourselves*, or, others.<sup>2</sup> v. 33. *yourselves*, or, others.<sup>3</sup> v. 7. *their desolate palaces*, or *their widows*.

<sup>a</sup> *A young lion*.—The prophet thus describes the ferocious disposition of Jehoahaz, or Shallum, the son of Josiah king of Judah,

in the figurative style of Jacob's prophecy.—Hale's Annal. vol. II. p. 438.

## Judah.

SECT. III.

ZEDEKIAH—6TH YEAR. B. C. 594.  
PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XIX.

- 8 Then the nations set against him on every side from the provinces,  
And spread their net over him :  
He was taken in their pit.
- 9 And they put him in ward in chains<sup>1</sup>,  
And brought him to the king of Babylon :  
They brought him into holds,  
That his voice should no more be heard  
Upon the mountains of Israel.
- 10 Thy mother *is* like a vine in thy blood<sup>2</sup>, planted by the waters :  
She was fruitful and full of branches by reason of many waters.
- 11 And she had strong rods for the sceptres of them that bare rule,  
And her stature was exalted among the thick branches,  
And she appeared in her height with the multitude of her branches.
- 12 But she was plucked up in fury,  
She was cast down to the ground,  
And the east wind dried up her fruit :  
Her strong rods were broken and withered ;  
The fire consumed them.
- 13 And now she *is* planted in the wilderness,  
In a dry and thirsty ground.
- 14 And fire is gone out of a rod of her branches,  
*Which* hath devoured her fruit,  
So that she hath no strong rod *to be* a sceptre to rule.  
This *is* a lamentation, and shall be for a lamentation.

## SECTION IV.

ZEDEKIAH THROWS OFF THE YOKE OF BABYLON.

B. C. 593.

*Zedekiah rebelleth against Nebuchadnezzar. He despiseth the prophets, and reigneth ill,  
unto the utter destruction of Judah.*

2 KINGS xxiv. 20.  
20 For through the anger  
of the LORD  
it came to pass  
in Jerusalem and Judah,  
until he had cast them  
out from his presence,  
that Zedekiah

2 CHRON. xxxvi. 13--16.  
13 And he also

JEREMIAH lii. 3.  
3 For through the anger  
of the LORD  
it came to pass  
in Jerusalem and Judah,  
till he had cast them  
out from his presence,  
that Zedekiah

MARG. <sup>1</sup> v. 9. *in chains, or in hooks.*<sup>2</sup> v. 10. *in thy blood ; or in thy quietness, or in thy likeness.*

## Judah.

ZEDEKIAH—7TH YEAR. B.C. 593.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

2 KINGS xxiv.

2 CHRON. xxxvi.

JEREMIAH lii.

rebelled against the king  
of Babylon<sup>a</sup>.rebelled against king  
Nebuchadnezzar,rebelled against the king  
of Babylon.who had made him swear by God :  
but he stiffened his neck,  
and hardened his heart

from turning unto the Lord God of Israel.

14 Moreover all the chief of the priests, and the people,  
transgressed very much after all the abominations of the heathen ;  
and polluted the house of the LORD which he had hallowed in Jerusalem.15 And the Lord God of their fathers sent to them  
by his messengers<sup>1</sup>, rising up betimes<sup>2</sup>, and sending ;  
because he had compassion on his people, and on his dwelling-place :16 But they mocked the messengers of God<sup>b</sup>, and despised  
his words, and misused his prophets, until the wrath of the LORD arose  
against his people, till *there was* no remedy<sup>3</sup>.*God refuseth to be consulted by the elders of Israel. He sheweth the story of their rebellions in Egypt, in the wilderness, and in the land. He promiseth to gather them by the Gospel. Under the name of a forest he sheweth the destruction of Jerusalem.*

EZEKIEL xx.

1 And it came to pass in the seventh year, in the fifth month, the tenth day  
of the month, *that* certain of the elders of Israel came to enquire of the LORD.  
2,3 and sat before me. Then came the word of the LORD unto me, saying, Son  
of man, speak unto the elders of Israel, and say unto them, Thus saith the  
LORD God; Are ye come to enquire of me? *As I live*, saith the LORD God,MARG. <sup>1</sup> v. 15 *by his messengers.* Heb. *by the hand of his messengers.*<sup>2</sup> *betimes*, that is, *continually and carefully.*<sup>3</sup> v. 16. *remedy.* Heb. *healing.*<sup>a</sup> *He rebelled against the king of Babylon.*  
—Because the fourth year of Zedekiah is called the beginning of his reign, Jer. xxviii. 1; which shews his condition yet unchanged; and because Ezekiel, chap. xvii. 15, in the next year speaks of his revolt from his oath made to the king of Babylon; we may conclude that he rebelled against the king of Babylon in the fifth year of his reign.—Dr. Lightfoot.<sup>b</sup> *They mocked the messengers of God.*—This was an evidence of an implacable enmity to God, and an invincible resolution to go on in their sins. This brought wrath upon them without remedy, for it was sinning against the remedy. Nothing is more provoking to God than abuses given to his faithful Mini-sters; for what is done against them, he takes as done against himself. *Saul, Saul, why persecutest thou ME?* Persecution was the sin which brought upon Jerusalem its final destruction by the Romans, see Matt. xxiii. 34--37. Those that mock at God's faithful Ministers, and do all they can to render them despicable and odious, that vex and misuse them to discourage them, and to keep others from hearkening to them, let them know that a wrong done to an ambassador is construed as done to the Prince who sends him; and the day is coming when they will find it had been better for them to have been thrown into the sea with a millstone about their necks; for hell is deeper and more dreadful.—Henry.

## Judah.

SECT. IV.

ZEDEKIAH—7TH YEAR. B. C. 593.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## EZEKIEL XX.

- 4 I will not be inquired of by you. Wilt thou judge them<sup>1</sup>, son of man, wilt thou judge *them*? cause them to know the abominations of their fathers:
- 5 And say unto them, Thus saith the Lord God;  
 In the day when I chose Israel,  
 And lifted up mine hand<sup>2</sup> unto the seed of the house of Jacob,  
 And made myself known unto them in the land of Egypt,  
 When I lifted up mine hand unto them, saying,  
 I *am* the Lord your God;
- 6 In the day *that* I lifted up mine hand unto them,  
 To bring them forth of the land of Egypt  
 Into a land that I had espied for them,  
 Flowing with milk and honey,  
 Which *is* the glory of all lands:
- 7 Then said I unto them,  
 Cast ye away every man the abominations of his eyes,  
 And defile not yourselves with the idols of Egypt:  
 I *am* the Lord your God.
- 8 But they rebelled against me,  
 And would not hearken unto me:  
 They did not every man cast away the abominations of their eyes,  
 Neither did they forsake the idols of Egypt:  
 Then I said, I will pour out my fury upon them,  
 To accomplish my anger against them  
 In the midst of the land of Egypt.
- 9 But I wrought for my name's sake<sup>3</sup>,  
 That it should not be polluted before the heathen,  
 Among whom they *were*,  
 In whose sight I made myself known unto them,  
 In bringing them forth out of the land of Egypt.
- 10 Wherefore I caused them to go forth out of the land of Egypt,  
 And brought them into the wilderness.
- 11 And I gave them my statutes,  
 And shewed them my judgments<sup>4</sup>,  
 Which *if* a man do, he shall even live in them.
- 12 Moreover also I gave them my sabbaths,  
 To be a sign between me and them,  
 That they might know that I *am* the LORD that sanctify them.

MARG. <sup>1</sup> v. 3. *judge them*, or *plead for them*.<sup>2</sup> v. 5. *lifted up mine hand*, or *swore*: and so ver. 6, &c. Exodus vi. 8.<sup>3</sup> v. 9. *I wrought for my name's sake*. See Exodus xxxii. 12. Numb. xiv. 13. Deut. ix. 28. verr. 14. 22. chap. xxxvi. 21, 22.<sup>4</sup> v. 11. *shewed them my judgments*. Heb. *made them to know*.

## Judah.

ZEDEKIAH—7TH YEAR. B. C. 593.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XX.

- 13 But the house of Israel rebelled against me in the wilderness:  
 They walked not in my statutes,  
 And they despised my judgments,  
 Which *if* a man do, he shall even live in them;  
 And my sabbaths they greatly polluted:  
 Then I said, I would pour out my fury upon them in the wilderness,  
 To consume them.
- 14 But I wrought for my name's sake,  
 That it should not be polluted before the heathen,  
 In whose sight I brought them out.
- 15 Yet also I lifted up my hand unto them in the wilderness,  
 That I would not bring them into the land which I had given *them*,  
 Flowing with milk and honey,  
 Which *is* the glory of all lands;
- 16 Because they despised my judgments,  
 And walked not in my statutes, but polluted my sabbaths:  
 For their heart went after their idols.
- 17 Nevertheless mine eye spared them from destroying them,  
 Neither did I make an end of them in the wilderness.
- 18 But I said unto their children in the wilderness,  
 Walk ye not in the statutes of your fathers,  
 Neither observe their judgments,  
 Nor defile yourselves with their idols:
- 19 I *am* the LORD your God;  
 Walk in my statutes, and keep my judgments,  
 And do them;
- 20 And hallow my sabbaths;  
 And they shall be a sign between me and you,  
 That ye may know that I *am* the LORD your God.
- 21 Notwithstanding the children rebelled against me:  
 They walked not in my statutes,  
 Neither kept my judgments to do them,  
 Which *if* a man do, he shall even live in them;  
 They polluted my sabbaths:  
 Then I said, I would pour out my fury upon them,  
 To accomplish my anger against them in the wilderness.
- 22 Nevertheless I withdrew mine hand,  
 And wrought for my name's sake,  
 That it should not be polluted in the sight of the heathen,  
 In whose sight I brought them forth.
- 23 I lifted up mine hand unto them also in the wilderness,  
 That I would scatter them among the heathen,

## Judah.

SECT. IV.

ZEDEKIAH—7TH YEAR. B. C. 593.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XX.

- And disperse them through the countries ;
- 24 Because they had not executed my judgments,  
But had despised my statutes,  
And had polluted my sabbaths,  
And their eyes were after their fathers' idols.
- 25 Wherefore I gave them also statutes *that were* not good <sup>a</sup>,  
And judgments whereby they should not live ;
- 26 And I polluted them in their own gifts,  
In that they caused to pass through *the fire* all that openeth the womb,  
That I might make them desolate,  
To the end that they might know that I *am* the LORD.
- 27 Therefore, son of man, speak unto the house of Israel, and say unto them,  
Thus saith the Lord God ;  
Yet in this your fathers have blasphemed me,  
In that they have committed a trespass<sup>1</sup> against me.
- 28 *For* when I had brought them into the land,  
*For* the which I lifted up mine hand to give it to them,  
Then they saw every high hill, and all the thick trees,  
And they offered there their sacrifices,  
And there they presented the provocation of their offering :  
There also they made their sweet savour,  
And poured out there their drink-offerings.
- 29 Then I said unto them,  
What *is* the high place whereunto ye go<sup>2</sup>?  
And the name thereof is called Bamah unto this day.
- 30 Wherefore say unto the house of Israel,  
Thus saith the Lord God ;  
Are ye polluted after the manner of your fathers ?

MARG. <sup>1</sup> v. 27. *committed a trespass.* Heb. *trespassed a trespass.*<sup>2</sup> v. 29. *I said unto them, What is the high place whereunto ye go ? or, I told them what the high place was, or Bamah.*

<sup>a</sup> *I gave them also statutes that were not good.*—What the prophet here means is fully stated in the next verse : see also Ez. xvi. 21. and Ps. lxxxv. 12. and cvi. 38. God may be said to have given them these statutes, either because he gave them up to their own hearts' lusts, to walk in their own counsels, to learn these practices from their heathen neighbours : thus God is said to have hardened Pharaoh's heart, when Pharaoh really hardened his own heart ; and in like manner to have given a lying spirit in the mouth of Ahab's prophets, 2 Chron. xviii. 22, when in fact they pro-

phesied out of their own hearts, Ezek. xiii. 2, and followed their own spirit, when they had seen nothing ; in which sense the Chaldee paraphrast took this passage in Ezekiel : or, more emphatically, God may be said to have given them these statutes ; because, for their punishment, he delivered them into the hands of their enemies, and empowered those who hated them to rule over them. God may in a strong sense be said to have given them these statutes, by his giving their enemies power to impose them upon them. — See Shuckford's Connect. vol. III. pp. 148, 149. ed 5 :



## Judah.

ZEDEKIAH—7TH YEAR. B.C. 593.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XX.

- And commit ye whoredom after their abominations?  
 31 For when ye offer your gifts,  
 When ye make your sons to pass through the fire,  
 Ye pollute yourselves with all your idols, even unto this day:  
 And shall I be enquired of by you, O house of Israel?  
*As I live, saith the Lord God, I will not be enquired of by you.*  
 32 And that which cometh into your mind shall not be at all,  
 That ye say, We will be as the heathen,  
 As the families of the countries, to serve wood and stone.  
 33 *As I live, saith the Lord God,*  
 Surely with a mighty hand, and with a stretched-out arm,  
 And with fury poured out, will I rule over you<sup>a</sup>:  
 34 And I will bring you out from the people,  
 And will gather you out of the countries wherein ye are scattered,  
 With a mighty hand, and with a stretched-out arm,  
 And with fury poured out.  
 35 And I will bring you into the wilderness of the people,  
 And there will I plead with you face to face.  
 36 Like as I pleaded with your fathers in the wilderness of the land of Egypt<sup>b</sup>,  
 So will I plead with you, saith the Lord God.  
 37 And I will cause you to pass under the rod,  
 And I will bring you into the bond<sup>1</sup> of the covenant:  
 38 And I will purge out from among you the rebels,  
 And them that transgress against me:  
 I will bring them forth out of the country where they sojourn,  
 And they shall not enter into the land of Israel:  
 And ye shall know that I *am* the LORD.  
 39 As for you, O house of Israel, thus saith the Lord God;  
 Go ye, serve ye every one his idols,  
 And hereafter *also*, if ye will not hearken unto me:  
 But pollute ye my holy name no more

MARG. <sup>1</sup> v. 37. *the bond, or a delivering.*

<sup>a</sup> *With fury poured out, will I rule over you.*—Not with fury poured out upon the Church, but fury poured out upon her enemies, as the words following evidence: the Church he would bring out from the countries where she was scattered, and bring the people into the bond of the covenant. God never comes to deliver his Church as a Governor, but in a wrathful posture.—Charnocke on the Attributes, Disc. xiii. p. 700. 1838.

<sup>b</sup> *Like as I pleaded with your fathers in the wilderness of the land of Egypt.*—Nothing corresponding to this prediction has yet transpired: no deliverance of the Jews has yet happened, which in its essential features bears even a comparison with the deliverance from Egypt. The events therefore which are here predicted must be future.—Hebershon on the Prophecies, p.104.

## Judah.

SECT. IV.

ZEDEKIAH—7TH YEAR. B. C. 593.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XX.

With your gifts, and with your idols.

- 40 For in mine holy mountain,  
 In the mountain of the height of Israel, saith the Lord God,  
 There shall all the house of Israel, all of them in the land, serve me :  
 There will I accept them,  
 And there will I require your offerings,  
 And the first-fruits<sup>1</sup> of your oblations, with all your holy things.
- 41 I will accept you with your sweet savour<sup>2</sup>,  
 When I bring you out from the people,  
 And gather you out of the countries wherein ye have been scattered ;  
 And I will be sanctified in you before the heathen.
- 42 And ye shall know that I *am* the LORD,  
 When I shall bring you into the land of Israel,  
 Into the country *for* the which I lifted up mine hand  
 To give it to your fathers.
- 43 And there shall ye remember your ways,  
 And all your doings, wherein ye have been defiled ;  
 And ye shall lothe yourselves in your own sight  
 For all your evils that ye have committed.
- 44 And ye shall know that I *am* the LORD,  
 When I have wrought with you for my name's sake,  
 Not according to your wicked ways, nor according to your corrupt doings,  
 O ye house of Israel, saith the Lord God.
- 45 Moreover the word of the LORD came unto me, saying,  
 46 Son of man, set thy face toward the south,  
 And drop *thy word* toward the south,  
 And prophesy against the forest of the south field ;  
 47 And say to the forest of the south,  
 Hear the word of the LORD ;  
 Thus saith the Lord God ;  
 Behold, I will kindle a fire in thee,  
 And it shall devour every green tree in thee,  
 And every dry tree :  
 The flaming flame shall not be quenched,  
 And all faces from the south to the north shall be burned therein.
- 48 And all flesh shall see that I the LORD have kindled it :  
 It shall not be quenched.
- 49 Then said I, Ah Lord God ! they say of me, Doth he not speak parables ?

MARG. <sup>1</sup> v. 40. *first-fruits*, or *chief*.<sup>2</sup> v. 41. *sweet savour*. Heb. *savour of rest*.

## Judah.

SECT. IV.

ZEDEKIAH—7TH YEAR. B.C. 593.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

*Ezekiel prophesieth against Jerusalem with a sign of sighing. The sharp and bright sword, against Jerusalem, against the kingdom, and against the Ammonites.*

## EZEKIEL XXI.

- 1 And the word of the LORD came unto me, saying,
- 2 Son of man, set thy face toward Jerusalem,  
And drop *thy word* toward the holy places,  
And prophesy against the land of Israel,
- 3 And say to the land of Israel, Thus saith the LORD ;  
Behold, I *am* against thee,  
And will draw forth my sword out of his sheath,  
And will cut off from thee the righteous and the wicked.
- 4 Seeing then that I will cut off from thee the righteous and the wicked,  
Therefore shall my sword go forth out of his sheath  
Against all flesh from the south to the north :
- 5 That all flesh may know  
That I the LORD have drawn forth my sword out of his sheath :  
It shall not return any more.
- 6 Sigh therefore, thou son of man,  
With the breaking of *thy* loins ;  
And with bitterness sigh before their eyes.
- 7 And it shall be, when they say unto thee, Wherefore sighest thou ?  
That thou shalt answer, For the tidings ; because it cometh :  
And every heart shall melt, and all hands shall be feeble,  
And every spirit shall faint, and all knees shall be weak *as* water<sup>1</sup> :  
Behold, it cometh, and shall be brought to pass, saith the Lord God.
- 8 Again the word of the LORD came unto me, saying,
- 9 Son of man, prophesy, and say, Thus saith the LORD ;  
Say, A sword, a sword is sharpened, and also furbished :
- 10 It is sharpened to make a sore slaughter ;  
It is furbished that it may glitter :  
Should we then make mirth ?  
It contemneth the rod of my son, *as* every tree<sup>2</sup>.
- 11 And he hath given it to be furbished, that it may be handled :  
This sword is sharpened, and it is furbished,  
To give it into the hand of the slayer.
- 12 Cry, and howl, son of man :  
For it shall be upon my people,  
It *shall be* upon all the princes of Israel :

MARG. <sup>1</sup> v. 7. *shall be weak as water.* Heb. *shall go into water.*

<sup>2</sup> v. 10. *It contemneth the rod of my son, as every tree ; or, It is the rod of my son, it despiseth every tree.*

## Judah.

SECT. IV.

ZEDEKIAH—7TH YEAR. B.C. 593.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XXI.

Terrors by reason of the sword shall be upon my people<sup>1</sup>:  
Smite therefore upon *thy* thigh.

- 13 Because *it is* a trial,  
And what if *the sword* contemn even the rod<sup>2</sup>?  
It shall be no *more*, saith the LORD God.
- 14 Thou therefore, son of man, prophesy,  
And smite *thine* hands together<sup>3</sup>,  
And let the sword be doubled the third time, the sword of the slain:  
It *is* the sword of the great *men that are slain*,  
Which entereth into their privy chambers.
- 15 I have set the point<sup>4</sup> of the sword against all their gates,  
That *their* heart may faint, and *their* ruins be multiplied:  
Ah! *it is* made bright,  
*It is* wrapped up<sup>5</sup> for the slaughter.
- 16 Go thee one way or other,  
*Either* on the right hand, *or* on the left<sup>6</sup>,  
Whithersoever thy face *is* set.
- 17 I will also smite mine hands together,  
And I will cause my fury to rest:  
I the LORD have said *it*.
- 18 The word of the LORD came unto me again, saying,
- 19 Also, thou son of man, appoint thee two ways,  
That the sword of the king of Babylon may come:  
Both twain shall come forth out of one land:  
And choose thou a place,  
Choose *it* at the head of the way to the city.
- 20 Appoint a way, that the sword may come to Rabbath of the Ammonites,  
And to Judah in Jerusalem the defenced.
- 21 For the king of Babylon stood at the parting of the way<sup>7</sup>,  
At the head of the two ways, to use divination:  
He made *his* arrows<sup>8</sup> bright,  
He consulted with images<sup>9</sup>,  
He looked in the liver.

MARG. <sup>1</sup> v. 12. *Terrors by reason of the sword shall be upon my people, or, They are thrust down to the sword with my people.*

<sup>2</sup> v. 13. *Because it is a trial, and what if the sword contemn even the rod? or, When the trial hath been, what then? shall they not also belong to the despising rod?*

<sup>3</sup> v. 14. *hands together.* Heb. *hand to hand.*

<sup>4</sup> v. 15. *point, or glittering, or fear.* <sup>5</sup> *wrapped up, or sharpened.*

<sup>6</sup> v. 16. *or on the left.* Heb. *set thyself, take the left hand.*

<sup>7</sup> v. 21. *parting of the way.* Heb. *mother of the way.*

<sup>8</sup> *arrows, or knives.* <sup>9</sup> *images.* Heb. *teraphim.*

## Judah.

SECT. IV.

ZEDEKIAH—7TH YEAR. B. C. 593.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XXI.

- 22 At his right hand was the divination for Jerusalem,  
 To appoint captains<sup>1</sup>,  
 To open the mouth in the slaughter,  
 To lift up the voice with shouting,  
 To appoint *battering* rams against the gates,  
 To cast a mount, *and* to build a fort.
- 23 And it shall be unto them as a false divination in their sight,  
 To them that have sworn oaths<sup>2</sup>:  
 But he will call to remembrance the iniquity,  
 That they may be taken.
- 24 Therefore thus saith the Lord God ;  
 Because ye have made your iniquity to be remembered,  
 In that your transgressions are discovered,  
 So that in all your doings your sins do appear ;  
 Because, *I say*, that ye are come to remembrance,  
 Ye shall be taken with the hand.
- 25 And thou, profane wicked prince of Israel, whose day is come,  
 When iniquity *shall have* an end,
- 26 Thus saith the Lord God ;  
 Remove the diadem, and take off the crown :  
 This *shall not be* the same :  
 Exalt *him that is* low, and abase *him that is* high.
- 27 I will overturn, overturn, overturn, it<sup>3</sup>:  
 And it shall be no *more*, until he come, whose right it is ;  
 And I will give it *him*.
- 28 And thou, son of man, prophesy and say,  
 Thus saith the Lord God concerning the Ammonites,  
 And concerning their reproach ; even say thou,  
 The sword, the sword *is* drawn :  
 For the slaughter *it is* furbished,  
 To consume because of the glittering :
- 29 Whiles they see vanity unto thee,  
 Whiles they divine a lie unto thee,  
 To bring thee upon the necks of *them that are* slain,  
 Of the wicked, whose day is come, when their iniquity *shall have* an end.
- 30 Shall I cause *it* to return<sup>4</sup> into his sheath ?

MARG. <sup>1</sup> v. 22. *captains*, or *battering rams* : chap. iv. 2. Heb. *rams*.<sup>2</sup> v. 23. *To them that have sworn oaths*, or *For the oaths made unto them*.<sup>3</sup> v. 27. *I will overturn, overturn, overturn it*. Heb. *Perverted, perverted, perverted, will I make it*.<sup>4</sup> v. 30. *Shall I cause it to return*, or *Cause it to return*.

## Judah.

SECT. IV.

ZEDEKIAH—7TH YEAR. B. C. 593.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## EZEKIEL XXI.

- I will judge thee in the place where thou wast created,  
 In the land of thy nativity.
- 31 And I will pour out mine indignation upon thee,  
 I will blow against thee in the fire of my wrath,  
 And deliver thee into the hand of brutish<sup>1</sup> men, *and* skilful to destroy.
- 32 Thou shalt be for fuel to the fire ;  
 Thy blood shall be in the midst of the land ;  
 Thou shalt be no *more* remembered :  
 For I the LORD have spoken *it*.

*A catalogue of sins in Jerusalem. God will burn them as dross in his furnace.  
 The general corruption of prophets, priests, princes, and people.*

## EZEKIEL XXII.

- 1 Moreover the word of the LORD came unto me, saying,  
 2 Now, thou son of man, wilt thou judge<sup>2</sup>, wilt thou judge the bloody city<sup>3</sup>?  
 Yea, thou shalt shew her<sup>4</sup> all her abominations.
- 3 Then say thou, Thus saith the Lord GOD ;  
 The city sheddeth blood in the midst of it, that her time may come,  
 And maketh idols against herself to defile herself.
- 4 Thou art become guilty in thy blood that thou hast shed ;  
 And hast defiled thyself in thine idols which thou hast made ;  
 And thou hast caused thy days to draw near,  
 And art come *even* unto thy years :  
 Therefore have I made thee a reproach unto the heathen,  
 And a mocking to all countries.
- 5 *Those that be near, and those that be far from thee, shall mock thee,  
 Which art infamous and much vexed*<sup>5</sup>.
- 6 Behold, the princes of Israel,  
 Every one were in thee to their power<sup>6</sup> to shed blood.
- 7 In thee have they set light by father and mother :  
 In the midst of thee have they dealt by oppression<sup>7</sup> with the stranger :  
 In thee have they vexed the fatherless and the widow.
- 8 Thou hast despised mine holy things,  
 And hast profaned my sabbaths.
- 9 In thee are men that carry tales<sup>8</sup> to shed blood :  
 And in thee they eat upon the mountains :  
 In the midst of thee they commit lewdness.

MARG. <sup>1</sup> v. 31. *brutish, or burning.*<sup>2</sup> v. 1. *judge, or plead for.*<sup>3</sup> *bloody city.* Heb. *city of bloods.*<sup>5</sup> v. 2. *shew her.* Heb. *make her know.*<sup>4</sup> v. 5. *infamous and much vexed.* Heb. *polluted of name, much in vexation.*<sup>6</sup> v. 6. *power.* Heb. *arm.*<sup>7</sup> v. 7. *oppression, or deceit.*<sup>8</sup> v. 9. *men that carry tales.* Heb. *men of slanders.*

## Judah.

SECT. IV.

ZEDEKIAH—7TH YEAR. B. C. 593.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XXII.

- 10 In thee have they discovered their father's nakedness :  
 In thee have they humbled her that was set apart for pollution.
- 11 And one<sup>1</sup> hath committed abomination with his neighbour's wife ;  
 And another<sup>2</sup> hath lewdly<sup>3</sup> defiled his daughter-in-law ;  
 And another in thee hath humbled his sister, his father's daughter.
- 12 In thee have they taken gifts to shed blood ;  
 Thou hast taken usury and increase,  
 And thou hast greedily gained of thy neighbours by extortion,  
 And hast forgotten me, saith the LORD GOD.
- 13 Behold, therefore I have smitten mine hand  
 At thy dishonest gain which thou hast made,  
 And at thy blood which hath been in the midst of thee.
- 14 Can thine heart endure, or can thine hands be strong,  
 In the days that I shall deal with thee ?  
 I the LORD have spoken *it*, and will do *it*.
- 15 And I will scatter thee among the heathen,  
 And disperse thee in the countries,  
 And will consume thy filthiness out of thee.
- 16 And thou shalt take thine inheritance<sup>4</sup> in thyself in the sight of the heathen,  
 And thou shalt know that I *am* the LORD.
- 17 And the word of the LORD came unto me, saying,  
 18 Son of man, the house of Israel is to me become dross :  
 All they *are* brass, and tin, and iron, and lead, in the midst of the furnace ;  
 They are *even* the dross<sup>5</sup> of silver.
- 19 Therefore thus saith the Lord God ;  
 Because ye are all become dross,  
 Behold, therefore, I will gather you into the midst of Jerusalem.
- 20 *As* they gather<sup>6</sup> silver, and brass, and iron, and lead, and tin,  
 Into the midst of the furnace,  
 To blow the fire upon it, to melt *it* ;  
 So will I gather *you* in mine anger and in my fury,  
 And I will leave *you there*, and melt you.
- 21 Yea, I will gather you, and blow upon you in the fire of my wrath,  
 And ye shall be melted in the midst thereof.
- 22 As silver is melted in the midst of the furnace,  
 So shall ye be melted in the midst thereof ;  
 And ye shall know that I the LORD have poured out my fury upon you.
- 23 And the word of the LORD came unto me, saying,

MARG. <sup>1</sup> v. 11. *one, or every one.* <sup>2</sup> *another, or every one.* <sup>3</sup> *lewdly, or by lewdness.*<sup>4</sup> v. 16. *shall take thine inheritance, or shall be profaned.*<sup>5</sup> v. 18. *dross.* Heb. *drosses.*<sup>6</sup> v. 20. *As they gather.* Heb. According to the gathering.

## Judah.

SECT. IV.

ZEDEKIAH—7TH YEAR. B. C. 593.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XXII.

- 24 Son of man, say unto her,  
 Thou *art* the land that is not cleansed,  
 Nor rained upon in the day of indignation.
- 25 *There is* a conspiracy of her prophets in the midst thereof,  
 Like a roaring lion ravening the prey;  
 They have devoured souls;  
 They have taken the treasure and precious things;  
 They have made her many widows in the midst thereof.
- 26 Her priests have violated<sup>1</sup> my law,  
 And have profaned mine holy things:  
 They have put no difference between the holy and profane,  
 Neither have they shewed *difference* between the unclean and the clean,  
 And have hid their eyes from my sabbaths,  
 And I am profaned among them.
- 27 Her princes in the midst thereof *are* like wolves ravening the prey,  
 To shed blood, *and* to destroy souls,  
 To get dishonest gain.
- 28 And her prophets have daubed them with untempered *mortar*,  
 Seeing vanity, and divining lies unto them, saying,  
 Thus saith the Lord God, when the Lord hath not spoken.
- 29 The people of the land have used oppression<sup>2</sup>, and exercised robbery,  
 And have vexed the poor and needy:  
 Yea, they have oppressed the stranger wrongfully<sup>3</sup>.
- 30 And I sought for a man among them,  
 That should make up the hedge,  
 And stand in the gap before me  
 For the land, that I should not destroy it:  
 But I found none.
- 31 Therefore have I poured out mine indignation upon them;  
 I have consumed them with fire of my wrath:  
 Their own way have I recompensed upon their heads,  
 Saith the Lord God.

*The whoredoms of Aholah and Aholibah. Aholibah is to be plagued by her lovers.  
 The prophet reproveth the adulteries of them both, and sheweth their judgments.*

EZEKIEL XXIII.

- 1 The word of the Lord came again unto me, saying,  
 2 Son of man, there were two women,  
 The daughters of one mother:  
 3 And they committed whoredoms in Egypt;

MARG. <sup>1</sup> v. 26. *violated*. Heb. *offered violence to*.<sup>2</sup> v. 29. *oppression*, or *deceit*.<sup>3</sup> *wrongfully*. Heb. *without right*.



## Judah.

SECT. IV.

ZEDEKIAH—7TH YEAR. B. C. 593.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XXIII.

- They committed whoredoms in their youth:  
 There were their breasts pressed,  
 And there they bruised the teats of their virginity.
- 1 And the names of them *were* Aholah the elder, and Aholibah her sister:  
 And they were mine, and they bare sons and daughters.  
 Thus *were* their names; Samaria *is* Aholah<sup>1</sup>, and Jerusalem Aholibah<sup>2</sup>.
- 5 And Aholah played the harlot when she was mine;  
 And she doted on her lovers, on the Assyrians *her* neighbours,
- 6 *Which were* clothed with blue, captains and rulers,  
 All of them desirable young men, horsemen riding upon horses.
- 7 Thus she committed her whoredoms with them<sup>3</sup>,  
 With all them *that were* the chosen men of Assyria<sup>4</sup>,  
 And with all on whom she doted:  
 With all their idols she defiled herself.
- 8 Neither left she her whoredoms *brought* from Egypt:  
 For in her youth they lay with her,  
 And they bruised the breasts of her virginity,  
 And poured their whoredom upon her.
- 9 Wherefore I have delivered her into the hand of her lovers,  
 Into the hand of the Assyrians, upon whom she doted.
- 10 These discovered her nakedness:  
 They took her sons and her daughters, and slew her with the sword:  
 And she became famous<sup>5</sup> among women;  
 For they had executed judgment upon her.
- 11 And when her sister Aholibah saw *this*,  
 She was more corrupt in her inordinate love than she<sup>6</sup>,  
 And in her whoredoms more than her sister in *her* whoredoms<sup>7</sup>.
- 12 She doted upon the Assyrians *her* neighbours,  
 Captains and rulers clothed most gorgeously,  
 Horsemen riding upon horses,  
 All of them desirable young men.
- 13 Then I saw that she was defiled,  
*That they took* both one way,
- 14 And *that* she increased her whoredoms:  
 For when she saw men pourtrayed upon the wall,

MARG. <sup>1</sup> v. 4. *Aholah*, that is, *His tent*, or *tabernacle*. <sup>2</sup> *Aholibah*, that is, *My tabernacle in her*.

<sup>3</sup> v. 7. *committed her whoredoms with them*. Heb. *bestowed her whoredoms upon them*.

<sup>4</sup> *the chosen men of Assyria*. Heb. *the choice of the children of Asshur*.

<sup>5</sup> v. 10. *famous*. Heb. *a name*.

<sup>6</sup> v. 11. *she was more corrupt in her inordinate love than she*. Heb. *she corrupted her inordinate love more than she*.

<sup>7</sup> *more than her sister in her whoredoms*. Heb. *more than the whoredoms of her sister*.

## Judah.

SECT. IV.

ZEDEKIAH—7TH YEAR. B. C. 593.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XXIII.

- The images of the Chaldeans portrayed with vermilion,  
 15 Girded with girdles upon their loins,  
 Exceeding in dyed attire upon their heads,  
 All of them princes to look to,  
 After the manner of the Babylonians of Chaldea, the land of their nativity :  
 16 And as soon as she saw them with her eyes<sup>1</sup>, she doted upon them,  
 And sent messengers unto them into Chaldea.  
 17 And the Babylonians<sup>2</sup> came to her into the bed of love,  
 And they defiled her with their whoredom,  
 And she was polluted with them, and her mind was alienated<sup>3</sup> from them.  
 18 So she discovered her whoredoms, and discovered her nakedness :  
 Then my mind was alienated from her,  
 Like as my mind was alienated from her sister.  
 19 Yet she multiplied her whoredoms,  
 In calling to remembrance the days of her youth,  
 Wherein she had played the harlot in the land of Egypt.  
 20 For she doted upon their paramours,  
 Whose flesh *is as* the flesh of asses,  
 And whose issue *is like* the issue of horses.  
 21 Thus thou calledst to remembrance the lewdness of thy youth,  
 In bruising thy teats by the Egyptians  
 For the paps of thy youth.  
 22 Therefore, O Aholibah, thus saith the Lord God ;  
 Behold, I will raise up thy lovers against thee,  
 From whom thy mind is alienated,  
 And I will bring them against thee on every side ;  
 23 The Babylonians, and all the Chaldeans,  
 Pekod, and Shoa, and Koa, *and* all the Assyrians with them :  
 All of them desirable young men,  
 Captains and rulers, great lords and renowned,  
 All of them riding upon horses.  
 24 And they shall come against thee with chariots, wagons, and wheels,  
 And with an assembly of people,  
*Which* shall set against thee buckler and shield and helmet round about :  
 And I will set judgment before them,  
 And they shall judge thee according to their judgments.  
 25 And I will set my jealousy against thee,  
 And they shall deal furiously with thee :

MARG. <sup>1</sup> v. 16. *as soon as she saw them with her eyes.* Heb. *at the sight of her eyes.*<sup>2</sup> v. 17. *Babylonians.* Heb. *children of Babel.*<sup>3</sup> *alienated.* Heb. *loosed, or disjointed.*

## Judah.

SECT. IV.

ZEDEKIAH—7TH YEAR. B. C. 593.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XXiii.

- They shall take away thy nose and thine ears ;  
 And thy remnant shall fall by the sword :  
 They shall take thy sons and thy daughters ;  
 And thy residue shall be devoured by the fire.
- 26 They shall also strip thee out of thy clothes,  
 And take away thy fair jewels<sup>1</sup>.
- 27 Thus will I make thy lewdness to cease from thee,  
 And thy whoredom *brought* from the land of Egypt :  
 So that thou shalt not lift up thine eyes unto them,  
 Nor remember Egypt any more.
- 28 For thus saith the Lord God ;  
 Behold, I will deliver thee into the hand *of them* whom thou hatest,  
 Into the hand *of them* from whom thy mind is alienated :
- 29 And they shall deal with thee hatefully,  
 And shall take away all thy labour,  
 And shall leave thee naked and bare :  
 And the nakedness of thy whoredoms shall be discovered,  
 Both thy lewdness and thy whoredoms.
- 30 I will do these *things* unto thee,  
 Because thou hast gone a whoring after the heathen,  
*And* because thou art polluted with their idols.
- 31 Thou hast walked in the way of thy sister ;  
 Therefore will I give her cup into thine hand.
- 32 Thus saith the Lord God :  
 Thou shalt drink of thy sister's cup deep and large :  
 Thou shalt be laughed to scorn and had in derision ; it containeth much.
- 33 Thou shalt be filled with drunkenness and sorrow,  
 With the cup of astonishment and desolation,  
 With the cup of thy sister Samaria.
- 34 Thou shalt even drink it and suck *it* out,  
 And thou shalt break the sherds thereof,  
 And pluck off thine own breasts :  
 For I have spoken *it*, saith the Lord God.
- 35 Therefore thus saith the Lord God ;  
 Because thou hast forgotten me, and cast me behind thy back,  
 Therefore bear thou also thy lewdness and thy whoredoms.
- 36 The LORD said moreover unto me ;  
 Son of man, wilt thou judge<sup>2</sup> Aholah and Aholibah ?  
 Yea, declare unto them their abominations ;
- 37 That they have committed adultery, and blood *is* in their hands,

MARG. <sup>1</sup> v. 26. *fair jewels.* Heb. *instruments of thy decking.* <sup>2</sup> v. 36. *judge, or plead for.*

## Judah.

SECT. IV.

ZEDEKIAH—7TH YEAR. B.C. 593.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL xxiii.

- And with their idols have they committed adultery,  
 And have also caused their sons, whom they bare unto me,  
 To pass for them through *the fire*, to devour *them*.
- 38 Moreover this they have done unto me :  
 They have defiled my sanctuary in the same day,  
 And have profaned my sabbaths.
- 39 For when they had slain their children to their idols,  
 Then they came the same day into my sanctuary to profane it ;  
 And, lo, thus have they done in the midst of mine house.
- 40 And furthermore, that ye have sent for men to come<sup>1</sup> from far,  
 Unto whom a messenger *was* sent ; and, lo, they came :  
 For whom thou didst wash thyself,  
 Paintedst thy eyes, and deckedst thyself with ornaments,
- 41 And satest upon a stately<sup>2</sup> bed, and a table prepared before it,  
 Whereupon thou hast set mine incense and mine oil.
- 42 And a voice of a multitude being at ease *was* with her :  
 And with the men of the common sort<sup>3</sup>  
*Were* brought Sabeans<sup>4</sup> from the wilderness,  
 Which put bracelets upon their hands,  
 And beautiful crowns upon their heads.
- 43 Then said I unto *her that was* old in adulteries,  
 Will they now commit whoredoms with her<sup>5</sup>, and she *with them* ?
- 44 Yet they went in unto her,  
 As they go in unto a woman that playeth the harlot :  
 So went they in unto Aholah and unto Aholibah, the lewd women.
- 45 And the righteous men, they shall judge them after the manner of adulteresses,  
 And after the manner of women that shed blood ;  
 Because they *are* adulteresses, and blood *is* in their hands.
- 46 For thus saith the Lord God ;  
 I will bring up a company upon them,  
 And will give them to be removed and spoiled<sup>6</sup>.
- 47 And the company shall stone them with stones,  
 And dispatch them<sup>7</sup> with their swords ;  
 They shall slay their sons and their daughters,  
 And burn up their houses with fire.
- 48 Thus will I cause lewdness to cease out of the land,

MARG. <sup>1</sup> v. 40. *to come*. Heb. *coming*.<sup>2</sup> v. 41. *stately*. Heb. *honourable*.<sup>3</sup> v. 42. *of the common sort*. Heb. *of the multitude of men*. <sup>4</sup> *Sabeans*, or *drunkards*.<sup>5</sup> v. 43. *whoredoms with her*. Heb. *her whoredoms*.<sup>6</sup> v. 46. *to be removed and spoiled*. Heb. *for a removing and spoil*.<sup>7</sup> v. 47. *dispatch them*, or *single them out*.

## Judah.

SECT. IV.

ZEDEKIAH—7TH YEAR. B. C. 593.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL xxxiii.

That all women may be taught not to do after your lewdness.

- 49 And they shall recompense your lewdness upon you,  
And ye shall bear the sins of your idols:  
And ye shall know that I *am* the Lord God.

B.C. 591.

*Jeremiah prophesieth the captivity of Zedekiah and the city. The princes and the people having dismissed their bond-servants, contrary to the covenant of God, re-assume them. Jeremiah, for their disobedience, giveth them and Zedekiah into the hands of their enemies.*

JEREMIAH xxxiv.

- 1 The word which came unto Jeremiah from the LORD, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion<sup>1</sup>, and all the people, fought against Jerusalem, and against all the  
2 cities thereof, saying, Thus saith the Lord, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with  
3 fire: And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth<sup>2</sup>, and thou shalt go  
4 to Babylon. Yet hear the word of the LORD, O Zedekiah king of Judah; Thus  
5 saith the LORD of thee, Thou shalt not die by the sword: *But* thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn *odours* for thee; and they will lament thee,  
6 saying, Ah lord! for I have pronounced the word, saith the LORD. Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in  
7 Jerusalem. When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah<sup>3</sup>: for these defenced cities remained of the cities of Judah.  
8 *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem,

MARG. <sup>1</sup> v. 1. of his dominion. Heb. the dominion of his hand.

<sup>2</sup> v. 3. he shall speak with thee mouth to mouth. Heb. his mouth shall speak to thy mouth.

<sup>3</sup> *Azekah*.—The mention of Azekah in connection with Shochoh, now Shuweikeh, in 1 Sam. xvii. 1—3, enables us to determine the ancient name of the fine valley Es-Sümt, a fine fertile plain, with moderate hills on each side. It was now, May 18, 1838, covered with fields of grain, except towards the western part, where are a good many of the trees here called Sümt, from which the valley takes its name. The mention of Azekah shews that the Shochoh meant can only be this

place; and the valley between the armies, the Valley of Elah, in which the combat took place, could well be no other than the present Wady Es-Sümt. It took its name Elah, of old, from the Terebinth, *Butm*; of which the largest specimen we saw in Palestine still stands in the vicinity; just as now it takes its name Es-Sümt, *Sümt*, from the acacias which are scattered in it.—Robinson's *Bibl. Research*. vol. II. § xi. pp. 349, 350.

## Judah.

SECT. IV.

ZEDEKIAH—9TH YEAR. B. C. 591.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

JEREMIAH XXXIV.

9 to proclaim liberty unto them<sup>a</sup>; That every man should let his man-servant, and every man his maid-servant, *being* an Hebrew or an Hebrewess, go free; 10 that none should serve himself of them, *to wit*, of a Jew his brother. Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve themselves of them any more, then they obeyed, and let *them* go.

B. C. 590.

JEREMIAH XXXIV.

11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids. 12 Therefore the word of the LORD came to Jeremiah from the LORD, saying, 13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the 14 house of bondmen, saying, At the end of seven years let ye go every man his brother an Hebrew, which hath been sold<sup>1</sup> unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers 15 hearkened not unto me, neither inclined their ear. And ye were now<sup>2</sup> turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which 16 is called by my name<sup>3</sup>: But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be 17 unto you for servants and for handmaids. Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and 18 I will make you to be removed<sup>4</sup> into all the kingdoms of the earth. And

MARG. <sup>1</sup> v. 14. *hath been sold, or hath sold himself.* <sup>2</sup> v. 15. *now.* Heb. *to-day.*

<sup>3</sup> *which is called by my name.* Heb. *whereupon my name is called.*

<sup>4</sup> v. 17. *to be removed.* Heb. *for a removing.*

<sup>a</sup> *To proclaim liberty unto them.*—By the Law of Moses, Exod. xxi. 2. Dent. xv. 12, the Israelites were not allowed to detain their brethren of the Hebrew race in perpetual bondage, but were required to let them go free after having served six years. This law had, it seems, fallen into disuse: but king Zedekiah, upon the approach of the Chaldaean army—whether from religious motives, or a political view, to employ the men

who were set free in the service of the war—engaged the people in a covenant to act conformably to the law, and they released their brethren accordingly. But no sooner were their fears abated, by the retreat of the Chaldeans, than, in defiance of every principle of religion, honour, and humanity, they imposed the yoke of servitude anew upon those unhappy persons.—Blayney.

## Judah.

ZEDEKIAH—10TH YEAR. B. C. 590.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

JEREMIAH XXXIV.

I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain<sup>a</sup>, and passed between the parts thereof, The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth. And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you. Behold, I will command, saith the Lord, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

## SECTION V.

NEBUCHADNEZZAR THE KING OF BABYLON BESIEGES JERUSALEM.

*Jerusalem is besieged.*

2 KINGS xxv. 1.

1 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

JEREMIAH xxxix. 1.

1 In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army, against Jerusalem, and they besieged it.

JEREMIAH lii. 4.

4 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

<sup>a</sup> *When they cut the calf in twain.*—In order to ratify the covenant, they killed a calf, which they cut in two; and placing the two parts from each other, they passed between them;—intending to signify by this

rite, that they consented to be served in the like manner if they violated their part of the covenant. We find God conforming to this usage, when he made a covenant with Abraham: Gen. xv. 9, 10, 17, 18.—Blayney.

## Judah.

SECT. V.

ZEDEKIAH—10TH YEAR. B. C. 590.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

*Under the parable of a boiling pot, is shewed the irrevocable destruction of Jerusalem. By the sign of Ezekiel not mourning for the death of his wife, is shewed the calamity of the Jews to be beyond all sorrow.*

EZEKIEL XXIV.

1 Again in the ninth year, in the tenth month<sup>a</sup>, in the tenth *day* of the  
2 month, the word of the LORD came unto me, saying, Son of man, write thee  
the name of the day, *even* of this same day: the king of Babylon set  
3 himself against Jerusalem this same day. And utter a parable unto the  
rebellious house, and say unto them,

Thus saith the Lord God; Set on a pot,

Set it on, and also pour water into it:

4 Gather the pieces thereof into it,

*Even* every good piece, the thigh, and the shoulder;

Fill it with the choice bones.

5 Take the choice of the flock, and burn<sup>1</sup> also the bones under it,

*And* make it boil well, and let them seethe the bones of it therein.

6 Wherefore thus saith the Lord God;

Woe to the bloody city,

To the pot whose scum is therein, and whose scum is not gone out of it!

Bring it out piece by piece; let no lot fall upon it.

7 For her blood is in the midst of her;

She set it upon the top of a rock;

She poured it not upon the ground, to cover it with dust;

8 That it might cause fury to come up to take vengeance;

I have set her blood upon the top of a rock,

That it should not be covered.

9 Therefore thus saith the Lord God;

Woe to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire,

Consume the flesh, and spice it well, and let the bones be burned.

MARG. <sup>1</sup> v. 5., burn, or heap.

<sup>a</sup> *The tenth month.*—This was in the depth of winter.—Dr. Lightfoot. The Fast, in memory of the siege of Jerusalem by Nebuchadnezzar, was held on the 10th day of the month Tebeth, which is the tenth sacred month, corresponding with our December, when the cold is piercing, and sometimes fatal to those not inured to the climate.—See Carpenter's Cal. Palest. On comparing the first verse of this chapter with the history, we find that the date here set down is the very day and month and year on which the siege of Jerusalem was commenced. Whilst Eze-

kiel was writing these words in the land of Babylon, the Babylonians were doing these things in the land of Israel. They were beginning a siege, which ended in the burning of the Temple to the ground; whilst Ezekiel was uttering a parable, taken from one of the circumstances of the Temple Service, and designed to represent the entire destruction both of the Temple and of the city, of the place, and much more of the wicked people who drew down God's wrath upon it.—Girdlestone's Comm. Lect. 1317.



## Judah.

ZEDEKIAH—10TH YEAR. B. C. 590.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XXIV.

- 11 Then set it empty upon the coals thereof,  
That the brass of it may be hot, and may burn,  
And *that* the filthiness of it may be molten in it,  
*That* the scum of it may be consumed.
- 12 She hath wearied *herself* with lies,  
And her great scum went not forth out of her :  
Her scum *shall be* in the fire.
- 13 In thy filthiness *is* lewdness :  
Because I have purged thee, and thou wast not purged,  
Thou shalt not be purged from thy filthiness any more,  
Till I have caused my fury to rest upon thee.
- 14 I the LORD have spoken *it* :  
It shall come to pass, and I will do *it* ;  
I will not go back, neither will I spare, neither will I repent ;  
According to thy ways, and according to thy doings, shall they judge thee,  
Saith the Lord God.
- 15 Also the word of the LORD came unto me, saying,  
16 Son of man, behold, I take away from thee  
The desire of thine eyes with a stroke :  
Yet neither shalt thou mourn nor weep,  
Neither shall thy tears run<sup>1</sup> down.
- 17 Forbear to cry<sup>2</sup>, make no mourning for the dead,  
Bind the tire of thine head upon thee, and put on thy shoes upon thy feet,  
And cover not *thy* lips<sup>3</sup>, and eat not the bread of men.
- 18 So I spake unto the people in the morning: and at even my wife died;  
19 and I did in the morning as I was commanded. And the people said unto  
20 me, Wilt thou not tell us what these *things are* to us, that thou doest *so*? Then  
21 I answered them, The word of the LORD came unto me, saying, Speak unto  
the house of Israel,  
Thus saith the Lord God ;  
Behold, I will profane my sanctuary, the excellency of your strength,  
The desire of your eyes,  
And that which your soul pitieth<sup>4</sup>;  
And your sons and your daughters whom ye have left shall fall by the sword.
- 22 And ye shall do as I have done :  
Ye shall not cover *your* lips, nor eat the bread of men.
- 23 And your tires *shall be* upon your heads, and your shoes upon your feet :  
Ye shall not mourn nor weep ;  
But ye shall pine away for your iniquities,

MARG. <sup>1</sup> v. 16. *run.* Heb. *go.*<sup>3</sup> *lips.* Heb. *upper lip.*<sup>2</sup> v. 17. *Forbear to cry.* Heb. *Be silent.*<sup>4</sup> v. 21. *that which your soul pitieth.* Heb. *the pity of your soul.*

## Judah.

ZEDEKIAH—10TH YEAR. B. C. 590.

SECT. V.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XXIV.

And mourn one toward another.

24 Thus Ezekiel is unto you a sign :

According to all that he hath done shall ye do :

And when this cometh, ye shall know that I *am* the Lord God.

25 Also, thou son of man, *shall it not be*

In the day when I take from them their strength,

The joy of their glory, the desire of their eyes,

And that whereupon they set their minds<sup>1</sup>,

Their sons and their daughters,

26 *That* he that escapeth in that day shall come unto thee,

To cause *thee* to hear *it* with *thine* ears ?

27 In that day shall thy mouth be opened to him which is escaped,

And thou shalt speak, and be no more dumb :

And thou shalt be a sign unto them ;

And they thall know that I *am* the LORD.

*God's vengeance, for their insolency against the Jews, upon the Ammonites ; upon Moab and Seir ; upon Edom, and upon the Philistines.*

EZEKIEL XXV.

1, 2 The word of the LORD came again unto me, saying, Son of man, set thy face against the Ammonites, and prophesy against them ; And say unto the Ammonites,

Hear the word of the Lord God ;

Thus saith the Lord God ;

Because thou saidst, Aha,

Against my sanctuary, when it was profaned ;

And against the land of Israel, when it was desolate ;

And against the house of Judah, when they went into captivity ;

4 Behold, therefore I will deliver thee to the men<sup>2</sup> of the east for a possession,

And they shall set their palaces in thee, and make their dwellings in thee :

They shall eat thy fruit, and they shall drink thy milk.

5 And I will make Rabbah a stable for camels<sup>a</sup>,

MARG. <sup>1</sup> v. 25. *that whereupon they set their minds.* Heb. *the lifting up of their soul.*

<sup>2</sup> v. 4. *men.* Heb. *children.*

<sup>a</sup> *I will make Rabbah a stable for camels.*—Ammon is situated on both sides of the stream : the dreariness of its present aspect is quite indescribable : it looks like the abode of death : the valley stinks with dead camels ; one of them was rolling in the stream ; and though we saw none among the ruins, they were absolutely covered in every direction with their dung. That morning's ride would

have convinced a sceptic. How runs the prophecy? *I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks : and ye shall know that I am the LORD.* Bones and skulls of camels were mouldering there, and in the vaulted galleries of this immense structure.—Lord Lindsay's Travels, vol. II. p. 110.

## Judah.

SECT. V.

ZEDEKIAH—10TH YEAR. B. C. 590.

PROPHETS—JEREMIAH, DANIEL, and EZEKIEL.

EZEKIEL XXV.

And the Ammonites a couching-place for flocks<sup>a</sup>;

And ye shall know that I *am* the LORD.

6 For thus saith the Lord GOD ;

Because thou hast clapped *thine* hands<sup>1</sup>, and stamped with the feet<sup>2</sup>,

And rejoiced in heart<sup>3</sup> with all thy despite against the land of Israel ;

7 Behold, therefore, I will stretch out mine hand upon thee,

And will deliver thee for a spoil<sup>4</sup> to the heathen ;

And I will cut thee off from the people,

And I will cause thee to perish out of the countries :

I will destroy thee ; and thou shalt know that I *am* the LORD.

8 Thus saith the Lord GOD ;

Because that Moab and Seir do say,

Behold, the house of Judah *is* like unto all the heathen ;

9 Therefore, behold, I will open the side of Moab<sup>5</sup> from the cities,

From his cities *which are* on his frontiers, the glory of the country,

Beth-jeshimoth, Baal-meon, and Kiriathaim,

10 Unto the men of the east with the Ammonites<sup>6</sup>,

And will give them in possession,

That the Ammonites may not be remembered among the nations.

11 And I will execute judgments upon Moab ;

And they shall know that I *am* the LORD.

12 Thus saith the Lord GOD ;

Because that Edom hath dealt against the house of Judah by taking vengeance<sup>7</sup>,

And hath greatly offended, and revenged himself upon them ;

13 Therefore thus saith the Lord GOD ;

I will also stretch out mine hand upon Edom,

And will cut off man and beast from it ;

MARG. <sup>1</sup> v. 6. *hands*. Heb. *hand*. <sup>2</sup> *feet*. Heb. *foot*. <sup>3</sup> *heart*. Heb. *soul*.

<sup>4</sup> v. 7. *a spoil*, or *meat*. <sup>5</sup> v. 9. *side of Moab*. Heb. *shoulder of Moab*.

<sup>6</sup> v. 10. *with the Ammonites*, or *against the children of Ammon*.

<sup>7</sup> v. 12. *by taking vengeance*. Heb. *by revenging revengement*.

<sup>a</sup> *A couching-place for flocks*.—The keepers drive in goats for shelter during the night. Mr. Buckingham relates, that at Ammon he lay down among *flocks* of sheep and goats ; and that he was almost entirely prevented from sleeping by the *bleating of flocks*.—Travels among the Arab Tribes, p. 72.

Ammon is now quite deserted, except by the Bedouins ; who water their flocks at its little river, descending to it by a Wady, nearly opposite the Theatre—in which Dr. McLennan saw great herds and flocks ; and

if I recollect right, considerable ruins—and by the *Akiba*. Re-ascending it, we met sheep and goats by thousands, and camels by hundreds, coming down to drink, all in beautiful condition. How—let me again cite the prophecy—how reads it? *Ammon shall be a desolation. Rabbah of the Ammonites shall be a desolate heap.—I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks ; and ye shall know that I am the LORD*.—Lord Lindsay's Travels, vol. II. pp. 115, 116.

## Judah.

SECT. V.

ZEDEKIAH—10TH YEAR. B. C. 590.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XXV.

- And I will make it desolate from Teman<sup>a</sup>;  
 And they of Dedan shall fall by the sword<sup>1</sup>.
- 14 And I will lay my vengeance upon Edom by the hand of my people Israel:  
 And they shall do in Edom according to mine anger and according to my fury;  
 And they shall know my vengeance, saith the Lord God.
- 15 Thus saith the Lord God;  
 Because the Philistines have dealt by revenge,  
 And have taken vengeance with a despiteful heart,  
 To destroy *it* for the old hatred<sup>2</sup>;
- 16 Therefore thus saith the Lord God;  
 Behold, I will stretch out mine hand upon the Philistines,  
 And I will cut off the Cherethims,  
 And destroy the remnant of the sea-coasts<sup>3</sup>.
- 17 And I will execute great vengeance<sup>4</sup> upon them with furious rebukes;  
 And they shall know that I *am* the LORD,  
 When I shall lay my vengeance upon them.

## SECTION VI.

NEBUCHADNEZZAR RAISES THE SIEGE OF JERUSALEM, AND GOES TO MEET THE ARMY OF THE  
 EGYPTIANS, WHO WERE COMING TO THE SUCCOUR OF THE JEWS. THE PROPHET  
 JEREMIAH IS IMPRISONED, AND TREATED WITH MUCH SEVERITY.

*The Egyptians having raised the siege of the Chaldeans, king Zedekiah sendeth to Jeremiah to pray for the people. Jeremiah prophesieth the Chaldeans' certain return and victory.*

JEREMIAH XXXVII. 3-10.

- 3 And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto  
 4 the Lord our God for us. Now Jeremiah came in and went out among the  
 5 people: for they had not put him into prison. Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.  
 6 Then came the word of the LORD unto the prophet Jeremiah, saying,  
 7 Thus saith the Lord, the God of Israel; Thus shall ye say to the king of

MARG. <sup>1</sup> v. 13. *they of Dedan shall fall by the sword, or they shall fall by the sword unto Dedan.*

<sup>2</sup> v. 15. *for the old hatred, or with perpetual hatred.*

<sup>3</sup> v. 16. *sea-coasts, or haven of the sea.* <sup>4</sup> v. 17. *vengeance. Heb. vengeancecs.*

<sup>a</sup> *I will make it desolate from Teman.*—Maan—Teman, as marked in the map prefixed to Burekhardt's Travels—is the only inhabited place in it, p. 436. The following ruined places are situated in Djebel Shera, or

Mount Scir—Kalaab, Djirba, Eyl, Ferdakh, Anyk, Bir-el-Beyler, Shemakh, and Syk—of the towns laid down in D'Anville's Map.—Laborde, pp. 443, 444.

## Judah.

SECT. VI.

ZEDEKIAH—10TH YEAR. B.C. 590.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

JEREMIAH XXXVII.

Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.  
 8 And the Chaldeans shall come again, and fight against this city, and take it,  
 9 and burn it with fire. Thus saith the LORD; Deceive not yourselves<sup>1</sup>, saying,  
 10 The Chaldeans shall surely depart from us: for they shall not depart. For  
 though ye had smitten the whole army of the Chaldeans that fight against  
 you, and there remained *but* wounded men<sup>2</sup> among them, *yet* should they  
 rise up every man in his tent, and burn this city with fire.

*Jeremiah is taken for a fugitive, beaten and put in prison.*

JEREMIAH XXXVII. 11—15.

11 And it came to pass, that when the army of the Chaldeans was broken up<sup>3</sup>  
 12 from Jerusalem for fear of Pharaoh's army, Then Jeremiah went forth out of  
 Jerusalem to go into the land of Benjamin, to separate himself thence in the  
 13 midst of the people<sup>4</sup>. And when he was in the gate of Benjamin, a captain  
 of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son  
 of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away  
 14 to the Chaldeans. Then said Jeremiah, *It is false*<sup>5</sup>; I fall not away to the  
 Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and  
 15 brought him to the princes. Wherefore the princes were wroth with  
 Jeremiah, and smote him, and put him in prison in the house of Jonathan  
 the scribe: for they had made that the prison.

*Jeremiah, being imprisoned by Zedekiah for his prophecy, buyeth Hanameel's field. Baruch must preserve the evidences, as tokens of the people's return. Jeremiah in his prayer complaineth to God. God confirmeth the captivity for their sins, and promiseth a gracious return.*

JEREMIAH XXXII.

1 The word that came to Jeremiah from the LORD in the tenth year of Zede-  
 2 kiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar. For  
 then the king of Babylon's army besieged Jerusalem: and Jeremiah the  
 prophet was shut up in the court of the prison, which *was* in the king of  
 3 Judah's house. For Zedekiah king of Judah had shut him up, saying, Where-  
 fore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give  
 4 this city into the hand of the king of Babylon, and he shall take it: And  
 Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but  
 shall surely be delivered into the hand of the king of Babylon, and shall  
 5 speak with him mouth to mouth, and his eyes shall behold his eyes; And he

MARG. <sup>1</sup> v. 9. *yourselves*. Heb. *souls*. <sup>2</sup> v. 10. *wounded men*. Heb. *thrust through*.

<sup>3</sup> v. 11. *broken up*. Heb. *made to ascend*.

<sup>4</sup> v. 12. *separate himself thence in the midst of the people, or to slip away from thence in the midst of the people*. <sup>5</sup> v. 14. *false*. Heb. *falschood, or a lie*.

## Judah.

ZEDEKIAH—10TH YEAR. B. C. 590.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

JEREMIAH xxxii.

shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.

6 And Jeremiah said, The word of the LORD came unto me, saying, Behold,  
7 Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy  
8 *it*. So Hanameel mine uncle's son came to me in the court of the prison  
according to the word of the LORD, and said unto me, Buy my field, I pray  
thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right  
of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. Then  
9 I knew that this *was* the word of the LORD. And I bought the field of  
Hanameel my uncle's son, that *was* in Anathoth, and weighed him the money,  
10 *even* seventeen shekels of silver<sup>1</sup>. And I subscribed the evidence<sup>2</sup>, and sealed  
11 *it*, and took witnesses, and weighed *him* the money in the balances. So I took  
the evidence of the purchase, *both* that which was sealed *according* to the law  
12 and custom, and that which was open: And I gave the evidence of the pur-  
chase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Ha-  
nameel mine uncle's *son*, and in the presence of the witnesses that subscribed  
the book of the purchase, before all the Jews that sat in the court of the prison.  
13,14 And I charged Baruch before them, saying, Thus saith the LORD of hosts,  
the God of Israel; Take these evidences, this evidence of the purchase, both  
which is sealed, and this evidence which is open; and put them in an earthen  
15 vessel, that they may continue many days. For thus saith the LORD of hosts,  
the God of Israel; Houses and fields and vineyards shall be possessed again  
in this land.

16 Now when I had delivered the evidence of the purchase unto Baruch the  
17 son of Neriah, I prayed unto the LORD, saying, Ah Lord God! behold, thou  
hast made the heaven and the earth by thy great power and stretched-out  
18 arm, *and* there is nothing too hard for thee<sup>3</sup>: Thou shewest lovingkindness  
unto thousands, and recompensest the iniquity of the fathers into the bosom  
of their children after them: the Great, the Mighty God, the LORD of hosts *is*  
19 his name, Great in counsel, and mighty in work<sup>4</sup>: for thine eyes *are* open  
upon all the ways of the sons of men: to give every one according to his  
20 ways, and according to the fruit of his doings: Which hast set signs and won-  
ders in the land of Egypt, *even* unto this day, and in Israel, and among *other*  
21 men; and hast made thee a name, as at this day; And hast brought forth thy  
people Israel out of the land of Egypt with signs, and with wonders, and with  
22 a strong hand, and with a stretched-out arm, and with great terror; And hast  
given them this land, which thou didst swear to their fathers to give them, a

MARG. <sup>1</sup> v. 9. *seventeen shekels of silver, or seven shekels, and ten pieces of silver.*

<sup>2</sup> v. 10. *subscribed the evidence. Heb. wrote in the book.*

<sup>3</sup> v. 17. *too hard for thee, or hid from thee.*

<sup>4</sup> v. 19. *work. Heb. doing.*

## Judah.

ZEDEKIAH—10TH YEAR. B.C. 590.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

JEREMIAH XXXII.

- 23 land flowing with milk and honey; And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law: they have done nothing of all that thou commandedst them to do; therefore thou hast caused  
 21 all this evil to come upon them: Behold the mounts<sup>1</sup>, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence:  
 25 and what thou hast spoken is come to pass; and, behold, thou seest *it*. And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; for<sup>2</sup> the city is given into the hand of the Chaldeans.  
 26,27 Then came the word of the LORD unto Jeremiah, saying, Behold, I *am*  
 28 the Lord, the God of all flesh: is there any thing too hard for me? Therefore thus saith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he  
 29 shall take it: And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to  
 30 provoke me to anger. For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.  
 31 For this city hath been to me *as* a provocation of mine anger<sup>3</sup> and of my fury from the day that they built it even unto this day; that I should remove  
 32 it from before my face, Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of  
 33 Judah, and the inhabitants of Jerusalem. And they have turned unto me the back<sup>4</sup>, and not the face: though I taught them, rising up early and  
 34 teaching *them*, yet they have not hearkened to receive instruction. But they set their abominations in the house, which is called by my name, to defile it.  
 35 And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to pass through *the fire* unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.  
 36 And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon  
 37 by the sword, and by the famine, and by the pestilence; Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place,  
 38 and I will cause them to dwell safely: And they shall be my people, and  
 39 I will be their God: And I will give them one heart, and one way, that they

MARG. <sup>1</sup> v. 24. *mounts, or engines of shot.*<sup>2</sup> v. 25. *for, or though.*<sup>3</sup> v. 31. *a provocation of mine anger. Heb. for my anger.*<sup>4</sup> v. 33. *back. Heb. neck.*

## Judah.

SECT. VI.

ZEDEKIAH—10TH YEAR. B.C. 590.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## JEREMIAH XXXII.

may fear me for ever<sup>1</sup>, for the good of them, and of their children after them:  
 40 And I will make an everlasting covenant with them, that I will not turn  
 away from them<sup>2</sup>, to do them good; but I will put my fear in their hearts  
 41 that they shall not depart from me. Yea, I will rejoice over them to do them  
 good, and I will plant them in this land assuredly<sup>3</sup> with my whole heart and  
 42 with my whole soul. For thus saith the LORD; Like as I have brought all  
 this great evil upon this people, so will I bring upon them all the good that  
 43 I have promised them. And fields shall be bought in this land, whereof ye  
 say, *It is desolate without man or beast: it is given into the hand of the*  
 44 *Chaldeans. Men shall buy fields for money, and subscribe evidences, and*  
*seal them, and take witnesses in the land of Benjamin, and in the places about*  
*Jerusalem, and in the cities of Judah, and in the cities of the mountains, and*  
*in the cities of the valley, and in the cities of the south: for I will cause their*  
*captivity to return, saith the LORD.*

*God promiseth to the Captivity a gracious return, a joyful state, a settled government, Christ the Branch of righteousness, a continuance of kingdom and priesthood, and a stability of a blessed seed.*

## JEREMIAH XXXIII.

- 1 Moreover the word of the LORD<sup>a</sup> came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying,
- 2 Thus saith the LORD the maker thereof,  
 The LORD that formed it, to establish it;  
 The LORD<sup>4</sup> is his name;
- 3 Call unto me, and I will answer thee,  
 And shew thee great and mighty<sup>5</sup> things,  
 Which thou knowest not.
- 4 For thus saith the LORD, the God of Israel,  
 Concerning the houses of this city,  
 And concerning the houses of the kings of Judah,  
 Which are thrown down by the mounts, and by the sword;
- 5 They come to fight with the Chaldeans,  
 But *it is* to fill them with the dead bodies of men,  
 Whom I have slain in mine anger and in my fury,  
 And for all whose wickedness

MARG. <sup>1</sup> v. 39. *for ever.* Heb. *all days.*

<sup>2</sup> v. 41. *assuredly.* Heb. *in truth, or stability.*

<sup>5</sup> v. 3. *mighty, or hidden.*

<sup>2</sup> v. 40. *from them.* Heb. *from after them.*

<sup>4</sup> v. 2. *The LORD, or JEHOVAH.*

<sup>a</sup> *Moreover the word of the Lord &c.*—This chapter contains a prophecy, which, though applicable in some parts to the restoration of the Jews from Babylon, cannot however be

so understood, upon the whole, for reasons touched upon in the Note to chap. xxx. 3, p. 410 of this Volume; and which hold equally good in the present instance.—Blayney.



## Judah.

ZEDEKIAH—10TH YEAR. B. C. 590.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

JEREMIAH XXXIII.

I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them,  
And will reveal unto them the abundance of peace and truth.

7 And I will cause the captivity of Judah  
And the captivity of Israel to return,  
And will build them, as at the first.

8 And I will cleanse them from all their iniquity,  
Whereby they have sinned against me ;  
And I will pardon all their iniquities,  
Whereby they have sinned,  
And whereby they have transgressed against me.

9 And it shall be to me a name of joy,  
A praise and an honour before all the nations of the earth,  
Which shall hear all the good that I do unto them :  
And they shall fear and tremble for all the goodness  
And for all the prosperity that I procure unto it.

10 Thus saith the LORD ;  
Again there shall be heard in this place,  
Which ye say *shall be* desolate without man and without beast,  
*Even* in the cities of Judah, and in the streets of Jerusalem,  
That are desolate, without man,  
And without inhabitant, and without beast,

11 The voice of joy, and the voice of gladness,  
The voice of the bridegroom, and the voice of the bride,  
The voice of them that shall say, Praise the LORD of hosts ;  
For the LORD *is* good ;  
For his mercy *endureth* for ever :

*And* of them that shall bring the sacrifice of praise into the house of the LORD.  
For I will cause to return the captivity of the land,  
As at the first, saith the LORD.

12 Thus saith the LORD of hosts ;  
Again in this place, which is desolate  
Without man and without beast,  
And in all the cities thereof,  
Shall be an habitation of shepherds  
Causing *their* flocks to lie down.

13 In the cities of the mountains, in the cities of the vale,  
And in the cities of the south, and in the land of Benjamin,  
And in the places about Jerusalem, and in the cities of Judah,  
Shall the flocks pass again  
Under the hands of him that telleth *them*, saith the LORD.

14 Behold, the days come, saith the LORD,

## Judah.

ZEDEKIAH—10TH YEAR. B. C. 590.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

JEREMIAH xxxiii.

That I will perform that good thing which I have promised  
Unto the house of Israel and to the house of Judah.

- 15 In those days, and at that time,  
Will I cause the Branch of righteousness to grow up unto David;  
And he shall execute judgment and righteousness in the land.
- 16 In those days shall Judah be saved,  
And Jerusalem shall dwell safely:  
And this *is the name* wherewith she shall be called,  
The LORD our righteousness<sup>1</sup>.
- 17 For thus saith the LORD;  
David shall never want<sup>2</sup> a man<sup>a</sup>  
To sit upon the throne of the house of Israel;
- 18 Neither shall the priests the Levites want a man before me  
To offer burnt-offerings, and to kindle meat-offerings,  
And to do sacrifice continually.
- 19 And the word of the LORD came unto Jeremiah, saying,  
20 Thus saith the LORD;  
If ye can break my covenant of the day,  
And my covenant of the night,  
And that there should not be day and night in their season;
- 21 *Then* may also my covenant be broken with David my servant,  
That he should not have a son to reign upon his throne;  
And with the Levites the priests, my ministers.
- 22 As the host of heaven cannot be numbered,  
Neither the sand of the sea measured:  
So will I multiply the seed of David my servant,  
And the Levites that minister unto me.
- 23 Moreover the word of the LORD came to Jeremiah, saying,  
24 Considerest thou not what this people have spoken, saying,  
The two families which the LORD hath chosen,  
He hath even cast them off?  
Thus they have despised my people,

MARG. <sup>1</sup> v. 16. *The LORD our righteousness.* Heb. *JEHOVAH-tsidkenu.*

<sup>2</sup> v. 17. *David shall never want.* Heb. *There shall not be cut off from David.*

<sup>a</sup> *David shall never want a man &c.— There shall not be a failure in the line of David of one sitting &c.* From the Babylonish Captivity to the coming of Christ, David was without a successor of his family sitting upon the throne of Judah or Israel, in any sense whatever. And from the destruction of Jerusalem to the present time, the

Jews have had neither a king nor a regular priesthood belonging to the nation. So that hitherto there has been a failure and interruption in the royal line of David, and in the sacerdotal one of Levi;—a plain proof that the prophecy alludes not to any time that is already past, but respects what is to come.—*Blayney in loc.*

## Judah.

ZEDEKIAH—10TH YEAR. B. C. 590.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

JEREMIAH XXXiii.

That they should be no more a nation before them.

25 Thus saith the LORD ;

If my covenant *be* not with day and night,*And if* I have not appointed the ordinances of heaven and earth ;

26 Then will I cast away the seed of Jacob, and David my servant,

*So that* I will not take *any* of his seed *to be* rulers

Over the seed of Abraham, Isaac, and Jacob :

For I will cause their captivity to return, and have mercy on them<sup>a</sup>.

B. C. 589.

*Zedekiah sendeth to Jeremiah to enquire the event of Nebuchadrezzar's war. Jeremiah foretelleth a hard siege and miserable Captivity. He counselleth the people to fall to the Chaldeans.*

JEREMIAH XXI. 1--10.

1 The word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of  
2 Maaseiah the priest, saying, Enquire, I pray thee, of the LORD for us: for Nebuchadrezzar king of Babylon maketh war against us: if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3,4 Then said Jeremiah unto them, Thus shall ye say to Zedekiah: Thus saith the Lord God of Israel; Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls, and I will  
5 assemble them into the midst of this city. And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and

<sup>a</sup> *I will cause their captivity to return, and have mercy on them.*—Bishop Butler, in his celebrated work on the Analogy of Natural and Revealed Religion, shews that the mode of the past fulfilment of prophecy warrants us in expecting the literal fulfilment of the promises given to the Jewish people. As several of these events, he says, seem in some degree expressly to have verified the prophetic history already; so likewise they may be considered further as having a peculiar aspect towards the full completion of it, as affording some presumption that the whole of it shall one time or other be fulfilled. Thus that the Jews have been so wonderfully preserved in their long and wide dispersion, which is indeed the direct fulfilling of some prophecies, but is now mentioned only as looking forward to somewhat yet to come: that natural religion

came forth from Judæa, and spread in the degree it has done over the world, before lost in idolatry; which, together with some other things, have distinguished that very place in like manner as the people of it are distinguished: that this great change of religion over the whole earth was brought about under the profession and acknowledgment that Jesus was the promised Messiah. Things of this kind naturally turn the thoughts of serious men towards the full completion of the prophetic history, concerning the final restoration of that people; concerning the establishment of the everlasting kingdom among them—the Kingdom of the Messiah; and the future state of the world under this sacred government. — Bp. Butler's Analogy, p. 269. 4to. London, 1736. See the Notes on Jer. xxiii. 8, on page 479; and on xlvi. 27, page 400 of this Volume.

## Judah.

SECT. VI.

ZEDEKIAH—11TH YEAR. B. C. 589.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## JEREMIAH XXI.

- 6 in fury, and in great wrath. And I will smite the inhabitants of this city,  
 7 both man and beast: they shall die of a great pestilence. And afterward,  
 saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and  
 the people, and such as are left in this city from the pestilence, from the  
 sword, and from the famine, into the hand of Nebuchadrezzar king of  
 Babylon, and into the hand of their enemies, and into the hand of those that  
 seek their life: and he shall smite them with the edge of the sword; he shall  
 not spare them, neither have pity, nor have mercy.
- 8 And unto this people thou shalt say, Thus saith the LORD; Behold, I set  
 9 before you the way of life, and the way of death. He that abideth in this  
 city shall die by the sword, and by the famine, and by the pestilence: but  
 he that goeth out, and falleth to the Chaldeans that besiege you, he shall live,  
 10 and his life shall be unto him for a prey. For I have set my face against  
 this city for evil, and not for good, saith the LORD: it shall be given into the  
 hand of the king of Babylon, and he shall burn it with fire.

*Jeremiah assureth Zedekiah of the Captivity. Intreating for his liberty,  
 he obtaineth some favour.*

## JEREMIAH XXXVII. 16—21.

- 16 When Jeremiah was entered into the dungeon, and into the cabins<sup>1</sup>, and  
 17 Jeremiah had remained there many days; Then Zedekiah the king sent, and  
 took him out: and the king asked him secretly in his house, and said, Is  
 there *any* word from the LORD? and Jeremiah said, There is: for, said he,  
 18 thou shalt be delivered into the hand of the king of Babylon. Moreover  
 Jeremiah said unto king Zedekiah, What have I offended against thee, or  
 against thy servants, or against this people, that ye have put me in prison?  
 19 Where *are* now your prophets which prophesied unto you, saying, The king  
 20 of Babylon shall not come against you, nor against this land? Therefore  
 hear now, I pray thee, O my lord the king: let my supplication<sup>2</sup>, I pray  
 thee, be accepted before thee; that thou cause me not to return to the house  
 21 of Jonathan the scribe, lest I die there. Then Zedekiah the king commanded  
 that they should commit Jeremiah into the court of the prison, and that they  
 should give him daily a piece of bread out of the bakers' street, until all the  
 bread in the city were spent. Thus Jeremiah remained in the court of the  
 prison<sup>b</sup>.

MARG. <sup>1</sup> v. 16. *cabins, or cells.* <sup>2</sup> v. 20. *let my supplication.* Heb. *let my supplication fall.*

<sup>a</sup> *Into the dungeon and into the cabins—*  
 or *cells.* From comparing this place with  
 chap. xxxviii. 6, it seems likely that the *dun-*  
*geon* was a deep pit, sunk perpendicularly,  
 like a well, in the middle of the open court  
 or quadrangle around which the great houses  
 were built; and that in the sides of it, near

the bottom, were scooped niches, like the  
*cabins* of a ship, for the separate judgments  
 of the unfortunate persons who were let  
 down there.—Blayney.

<sup>b</sup> *Jeremiah remained in the court of the*  
*prison.*—He remained here till, upon the  
 suggestion of the princes, he was removed

## Judah.

ZEDEKIAH—11TH YEAR. B. C. 589.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

SECT. VI.

*Jeremiah, by a false suggestion, is put into the dungeon of Malchiah. Ebed-melech, by suit, getteth him some enlargement. Upon secret conference he counselleth the king by yielding to save his life. By the king's instructions he concealeth the conference from the princes.*

JEREMIAH XXXVIII.

- 1 Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words  
 2 that Jeremiah had spoken unto all the people, saying, Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall  
 3 have his life for a prey, and shall live. Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take  
 4 it. Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare<sup>1</sup> of this people, but the hurt.  
 5 Then Zedekiah the king said, Behold, he *is* in your hand: for the king *is* not  
 6 *he that* can do *any* thing against you. Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech<sup>2</sup>, that *was* in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.  
 7 Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king  
 8 then sitting in the gate of Benjamin; Ebed-melech went forth out of the  
 9 king's house, and spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die<sup>3</sup> for hunger in the  
 10 place where he is: for *there is* no more bread in the city. Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee<sup>4</sup>, and take up Jeremiah the prophet out of the dungeon, before he  
 11 die. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags,  
 12 and let them down by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine arm-holes under the cords. And Jeremiah did so.  
 13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

MARG. <sup>1</sup> v. 4. *welfare*. Heb. *peace*.<sup>3</sup> v. 9. *he is like to die*. Heb. *he will die*.<sup>2</sup> v. 6. *of Hammelech, or of the king*.<sup>4</sup> v. 10. *with thee*. Heb. *in thine hand*.

to a worse place, as we shall read in the sixth verse of the next chapter; where he staid not long, but was again removed to the

court of the prison, as we shall read there, ver. 13; where, ver. 28, he continued until the city was taken.—Poole.

## Judah.

ZEDEKIAH—11TH YEAR. B.C. 589.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

JEREMIAH XXXVIII.

14 Then Zedekiah the king sent, and took Jeremiah the prophet unto him into  
 the third<sup>1</sup> entry that *is* in the house of the LORD: and the king said unto  
 15 Jeremiah, I will ask thee a thing; hide nothing from me. Then Jeremiah  
 said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to  
 16 death? and if I give thee counsel, wilt thou not hearken unto me? So  
 Zedekiah the king sware secretly unto Jeremiah, saying, *As* the LORD liveth,  
 that made us this soul, I will not put thee to death, neither will I give thee  
 17 into the hand of these men that seek thy life. Then said Jeremiah unto  
 Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou  
 wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall  
 live, and this city shall not be burned with fire; and thou shalt live, and thine  
 18 house: But if thou wilt not go forth to the king of Babylon's princes, then  
 shall this city be given into the hand of the Chaldeans, and they shall burn  
 19 it with fire, and thou shalt not escape out of their hand. And Zedekiah the  
 king said unto Jeremiah, I am afraid of the Jews that are fallen to the  
 20 Chaldeans, lest they deliver me into their hand, and they mock me. But  
 Jeremiah said, They shall not deliver *thee*. Obey, I beseech thee, the voice  
 of the LORD, which I speak unto thee: so it shall be well unto thee, and thy  
 21 soul shall live. But if thou refuse to go forth, this *is* the word that the LORD  
 22 hath shewed me: And, behold, all the women that are left in the king of  
 Judah's house *shall be* brought forth to the king of Babylon's princes, and  
 those *women* shall say, Thy friends<sup>2</sup> have set thee on, and have prevailed  
 against thee: thy feet are sunk in the mire, *and* they are turned away back.  
 23 So they shall bring out all thy wives and thy children to the Chaldeans: and  
 thou shalt not escape out of their hand, but shalt be taken by the hand of  
 the king of Babylon: and thou shalt cause this city to be burned with fire<sup>3</sup>.  
 24 Then said Zedekiah unto Jeremiah, Let no man know of these words, and  
 25 thou shalt not die. But if the princes hear that I have talked with thee, and  
 they come unto thee, and say unto thee, Declare unto us now what thou hast  
 said unto the king, hide it not from us, and we will not put thee to death;  
 26 also what the king said unto thee: Then thou shalt say unto them, I presented  
 my supplication before the king, that he would not cause me to return to  
 27 Jonathan's house, to die there. Then came all the princes unto Jeremiah,  
 and asked him: and he told them according to all these words that the king  
 had commanded. So they left off speaking with him<sup>4</sup>; for the matter was not  
 28 perceived. So Jeremiah abode in the court of the prison until the day that  
 Jerusalem was taken: and he was *there* when Jerusalem was taken.

MARG. <sup>1</sup> v. 14. *third*, or *principal*.<sup>2</sup> v. 22. *Thy friends*. Heb. *Men of thy peace*.<sup>3</sup> v. 23. *thou shalt cause this city to be burned with fire*. Heb. *thou shalt burn, &c.*<sup>4</sup> v. 27. *they left off speaking with him*. Heb. *they were silent from him*.

## Judah.

SECT. VI.

ZEDEKIAH—11TH YEAR. B. C. 589.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

*God's promise to Ebed-melech.*

JEREMIAH XXXIX. 15—18.

15 Now the word of the LORD came unto Jeremiah, while he was shut up in  
16 the court of the prison, saying, Go and speak to Ebed-melech the Ethiopian,  
saying,

Thus saith the LORD of hosts, the God of Israel;  
Behold, I will bring my words upon this city  
For evil, and not for good;  
And they shall be *accomplished* in that day before thee.

17 But I will deliver thee in that day, saith the LORD:  
And thou shalt not be given into the hand  
Of the men of whom thou *art* afraid.

18 For I will surely deliver thee,  
And thou shalt not fall by the sword,  
But thy life shall be for a prey unto thee:  
Because thou hast put thy trust in me, saith the LORD.

*The judgment of Pharaoh for his treachery to Israel. The desolation of Egypt.  
The restoration thereof, after forty years.*

EZEKIEL. XXIX. 1—16.

1 In the tenth year, in the tenth *month*, in the twelfth *day* of the month, the  
2 word of the LORD came unto me, saying, Son of man, set thy face against  
Pharaoh king of Egypt, and prophesy against him, and against all Egypt:  
3 Speak, and say,

Thus saith the Lord God;  
Behold, I *am* against thee, Pharaoh king of Egypt,  
The great dragon that lieth in the midst of his rivers,  
Which hath said, My river *is* mine own, and I have made *it* for myself.

4 But I will put hooks in thy jaws,  
And I will cause the fish of thy rivers to stick unto thy scales,  
And I will bring thee up out of the midst of thy rivers,  
And all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee *thrown* into the wilderness,  
Thee and all the fish of thy rivers:  
Thou shalt fall upon the open fields<sup>1</sup>;  
Thou shalt not be brought together, nor gathered:  
I have given thee for meat to the beasts of the field  
And to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know that I *am* the LORD,  
Because they have been a staff of reed to the house of Israel.

7 When they took hold of thee by thy hand,

MARG. <sup>1</sup> v. 5. *open fields.* Heb. *face of the field.*

## Judah.

ZEDEKIAH—11TH YEAR. B. C. 589.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XXIX.

Thou didst break, and rend all their shoulder :  
 And when they leaned upon thee,  
 Thou brakest, and madest all their loins to be at a stand.

8 Therefore thus saith the Lord God ;

Behold, I will bring a sword upon thee,  
 And cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste ;

And they shall know that I *am* the LORD :  
 Because he hath said, The river *is* mine, and I have made *it*.

10 Behold, therefore I *am* against thee, and against thy rivers,  
 And I will make the land of Egypt utterly waste *and* desolate<sup>1</sup>,  
 From the tower of Syene<sup>2</sup> even unto the border of Ethiopia<sup>a</sup>.

11 No foot of man shall pass through it,  
 Nor foot of beast shall pass through it,  
 Neither shall it be inhabited forty years<sup>b</sup>.

12 And I will make the land of Egypt desolate  
 In the midst of the countries *that are* desolate,  
 And her cities among the cities *that are* laid waste shall be desolate forty years :  
 And I will scatter the Egyptians among the nations<sup>c</sup>,

MARG. <sup>1</sup> v. 10. *utterly waste and desolate.* Heb. *wastes of waste.*

<sup>2</sup> *From the tower of Seyne even unto the border of Ethiopia, or, From Migdol to Syene.*  
 Heb. *Sevench.*

<sup>a</sup> *From the tower of Syene even unto the border of Ethiopia.*—The tower of Syene stood upon the borders of Egypt, next to Ethiopia : Cush, therefore, must be the opposite country, on the other side of Egypt ; for this only can make the prophet intelligible, who meant from one side of Egypt to the other. And as this particular passage does clearly evidence Arabia to be the land of Cush, so all other places accord very well to this interpretation. See 2 Chron. xxi. 16. 2 Kings xix. 9. Isai. xviii. 1. Exod. ii. 21.—Shuckford's Connect. vol. I. p. 147. ed. 5.

<sup>b</sup> *Neither shall it be inhabited forty years.*—This could not have begun before B.C. 572 ; and, if it began at that time, would expire B.C. 532, in the fifth year of Cyrus, dated from the beginning of his reign at Babylon. It is in this year, or not much before it, that Xenophon, in his Cyropædia, viii. 6, places the reduction of Egypt by Cyrus, as consequent upon that of Babylon. And if the desolation in question began with the con-

quest of Egypt by Nebuchadnezzar, it might expire with the conquest of Cyrus, whose restoration of the Egyptian captives would be as natural as his restoration of the Jewish.—Gresswell, Diss. vol. III. App. iii. p. 275.

<sup>c</sup> *I will scatter the Egyptians among the nations.*—We cannot prove, indeed, from heathen authors, says Bishop Newton, that this desolation of the country continued exactly forty years ; though it is likely that this, as well as the other conquered countries, did not shake off the Babylonian yoke till the time of Cyrus, which was about forty years after the conquest of Egypt by Nebuchadnezzar ; but we are assured by Berosus—Berosus apud Joseph. lib. x. cap. 11—that Nebuchadnezzar took several captives in Egypt, and carried them to Babylon : and from Megasthenes, we learn—Megasth. apud Eusebium, cap. 41—that he transplanted and settled others in Pontus. So true is it, that they were scattered among the nations, and dispersed through the countries ; and might,



Judah.

ZEDEKIAH—11TH YEAR. B.C. 589.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XXIX.

And will disperse them through the countries.

13 Yet thus saith the Lord God;

At the end of forty years will I gather the Egyptians  
From the people whither they were scattered :

14 And I will bring again the captivity of Egypt,  
And will cause them to return *into* the land of Pathros,  
Into the land of their habitation<sup>1</sup>;  
And they shall be there a base<sup>2</sup> kingdom.

15 It shall be the basest of the kingdoms ;  
Neither shall it exalt itself any more above the nations :  
For I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel,  
Which bringeth *their* iniquity to remembrance,  
When they shall look after them :  
But they shall know that I *am* the Lord God.

SECTION VII.

NEBUCHADNEZZAR RETURNS, RENEWS THE SIEGE, AND TAKES, AND UTTERLY DESTROYS THE CITY OF JERUSALEM AND THE TEMPLE.

*Jerusalem is besieged and taken. Zedekiah's sons killed, and his own eyes put out. He is sent to Babylon.*

2 KINGS xxv. 2—7.

JEREMIAH xxxix. 2—7.

JEREMIAH lii. 5—11.

2 And the city  
was besieged

2 And

5 So the city  
was besieged

unto the eleventh year  
of king Zedekiah.

in the eleventh year  
of Zedekiah,

unto the eleventh year  
of king Zedekiah.

3 And on the ninth *day*  
of the *fourth* month  
the famine

in the fourth month,  
the ninth *day*  
of the month<sup>a</sup>,

6 And in the fourth month,  
in the ninth *day*  
of the month,  
the famine

prevailed in the city,  
and there was no bread  
for the people of the land.

was sore in the city,  
so that there was no bread  
for the people of the land.

MARG. <sup>1</sup> v. 14 *habitation, or birth.*

<sup>2</sup> *base.* Heb. *low.*

upon the dissolution of the Babylonian empire, as foretold ver. 13, return to their native country.—Bishop Newton on the Proph. Dissert. xii. See Deylingi Observat. Sacr. tom. III. obs. xviii. pp. 163--171.

<sup>a</sup> *In the fourth month, the ninth day of the month.*—This was the month Thammuz, and about our Midsummer-day.—Dr. Lightfoot. Or, according to Archbishop Usher, the 27th of July.

## Judah.

SECT. VII.

ZEDEKIAH—11TH YEAR. B. C. 589.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

2 KINGS xxv.	JEREMIAH xxxix.	JEREMIAH lii.
4 And the city was broken up,	the city was broken up.	7 Then the city was broken up,
	3 And all the princes of the king of Babylon came in, and sat in the middle gate, <i>even</i> Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.	
	4 And it came to pass, <i>that</i> when Zedekiah the king of Judah saw them,	
and all the men of war fled by night, by the way of  the gate between two walls, which <i>is</i> by the king's garden : (now the Chaldees <i>were</i> against the city round about :) and <i>the king</i> went the way toward the plain.	and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls :	and all the men of war fled, and went forth out of the city by night, by the way of  the gate between the two walls, which <i>was</i> by the king's garden : (now the Chaldeans <i>were</i> by the city round about :) and they went by the way of the plain.
5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho : and all his army were scattered from him.	5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho : and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him <sup>2</sup> .	8 But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho ; and all his army was scattered from him.
6 So they took the king, and brought him up  to the king of Babylon to Riblah ;  and they gave judgment upon him <sup>1</sup> .	6 Then the	9 Then they took the king, and carried him up  unto the king of Babylon to Riblah in the land of Hamath ; where he gave judgment upon him.
7 And		10 And the

MARG. <sup>1</sup> v. 6. *gave judgment upon him.* Heb. *spake judgment with him.*<sup>2</sup> v. 5. *gave judgment upon him.* Heb. *spake with him judgments.*

## Judah.

SECT. VII.

ZEDEKIAH—11TH YEAR. B. C. 589.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

2 KINGS xxv.	JEREMIAH xxxix.	JEREMIAH lii.
they slew the sons of Zedekiah	king of Babylon slew the sons of Zedekiah in Riblah	king of Babylon slew the sons of Zedekiah
before his eyes,	before his eyes : also the king of Babylon slew all the nobles of Judah.	before his eyes :  he slew also all the princes of Judah in Riblah.
and put out <sup>1</sup> the eyes of Zedekiah <sup>a</sup> ,	7 Moreover he put out Zedekiah's eyes,	11 Then he put out the eyes of Zedekiah <sup>2</sup> ; and the king of Babylon bound him in chains <sup>3</sup> , and carried him to Babylon, and put him in prison <sup>5</sup> till the day of his death.
and bound him with fetters of brass, and carried him to Babylon.	and bound him with chains <sup>3</sup> , to carry him to Babylon.	

B. C. 588.

*Jerusalem, for the sins of the priests and people, is wholly destroyed. Nebuzar-adan defaceth the city, carrieth the remnant, except a few poor labourers, into captivity; spoileth and carrieth away the treasures. The nobles are slain at Riblah.*

2 KINGS xxv. 8--21.    2 CHRON. xxxvi. 17, 19, 20, 18, 21.    JEREMIAH xxxix. 8--10.    JEREMIAH lii. 12--30.

17 Therefore he brought  
upon them

8 And in the fifth month,  
on the seventh day  
of the month<sup>b</sup>,

12 Now  
in the fifth month,  
in the tenth day  
of the month,

MARG. <sup>1</sup> v. 7. *put out.* Heb. *made blind.*

<sup>2</sup> v. 11. *put out the eyes of Zedekiah.* Heb. *blinded.*

<sup>3</sup> v. 7. *chains.* Heb. *with two brasen chains, or fetters.*

<sup>4</sup> v. 11. *chains, or fetters.*

<sup>5</sup> *prison.* Heb. *house of the wards.*

<sup>a</sup> *They put out the eyes of Zedekiah.*—Josephus informs us, that Zedekiah, thinking the prophecy in Ezekiel, xii. 13—that he should be brought to Babylon, which however he should not see, though he should die there—inconsistent with the prediction of Jeremiah, xxxii. 4. and xxxiv. 3—that the Jewish king should see the eyes of the king of Babylon—determined to give no credit to either of them. Both prophecies, as we have seen above, were literally fulfilled; and the event convinced him that they were not irre-

conciliable. Compare Josephus, Ant. Jud. lib. x. cap. 8. § 2. with 2 Kings xxv. 4--7. and Jer. lii. 8--11. The Fast for Zedekiah, whose eyes were put out, was held by the Jews on the sixth day of Marchesvan, which was the second civil, and eighth sacred month.—See Carpenter's Cal. Palest. Riblah is generally thought to be Antioch in Syria.

<sup>b</sup> *On the seventh day of the month.*—The time of the destruction of the Temple is placed by both the Book of Kings and Jeremiah in the same month, viz. Ab; but by the

## Judah.

SECT. VII.

ZEDEKIAH—12TH YEAR. B.C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

<p>2 KINGS xxv. which <i>is</i> the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem.</p> <p>who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave <i>them</i> all into his hand.</p> <p>9 And he burnt the house of the LORD<sup>a</sup>,</p>	<p>2 CHRON. xxxvi. the king of the Chaldees, the king of the Chaldees, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem.</p> <p>who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave <i>them</i> all into his hand.</p> <p>19 And they burnt the house of God,</p>	<p>JEREMIAH xxxix. which <i>was</i> the nineteenth year of Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain<sup>1</sup> of the guard, <i>which</i> served<sup>2</sup> the king of Babylon, into Jerusalem.</p> <p>8 And the Chaldeans burned the house of the LORD,</p>	<p>JEREMIAH lii. which <i>was</i> the nineteenth year of Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain<sup>1</sup> of the guard, <i>which</i> served<sup>2</sup> the king of Babylon, into Jerusalem.</p> <p>13 And burned the house of the LORD,</p>
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MARG. <sup>1</sup> v. 12. *captain*, &c. or *chief marshal*. Heb. *chief of the executioners*, or *slaughtermen*; and so ver. 14, &c. and Jer. xxxix. 9, 10, 11. and 2 Kings xxv. 8. See Gen. xxxvii. 26.

<sup>2</sup> *served*. Heb. *stood before*.

former it is placed in the seventh of that month; by the latter, upon the tenth. These statements may be consistent with each other; for it is not as plainly affirmed by the one that the Temple was destroyed on the seventh, as it is by the other that it was destroyed on the tenth. It is only to be collected from both, that the work of destruction could not have been begun before the *seventh*, nor consummated later than the *tenth*: and if so, it was begun and completed between the two. Now, how critically does this fact in the destruction of the first Temple accord to that which I have pointed out in the destruction of the second!—that the Temple, as such, was first set on fire on the *eighth*, and burnt to the ground on the *tenth*. If the year of the *first* destruction of the Temple was B.C. 588, as the Bible Chronology assumes it to have been, then, in Pingre's Tables of Eclipses, I find an eclipse in the year of the Julian period 4126, which corresponds to B.C. 588, on January 19, at four in the

morning, for the meridian of Paris, and consequently 6.12 in the morning for the meridian of Jerusalem. — Greswell's Diss. vol. I. Diss. x. pp. 358, 359.

<sup>a</sup> *He burnt the house of the Lord*.—Josephus remarks, that the Temple was burned by Nebuchadnezzar at noon, or soon after the fifth hour of the day, on the very same day of the year on which it was afterwards burned by Titus—see Bello Judaico, lib. vii. cap. 10; that is, according to Josephus, 470 years after its foundation: according to Usher, 424; and Gray, about 420. Gray makes it about 586 years before Christ.—See the Introd. of Gray's Key, p. 4. In Seder Olam Rabba, cap. 30, we read that the Levites were in their desks, singing the very same song, in both destructions of the Temple; which was this: *He shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off*: Psalm xciv. 23.—Lond. 1805.

Judah.

SECT. VII.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

	2 KINGS xxv.	2 CHRON. xxxvi.	JEREMIAH xxxix.	JEREMIAH lii.
	and the king's house, and all the houses of Jerusalem, and every great <i>man's</i> house burnt he with fire.		the king's house, and the houses of the people,	and the king's house, and all the houses of Jerusalem, and all the houses of the great <i>men</i> ,
10	And all the army of the Chaldees, that <i>were</i> <i>with</i> the captain of the guard, brake down the walls of Jerusalem round about.	and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.	with fire, and brake down the walls of Jerusalem.	burned he with fire : 14 And all the army of the Chaldeans, that <i>were</i> <i>with</i> the captain of the guard, brake down all the walls of Jerusalem round about.
			9 Then Nebuzar-adan the captain of the guard carried away captive into Babylon	15 Then Nebuzar-adan the captain of the guard carried away captive <i>certain</i> of the poor of the people, and the residue of the people that remained in the city, and those that fell away, to the king of Babylon, and the rest of the multitude.
11	Now the rest of the people <i>that were</i> left in the city, and the fugitives <sup>1</sup>  that fell away to the king of Babylon, with the remnant of the multitude,		the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.	
	20 And them that had escaped from the sword <sup>2</sup> did Nebuzar-adan the captain of the guard			

MARG. <sup>1</sup> v. 11. *fugitives*. Heb. *fallen away*.

<sup>2</sup> v. 20. *escaped from the sword*. Heb. *the remainder from the sword*.

## Judah.

SECT. VII.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

	2 KINGS xxv.	2 CHRON. xxxvi.	JEREMIAH xxxix.	JEREMIAH lii.
	carry away.	carried he away		
		to Babylon;		
12	But the captain of the guard left of the poor of the land		10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time <sup>1</sup> .	16 But Nebuzar-adan the captain of the guard left <i>certain</i> of the poor of the land  for vine-dressers and for husbandmen.
	<i>to be</i> vine-dressers and husbandmen.			
13	And the pillars of brass that <i>were</i> in the house of the LORD, and the bases, and the brasen sea that <i>was</i> in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.			17 Also the pillars of brass that <i>were</i> in the house of the LORD, and the bases, and the brasen sea that <i>was</i> in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.
14	And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered,  took they away.		18 And all the vessels of the house of God, great and small.  and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all <i>these</i> he brought to Babylon.	15 The caldrons also, and the shovels <sup>2</sup> , and the snuffers, and the bowls <sup>3</sup> , and the spoons, and all the vessels of brass, wherewith they ministered.  took they away.
		2 CHRON. xxxvi.		
15	And the firepans, and the bowls,			19 And the basons, and the firepans <sup>4</sup> , and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups;

MARG. <sup>1</sup> v. 10. *at the same time.* Heb. *in that day.*<sup>2</sup> v. 18. *shovels, or instruments to remove the ashes.*<sup>4</sup> v. 19. *firepans, or censers.*<sup>3</sup> *bowls, or basins.*

Judah.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

2 KINGS xxv.

JEREMIAH lii.

and such things as were of gold in gold,  
and of silver  
in silver,

that which was of gold in gold,  
and that which was of silver  
in silver,

the captain of the guard took away.

took the captain of the guard away.

16 The two pillars, one sea<sup>1</sup>,

The two pillars, one sea, 20

and the bases  
which Solomon had made  
for the house of the LORD:  
the brass of all these vessels  
was without weight.

that were under the bases,  
which king Solomon had made  
in the house of the LORD:  
the brass<sup>2</sup> of all these vessels  
was without weight.

17 The height of the one pillar  
was eighteen cubits,

And concerning the pillars, 21

the height of one pillar  
was eighteen cubits;

and a fillet<sup>3</sup> of twelve cubits did  
compass it;

and the thickness thereof was four fingers:  
it was hollow.

and the chapter  
upon it was brass:

And a chapter 22

of brass was upon it:

and the height of the chapter  
three cubits;

and the height of one chapter  
was five cubits,

and the wreathen work, and  
pomegranates

with net-work and  
pomegranates.

upon the chapter round about,  
all of brass:

upon the chapters round about,  
all of brass.

and like unto these  
had the second pillar  
with wreathen work.

The second pillar also  
and the pomegranates  
were like unto these.

And there were ninety and six 23  
pomegranates on a side; and all the  
pomegranates upon the net-work were  
an hundred round about.

18 And the captain of the guard  
took Seraiah the chief priest,  
and Zephaniah the second priest<sup>a</sup>,

And the captain of the guard 24  
took Seraiah the chief priest,  
and Zephaniah the second priest,

MARG. <sup>1</sup> v. 16. one sea. Heb. the one sea.

<sup>3</sup> v. 21. a fillet. Heb. thread.

<sup>2</sup> v. 20. the brass. Heb. their brass.

<sup>a</sup> *Seriah the chief priest, and Zephaniah the second priest.*—Seraiah, the father of Ezra,

was taken and slain, and also Zephaniah, the Sagan or second priest. They came to an

## Judah.

SECT. VII.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

2 KINGS xxv.

and the three keepers of the door<sup>1</sup>;  
 19 And out of the city he took  
     an officer<sup>2</sup>  
     that was set over the men  
     of war,  
 and five men of them that were  
     in the king's presence<sup>3</sup>,  
     which were found in the city,  
 and the principal scribe of the host<sup>4</sup>,  
 which mustered the people of the land,  
     and threescore men of people  
     of the land  
     that were found in the city :  
 20 And Nebuzar-adan  
     captain of the guard  
     took these, and brought them  
     to the king of Babylon to Riblah :  
 21 And the king of Babylon  
     smote them, and  
     slew them at Riblah  
     in the land of Hamath.  
 So Judah was carried away  
     out of their land.

JEREMIAH lii.

and the three keepers of the door :  
 He took also out of the city 25  
     an eunuch,  
     which had the charge of the men  
     of war ;  
 and seven men of them that were  
     near the king's person,  
     which were found in the city ;  
 and the principal scribe of the host<sup>5</sup>,  
 who mustered the people of the land ;  
 and threescore men of the people  
     of the land,  
 that were found in the midst of the city.  
 So Nebuzar-adan 26  
     the captain of the guard  
     took them, and brought them  
     to the king of Babylon to Riblah.  
 And the king of Babylon 27  
     smote them, and  
     put them to death in Riblah  
     in the land of Hamath.  
 Thus Judah was carried away  
     captive out of his own land.

JEREMIAH lii.

28 This is the people whom Nebuchadrezzar  
     carried away captive :  
 in the seventh year three thousand Jews and three and twenty :  
 29 In the eighteenth year of Nebuchadrezzar  
     he carried away captive from Jerusalem  
     eight hundred thirty and two persons<sup>6</sup>.  
 30 In the three and twentieth year of

MARG. <sup>1</sup> v. 18. *door*. Heb. *threshold*.<sup>2</sup> v. 18. *officer*, or *eunuch*.<sup>3</sup> v. 19. *were in the king's presence*. Heb. *saw the king's face*.<sup>4</sup> v. 19. *principal scribe of the host*, or *scribe of the captain of the host*.<sup>5</sup> v. 25. *principal scribe of the host*, or *scribe of the captain of the host*.<sup>6</sup> v. 29. *persons*. Heb. *souls*.

end as fatal as Hophni and Phinehas had done at the ruin of Shiloh.—Dr. Lightfoot.

The three keepers of the door were not the ordinary porters, who were taken from among the Levites ; but were priests who stood at

the door to receive the offerings of the people, and thus were keepers of the sacred treasury, an office of high trust and consideration : see 2 Kings xii. 9. xxiii. 4. — Blayney.



## Judah.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

JEREMIAH lii.

Nebuchadrezzar, Nebuzar-adan the captain  
of the guard carried away captive of the Jews  
seven hundred forty and five persons:  
all the persons *were* four thousand and six hundred:

2 CHRON. xxxvi.

where they were servants to him and his sons  
until the reign of the kingdom of Persia:  
21 To fulfil the word of the LORD by the mouth of Jeremiah,  
until the land had enjoyed her  
sabbaths: *for* as long as she lay desolate she kept  
sabbath, to fulfil threescore and ten years.

## SECTION VIII.

THE PROPHET MOURNS OVER THE DESOLATION OF THE CITY AND SANCTUARY, AND THE TRIUMPH  
OF THE ENEMIES OF GOD.



*The prophet complaineth of the desolation of the sanctuary. He moveth God to help in consideration of his power, of his reproachful enemies, of his children, and of his covenant.*

PSALM lxxiv.<sup>a</sup>Maschil of Asaph.<sup>1</sup>

- 1 O God, why hast thou cast *us* off for ever?  
*Why* doth thine anger smoke against the sheep of thy pasture?  
2 Remember thy congregation, *which* thou hast purchased of old:  
The rod<sup>2</sup> of thine inheritance, *which* thou hast redeemed;  
This mount Zion, wherein thou hast dwelt.  
3 Lift up thy feet unto the perpetual desolations;  
*Even* all *that* the enemy hath done wickedly in the sanctuary.  
4 Thine enemies roar in the midst of thy congregations;  
They set up their ensings *for* signs.  
5 *A man* was famous according as he had lifted up  
Axes upon the thick trees.  
6 But now they break down the carved work thereof at once  
With axes and hammers.

MARG. <sup>1</sup> *Maschil of Asaph, or, A Psalm for Asaph to give instruction.* <sup>2</sup> v. 2. *rod, or tribe.*

<sup>a</sup> PSALM lxxiv.—This Psalm was occasioned by the desolation of Jerusalem and the Temple, and the rest of the country of Judæa, made by Nebuchadnezzar or the Babylonish forces: see ver. 5--7.—Dr. Wells, Pole's Synopsis, &c.

## Judah.

SECT. VIII.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## PSALM LXXIV.

- 7 They have cast fire into thy sanctuary<sup>1</sup>,  
They have defiled *by casting down* the dwelling-place of thy name to the ground.
- 8 They said in their hearts, Let us destroy<sup>2</sup> them together :  
They have burned up all the synagogues of God in the land.
- 9 We see not our signs :  
*There is* no more any prophet :  
Neither *is there* among us any that knoweth how long.
- 10 O GOD, how long shall the adversary reproach ?  
Shall the enemy blaspheme thy name for ever ?
- 11 Why withdrawest thou thy hand, even thy right hand ?  
Pluck *it* out of thy bosom.
- 12 For GOD *is* my King of old,  
Working salvation in the midst of the earth.
- 13 Thou didst divide<sup>3</sup> the sea by thy strength :  
Thou brakest the heads of the dragons<sup>4</sup> in the waters.
- 14 Thou brakest the heads of leviathan in pieces,  
*And gavest him to be* meat to the people inhabiting the wilderness.
- 15 Thou didst cleave the fountain and the flood :  
Thou driedst up mighty rivers<sup>5</sup>.
- 16 The day *is* thine, the night also *is* thine :  
Thou hast prepared the light and the sun.
- 17 Thou hast set all the borders of the earth :  
Thou hast made summer and winter<sup>6</sup>.
- 18 Remember this, *that* the enemy hath reproached, O LORD,  
And *that* the foolish people have blasphemed thy name.
- 19 O deliver not the soul of thy turtledove unto the multitude *of the wicked* :  
Forget not the congregation of thy poor for ever.
- 20 Have respect unto the covenant :  
For the dark places of the earth are full of the habitations of cruelty.
- 21 O let not the oppressed return ashamed :  
Let the poor and needy praise thy name.
- 22 Arise, O God, plead thine own cause :  
Remember how the foolish man reproacheth thee daily.
- 23 Forget not the voice of thine enemies :  
The tumult of those that rise up against thee increaseth<sup>7</sup> continually.

MARG. <sup>1</sup> v. 7. *They have cast fire into thy sanctuary.* Heb. *They have sent thy sanctuary into the fire.*

<sup>2</sup> v. 8. *destroy.* Heb. *break.*

<sup>3</sup> v. 13. *divide.* Heb. *break.*

<sup>4</sup> v. 13. *dragons, or whales.*

<sup>5</sup> v. 15. *mighty rivers.* Heb. *rivers of strength.*

<sup>6</sup> v. 17. *made summer and winter.* Heb. *made them.*

<sup>7</sup> v. 23. *increaseth.* Heb. *ascendeth.*

## Judah.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

*The Psalmist complaineth of the desolation of Jerusalem. He prayeth for deliverance, and promiseth thankfulness.*

PSALM LXXIX.<sup>a</sup>

A Psalm of Asaph.

- 1 O God, the heathen are come into thine inheritance ;  
Thy holy temple have they defiled ;  
They have laid Jerusalem on heaps.
- 2 The dead bodies of thy servants have they given  
*To be* meat unto the fowls of the heaven,  
The flesh of thy saints  
Unto the beasts of the earth.
- 3 Their blood have they shed like water round about Jerusalem ;  
And *there was* none to bury *them*.
- 4 We are become a reproach to our neighbours,  
A scorn and derision to them that are round about us.
- 5 How long, LORD ? wilt thou be angry for ever ?  
Shall thy jealousy burn like fire ?
- 6 Pour out thy wrath upon the heathen that have not known thee.  
And upon the kingdoms that have not called upon thy name.
- 7 For they have devoured Jacob,  
And laid waste his dwelling-place.
- 8 O remember not against us former iniquities<sup>2</sup> :  
Let thy tender mercies speedily prevent us :  
For we are brought very low.
- 9 Help us, O God of our salvation,  
For the glory of thy name ;  
And deliver us, and purge away our sins,  
For thy name's sake.
- 10 Wherefore should the heathen say, Where *is* their God ?  
Let him be known among the heathen in our sight  
*By* the revenging<sup>3</sup> of the blood of thy servants *which is* shed.
- 11 Let the sighing of the prisoner come before thee ;

MARG. <sup>1</sup> of Asaph, or, for Asaph.<sup>2</sup> v. 8. former iniquities, or, the iniquities of them that were before us.<sup>3</sup> v. 10. revenging. Heb. vengeance.

<sup>a</sup> PSALM LXXIX. — In this Psalm, Asaph complains that the Babylonians had destroyed the city and Temple at Jerusalem ; and beseeches God to be reconciled to his people, and to punish the blasphemies and idolatries of their idolatrous enemies. — Green. Dr. Wells. The title of this Psalm in the Targum is, A song by the hands of Asaph con-

cerning the destruction of the House of the Sanctuary or Temple, which he said by a spirit of prophecy. That of the Syriac Versions is, Said by Asaph concerning the destruction of Jerusalem. There can be no doubt, says Girdlestone, that this Psalm was composed after the destruction of Jerusalem by the king of Babylon.

## Judah.

SECT. VIII.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## PSALM LXXIX.

- According to the greatness of thy power<sup>1</sup>  
 Preserve thou those that are appointed to die<sup>2</sup>;  
 12 And render unto our neighbours sevenfold into their bosom  
 Their reproach, wherewith they have reproached thee, O LORD.  
 13 So we thy people and sheep of thy pasture  
 Will give thee thanks for ever:  
 We will shew forth thy praise to all generations<sup>3</sup>.

*A complaint to God of the enemy's conspiracies. A prayer against them that oppress the Church.*

PSALM LXXXIII.<sup>a</sup>A Song or Psalm of Asaph.<sup>4</sup>

- 1 Keep not thou silence, O God:  
 Hold not thy peace, and be not still, O God.  
 2 For, lo, thine enemies make a tumult:  
 And they that hate thee have lifted up the head.  
 3 They have taken crafty counsel against thy people,  
 And consulted against thy hidden ones.  
 4 They have said, Come, and let us cut them off from *being* a nation;  
 That the name of Israel may be no more in remembrance.  
 5 For they have consulted together with one consent<sup>5</sup>:  
 They are confederate against thee:  
 6 The tabernacles of Edom, and the Ishmaelites;  
 Of Moab, and the Hagarenes;  
 7 Gebal, and Ammon, and Amalek;  
 The Philistines with the inhabitants of Tyre;  
 8 Assur also is joined with them:  
 They have holpen the children of Lot<sup>6</sup>. Selah.

MARG. <sup>1</sup> v. 11. *thy power.* Heb. *thine arm.*<sup>2</sup> *Preserve thou those that are appointed to die.* Heb. *reserve the children of death.*<sup>3</sup> v. 13. *to all generations.* Heb. *to generation and generation.*<sup>4</sup> *of Asaph, or for Asaph.*<sup>5</sup> v. 5. *consent.* Heb. *heart.*<sup>6</sup> v. 8. *They have holpen the children of Lot.* Heb. *They have been an arm to the children of Lot.*

<sup>a</sup> PSALM LXXXIII.—In this Psalm are enumerated the various nations who were leagued against Jerusalem at the time it was written. In the eighth verse, Assur, or Assyria, is mentioned among them. This fixes the date of the composition of the Psalm to the latter period of the Jewish Monarchy; and as all the surrounding tribes were about the time of Zedekiah and his immediate predecessor united against Jerusalem, it was most pro-

bably written about this time.—Dr. Wall.

R. Obediah understands this Psalm to refer to the war of Gog and Magog. As while the world endureth, says Bishop Horne, there will be a Church; and while there is a Church, she will have her enemies, who are to increase on her as the end approacheth; this Psalm can never be out of date. And to the spiritual adversaries of his soul, every private Christian may apply at all times.

## Judah.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

PSALM LXXXIII.

- 9 Do unto them as *unto* the Midianites ;  
As to Sisera, as to Jabin, at the brook of Kison :
- 10 Which perished at En-dor :  
They became as dung for the earth.
- 11 Make their nobles like Oreb, and like Zeeb :  
Yea, all their princes as Zebah, and as Zalmunna :
- 12 Who said, Let us take to ourselves  
The houses of God in possession.
- 13 O my God, make them like a wheel<sup>a</sup> ;  
As the stubble before the wind.
- 14 As the fire burneth a wood,  
And as the flame setteth the mountains on fire ;
- 15 So persecute them with thy tempest,  
And make them afraid with thy storm.
- 16 Fill their faces with shame ;  
That they may seek thy name, O LORD.
- 17 Let them be confounded and troubled for ever ;  
Yea, let them be put to shame, and perish :
- 18 That men may know that thou, whose name alone is JEHOVAH,  
*Art* the Most High over all the earth.

*The prophet, calling for justice, complaineth of tyranny and impiety. He teacheth God's providence. He sheweth the blessedness of affliction. God is the defender of the afflicted.*

PSALM XCIV.<sup>b</sup>

- 1 O LORD God, to whom vengeance belongeth<sup>1</sup> ;  
O God, to whom vengeance belongeth, shew thyself<sup>2</sup>.
- 2 Lift up thyself, thou judge of the earth :  
Render a reward to the proud.
- 3 LORD, how long shall the wicked,  
How long shall the wicked triumph ?
- 4 *How long* shall they utter and speak hard things ?  
*And* all the workers of iniquity boast themselves ?

MARG. <sup>1</sup> v. 1. *God, to whom vengeance belongeth.* Heb. *God of revenges.*

<sup>2</sup> *shew thyself.* Heb. *shine forth.* Psalm lxxi.

<sup>a</sup> *Make them like a wheel, &c.* — For a striking illustration of this verse, see the account of the whirlwind in the Note on the 19th page of this Volume.

<sup>b</sup> PSALM XCIV.—This Psalm is enumerated by Dr. Gray from Calmet, among those which were written during some of the captivities and distresses of the Church. Its precise date is not known: it is not improbable that this

was written on the destruction of the city and Temple. On comparing the 5th verse with the 14th, it appears that it was written to console the Church of God in its distress; and that distress was apparently a total ruin of the Church, which God, however, would not cast off, neither would he forsake his inheritance.—Townsend.

## Judah.

SECT. VIII.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

PSALM XCIV.

- 5 They break in pieces thy people, O LORD,  
And afflict thine heritage.
- 6 They slay the widow and the stranger,  
And murder the fatherless.
- 7 Yet they say, the LORD shall not see,  
Neither shall the God of Jacob regard *it*.
- 8 Understand, ye brutish among the people :  
And *ye* fools, when will ye be wise ?
- 9 He that planted the ear, shall he not hear ?  
He that formed the eye, shall he not see ?
- 10 He that chastiseth the heathen, shall not he correct ?  
He that teacheth man knowledge, *shall not he know ?*
- 11 The LORD knoweth the thoughts of man,  
That they *are* vanity.
- 12 Blessed *is* the man whom thou chastenest, O LORD,  
And teachest him out of thy law ;
- 13 That thou mayest give him rest from the days of adversity,  
Until the pit be digged for the wicked.
- 14 For the LORD will not cast off his people,  
Neither will he forsake his inheritance.
- 15 But judgment shall return unto righteousness ;  
And all the upright in heart shall follow it<sup>1</sup>.
- 16 Who will rise up for me against the evil-doers ?  
*Or* who will stand up for me against the workers of iniquity ?
- 17 Unless the LORD *had been* my help,  
My soul had almost<sup>2</sup> dwelt in silence.
- 18 When I said, My foot slippeth ;  
Thy mercy, O LORD, held me up.
- 19 In the multitude of my thoughts within me  
Thy comforts delight my soul.
- 20 Shall the throne of iniquity have fellowship with thee,  
Which frameth mischief by a law ?
- 21 They gather themselves together against the soul of the righteous,  
And condemn the innocent blood.
- 22 But the LORD is my defence ;  
And my God *is* the rock of my refuge.
- 23 And he shall bring upon them their own iniquity,  
And shall cut them off in their own wickedness ;  
*Yea*, the LORD our God shall cut them off.

MARG. <sup>1</sup> v. 15. *shall follow it*. Heb. shall be *after it*.<sup>2</sup> v. 17. *almost*, or *quickly*.

## Judah.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## SECTION IX.

NEBUCHADREZZAR HAVING GIVEN STRICT CHARGE CONCERNING THE PROPHET, JEREMIAH IS LIBERATED, AND GOES TO MIZPAH, TO GEDALIAH THE SON OF AHIKAM.

*Nebuchadrezzar's charge for the good usage of Jeremiah.*

JEREMIAH XXXIX. 11—14.

11 Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah  
 12 to<sup>1</sup> Nebuzar-adan the captain of the guard, saying, Take him, and look well  
 to him<sup>2</sup>, and do him no harm; but do unto him even as he shall say unto  
 13 thee. So Nebuzar-adan the captain of the guard sent, and Nebushasban,  
 Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's  
 14 princes; Even they sent, and took Jeremiah out of the court of the prison,  
 and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that  
 he should carry him home: so he dwelt among the people.

*Jeremiah, being set free by Nebuzar-adan, goeth to Gedaliah. The dispersed Jews  
 repair unto him. Johanan, revealing Ishmael's conspiracy, is not believed.*

JEREMIAH XL.

1 The word that came to Jeremiah from the LORD, after that Nebuzar-adan  
 the captain of the guard had let him go from Ramah, when he had taken  
 him 'being bound in chains<sup>3</sup> among all that were carried away captive of  
 2 Jerusalem and Judah, which were carried away captive unto Babylon. And  
 the captain of the guard took Jeremiah, and said unto him, The LORD thy  
 3 God hath pronounced this evil upon this place. Now the LORD hath brought  
 it, and done according as he hath said: because ye have sinned against the  
 LORD, and have not obeyed his voice, therefore this thing is come upon you.  
 4 And now, behold, I loose thee this day from the chains which *were* upon thine  
 hand<sup>4</sup>. If it seem good unto thee to come with me into Babylon, come; and  
 I will look well unto thee<sup>5</sup>: but if it seem ill unto thee to come with me into  
 Babylon, forbear: behold, all the land is before thee: whither it seemeth  
 5 good and convenient for thee to go, thither go. Now while he was not yet  
 gone back, *he said*, Go back also

2 KINGS XXV. 22—24.

JEREMIAH XL.

22 And *as for* the people that  
 remained in the land of Judah, whom  
 Nebuchadnezzar king of Babylon had left,  
 even over them he made  
 Gedaliah the son of Ahikam, the

to Gedaliah the son of Ahikam the

MARG. <sup>1</sup> v. 11. *to*. Heb. *by the hand of*. <sup>2</sup> v. 12. *look well to him*. Heb. *set thine eyes upon him*.<sup>3</sup> v. 1. *chains, or manacles*.<sup>4</sup> v. 4. *were upon thine hand*, or. *are upon thine hand*.<sup>5</sup> *I will look well unto thee*. Heb. *I will set mine eye upon thee*.

## Judah.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

2 KINGS xxv.

son of Shaphan,  
ruler.

JEREMIAH xl.

son of Shaphan, whom the king of  
Babylon hath made governor  
over the cities of Judah, and dwell  
with him among the people:  
or go wheresoever it seemeth convenient  
unto thee to go.

So the captain of the guard  
gave him victuals and a reward,  
and let him go.

Then went Jeremiah unto Gedaliah 6  
the son of Ahikam to Mizpah;  
and dwelt with him among the  
people that were left in the land.

23 And when all the captains  
of the armies,  
they and their men,  
heard that the king of Babylon  
had made Gedaliah  
governor,

Now when all the captains 7  
of the forces which *were* in the fields,  
*even* they and their men,  
heard that the king of Babylon  
had made Gedaliah the son of Ahikam  
governor in the land,  
and had committed unto him men,  
and women, and children, and of the  
poor of the land, of them that  
were not carried away captive  
to Babylon;

there came to Gedaliah to Mizpah,  
even Ishmael the son of Nethaniah,  
and Johanan the son  
of Careah,

Then they came to Gedaliah to Mizpah, 8  
even Ishmael the son of Nethaniah,  
and Johanan and Jonathan the sons  
of Kareah,

and Seraiah the son of Tanhumeth  
the Netophathite,  
and Jaazaniah the son of a Maachathite,  
they and their men.

and Seraiah the son of Tanhumeth,  
and the sons of Ephai the Netophathite,  
and Jezaniah the son of a Maachathite,  
they and their men.

24 And Gedaliah

And Gedaliah the son of Ahikam 9  
the son of Shaphan

sware to them, and to their men,  
and said unto them,

sware unto them and to their men,  
saying,

Fear not to be the servants of the  
Chaldees:

Fear not to serve the  
Chaldeans:

dwell in the land,  
and serve the king of Babylon;  
and it shall be well with you.

dwell in the land,  
and serve the king of Babylon;  
and it shall be well with you.



## Judah.

SECT. IX.

ZEDEKIAH—12TH YEAR. B.C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## JEREMIAH XL.

- 10 As for me, behold, I will dwell at Mizpah, to serve<sup>1</sup> the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put  
 11 *them* in your vessels, and dwell in your cities that ye have taken. Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of  
 12 Ahikam the son of Shaphan; Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer-fruits very much.
- 13 Moreover Johanan the son of Kareah, and all the captains of the forces  
 14 that *were* in the fields, came to Gedaliah to Mizpah, And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee<sup>2</sup>? But Gedaliah the son of  
 15 Ahikam believed them not. Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he slay thee, that all the Jews which are gathered unto thee should be  
 16 scattered, and the remnant in Judah perish? But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

## SECTION X.

GEDALIAH, WHO WAS LEFT GOVERNOR OF THE LAND, BEING TREACHEROUSLY SLAIN, THE  
 REMNANT OF THE JEWS TAKE JEREMIAH THE PROPHET, AND FLEE INTO EGYPT  
 FOR FEAR OF THE CHALDEANS.



*Ishmael, treacherously killing Gedaliah and others, purposeth with the residue to flee unto the Ammonites. Johanan recovereth the captives, and mindeth to flee into Egypt.*

2 KINGS XXV. 25.

25 But it came to pass  
 in the seventh month,  
 that Ishmael the son of Nethaniah,  
 the son of Elishama,  
 of the seed royal<sup>3</sup>, came,  
 and ten men with him,

JEREMIAH XLI.

Now it came to pass 1  
 in the seventh month,  
*that* Ishmael the son of Nethaniah  
 the son of Elishama  
 of the seed royal,  
 and the princes of the king,  
 even ten men with him,  
 came unto Gedaliah the son of Ahikam  
 to Mizpah; and there they did  
 eat bread together in Mizpah.

MARG. <sup>1</sup> v. 10. *serve*. Heb. *to stand before*. <sup>2</sup> v. 14. *to slay thee*. Heb. *to strike thee in soul*.  
<sup>3</sup> v. 25. *of the seed royal*. Heb. *of the kingdom*.

## Judah.

SECT. X.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

2 KINGS XXV.

JEREMIAH XII.

and smote Gedaliah,

that he died,

and the Jews

and the Chaldees

that were with him at Mizpah.

Then arose Ishmael the son of Nethaniah, 2  
and the ten men that were with him,  
and smote Gedaliah the son of Ahikam  
the son of Shaphan with the sword,  
and slew him,  
whom the king of Babylon  
had made governor over the land.

Ishmael also slew all the Jews 3  
that were with him, *even* with Gedaliah,  
at Mizpah,  
and the Chaldeans  
that were found there,  
*and* the men of war.

JEREMIAH xli.

- 4 And it came to pass the second day after he had slain Gedaliah, and no man  
5 knew *it*, That there came certain from Shechem, from Shiloh, and from  
Samaria, *even* fourscore men, having their beards shaven, and their clothes  
rent, and having cut themselves, with offerings and incense in their hand, to  
6 bring *them* to the house of the LORD. And Ishmael the son of Nethaniah  
went forth from Mizpah to meet them, weeping all along as he went<sup>1</sup>: and it  
came to pass, as he met them, he said unto them, Come to Gedaliah the son  
7 of Ahikam. And it was *so*, when they came into the midst of the city, that  
Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the  
8 pit, he, and the men that *were* with him. But ten men were found among  
them that said unto Ishmael, Slay us not: for we have treasures in the field,  
of wheat, and of barley, and of oil, and of honey. So he forbore, and slew  
9 them not among their brethren. Now the pit wherein Ishmael had cast all  
the dead bodies of the men, whom he had slain because of Gedaliah<sup>2</sup>, *was* it  
10 which Asa the king had made for fear of Baasha king of Israel: *and* Ishmael  
the son of Nethaniah filled it with *them that were* slain. Then Ishmael carried  
away captive all the residue of the people that *were* in Mizpah, *even* the  
king's daughters, and all the people that remained in Mizpah, whom  
Nebuzar-adan the captain of the guard had committed to Gedaliah the son  
of Ahikam: and Ishmael the son of Nethaniah carried them away captive,  
and departed to go over to the Ammonites.
- 11 But when Johanan the son of Kareah, and all the captains of the forces that  
*were* with him, heard of all the evil that Ishmael the son of Nethaniah had  
12 done, Then they took all the men, and went to fight with Ishmael the son of  
13 Nethaniah, and found him by the great waters that *are* in Gibeon. Now it

MARG. <sup>1</sup> v. 6. *weeping all along as he went.* Heb. *in going and weeping.*<sup>2</sup> v. 9. *because of Gedaliah, or near Gedaliah.* Heb. *by the hand, or by the side of Gedaliah.*

## Judah.

ZEDEKIAH—12TH YEAR. B.C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## JEREMIAH xli.

came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then  
 14 they were glad. So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of  
 15 Kareah. But Ishmael the son of Nethaniah escaped from Johanan with eight  
 16 men, and went to the Ammonites. Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty men of war, and the women, and the children, and the eunuchs, whom he  
 17 had brought again from Gibeon: And they departed, and dwelt in the habitation of Chimham, which is by Bethlehem, to go to enter into Egypt,  
 18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

*Johanan desireth Jeremiah to enquire of God, promising obedience to his will. Jeremiah assureth him of safety in Judea, and destruction in Egypt. He reproveth their hypocrisy, in requiring of the Lord that which they meant not.*

## JEREMIAH xlii.

1 Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the  
 2 greatest, came near, And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee<sup>1</sup>, and pray for us unto the LORD thy God, *even* for all this remnant; (for we are left *but* a few of many,  
 3 as thine eyes do behold us:) That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do.  
 4 Then Jeremiah the prophet said unto them, I have heard *you*; behold, I will pray unto the LORD your God according to your words; and it shall come to pass, *that* whatsoever thing the LORD shall answer you, I will declare *it* unto you; I will keep nothing back from you.  
 5 Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD  
 6 thy God shall send thee to us. Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God.  
 7 And it came to pass after ten days, that the word of the LORD came unto  
 8 Jeremiah. Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to

MARG. <sup>1</sup> v. 2. *let our supplication be accepted before thee.* Heb. *let our supplication fall before thee.*

## Judah.

SECT. X.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

JEREMIAH xlii.

- 9 the greatest, and said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him ;
- 10 If ye will still abide in this land,  
Then will I build you, and not pull *you* down,  
And I will plant you, and not pluck *you* up :  
For I repent me of the evil that I have done unto you.
- 11 Be not afraid of the king of Babylon,  
Of whom ye are afraid ;  
Be not afraid of him, saith the LORD :  
For I *am* with you to save you,  
And to deliver you from his hand.
- 12 And I will shew mercies unto you,  
That he may have mercy upon you,  
And cause you to return to your own land.
- 13 But if ye say,  
We will not dwell in this land,  
Neither obey the voice of the LORD your God,
- 14 Saying, No ; but we will go into the land of Egypt,  
Where we shall see no war,  
Nor hear the sound of the trumpet,  
Nor have hunger of bread ;  
And there will we dwell :
- 15 And now therefore hear the word of the LORD, ye remnant of Judah ;  
Thus saith the LORD of hosts, the God of Israel ;  
If ye wholly set your faces to enter into Egypt,  
And go to sojourn there ;
- 16 Then it shall come to pass,  
*That* the sword, which ye feared,  
Shall overtake you there in the land of Egypt,  
And the famine, whereof ye were afraid,  
Shall follow close after you there in Egypt ;  
And there ye shall die.
- 17 So shall it be with all the men<sup>2</sup>  
That set their faces to go into Egypt to sojourn there ;  
They shall die by the sword, by the famine, and by the pestilence :  
And none of them shall remain or escape<sup>3</sup>  
From the evil that I will bring upon them.
- 18 For thus saith the LORD of hosts, the God of Israel ;

MARG. <sup>1</sup> v. 16. *Shall follow close after you.* Heb. *Shall cleave after you.*<sup>2</sup> v. 17. *so shall it be with all the men.* Heb. *so shall all the men be.*<sup>3</sup> *none of them shall remain or escape.* See chap. xliv. 14, 28.

## Judah.

SECT. X.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

JEREMIAH xlii.

As mine anger and my fury hath been poured forth  
 Upon the inhabitants of Jerusalem ;  
 So shall my fury be poured forth upon you,  
 When ye shall enter in Egypt :  
 And ye shall be an execration, and an astonishment,  
 And a curse, and a reproach ;  
 And ye shall see this place no more.

19 The LORD hath said concerning you, O ye remnant of Judah ; Go ye not  
 20 into Egypt : know certainly that I have admonished you<sup>1</sup> this day. For ye  
 dissembled in your hearts<sup>2</sup> when ye sent me unto the LORD your God, saying,  
 Pray for us unto the LORD our God ; and according unto all that the LORD our  
 21 God shall say, so declare unto us, and we will do *it*. And *now* I have this day  
 declared *it* to you ; but ye have not obeyed the voice of the LORD your God,  
 22 nor any *thing* for the which he hath sent me unto you. Now therefore know  
 certainly that ye shall die by the sword, by the famine, and by the pestilence,  
 in the place whither ye desire to go *and* to sojourn<sup>3</sup>.

*Johanan, discrediting Jeremiah's prophecy, carrieth Jeremiah and others into Egypt.  
 Jeremiah prophesieth by a type the conquest of Egypt by the Babylonians.*

JEREMIAH xliii.

1 And it came to pass, *that* when Jeremiah had made an end of speaking unto  
 all the people all the words of the LORD their God, for which the LORD their  
 2 God had sent him to them, *even* all these words, Then spake Azariah the son  
 of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying  
 unto Jeremiah, Thou speakest falsely : the LORD our God hath not sent thee  
 3 to say, Go not into Egypt to sojourn there : But Baruch the son of Neriah  
 setteth thee on against us, for to deliver us into the hand of the Chaldeans,  
 that they might put us to death, and carry us away captives into Babylon.  
 4 So Johanan the son of Kareah, and all the captains of the forces<sup>a</sup>,

MARG. <sup>1</sup> v. 19. *admonished you.* Heb. *testified against you.*

<sup>2</sup> v. 20. *ye dissembled in your hearts,* or *ye have used deceit against your souls.*

<sup>3</sup> v. 22. *to go and to sojourn,* or *to go to sojourn.*

<sup>a</sup> *Johanan the son of Kareah, and all the captains of the forces, &c.*—The Jews reckon seven deportations from their own land : 1. The first by Pul, who carried away the two tribes and a half beyond Jordan, in the reign of Menahem, 2 Kings xv. 19. 2. The second by Tiglath-pileser, who carried away two other tribes, in the reign of Pekah, 2 Kings xv. 29. 3. Then followed a third, when the remainder of the Ten Tribes were carried into captivity, 2 Kings xviii. 9. 4. The tribe of Judah still remained ; but about eight years after the

taking of Samaria, part of that was carried away by Sennacherib, when he took all their fenced cities, 2 Kings xviii. 13 ; which, with respect to the whole country, Abarbanel calls the fourth deportation. 5. Then a fifth followed, when Nebuchadnezzar took Jehoiachin, and many others, to Babylon, 2 Kings xxiv. 15. 6. The sixth was at the destruction of Jerusalem, 2 Ki. xxv. 1--21. 7. And the last was that which is here mentioned, when Johanan collected all the remnant which had been left in the land, and conveyed them to Egypt.

## Judah.

SECT. X.

ZEDEKIAH—12TH YEAR. B.C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

2 KINGS xxv. 26.

JEREMIAH xliii.

26

And all the people,  
both small and great,

and all the people,

and the captains of the armies, arose,

obeyed not the voice of the LORD,  
to dwell in the land of Judah.  
But Johanan the son of Kareah, and all  
the captains of the forces,  
took all the remnant of Judah,  
that were returned from all nations,  
whither they had been driven,  
to dwell in the land of Judah;  
*Even* men, and women, and children,  
and the king's daughters,  
and every person that Nebuzar-adan  
the captain of the guard  
had left with Gedaliah the son of  
Ahikam the son of Shaphan,  
and Jeremiah the prophet,  
and Baruch the son of Neriah.

and came to Egypt:  
for they were afraid of the Chaldees.

So they came into the land of Egypt: 7

for they obeyed not the voice of the LORD:  
thus came they *even* to Tahpanhes<sup>a</sup>.

JEREMIAH xliii.

8 Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,  
9 Take great stones in thine hand, and hide them in the clay in the brick-kiln,  
which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the  
10 men of Judah; And say unto them, Thus saith the LORD of hosts, the God of  
Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon,  
my servant, and will set his throne upon these stones that I have hid; and  
11 he shall spread his royal pavilion over them. And when he cometh, he shall  
smite the land of Egypt, *and deliver such as are* for death to death; and such  
*as are* for captivity to captivity; and such *as are* for the sword to the sword.  
12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn  
them, and carry them away captives: and he shall array himself with the  
land of Egypt, as a shepherd putteth on his garment; and he shall go forth  
13 from thence in peace. He shall break also the images<sup>1</sup> of<sup>2</sup> Bethshemesh<sup>b</sup>, that  
*is* in the land of Egypt; and the houses of the gods of the Egyptians shall be  
burn with fire.

MARG. <sup>1</sup> v. 13. *images*. Heb. *statues*, or *standing images*. <sup>2</sup> *Bethshemesh*, or *the house of the sun*.

<sup>a</sup> *Tahpanhes*—That is, Daphnæ Pelusiacæ. See Note on p. 329 of this Volume.

<sup>b</sup> *Bethshemesh*—Heliopolis. See the Note, vol. I. p. 512 of this Work.

## Judah.

ZEDEKIAH—12TH YEAR. B.C. 538.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## SECTION XI.

EZEKIEL PROPHECIES AGAINST TYRE, SIDON, AND EGYPT, AND FORETELLS  
THE RESTORATION OF ISRAEL.

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*Tyrus, for insulting against Jerusalem, is threatened. The power of Nebuchadrezzar against her. The mourning and astonishment of the sea at her fall.*

## EZEKIEL XXVI.

- 1 And it came to pass in the eleventh year, in the first *day* of the month,  
*that* the word of the LORD came unto me, saying,
- 2 Son of man, because that Tyrus hath said against Jerusalem,  
Aha, she is broken *that was* the gates of the people:  
She is turned unto me:  
I shall be replenished, *now* she is laid waste:
- 3 Therefore thus saith the Lord God;  
Behold, I *am* against thee, O Tyrus,  
And will cause many nations to come up against thee,  
As the sea causeth his waves to come up.
- 4 And they shall destroy the walls of Tyrus,  
And break down her towers:  
I will also scrape her dust from her,  
And make her like the top of a rock.
- 5 It shall be *a place* for the spreading of nets in the midst of the sea:  
For I have spoken *it*, saith the Lord God:  
And it shall become a spoil to the nations.
- 6 And her daughters which *are* in the field shall be slain by the sword;  
And they shall know that I *am* the LORD.
- 7 For thus saith the Lord God;  
Behold, I will bring upon Tyrus,  
Nebuchadrezzar king of Babylon,  
A king of kings, from the north,  
With horses, and with chariots,  
And with horsemen, and companies, and much people.
- 8 He shall slay with the sword thy daughters in the field:  
And he shall make a fort against thee,  
And cast a mount<sup>1</sup> against thee,  
And lift up the buckler against thee.
- 9 And he shall set engines of war against thy walls,  
And with his axes he shall break down thy towers.
- 10 By reason of the abundance of his horses their dust shall cover thee:  
Thy walls shall shake at the noise of the horsemen,  
And of the wheels, and of the chariots,

MARG. <sup>1</sup> v. 8. *cast a mount, or pour out the engine of shot.*

## Judah.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XXVI.

- When he shall enter into thy gates,  
 As men enter into a city wherein is made a breach<sup>1</sup>.
- 11 With the hoofs of his horses shall he tread down all thy streets;  
 He shall slay thy people by the sword,  
 And thy strong garrisons shall go down to the ground.
- 12 And they shall make a spoil of thy riches,  
 And make a prey of thy merchandise:  
 And they shall break down thy walls,  
 And destroy thy pleasant houses<sup>2</sup>:  
 And they shall lay thy stones and thy timber and thy dust  
 In the midst of the water.
- 13 And I will cause the noise of thy songs to cease;  
 And the sound of thy harps shall be no more heard.
- 14 And I will make thee like the top of a rock:  
 Thou shalt be a *place* to spread nets upon;  
 Thou shalt be built no more:  
 For I the LORD have spoken *it*, saith the Lord God.
- 15 Thus saith the Lord God to Tyrus;  
 Shall not the isles shake at the sound of thy fall,  
 When the wounded cry,  
 When the slaughter is made in the midst of thee?
- 16 Then all the princes of the sea shall come down from their thrones,  
 And lay away their robes, and put off their brodered garments:  
 They shall clothe themselves with trembling<sup>3</sup>;  
 They shall sit upon the ground,  
 And shall tremble at *every* moment,  
 And be astonished at thee.
- 17 And they shall take up a lamentation for thee, and say to thee,  
 How art thou destroyed, *that wast* inhabited of seafaring men<sup>4</sup>,  
 The renowned city, which wast strong in the sea,  
 She and her inhabitants,  
 Which cause their terror *to be* on all that haunt it!
- 18 Now shall the isles tremble in the day of thy fall;  
 Yea, the isles that *are* in the sea shall be troubled at thy departure.
- 19 For thus saith the Lord God;  
 When I shall make thee a desolate city,  
 Like the cities that are not inhabited;

MARG. <sup>1</sup> v. 10. *As men enter into a city wherein is made a breach.* Heb. *According to the enterings of a city broken up.*

<sup>2</sup> v. 12. *thy pleasant houses.* Heb. *houses of thy desire.*

<sup>3</sup> v. 16. *trembling.* Heb. *tremblings.*

<sup>4</sup> v. 17. *seafaring men, or of the seas.*



## Judah.

SECT. XI.

ZEDEKIAH—12TH YEAR. B. C. 538.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XXVI.

- When I shall bring up the deep upon thee,  
 And great waters shall cover thee ;  
 20 When I shall bring thee down  
 With them that descend into the pit, with the people of old time,  
 And shall set thee in the low parts of the earth, in places desolate of old,  
 With them that go down to the pit, that thou be not inhabited ;  
 And I shall set glory in the land of the living ;  
 21 I will make thee a terror<sup>1</sup>, and thou *shalt be no more* :  
 Though thou be sought for, yet shalt thou never be found again,  
 Saith the Lord God.

*The rich supply of Tyrus. The great and unrecoverable fall thereof.*

EZEKIEL XXVII.

- 1, 2 The word of the LORD came again unto me, saying, Now, thou son of man,  
 3 take up a lamentation for Tyrus; And say unto Tyrus,  
 O thou that art situate at the entry of the sea,  
*Which art a merchant of the people for many isles,*  
 Thus saith the Lord God ;  
 O Tyrus, thou hast said, I *am* of perfect beauty<sup>2</sup>.  
 4 Thy borders *are* in the midst<sup>3</sup> of the seas,  
 Thy builders have perfected thy beauty.  
 5 They have made<sup>4</sup> all thy *ship* boards of fir-trees of Senir :  
 They have taken cedars from Lebanon to make masts for thee.  
 6 *Of* the oaks of Bashan have they made thine oars ;  
<sup>5</sup>The company<sup>6</sup> of the Ashurites have made thy benches of ivory,  
*Brought out of the isles of Chittim.*  
 7 Fine linen with broidered work from Egypt  
 Was that which thou spreadest forth to be thy sail ;  
 Blue and purple<sup>7</sup> from the isles of Elishah  
 Was that which covered thee.  
 8 The inhabitants of Zidon and Arvad were thy mariners :  
 Thy wise *men*, O Tyrus, *that* were in thee, were thy pilots.  
 9 The ancients of Gebal and the wise *men* thereof were in thee, thy calkers<sup>8</sup> :  
 All the ships of the sea with their mariners were in thee to occupy thy  
 merchandise.  
 10 They of Persia and of Lud

MARG. <sup>1</sup> v. 21. *a terror.* Heb. *terrors.* <sup>2</sup> v. 3. *of perfect beauty.* Heb. *perfect of beauty.*

<sup>3</sup> v. 4. *midst.* Heb. *heart.*

<sup>4</sup> v. 5. *made.* Heb. *built.*

<sup>5</sup> v. 6. *The company of the Ashurites have made thy benches of ivory, or They have made thy hatches of ivory well trodden.*

<sup>6</sup> *The company.* Heb. *The daughter.*

<sup>7</sup> v. 7. *Blue and purple, or Purple and scarlet.*

<sup>8</sup> v. 8. *calkers, or stoppers of chinks.* Heb. *strengtheners.*

## Judah.

SECT. XI.

ZEDEKIAH—12TH YEAR. B.C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XXVII.

- And of Phut were in thine army, thy men of war :  
 They hanged the shield and helmet in thee ;  
 They set forth thy comeliness.
- 11 The men of Arvad with thine army *were* upon thy walls round about,  
 And the Gammadims were in thy towers :  
 They hanged their shields upon thy walls round about ;  
 They have made thy beauty perfect.
- 12 Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches :  
 With silver, iron, tin, and lead, they traded in thy fairs.
- 13 Javan, Tubal, and Meshech, they *were* thy merchants :  
 They traded the persons of men and vessels of brass in thy market<sup>1</sup>.
- 14 They of the house of Togarmah traded in thy fairs  
 With horses and horsemen and mules.
- 15 The men of Dedan *were* thy merchants ;  
 Many isles *were* the merchandise of thine hand :  
 They brought thee *for* a present horns of ivory and ebony.
- 16 Syria *was* thy merchant by reason of the multitude of the wares of thy making<sup>2</sup> ;  
 They occupied in thy fairs with emeralds, purple, and broidered work,  
 And fine linen, and coral, and agate<sup>3</sup>.
- 17 Judah, and the land of Israel, they *were* thy merchants :  
 They traded in thy market wheat of Minnith, and Pannag,  
 And honey, and oil, and balm<sup>4</sup>.
- 18 Damascus *was* thy merchant in the multitude of the wares of thy making,  
 For the multitude of all riches ;  
 In the wine of Helbon, and white wool.
- 19 Dan also and Javan going to and fro<sup>5</sup> occupied in thy fairs :  
 Bright iron, cassia, and calamus, were in thy market.
- 20 Dedan *was* thy merchant in precious clothes<sup>6</sup> for chariots.
- 21 Arabia, and all the princes of Kedar, they occupied with thee<sup>7</sup>  
 In lambs, and rams, and goats :  
 In these *were they* thy merchants.
- 22 The merchants of Sheba and Raamah, they *were* thy merchants :  
 They occupied in thy fairs with chief of all spices,  
 And with all precious stones, and gold.
- 23 Haran, and Caneh, and Eden,  
 The merchants of Sheba, Asshur, and Chilmad, *were* thy merchants.
- 24 These *were* thy merchants in all sorts of things<sup>8</sup>,

MARG. <sup>1</sup> v. 13. *market, or merchandise.* <sup>2</sup> v. 16. *the wares of thy making. Heb. thy works.*  
<sup>3</sup> *agate. Heb. chrysoptase.* <sup>4</sup> v. 17. *balm, or rosin.*  
<sup>5</sup> v. 19. *going to and fro, or Meuzal.* <sup>6</sup> v. 20. *precious clothes. Heb. clothes of freedom.*  
<sup>7</sup> v. 21. *they occupied with thee. Heb. they were the merchants of thy haul.*  
<sup>8</sup> v. 24. *all sorts of things, or excellent things.*

## Judah.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XXVII.

- In blue clothes<sup>1</sup>, and broided work,  
 And in chests of rich apparel, bound with cords, and made of cedar,  
 Among thy merchandise.
- 25 The ships of Tarshish did sing of thee in thy market :  
 And thou wast replenished,  
 And made very glorious in the midst of the seas.
- 26 Thy rowers have brought thee into great waters :  
 The east wind hath broken thee in the midst<sup>2</sup> of the seas.
- 27 Thy riches, and thy fairs,  
 Thy merchandise, thy mariners, and thy pilots,  
 Thy calkers, and the occupiers of thy merchandise,  
 And all thy men of war, that *are* in thee,  
 And in all<sup>3</sup> thy company which *is* in the midst of thee,  
 Shall fall into the midst<sup>4</sup> of the seas in the day of thy ruin.
- 28 The suburbs<sup>5</sup> shall shake  
 At the sound of the cry of thy pilots.
- 29 And all that handle the oar,  
 The mariners, *and* all the pilots of the sea,  
 Shall come down from their ships,  
 They shall stand upon the land ;
- 30 And shall cause their voice to be heard against thee,  
 And shall cry bitterly,  
 And shall cast up dust upon their heads,  
 They shall wallow themselves in the ashes :
- 31 And they shall make themselves utterly bald for thee,  
 And gird them with sackcloth,  
 And they shall weep for thee with bitterness of heart *and* bitter wailing.
- 32 And in their wailing they shall take up a lamentation for thee,  
 And lament over thee, *saying*,  
 What *city is* like Tyrus,  
 Like the destroyed in the midst of the sea ?
- 33 When thy wares went forth out of the seas,  
 Thou filledst many people ;  
 Thou didst enrich the kings of the earth  
 With the multitude of thy riches and of thy merchandise.
- 34 In the time *when* thou shalt be broken  
 By the seas in the depths of the waters  
 Thy merchandise and all thy company in the midst of thee shall fall.

MARG. <sup>1</sup> v. 24. *clothes*. Heb. *foldings*.<sup>2</sup> v. 26. *midst*. Heb. *heart*.<sup>3</sup> v. 27. *And in all*, or *Even with all*.<sup>4</sup> *midst*. Heb. *heart*.<sup>5</sup> v. 28. *suburbs*, or *walls*.

## Judah.

SECT. XI.

ZEDEKIAH—12TH YEAR. B.C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XXVII.

- 35 All the inhabitants of the isles shall be astonished at thee,  
 And their kings shall be sore afraid,  
 They shall be troubled in *their* countenance.
- 36 The merchants among the people shall hiss at thee ;  
 Thou shalt be a terror<sup>1</sup>, and never *shalt be* any more<sup>2</sup>.

*God's judgment upon the prince of Tyrus for his sacrilegious pride. A lamentation of his great glory corrupted by sin. The judgment of Zidon. The restoration of Israel.*

EZEKIEL XXVIII.

- 1,2 The word of the LORD came again unto me, saying, Son of man, say unto the prince of Tyrus,  
 Thus saith the Lord God ;  
 Because thine heart *is* lifted up, and thou hast said, I *am* a god,  
 I sit *in* the seat of God, in the midst<sup>3</sup> of the seas ;  
 Yet thou *art* a man, and not God,  
 Though thou set thine heart as the heart of God :
- 3 Behold, thou *art* wiser than Daniel ;  
 There is no secret that they can hide from thee :
- 4 With thy wisdom and with thine understanding thou hast gotten thee riches,  
 And hast gotten gold and silver into thy treasures :
- 5 By thy great wisdom<sup>4</sup> *and* by thy traffic hast thou increased thy riches,  
 And thine heart is lifted up because of thy riches :
- 6 Therefore thus saith the Lord God ;  
 Because thou hast set thine heart as the heart of God ;
- 7 Behold, therefore I will bring strangers upon thee,  
 The terrible of the nations :  
 And they shall draw their swords against the beauty of thy wisdom,  
 And they shall defile thy brightness.
- 8 They shall bring thee down to the pit,  
 And thou shalt die the deaths of *them*  
*That are slain* in the midst of the seas.
- 9 Wilt thou yet say before him that slayeth thee, I *am* God ?  
 But thou *shalt be* a man, and no God,  
 In the hand of him that slayeth<sup>5</sup> thee.
- 10 Thou shalt die the deaths of the uncircumcised by the hand of strangers :  
 For I have spoken *it*, saith the Lord God.
- 11 Moreover the word of the LORD came unto me, saying,  
 12 Son of man, take up a lamentation upon the king of Tyrus,

MARG. <sup>1</sup> v. 36. *a terror.* Heb. *terrors.* <sup>2</sup> *never shall be any more.* Heb. *shalt not be for ever.*

<sup>3</sup> v. 2. *midst.* Heb. *heart.*

<sup>4</sup> v. 5. *by thy great wisdom.* Heb. *by the greatness of thy wisdom.* <sup>5</sup> v. 9. *slayeth, or woundeth.*

## Judah.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XXViii.

- And say unto him, Thus saith the Lord God ;  
 Thou sealest up the sum,  
 Full of wisdom, and perfect in beauty.
- 13 Thou hast been in Eden the garden of God ;  
 Every precious stone *was* thy covering,  
 The sardius<sup>1</sup>, topaz, and the diamond,  
 The beryl<sup>2</sup>, the onyx, and the jasper,  
 The sapphire, the emerald<sup>3</sup>, and the carbuncle, and gold :  
 The workmanship of thy tabrets and of thy pipes was prepared in thee  
 In the day that thou wast created.
- 14 Thou *art* the anointed cherub that covereth ;  
 And I have set thee *so* : thou wast upon the holy mountain of God ;  
 Thou hast walked up and down in the midst of the stones of fire.
- 15 Thou *wast* perfect in thy ways from the day that thou wast created,  
 Till iniquity was found in thee.
- 16 By the multitude of thy merchandise  
 They have filled the midst of thee with violence, and thou hast sinned :  
 Therefore I will cast thee as profane out of the mountain of God :  
 And I will destroy thee, O covering cherub, from the midst of the stones  
 of fire.
- 17 Thine heart was lifted up because of thy beauty,  
 Thou hast corrupted thy wisdom by reason of thy brightness :  
 I will cast thee to the ground,  
 I will lay thee before kings, that they may behold thee.
- 18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities,  
 By the iniquity of thy traffic ;  
 Therefore will I bring forth a fire from the midst of thee<sup>a</sup>,  
 It shall devour thee, and I will bring thee to ashes upon the earth  
 In the sight of all them that behold thee.
- 19 All they that know thee among the people shall be astonished at thee :  
 Thou shalt be a terror<sup>4</sup>, and never *shalt* thou *be* any more.
- 20, 21 Again the word of the Lord came unto me, saying, Son of man, set thy  
 22 face against Zidon, and prophesy against it, And say,  
 Thus saith the Lord God ;  
 Behold, I *am* against thee, O Zidon ;  
 And I will be glorified in the midst of thee :  
 And they shall know that I *am* the Lord.

MARG. <sup>1</sup> v. 13. *sardius*, or *ruby*.<sup>2</sup> *beryl*, or *chrysolite*.<sup>3</sup> *emerald*, or *chrysoyrase*.<sup>4</sup> v. 19. *a terror*. Heb. *terrors*.<sup>a</sup> *Therefore will I bring forth a fire from the midst of thee*.—Alexander, says Quintus Curtius, besieged and took the city, and set it on fire : lib. iv. cap. iv.

## Judah.

SECT. XI.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XXVIII.

When I shall have executed judgments in her,  
And shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets;  
And the wounded shall be judged in the midst of her  
By the sword upon her on every side;  
And they shall know that I *am* the LORD.

24 And there shall be no more a pricking brier unto the house of Israel,  
Nor *any* grieving thorn of all *that are* round about them, that despised them;  
And they shall know that I *am* the Lord God.

25 Thus saith the Lord God;  
When I shall have gathered the house of Israel<sup>a</sup>  
From the people among whom they are scattered,  
And shall be sanctified in them in the sight of the heathen,  
Then shall they dwell in their land that I have given to my servant Jacob.

26 And they shall dwell safely<sup>1</sup> therein,  
And shall build houses, and plant vineyards;  
Yea, they shall dwell with confidence,  
When I have executed judgments  
Upon all those that despise<sup>2</sup> them round about them;  
And they shall know that I *am* the LORD their God.

*The arm of Babylon shall be strengthened to break the arm of Egypt.*

EZEKIEL XXX. 20—26.

20 And it came to pass in the eleventh year, in the first *month*, in the seventh  
*day* of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, I have broken the arm of Pharaoh king of Egypt;  
And, lo, it shall not be bound up to be healed,  
To put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord God;  
Behold, I *am* against Pharaoh king of Egypt,  
And will break his arms, the strong, and that which was broken;  
And I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations,

MARG. v. 26. *safely, or with confidence.*

<sup>2</sup> *despise, or spoil.*

<sup>a</sup> *When I shall have gathered the house of Israel &c.*—This, if we follow the literal sense of the words, is a plain prophecy of the general restoration of the Jews, and their return into their own land, as will appear by comparing the words with the parallel texts in this prophecy; viz. chap. xi. 17. xx. 38, 41. xxxiv. 13. xxxvi. 24. xxxvii. 12, 14, 21, 25. xxxix. 27.

And the rules laid down concerning the division of the land among the Twelve Tribes, chap. xlvii. and xlviii., do very much favour this interpretation. Compare Isa. lxx. 9, 10. Jer. xxx. 18. xxxii. 41; in which prediction most of the other prophets agree with him.—Preb. Lowth. See the Note on Isa. xi. 11. vol. I. p. 471, of this Work.

## Judah.

SECT. XI.

ZEDEKIAH—12TH YEAR. B.C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XXX.

And will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon,

And put my sword in his hand :

But I will break Pharaoh's arms,

And he shall groan before him with the groanings of a deadly wounded *man*.

25 But I will strengthen the arms of the king of Babylon,

And the arms of Pharaoh shall fall down ;

And they shall know that I *am* the LORD,

When I shall put my sword into the hand of the king of Babylon,

And he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations,

And disperse them among the countries ;

And they shall know that I *am* the LORD.

*A relation unto Pharaoh, of the glory of Assyria, and the fall thereof for pride.*

*The like destruction of Egypt.*

EZEKIEL XXXI.

1 And it came to pass in the eleventh year, in the third *month*, in the first  
2 *day* of the month, *that* the word of the LORD came unto me, saying, Son of  
man, speak unto Pharaoh king of Egypt, and to his multitude ;

Whom art thou like in thy greatness ?

3 Behold, the Assyrian *was* a cedar in Lebanon with fair branches<sup>1</sup>,

And with a shadowing shroud, and of an high stature ;

And his top was among the thick boughs.

4 The waters made<sup>2</sup> him great, the deep set him up<sup>3</sup> on high

With her rivers running round about his plants,

And sent out her little rivers<sup>4</sup> unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field,

And his boughs were multiplied, and his branches became long

Because of the multitude of waters, when he shot forth<sup>5</sup>.

6 All the fowls of heaven made their nests in his boughs,

And under his branches did all the beasts of the field bring forth their young.

And under his shadow dwelt all great nations.

7 Thus was he fair in his greatness,

In the length of his branches :

For his root was by great waters.

8 The cedars in the garden of God<sup>a</sup> could not hide him :

MARG. <sup>1</sup> v. 3. *with fair branches.* Heb. *fair of branches.* <sup>2</sup> v. 4. *made or nourished.*

<sup>3</sup> *set him up, or brought him up.*

<sup>4</sup> *little rivers, or conduits.*

<sup>5</sup> v. 5. *when he shot forth, or when it sent them forth.*

<sup>a</sup> *The cedars in the garden of God.*—Of the cedars of Lebanon, Carne observes, that past as well as present appearance of the the words of Ezekiel in this chapter are

## Judah.

SECT. XI.

ZEDEKIAH—12TH YEAR. B. C. 583.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XXXI.

- The fir-trees were not like his boughs,  
 And the chesnut-trees were not like his branches ;  
 Nor any tree in the garden of God was like unto him in his beauty.
- 9 I have made him fair by the multitude of his branches :  
 So that all the trees of Eden, that *were* in the garden of God, envied him.
- 10 Therefore thus saith the Lord God ;  
 Because thou hast lifted up thyself in height,  
 And he hath shot up his top among the thick boughs,  
 And his heart is lifted up in his height ;
- 11 I have therefore delivered him into the hand of the mighty one of the heathen ;  
 He shall surely deal with him <sup>1</sup> :  
 I have driven him out for his wickedness.
- 12 And strangers, the terrible of the nations, have cut him off,  
 And have left him :  
 Upon the mountains and in all the valleys his branches are fallen,  
 And his boughs are broken by all the rivers of the land ;  
 And all the people of the earth are gone down from his shadow,  
 And have left him.
- 13 Upon his ruin shall all the fowls of the heaven remain,  
 And all the beasts of the fields shall be upon his branches :
- 14 To the end  
 That none of all the trees by the waters exalt themselves for their height,  
 Neither shoot up their top among the thick boughs,  
 Neither their trees stand up in their height<sup>2</sup>, all that drink water :  
 For they are all delivered unto death,  
 To the nether parts of the earth,

MARG. <sup>1</sup> v. 11. *He shall surely deal with him.* Heb. *In doing he shall do unto him.*

<sup>2</sup> v. 14. *stand up in their height, or stand upon themselves for their height.*

beautifully descriptive. The voice of prophecy has perhaps often been heard amidst the shades of these sacred trees ; their name, and the images they suggested, often mingled in the strains of inspiration. Tradition asserts, and the people believe, that these aged trees are the remains of the forest that furnished timber for Solomon's Temple, three thousand years ago ; and every year, on Transfiguration-Day, the Maronites, the Greeks, and the Armenians, celebrate a Mass here, at the foot of a cedar, upon a homely altar of stone. It is certain that they were very ancient even several hundred years ago: two centuries since, they were twenty-five in number.

Pococke, a century ago, found fifteen standing ; and the sixteenth had been recently blown down. Burckhardt, in 1810, counted eleven or twelve : there are now but seven, and these are of so prodigious a size, of an appearance so massive and imperishable, that it is easy to believe they actually existed in Biblical times. Those which have fallen during the last two centuries have perished either through extreme age and decay, while the occasional violence of the winds probably contributed to their fall. For a general description of Mount Lebanon, and a further account of the cedar forests, see the Notes on 2 Kings xix. 23, p. 224 of this Volume.



## Judah.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

EZEKIEL XXXI.

- In the midst of the children of men,  
 With them that go down to the pit.
- 15 Thus saith the Lord God;  
 In the day when he went down to the grave I caused a mourning:  
 I covered the deep for him,  
 And I restrained the floods thereof, and the great waters were stayed:  
 And I caused Lebanon to mourn<sup>1</sup> for him,  
 And all the trees of the field fainted for him.
- 16 I made the nations to shake at the sound of his fall,  
 When I cast him down to hell with them that descend into the pit:  
 And all the trees of Eden, the choice and best of Lebanon, all that drink water,  
 Shall be comforted in the nether parts of the earth.
- 17 They also went down into hell with him  
 Unto *them that be slain with the sword*;  
 And *they that were his arm, that dwelt under his shadow*  
 In the midst of the heathen.
- 18 To whom art thou thus like in glory  
 And in greatness among the trees of Eden?  
 Yet shalt thou be brought down with the trees of Eden  
 Unto the nether parts of the earth:  
 Thou shalt lie in the midst of the uncircumcised  
 With *them that be slain by the sword*.  
 This is Pharaoh and all his multitude, saith the Lord God.

## SECTION XII.

THE LAMENTATIONS OF JEREMIAH.



*The miserable estate of Jerusalem by reason of her sin. She complaineth of her grief,  
 and confesseth God's judgment to be righteous.*

LAMENTATIONS I.<sup>a</sup>

- 1 How doth the city sit solitary, *that was full of people!*  
*How is she become as a widow! she that was great among the nations,  
 And princess among the provinces, how is she become tributary!*
- 2 She weepeth sore in the night, and her tears are on her cheeks:

MARG. <sup>1</sup> v. 15. to mourn. Heb. to be black.

<sup>a</sup> Upon the sad misery-befallen Judah and Jerusalem, says Dr. Lightfoot, Jeremiah composes the Lamentations. All the chapters in this elegiac Book, the fifth and last excepted, are alphabetical, or every verse beginning in order with the letters of the Alphabet, and

the third chapter doing it three times over. Only, in all the alphabets but that of the first chapter, there is a dislocation of the two letters *Y* and *Z*: for although *Y* should properly be set before, according to the constant method of the Hebrew alphabet, it is not so here;

## Judah.

SECT. XII.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## LAMENT. i.

Among all her lovers she hath none to comfort *her* :

All her friends have dealt treacherously with her, they are become her enemies.

3 Judah is gone into captivity because of affliction, and because of great servitude<sup>1</sup> :

She dwelleth among the heathen, she findeth no rest :

All her persecutors overtook her between the straits.

4 The ways of Zion do mourn, because none come to the solemn feasts :

All her gates are desolate : her priests sigh,

Her virgins are afflicted, and she *is* in bitterness.

5 Her adversaries are the chief, her enemies prosper ;

For the LORD hath afflicted her for the multitude of her transgressions :

Her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed :

Her princes are become like harts *that* find no pasture,

And they are gone without strength before the pursuer.

7 Jerusalem remembered in the days of her affliction and of her miseries

All her pleasant things that she had in the days of old,

When her people fell into the hand of the enemy, and none did help her :

The adversaries saw her, *and* did mock at her sabbaths.

8 Jerusalem hath grievously sinned : therefore she is removed<sup>2</sup> :

All that honoured her despise her, because they have seen her nakedness :

MARG. <sup>1</sup> v. 3. *because of great servitude.* Heb. *for the greatness of servitude.*

<sup>2</sup> v. 7. *pleasant, or desirable.*

<sup>3</sup> v. 8. *is removed.* Heb. *is become a removing, or wandering.*

but *ð* set before, and *ʒ* after. The prophet, by this alteration of the letter *ʒ*, which in number denotes *seventy*, aims, as it may be well supposed, to hint the seventy years that this desolation of Jerusalem should last.—Dr. Lightfoot's Works, vol. II. p. 298.

It is remarkable, that though the verses of the fifth chapter are short, yet those of the other chapters seem to be nearly half as long again as those which usually occur in Hebrew poetry ; and the prophet appears to have chosen this measure as more flowing and accommodated to the effusions of sorrow, and perhaps as more agreeable to the nature of funeral dirges.—Gray's Key to the Old Test. pp. 388, 389. ed. 5.

Never, says an unquestionable judge of these matters, was there a more rich and elegant variety of beautiful images and adjuncts arranged together within so small a compass,

nor more happily chosen and supplied.—Lowth de Sacra Poësi Hebræorum Prælect. xxii.

The Lamentations are a species of *acrostic*. The first word in each verse begins with its appropriate letter in the Hebrew alphabet. The first chapter contains as many verses as there are letters in that alphabet, namely, twenty-two. The verses are almost invariably triplets : this the arrangement shews ; but the acrostic character of the poem is of course lost in translation. The places where the successive letters of the alphabet stand in the Hebrew is shewn by the projecting lines.

*How doth the city sit solitary.*—In the first, second, and fourth chapters, the prophet speaks in his own person ; or, by a very elegant and interesting personification, introduces Jerusalem as speaking.—Gray's Key to the Old Test. p. 387. ed. 5.

## Judah.

SECT. XII.

ZEDEKIAH—12TH YEAR. B. C. 588.  
PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## LAMENT. I.

Yea, she sigheth, and turneth backward.

- 9 Her filthiness *is* in her skirts; she remembereth not her last end;  
Therefore she came down wonderfully: she had no comforter.  
O LORD, behold my affliction: for the enemy hath magnified *himself*.
- 10 The adversary hath spread out his hand upon all her pleasant<sup>1</sup> things:  
For she hath seen *that* the heathen entered into her sanctuary,  
Whom thou didst command *that* they should not enter into thy congregation.
- 11 All her people sigh, they seek bread;  
They have given their pleasant things for meat to relieve the soul<sup>2</sup>:  
See, O LORD, and consider; for I am become vile.
- 12 *Is it* nothing<sup>3</sup> to you, all ye that pass by<sup>4</sup>?  
Behold, and see if there be any sorrow like unto my sorrow, which is done  
unto me,  
Wherewith the LORD hath afflicted *me* in the day of his fierce anger.
- 13 From above hath he sent fire into my bones, and it prevaieth against them:  
He hath spread a net for my feet, he hath turned me back:  
He hath made me desolate *and* faint all the day.
- 14 The yoke of my transgressions is bound by his hand: they are wreathed,  
*And* come up upon my neck: he hath made my strength to fall,  
The Lord hath delivered me into *their* hands, *from whom* I am not able to  
rise up.
- 15 The Lord hath trodden under foot all my mighty *men* in the midst of me:  
He hath called an assembly against me to crush my young men:  
The Lord hath trodden the virgin, the daughter of Judah, *as* in a wine-press<sup>5</sup>.
- 16 For these *things* I weep; mine eye, mine eye runneth down with water,  
Because the comforter that should relieve<sup>6</sup> my soul is far from me:  
My children are desolate, because the enemy prevailed.
- 17 Zion spreadeth forth her hands, *and there is* none to comfort her:  
The LORD hath commanded concerning Jacob, *that* his adversaries *should*  
*be* round about him:  
Jerusalem is as a menstruous woman among them.
- 18 The LORD is righteous; for I have rebelled against his commandment<sup>7</sup>:  
Hear, I pray you, all people, and behold my sorrow:  
My virgins and my young men are gone into captivity.
- 19 I called for my lovers, *but* they deceived me:  
My priests and mine elders gave up the ghost in the city,  
While they sought their meat to relieve their souls.

MARG. <sup>1</sup> v. 10. *pleasant, or desirable.*<sup>2</sup> v. 11. *to relieve the soul, or to make the soul to come again.*<sup>3</sup> v. 12. *Is it nothing, or It is nothing.* <sup>4</sup> *pass by.* Heb. *pass by the way.*<sup>5</sup> v. 15. *the virgin, the daughter of Judah, as in a wine-press; or, the wine-press of the virgin, &c.*<sup>6</sup> v. 16. *relieve.* Heb. *bring back.* <sup>7</sup> v. 18. *commandment.* Heb. *mouth.*

## Judah.

SECT. XII.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## LAMENT. i.

- 20 Behold, O LORD; for I *am* in distress: my bowels are troubled;  
 Mine heart is turned within me; for I have grievously rebelled:  
 Abroad the sword bereaveth, at home *there is* as death.
- 21 They have heard that I sigh: *there is* none to comfort me:  
 All mine enemies have heard of my trouble; they are glad that thou hast  
 done *it*:  
 Thou wilt bring the day *that* thou hast called<sup>1</sup>, and they shall be like unto me.
- 22 Let all their wickedness come before thee;  
 And do unto them, as thou hast done unto me for all my transgressions:  
 For my sighs *are* many, and my heart *is* faint.

*Jeremiah lamenteth the misery of Jerusalem. He complaineth thereof to God.*

## LAMENT. ii.

- 1 How hath the LORD covered the daughter of Zion with a cloud in his anger,  
 And cast down from heaven unto the earth the beauty of Israel,  
 And remembered not his footstool in the day of his anger!
- 2 The LORD hath swallowed up all the habitations of Jacob, and hath not pitied:  
 He hath thrown down in his wrath the strongholds of the daughter of Judah;  
 He hath brought *them* down to<sup>2</sup> the ground: he hath polluted the kingdom  
 and the princes thereof.
- 3 He hath cut off in *his* fierce anger all the horn of Israel:  
 He hath drawn back his right hand from before the enemy,  
 And he burned against Jacob like a flaming fire, *which* devoureth round about.
- 4 He hath bent his bow like an enemy: he stood with his right hand as an  
 adversary,  
 And slew all *that were* pleasant to the eye<sup>3</sup> in the tabernacle of the  
 daughter of Zion:  
 He poured out his fury like fire.
- 5 The LORD was an enemy: he hath swallowed up Israel,  
 He hath swallowed up all her palaces: he hath destroyed his strongholds,  
 And hath increased in the daughter of Judah mourning and lamentation.
- 6 And he hath violently taken away his tabernacle<sup>4</sup>, as *if it were* of a garden:  
 he hath destroyed his places of the assembly:  
 The LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion,  
 And hath despised in the indignation of his anger the king and the priest.
- 7 The LORD hath cast off his altar, he hath abhorred his sanctuary,  
 He hath given up<sup>5</sup> into the hand of the enemy the walls of her palaces;  
 They have made a noise in the house of the LORD, as in the day of a  
 solemn feast,

MARG. <sup>1</sup> v. 21. *called, or proclaimed.*<sup>2</sup> v. 2. *brought them down to.* Heb. *made to couch.*<sup>3</sup> v. 4. *all that were pleasant to the eye.* Heb. *all the desirable of the eye.*<sup>4</sup> v. 6. *tabernacle, or hedge.*<sup>5</sup> v. 7. *given up.* Heb. *shut up.*

## Judah.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## LAMENT. ii.

- 8 The LORD hath purposed to destroy the wall of the daughter of Zion:  
 He hath stretched out a line, he hath not withdrawn his hand from destroying<sup>1</sup>:  
 Therefore he made the rampart and the wall to lament; they languished together.
- 9 Her gates are sunk into the ground; he hath destroyed and broken her bars:  
 Her king and her princes *are* among the Gentiles:  
 The law *is* no *more*; her prophets also find no vision from the LORD.
- 10 The elders of the daughter of Zion sit upon the ground, *and* keep silence:  
 They have cast up dust upon their heads; they have girded themselves with sackcloth:  
 The virgins of Jerusalem hang down their heads to the ground.
- 11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth,  
 For the destruction of the daughter of my people;  
 Because the children and the sucklings swoon<sup>2</sup> in the streets of the city.
- 12 They say to their mothers, Where *is* corn and wine?  
 When they swooned as the wounded in the streets of the city,  
 When their soul was poured out into their mothers' bosom.
- 13 What thing shall I take to witness for thee? what thing shall I liken to thee,  
 O daughter of Jerusalem?  
 What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion?  
 For thy breach *is* great like the sea: who can heal thee?
- 14 Thy prophets have seen vain and foolish things for thee:  
 And they have not discovered thine iniquity, to turn away thy captivity;  
 But have seen for thee false burdens and causes of banishment.
- 15 All that pass by<sup>3</sup> clap *their* hands at thee;  
 They hiss and wag their head at the daughter of Jerusalem, *saying*,  
*Is* this the city that *men* call The perfection of beauty, The joy of the whole earth?
- 16 All thine enemies have opened their mouth against thee:  
 They hiss and gnash the teeth: they say, We have swallowed *her* up:  
 Certainly this *is* the day that we looked for; we have found, we have seen *it*.
- 17 The LORD hath done *that* which he had devised; he hath fulfilled his word that he had commanded in the days of old:  
 He hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoice over thee,  
 He hath set up the horn of thine adversaries.
- 18 Their heart cried unto the Lord, O wall of the daughter of Zion,  
 Let tears run down like a river day and night:

MARG. <sup>1</sup> v. 8. *destroying*. Heb. *swallowing up*. <sup>2</sup> v. 11. *swoon*, or *faint*.<sup>3</sup> v. 15. *by*. Heb. *by the way*.

## Judah.

SECT. XII.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## LAMENT. ii.

- Give thyself no rest; let not the apple of thine eye cease.
- 19 Arise, cry out in the night: in the beginning of the watches  
 Pour out thine heart like water before the face of the Lord:  
 Lift up thy hands toward him for the life of thy young children,  
 That faint for hunger in the top of every street.
- 20 Behold, O LORD, and consider to whom thou hast done this.  
 Shall the women eat their fruit, *and* children of a span long<sup>1</sup>?  
 Shall the priest and the prophet be slain in the sanctuary of the Lord?
- 21 The young and the old lie on the ground in the streets:  
 My virgins and my young men are fallen by the sword;  
 Thou hast slain *them* in the day of thine anger; thou hast killed, *and* not  
 pitied.
- 22 Thou hast called as in a solemn day my terrors round about,  
 So that in the day of the LORD's anger none escaped nor remained:  
 Those that I have swaddled and brought up hath mine enemy consumed.

*The faithful bewail their calamities. By the mercies of God they nourish their hope. They acknowledge God's justice. They pray for deliverance, and vengeance on their enemies.*

LAMENT. iii.<sup>a</sup>

- 1 I AM the man *that* hath seen affliction by the rod of his wrath.  
 2 He hath led me, and brought *me* into darkness, but not *into* light.  
 3 Surely against me is he turned; he turneth his hand *against me* all the day.  
 4 My flesh and my skin hath he made old; he hath broken my bones.  
 5 He hath builded against me, and compassed *me* with gall and travail.  
 6 He hath set me in dark places, as *they that be* dead of old.  
 7 He hath hedged me about, that I cannot get out: he hath made my chain  
 heavy.  
 8 Also when I cry and shout, he shutteth out my prayer.  
 9 He hath inclosed my ways with hewn stone, he hath made my paths crooked.  
 10 He *was* unto me *as* a bear lying in wait, *and* *as* a lion in secret places.  
 11 He hath turned aside my ways, and pulled me in pieces: he hath made me  
 desolate.  
 12 He hath bent his bow, and set me as a mark for the arrow.

MARG. <sup>1</sup> v. 20. *of a span long, or swaddled with their bands.*

<sup>a</sup> LAMENT. iii.—This Lamentation is the most remarkable poem for external structure in the Old Testament. It is in triplets, each line of every one of which begins with the same letter, and the letters follow alphabetically. It has three times as many verses as the alphabet has letters, that is, 3 times 22=66.

The triplets are all which the translation can exhibit.

*I am the man that hath seen affliction.*—In this chapter, a chorus of the Jews speak as one person, like the Coryphæus of the Greeks.—Gray's Key to the Old Test. p. 387. ed. 5. Each period contains three verses.

## Judah.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## LAMENT. iii.

- 13 He hath caused the arrows<sup>1</sup> of his quiver to enter into my reins.  
 14 I was a derision to all my people; *and* their song all the day.  
 15 He hath filled me with bitterness<sup>2</sup>, he hath made me drunken with wormwood.  
 16 He hath also broken my teeth with gravel stones, he hath covered me with ashes<sup>3</sup>.  
 17 And thou hast removed my soul far off from peace: I forgot prosperity<sup>4</sup>.  
 18 And I said, My strength and my hope is perished from the LORD.  
 19 Remembering<sup>5</sup> mine affliction and my misery, the wormwood and the gall.  
 20 My soul hath *them* still in remembrance, and is humbled<sup>6</sup> in me.  
 21 This I recall to my mind<sup>7</sup>, therefore have I hope.  
 22 *It is of* the LORD's mercies that we are not consumed, because his compassions fail not.  
 23 *They are* new every morning: great is thy faithfulness.  
 24 The LORD *is* my portion, saith my soul; therefore will I hope in him.  
 25 The LORD *is* good unto them that wait for him, to the soul *that* seeketh him.  
 26 *It is* good that a man should both hope and quietly wait for the salvation of the LORD.  
 27 *It is* good for a man that he bear the yoke in his youth.  
 28 He sitteth alone and keepeth silence, because he hath borne *it* upon him.  
 29 He putteth his mouth in the dust; if so be there may be hope.  
 30 He giveth *his* cheek to him that smiteth him: he is filled full with reproach.  
 31 For the Lord will not cast off for ever:  
 32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.  
 33 For he doth not afflict willingly<sup>8</sup>, nor grieve the children of men.  
 34 To crush under his feet all the prisoners of the earth,  
 35 To turn aside the right of a man before the face of the Most High<sup>9</sup>,  
 36 To subvert a man in his cause, the Lord approveth not<sup>10</sup>.  
 37 Who *is* he *that* saith, and it cometh to pass, *when* the Lord commandeth *it* not?  
 38 Out of the mouth of the Most High proceedeth not evil and good?  
 39 Wherefore doth a living man complain<sup>11</sup>, a man for the punishment of his sins?  
 40 Let us search and try our ways, and turn again to the LORD.

MARG. <sup>1</sup> v. 13. *arrows*. Heb. *sons*.<sup>2</sup> v. 15. *bitterness*. Heb. *bitternesses*.<sup>3</sup> v. 16. *covered me with ashes, or rolled me in the ashes*.<sup>4</sup> v. 17. *prosperity*. Heb. *good*.<sup>5</sup> v. 19. *Remembering, or Remember*.<sup>6</sup> v. 20. *humbled*. Heb. *lowed*.<sup>7</sup> v. 21. *recall to my mind*. Heb. *make to return to my heart*.<sup>8</sup> v. 33. *willingly*. Heb. *from his heart*.<sup>9</sup> v. 35. *the Most High, or a superior*.<sup>10</sup> v. 36. *approveth not, or seeth not*.<sup>11</sup> v. 39. *complain, or murmur*.

## Judah.

SECT. XII.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## LAMENT. iii.

- 41 Let us lift up our heart with *our* hands unto God in the heavens.  
 42 We have transgressed and have rebelled: thou hast not pardoned.  
 43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.  
 44 Thou hast covered thyself with a cloud, that *our* prayers should not pass through.  
 45 Thou hast made us *as* the off-scouring and refuse in the midst of the people.  
 46 All our enemies have opened their mouths against us.  
 47 Fear and a snare is come upon us, desolation and destruction.  
 48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people.  
 49 Mine eye trickleth down, and ceaseth not, without any intermission,  
 50 Till the LORD look down, and behold from heaven.  
 51 Mine eye affecteth mine heart<sup>1</sup> because of all the daughters<sup>2</sup> of my city.  
 52 Mine enemies chased me sore, like a bird, without cause.  
 53 They have cut off my life in the dungeon, and cast a stone upon me.  
 54 Waters flowed over mine head; *then* I said, I am cut off.  
 55 I called upon thy name, O LORD, out of the low dungeon.  
 56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry.  
 57 Thou drewest near in the day *that* I called upon thee: thou saidst, Fear not.  
 58 O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.  
 59 O LORD, thou hast seen my wrong: judge thou my cause.  
 60 Thou hast seen all their vengeance *and* all their imaginations against me.  
 61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me.  
 62 The lips of those that rose up against me, and their device against me all the day.  
 63 Behold their sitting down, and their rising up; I *am* their music.  
 64 Render unto them a recompence, O LORD, according to the work of their hands.  
 65 Give them sorrow of heart<sup>3</sup>, thy curse unto them.  
 66 Persecute and destroy them in anger from under the heavens of the Lord.

*Zion bewaileth her pitiful estate. She confesseth her sins. Edom is threatened.*

*Zion is comforted.*

LAMENT. iv.<sup>3</sup>

- 1 How is the gold become dim<sup>b1</sup>! *how* is the most fine gold changed!

MARG. <sup>1</sup> v. 51. *mine heart.* Heb. *my soul.* <sup>2</sup> *because of all the daughters, or more than all.*

<sup>3</sup> v. 65. *sorrow of heart, or obstinacy of heart.*

<sup>a</sup> LAMENT. iv. — This Lamentation is an alphabetical *acrostic* in doublets: every alternate line begins with its appropriate letter in the Alphabet. All the letters, twenty-two, are employed. In verses 16 and 17 the

alphabetical order is disregarded; verse 16 has the proper letter of verse 17; and *vice versâ*.

<sup>b</sup> *How is the gold &c.*—In this chapter the periods are only couplets.—Blayuey.



## Judah.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## LAMENT. iv.

The stones of the sanctuary are poured out in the top of every street.

- 2 The precious sons of Zion, comparable to fine gold,  
How are they esteemed as earthen pitchers, the work of the hands of the potter!
- 3 Even the sea monsters<sup>1</sup> draw out the breast, they give suck to their young ones:  
The daughter of my people *is become* cruel, like the ostriches in the wilderness.
- 4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst:  
The young children ask bread, *and* no man breaketh *it* unto them.
- 5 They that did feed delicately are desolate in the streets:  
They that were brought up in scarlet embrace dunghills.
- 6 For the punishment<sup>2</sup> of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom,  
That was overthrown as in a moment, and no hands stayed on her.
- 7 Her Nazarites were purer than snow, they were whiter than milk,  
They were more ruddy in body than rubies, their polishing *was* of sapphire:
- 8 Their visage is blacker than a coal<sup>3</sup>; they are not known in the streets:  
Their skin cleaveth to their bones; it is withered, it is become like a stick.
- 9 *They that be* slain with the sword are better than *they that be* slain with hunger:  
For these pine away<sup>4</sup>, stricken through for *want of* the fruits of the field.
- 10 The hands of the pitiful women have sodden their own children:  
They were their meat in the destruction of the daughter of my people.
- 11 The LORD hath accomplished his fury; he hath poured out his fierce anger,  
And hath kindled a fire in Zion, and it hath devoured the foundations thereof.
- 12 The kings of the earth, and all the inhabitants of the world, would not have believed  
That the adversary and the enemy should have entered into the gates of Jerusalem.
- 13 For the sins of her prophets, *and* the iniquities of her priests,  
That have shed the blood of the just in the midst of her.
- 14 They have wandered *as blind men* in the streets, they have polluted themselves with blood,  
So that men could not touch<sup>5</sup> their garments.
- 15 They cried unto them, Depart ye; *it is unclean*<sup>6</sup>; depart, depart, touch not:  
When they fled away and wandered, they said among the heathen, They shall no more sojourn *there*.
- 16 The anger<sup>7</sup> of the LORD hath divided them; he will no more regard them:

MARG. <sup>1</sup> v. 3. *sea monsters, or sea calves.* <sup>2</sup> v. 6. *punishment, or iniquity.*

<sup>3</sup> v. 8. *blacker than a coal.* Heb. *darker than blackness.*

<sup>4</sup> v. 9. *pine away.* Heb. *flow out.*

<sup>5</sup> v. 14. *So that men could not touch, or In that they could not but touch.*

<sup>6</sup> v. 15. *it is unclean, or ye polluted.* <sup>7</sup> v. 16. *anger, or face.*

## Judah.

SECT. XII.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

## LAMENT. iv.

- They respected not the persons of the priests, they favoured not the elders.  
 17 As for us, our eyes as yet failed for our vain help:  
 In our watching we have watched for a nation *that* could not save us.  
 18 They hunt our steps, that we cannot go in our streets:  
 Our end is near, our days are fulfilled; for our end is come.  
 19 Our persecutors are swifter than the eagles of the heaven:  
 They pursued us upon the mountains, they laid wait for us in the wilderness.  
 20 The breath of our nostrils, the anointed of the LORD, was taken in their pits,  
 Of whom we said, Under his shadow we shall live among the heathen.  
 21 Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz;  
 The cup also shall pass through unto thee<sup>a</sup>: thou shalt be drunken, and shalt make thyself naked.  
 22 The punishment of thine iniquity<sup>1</sup> is accomplished, O daughter of Zion; he will no more carry thee away into captivity:  
 He will visit thine iniquity, O daughter of Edom; he will discover thy sins<sup>2</sup>.

*A pitiful complaint of Zion in prayer unto God.*

## LAMENT. v.

- 1 Remember, O LORD<sup>b</sup>, what is come upon us:  
 Consider, and behold our reproach.  
 2 Our inheritance is turned to strangers,  
 Our houses to aliens.  
 3 We are orphans and fatherless,  
 Our mothers *are* as widows.  
 4 We have drunken our water for money;  
 Our wood is sold unto us<sup>3</sup>.  
 5 Our necks *are* under persecution<sup>4</sup>:  
 We labour, *and* have no rest.  
 6 We have given the hand *to* the Egyptians,  
*And to* the Assyrians, to be satisfied with bread.  
 7 Our fathers have sinned, *and are* not;

MARG. <sup>1</sup> v. 22. *The punishment of thine iniquity, or Thine iniquity.*

<sup>2</sup> *discover thy sins, or carry thee captive for thy sins.*

<sup>3</sup> v. 4. *is sold unto us. Heb. cometh for price.*

<sup>4</sup> v. 5. *Our necks are under persecution. Heb. On our necks are we persecuted.*

<sup>a</sup> *The cup also shall pass through unto thee.*—See Note on Jer. xxv. 15. p. 403 of this Volume. By intoxication is probably meant that judicial infatuation of mind which leads men to commit such extravagant and indiscreet actions as unavoidably expose them to ruin.—Blayney.

<sup>b</sup> *Remember, O Lord, &c.*—The periods

are couplets, but of a considerably shorter measure than in the other chapters.—Blayney. In this chapter, which forms a kind of epilogue, the whole nation of the captive Jews is introduced in one body, as pouring out complaints and supplications to God.—Gray's Key to the Old Test. p. 387. ed. 5.

## Judah.

ZEDEKIAH—12TH YEAR. B. C. 588.

PROPHETS—JEREMIAH, DANIEL, AND EZEKIEL.

SECT. XII.

## LAMENT. V.

- And we have borne their iniquities.
- 8 Servants have ruled over us :  
*There is none that doth deliver us out of their hand.*
- 9 We gat our bread with *the peril of our lives*  
 Because of the sword of the wilderness.
- 10 Our skin was black like an oven  
 Because of the terrible famine<sup>1</sup>.
- 11 They ravished the women in Zion,  
 And the maids in the cities of Judah.
- 12 Princes are hanged up by their hand :  
 The faces of elders were not honoured.
- 13 They took the young men to grind,  
 And the children fell under the wood.
- 14 The elders have ceased from the gate,  
 The young men from their music.
- 15 The joy of our heart is ceased ;  
 Our dance is turned into mourning.
- 16 The crown is fallen *from our head*<sup>2</sup> :  
 Woe unto us, that we have sinned !
- 17 For this our heart is faint ;  
 For these *things* our eyes are dim.
- 18 Because of the mountain of Zion, which is desolate,  
 The foxes walk upon it.
- 19 Thou, O LORD, remainest for ever ;  
 Thy throne from generation to generation.
- 20 Wherefore dost thou forget us for ever,  
 And forsake us so long time<sup>3</sup> ?
- 21 Turn thou us unto thee, O LORD,  
 And we shall be turned ; renew our days as of old.
- 22 But thou hast utterly rejected us<sup>4</sup> ;  
 Thou art very wroth against us.

MARG. <sup>1</sup> v. 10. *terrible famine ; or terrors, or storms.*<sup>2</sup> v. 16. *The crown is fallen from our head.* Heb. *The crown of our head is fallen.*<sup>3</sup> v. 20. *so long time ?* Heb. *for length of days ?*<sup>4</sup> v. 22. *But thou hast utterly rejected us, or For wilt thou utterly reject us ?*



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