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Commentaries

**WESLEY'S NOTES
PSALMS — MALACHI**

By

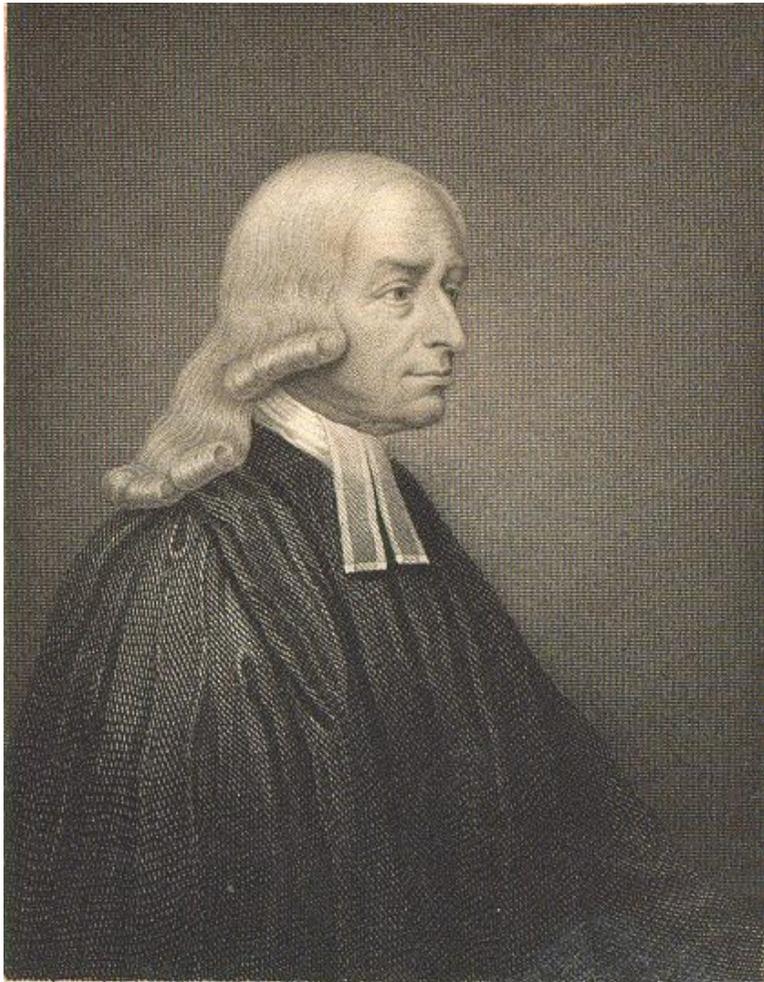
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*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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NOTES ON The Book of PSALMS.

We have now before us one of the choicest parts of the Old Testament, wherein there is so much of Christ and his gospel, as well as of God and his law, that it has been called the summary of both Testaments. The history of Israel; which we were long upon, instructed us in the knowledge of God. The book of Job gave us profitable disputations, concerning God and his providence. But this book brings us into the sanctuary, draws us off from converse with men, with the philosophers or disputers of this world, and directs us into communion with God. It is called, the Psalms, in Hebrew Tehillim, which properly signifies Psalms of praise, because many of them are such; but Psalms is a more general word, meaning all poetical compositions, fitted to be sung. St. Peter styles it, The book of Psalms. It is a collection of Psalms, of all the Psalms that were divinely inspired, composed at several times, on several occasions, and here put together, without any dependence on each other. Thus they were preserved from being scattered and lost, and kept in readiness for the service of the church. One of these is expressly said to be the prayer of Moses. That some of them were penned by Asaph, is intimated, #2Chron 29:30, where they are said to praise the Lord, in the words of David and Asaph, who is there called a seer or prophet. And some of the Psalms seem to have been penned long after, at the time of the captivity in Babylon. But the far greater part were wrote by David, who was raised up for establishing the ordinance of singing Psalms in the church of God, as Moses and Aaron were for settling the ordinance of sacrifice. Theirs indeed is superseded, but this will remain, 'till it be swallowed up in the songs of eternity. There is little in the book of Psalms of the ceremonial law. But the moral law is all along magnified, and made honourable. And Christ the foundation, corner and top-stone of all religion, is here clearly spoken of; both his sufferings, with the glory that should follow, and the, kingdom he would set up in the world.

PSALMS.

PSALM. I.

This psalm was put first as a preface to all the rest, as a powerful persuasive to the serious study of the whole book, and of the rest of the holy scripture, taken from that blessedness which attends upon the study and practice of it. It shews us, the holiness and happiness of a good man, ver. 1-3 The sinfulness and misery of a wicked man, ver. 4, 5. The ground and reason of both, ver. 6.

V. 1. **Blessed**-The *Hebrew* words are very emphatical: O *the blessedness of that man!* **Counsel**-That doth not lead his life according to their counsel, or manner of living. **Standeth**-Which notes a more settled abode in it. **Way**-In their manner of conversation. **Seat**-Which notes a constant and resolved perseverance in their wicked courses. **Scornful**-Of those who make a mock of sin, and scoff at goodness and goodmen. Divers observe a gradation in this verse; the following clause still exceeding the former, for *standing* is more than *walking*, and *sitting* more than *standing*; and *sinner*s in scripture use, are worse than the *ungodly*, and *the scornful* are the worst of *sinner*s.

V. 2. **Day and night**-Not seldom and slightly, but diligently, and constantly.

V. 3. **Whither**-His happiness is not short and transitory, but, like those trees which are continually green and flourishing.

V. 4. **Ungodly**-Their condition is far different. **Chaff**-They are restless and unquiet: their seeming felicity, hath no firm foundation, but quickly vanishes and flees away as chaff before the wind.

V. 5. **Not stand**-Not endure the trial. **Judgment**-In the great and general judgment of the world.

V. 6. **Knoweth**-He approves, loves, and delights in them, and therefore will recompence them. **Perish**-All their designs and courses shall come to nothing, and they shall perish with them.

PSALMS

PSALM. II.

There is nothing in this psalm which is not applicable to Christ, but some things which are not all applicable to David. Threatenings denounced against the adversaries of Christ's kingdom, ver. 1-6. Promises made to Christ, ver. 7-9. Counsel given to all, to submit to him, ver. 10-12.

V. 1. **Heathen**-Who did so against *David*, #**2Sam 5:6,17 1Chron 14:8**, and against Christ, #**Luke 18:32 Acts 4:25**, &c.

V. 2. **The kings**-*Herod*, and *Pilate* and others with or after them. **Earth**-So called in way of contempt and to shew their madness in opposing the God of heaven. **Set**-The word denotes the combination of their counsels and forces. **Anointed**-Against the king whom God hath chosen and exalted.

V. 3. **And cast**-The same thing expressed with more emphasis. Let us not only break off their yoke and the cords by which it is fastened upon us, but let us cast them far away.

V. 4. **Sitteth**-As the king of the whole world. **Heavens**-As an evidence both of God's clear and certain knowledge of all things that are done below, and of his sovereign and irresistible power. **Laugh**-Shall despise them and all their crafty devices.

V. 6. **Yet**-Notwithstanding all their artifices and combinations. **My king**-Who ruleth in my stead, and according to my will, and for my glory. **Zion**-Over my church and people. *Zion* strictly taken, was an hill on the north part of *Jerusalem*, where there was a strong fort, called *the city of David*, but in a more large sense it is put for the city of *Jerusalem*, for the temple of *Jerusalem*, built upon the hill of *Moriah*, which was either a part of mount *Sion*, or adjoining to it; for the church of the *Jews*, and for the Christian church.

V. 7. **The decree**-The will and appointment of God concerning this. **My son**-Which tho' it may in some sort be said to, or of *David*, yet much more properly belongs to Christ, who is commonly known by this title both in the Old and New Testament, and to whom this title is expressly appropriated by the holy ghost, who is the best interpreter of his own words, #**Acts 13:33 Heb 1:5**. **This day**-This may be understood either,

1. Of his eternal generation. *This day*, from all eternity, which is well described by *this day*, because in eternity there is no succession, no [yesterday,] no [tomorrow,] but it is all as one continued day or moment without change or flux; or,
2. Of the manifestation of Christ's eternal son-ship in time; which was done both in his birth and life, when his being the son of God was demonstrated by the testimony of the angel, #**Luke 1:32**, and of God the Father, #**Matt 3:17 17:5**, and by his own words and works; and in his resurrection, which seems to be here mainly intended, of which day this very place is

expounded, #Acts 13:33. When Christ was in a most solemn manner *declared to be the son of God with power*, #Rom 1:4.

V. 8. **Earth**-Not only the *Jewish* nation, but the whole world.

V. 9. **Them**-Those that will not quietly submit to thee, shall be crushed and destroyed by thee. This was in part fulfilled, when the *Jews* who persisted in unbelief, were destroyed by the *Romans* power: And in the destruction of the Pagan power, when the Christian religion came to be established. But it will not be compleatly fulfilled, 'till *all opposing power and principality be put down*.

V. 10. **Now**-While you have time for repentance and submission.

V. 11. **Fear**-With an awful sense of his great and glorious majesty. **Rejoice**-Do not esteem his yoke your dishonour and grievance; but rejoice in this inestimable grace and benefit. **Trembling**-This is added to warn them of taking heed that they do not turn this grace of God into wantonness.

V. 12. **Kiss**-In token of your subjection and adoration; whereof this was a sign among the eastern nations. **The son**-The son of God. **Ye perish**-Be taken out of the way by death or destruction. **Wrath**-The least degree of his anger is terrible.

PSALMS

PSALM III.

David *complains to God of his enemies*, ver. 1, 2. *Comforts himself in God, and the experience of his goodness*, ver. 3-6. *Triumphs in the salvation of God*, ver. 7, 8 A psalm of David, when he fled from Absalom his son.

V. 2. **My soul**-Of me: the *soul* being commonly put for the person. **In God**-God hath utterly forsaken him. **Selah**-This word is no where used but in this poetical book, and in the song of *Habakkuk*. Probably it was a musical note, directing the singer either to lift up his voice, to make a pause, or to lengthen the tune. But withal, it is generally placed at some remarkable passage; which gives occasion to think that it served also to quicken the attention of the singer and hearer.

V. 3. **A shield**-My defence. **My glory**-Thou hast formerly given, and wilt farther give occasion of glorying in thy power and favour. **Lifter up**-Thou wilt restore me to my former power and dignity.

V. 4. **His hill**-Out of heaven, so called, #Psal 15:1.

V. 5. **Slept**-Securely, casting all my cares upon God. **Awaked**-After a sweet and undisturbed sleep.

V. 7. **Cheek bone**-Which implies contempt and reproach. **Teeth**-Their strength and the instruments of their cruelty. He compares them to wild beasts.

PSALMS

PSALM IV.

David prays, reproveth the wicked, and testifies the happiness of the righteous, ver. 1-3. Exhorts them to consider and serve God, ver. 4-5. Declares his own experience of the grace of God, ver. 6-8.

To the chief musician on *Neginoth*, A psalm of David.

Title of the psalm. *Chief musician*-The director of the musick of the temple. *Neginoth*-Or, *on stringed instruments*, as this word is translated, #**Hab 3:19**.

V. 1. **O God**-The witness and defender of my righteous cause.

V. 2. **My glory**-By his glory probably he means that honour which God had conferred upon him. **Vanity**-Wickedness. **Lying**-Those calumnies which they raised against him, to make him odious to all the people.

V. 3. **Godly**-Me, whom, though you traduce as an hypocrite, God hath pronounced to be *a man after his own heart*, #**1Sam 13:14**. **For himself**-In his stead, or to be his vicegerent, as all kings are, and especially the kings of God's own people.

V. 4. **In awe**-Be afraid, if not of me, yet of God, who hath engaged in my cause. **Sin not**-By prosecuting your rebellion against God's authority. **On your bed**-Calmly consider these things in the silent night, when you are at leisure from distracting business. **Be still**-Compose your tumultuous minds.

V. 5. **Offer**-Unto God, that he may be reconciled to you. **Righteousness**-Righteous sacrifices; which requires that the persons offering them be righteous and do righteous things, and offer them with an honest mind, with faith and true repentance. Without which, he intimates, that all their sacrifices were of no esteem with God, and would be wholly unprofitable to them.

V. 6. **Many**-Of my followers, who are weary of waiting upon God. **Who**-Who will put an end to our troubles, and give us tranquility. **Lift up**-Upon me and my friends. Give us an assurance of thy love, and evidence it by thy powerful assistance.

V. 7. **Thou hast**-Whatsoever thou shalt do with me for the future, I have at present unspeakable satisfaction in the testimonies of thy love to my soul; more than worldly persons have in the time of a plentiful harvest.

V. 8. **In peace**-In tranquility of mind, resting securely upon God's promises.

PSALMS

PSALM. V.

David beseeches God to hear his prayer, ver. 1-3. Assures himself of God's justice against his enemies, ver. 4-6. Declares his resolution: to serve God, ver. 7. Prays for himself and the people of God, and against his enemies, ver. 8-12.

To the chief musician upon *Nehiloth*, A psalm of *David*.

Title of the psalm. *Nehiloth*-This is no where else used in scripture. It is thought to signify a wind-instrument, as *Neginoth* signified *stringed instruments*.

V. 1. **Meditation**-My prayer accompanied with deep thoughts and fervent affections of soul.

V. 3. **Morning**-Every morning. *As soon as I wake, I am still with thee*, as he saith, #**Psal 139:18**. The first thing that I do is to pray to thee.

V. 4. **Surely**-Thou dost not approve of, nor delight in them, or in their prayers. **Dwelt**-Have any fellowship with thee.

V. 7. **Come**-With holy boldness and confidence. **Mercy**-Trusting only in thy great mercy. **Fear**-With an holy dread and reverence of thy majesty. **Towards**-Looking towards it, when I cannot come to it.

V. 8. **Righteousness**-In thy righteous laws. **Because**-That I may give them no occasion of slandering me, or religion for my sake. **The way**-The way wherein thou wouldst have to one walk. **Plain**-That I may clearly discern it, and readily walk in it.

V. 9. **Throat**-Wide opened ready to devour all that come within their reach. A metaphor from wild beasts gaping for the prey.

V. 10. **Destroy**-Condemn and punish them. **Cast**-Out of thy land, and from among thy people.

PSALMS

PSALM. VI.

David *being sick both in body and mind, because he had offended God, presents his misery before him*, ver. 1-3. *Begs the return of his favour*, ver. 4-7. *Assures himself of an answer of peace*, ver. 8-10.

To the chief musician on *Neginoth*, upon *Sheminith*, A psalm of *David*.

Title of the psalm. *Upon Sheminith*-Or, *upon the eighth*. It is thought to be the loftiest note, as *Alamoth* is the lowest; but this is only conjecture; the *Jews* themselves have no certain knowledge of their own ancient musick.

V. 2. **Bones**-My inmost parts.

V. 5. **In death**-Among the dead. **Remembrance**-He speaks of the remembrance or celebration of God's grace in the land of the living, to the edification of God's church, and the propagation of true religion among men; which is not done in the other life.

V. 6. **With my tears**-It well becomes the greatest spirits to be tender, and to relent under the tokens of God's displeasure. *David* who could face *Goliath* himself, melts into tears at the remembrance of sin, and under the apprehension of Divine wrath, and it is no diminution to his character.

V. 8. **Hath heard**-By the workings of God's grace upon his heart, he knew his prayer was accepted. His tears had a voice, in the ears of the God of mercy. Silent tears are no speechless ones. Our tears are cries to God.

V. 10. **Ashamed**-Of their vain confidence. **Return**-Repent of their sins and return to their obedience.

PSALMS

PSALM. VII.

David prays for deliverance from his enemies, ver. 1, 2. Appeals to God for his innocence, ver. 3-5. Prays to him to judge his cause, ver. 6-9. Expresses his confidence in God, ver. 10-17.

Shiggaion of David, which he sang unto the Lord,
concerning the words of *Cush* the *Benjamite*.

Title of the psalm. *Shiggaion*-This seems to be the name of a kind of song, or instrument, which then was well known, but now is only matter of conjecture. *Words*-The false report raised by him. *Cush*-Probably some eminent commander or courtier under *Saul*.

V. 2. **Lest**-Mine enemy. **Tear**-Out of my body.

V. 3. **Hands**-Which *Cush* and others falsely lay to my charge. **Iniquity**-In my actions.

V. 4. **Deliver**-When it was in my power to destroy him, as #1Sam 24:2-6.

V. 6. **Lift up**-Glorify thyself, and shew thyself to be above them. **Commanded**-To execute that righteous sentence, which thou hast *commanded*, appointed, and declared by thy prophet *Samuel*.

V. 7. **Compass**-They will come from all parts to worship thee, and offer to thee praises and sacrifices. **High**-To thy tribunal, to sit there and judge my cause. An allusion to earthly tribunals, which generally are set up on high above the people.

V. 9. **O**-Put a stop to their wicked practices.

V. 11. **Every day**-Even then, when his providence seems to favour them, and they are most secure and confident.

V. 12. **He will**-God will hasten, and speedily execute his judgments upon him.

V. 13. **Him**-For the wicked. **Ordaineth**-Designs or fits for this very use. Of all sinners, persecutors are set up as the fairest marks of Divine wrath. They set God at defiance but cannot set themselves out of the reach of his judgments.

V. 14. **Travelleth**-This metaphor denotes his deep design, and vigorous endeavours for doing mischief, and his restlessness and pain 'till he have accomplished it.

PSALMS

PSALM VIII.

David extols the majesty, power, and providence of God, ver. 1, 2. And his loving-kindness to mankind, ver. 3-5. In giving him dominion over this lower world, ver. 6-9.

To the chief musician upon *Gittith*, A psalm of David.

Title of the psalm. *Gittith*-This also is supposed to be the name of a tune, or instrument.

V. 1. **In**-Not only in *Israel*, but among all nations. Which shews that this psalm speaks of the Messiah, and the times of the New Testament. **Heavens**-Where thy throne of glory is established, where the blessed angels celebrate thy praises, where Christ sitteth at thy right hand in glorious majesty, from whence he poureth down excellent gifts upon *babes*.

V. 2. **Babes**-Weak and foolish, and contemptible persons, who are frequently called *babes* or *children*. Such are very unfit to grapple with an enemy: and therefore when such persons conquer the most powerful and malicious enemies, it must needs confound them, and advance the glory of God: as indeed it did, when such mean persons as the apostles, and disciples of Christ, maintained and propagated the gospel, in spite of all the wit, power, and rage of their enemies. **Ordained**-Perfectly or firmly settled *strength*; that is, the praise of his strength or power, #**Mat 21:16**, it is rendered *praise*. **Still**-Silence and confound them. **Avenger**-The devil, and all who are his vassals and espouse his quarrel.

V. 3. **The moon**-Either the sun is included under this general title: or he omitted it, because he made this psalm by night. **Ordained**-Placed in that excellent and unalterable order, and directed to their several motions.

V. 4. **What is man**-How mean and inconsiderable a thing is man, if compared with thy glorious majesty. **Man**-Heb. *infirm*, or *miserable* man. By which it is apparent that he speaks of man, not according to the state of his creation, but as fallen into a state of sin and misery, and mortality. **Mindful**-Carest for him, and conferest such high favours upon him. **The son**-Heb. *the son of Adam*, that great apostate from God, the sinful son of a sinful father, his son by likeness of disposition and manners, no less than by procreation. All which tends to magnify the following mercy. **Visitest**-Not in anger, as that word is sometimes used, but with thy grace and mercy.

V. 5. **For**-Thou hast in Christ mercifully restored man to his primitive estate, wherein he was but one remove below the angels; from which he was fallen by sin. **Crowned**-Man, fallen and lost man: who is actually restored to glory and dominion in Christ his head and representative, who received this crown and dominion for man's good, and in his stead; which he will in due time communicate to his members. And so the two expositions of this place concerning mankind and concerning Christ, may be reconciled. For he speaks of that honourable estate conferred first upon Christ, and then by his hands upon mankind. But the words more literally rendered are, *Thou madest him a little*

less than God. And hence some have inferred, that man in his original state was the highest of all creatures.

PSALMS

PSALM IX.

David praises God for giving him victory over his enemies, ver. 1-6. Triumphs in confidence that God would judge the world and protect his people, ver. 7-10. Calls others to praise him, ver. 11, 12. Prays for help, and praises God, ver. 13-20.

To the chief musician upon **Muth-labben**, A psalm of *David*.

Title of the psalm. *Muth-labben*-This also seems to be a title of some tune, or instrument: of which we may be content to be ignorant, as the Jewish doctors are.

V. 3. **Turned back**-Put to flight.

V. 7. **But**-Though cities and people may perish, yet the Lord abides for ever. Which is sufficient for the terror of his enemies, and the comfort of his church.

V. 10. **Thy name**-Thy infinite power and wisdom, and faithfulness and goodness. The name of God is frequently put for God. **Put their trust**-The experience of thy faithfulness to thy people in all ages, is a just ground for their confidence.

V. 11. **Zion**-Whose special and gracious presence is there. **People**-To the heathen nations.

V. 12. **Blood**-The bloodshed of his innocent and holy ones: which though he may not seem to regard for a season, yet he will certainly call the authors of it to a severe account. **Them**-The humble, as it follows, or the oppressed, ver.#9, that trust in him, and seek to him, ver.#10, whom he seemed to have forgotten.

V. 14. **Gates**-In the great assemblies. These gates he elegantly opposes to the former. **Of**-Of the people who live or meet together in *Zion*. For cities are as it were mothers to their people, and the people are commonly called their daughters. So the names of *the daughters of Egypt*, #**Jer 46:11**, and of *Edom*, #**Lam 4:21,22**, and of *Tyre*, #**Psal 45:12**, are put for the people of those places.

V. 16. **Higgaion**-This is either a musical term, or a note of attention, intimating that the matter deserves deep meditation, or consideration, as the word signifies.

V. 17. **Forget**-That do not regard God, nor his precepts, nor his threatenings and judgments.

PSALMS

PSALM X.

David *complains of and describes the wicked*, ver. 1-15. *Prays to God to appear against them, and rejoices in the prospect of it*, ver. 12-18.

V. 3. **Boasteth**-He glorieth in his very sins which are his shame, and especially in the satisfaction of his desires.

V. 4. **Countenance**-So called, because though pride be properly seated in the heart, yet it is manifest in the countenance.

V. 5. **Judgments**-Thy threatenings denounced against, and punishments inflicted upon sinners. **Are far**-He doth not regard or fear them: yea he despises them, being confident that he can blow them away with a breath. This is a gesture of contempt or disdain, both in scripture, and other authors.

V. 7. **Tongue**-Under his fair and plausible speeches, mischief is hid and covered. **Vanity**-Or, *injury*, the vexation or oppression of other men.

V. 8. **Sitteth**-Not within the villages, but in the ways bordering upon them, or leading to them, as robbers use to do. **Are set**-Heb. *Are hid*. He watches and looks out of his lurking-place. He alludes still to the practices of robbers.

V. 10. **Croucheth**-Like a lion (for he continues the same metaphor) which lies close upon the ground, partly that he may not be discovered, and partly that he may more suddenly and surely lay hold on his prey.

V. 13. **Contemn**-Why dost thou by giving them impunity, suffer and occasion them to despise thee?

V. 14. **Requite**-Heb. *to give* (to restore or pay the mischief which they have done to others) *with thy hand*, by thy own extraordinary providence, because the oppressed were destitute of all other succours. **Fatherless**-Of such as have no friend or helper, one kind of them being put for all.

V. 15. **Seek**-Search for it, and punish these wicked atheists. **Till**-No such wickedness be left in the world, or at least in the church.

V. 16. **Is king**-To whom it belongs to protect his subjects. Therefore his peoples case is never desperate, seeing he ever lives to help them. **The heathen**-The *Canaanites*; whom God, as king of the world, expelled, and gave their land to his people. By which great example he confirms his faith and hope for the future. **His land**-Out of *Canaan*, which God calls *his land*, because he gave it to them, and fixed his presence and dwelling in it.

V. 17. **Prepare**-By thy grace and good spirit, that they may so pray as thou wilt hear.

V. 18. **To judge**-To give sentence for them, and against their enemies. **The man**-Earthly and mortal men, who yet presume to contend with thee their maker.

PSALMS

PSALM XI.

David encourages himself in God, against the attempts of his enemies, ver. 1-3. Asserts the dominion and providence of God, ver. 4-7

To the chief musician, A psalm of *David*.

V. 1. **Ye**-Mine enemies.

V. 2. **For lo**-*David* having directed his speech to his enemies, now turns it to God, and pours out before him his complaints. **Ready**-They lay designs for my destruction and make all things ready to execute them.

V. 3. **Foundations**-Piety, justice, fidelity, and mercy, which are the pillars or foundations of a state or kingdom. **What**-The condition of all righteous men will be desperate.

V. 4. **Temple**-In heaven; which is mentioned as an evidence of his glorious majesty, of his sovereign power and dominion over all men and things, and of his accurate inspection into all men and their actions. **Throne**-Where he sits to examine all causes, and to give righteous sentence according to every man's works. **Try**-He thoroughly discerns all men, their most inward and secret actions: and therefore he sees and will reward my innocency, notwithstanding all the calumnies of mine enemies; and withal he sees all their secret designs, and will discover and defeat them.

V. 5. **Trieth**-He chastens even righteous persons, yet still he loves them, and therefore will in due time deliver them. But as for the wicked, God hates them, and will severely punish them.

V. 6. **Rain**-Send them plentifully, swiftly, and suddenly, as rain commonly falls from heaven. **Snares**-Grievous plagues or judgments, which are called snares, because wicked men are often surprized with them when they least expect them. And because they cannot escape them, or get out of them; but are held fast and destroyed by them. **Horrible tempests**-Dreadful judgments so called, in allusion to the destruction of *Sodom* by these means. But this he seems to speak not so much of present calamities, as of eternal punishments. **This**-Is their portion, and as it were the meat and drink appointed them by God.

PSALMS

PSALM XII.

David begs help of God, having no man whom he could trust, ver. 1, 2. Describes the wicked and assures himself, that God would punish them, and preserve the just, ver. 3-8.

To the chief musician upon Sheminith, A psalm of *David*.

Title of the psalm. *Sheminith*-The same title is prefixed to #**Psalm 6:1**.

V. 4. **Prevail**-By raising and spreading evil reports concerning him. **Our own**-At our own disposal to speak what we please, who can control or restrain us?

V. 5. **Puffeth**-From him that despises him, and hopes to destroy him with a puff of breath.

V. 6. **Pure**-Without the least mixture of falsehood; and therefore shall infallibly be fulfilled.

V. 7. **Thou shalt keep them**-Thy words or promises: these thou wilt *observe* and *keep*, both now, and *from this generation for ever*.

V. 8. **Walk**-They fill all places, and go about boldly and securely.

PSALMS

PSALM XIII.

David *complains to God*, ver. 1, 2. *Prays for help*, ver. 3, 4. *Rejoices in hope*, ver. 5, 6.

To the chief musician, A psalm of *David*.

V. 2. **How long**-Shall I be in such perplexities, not knowing what course to take?

V. 3. **Lighten**-Revive and comfort, and deliver me from the darkness of death, which is ready to come upon me.

V. 6. **I will sing**-It is a common thing for *David* and other prophets to speak of future deliverances as if they were already come, that so they may signify both the infallible certainty of the thing, and their firm assurance thereof.

PSALMS

PSALM XIV.

The atheism and corruption of mankind, ver. 1-3. An expostulation with sinners, ver. 4-6. A prayer for the salvation of God, ver. 7.

To the chief musician, A psalm of *David*.

V. 1. **The fool**-The wicked man. **Good**-That is, actions really good or pleasing to God.

V. 2. **Looked**-God knoweth all things without any enquiry: but he speaks after the manner of men. **Upon**-Upon the whole *Israelitish* nation, and upon all mankind for he speaks of all except his *people*, and the *righteous* ones, who are opposed to these, ver.#4,5.

V. 3. **Gone**-From God, and from the rule which he hath given them. **Filthy**-Loathsome and abominable to God.

V. 4. **Bread**-With as little remorse, and with as much greediness. **Call not**-They are guilty not only of gross injustice towards men, but also of horrid impiety and contempt of God.

V. 5. **There**-Upon the spot, where they practised these insolences, God struck them with a panick fear. **For**-God is on their side, and therefore their enemies have cause to tremble.

V. 6. **Because**-This was the ground of their contempt, that he lived by faith in God's promise and providence.

V. 7. **O that**-These words immediately concern the deliverance of *Israel* out of that sinful state, in which they now were; which having described, he concludes, with a prayer to God to help them *out of Zion*, where the ark then was, but principally they design the spiritual redemption and salvation of all God's *Israel* by the *Messiah*. **The captivity**-His captive people. The children of *Jacob*, as *Aaron* is named for his sons, #1Chron 12:27.

PSALMS

PSALM XV.

The scope of this short, but excellent psalm, is to shew us the way to heaven. Here is a question proposed, ver. 1. The answer to it, ver. 2-5.

A psalm of David.

V. 1. **Who**-Who shall so dwell in thy church here, as to dwell with thee for ever in heaven?

V. 2. **Uprightly**-Loving, and serving God, and loving his neighbour not in word only, but in truth; and this constantly. **Worketh**-Makes it his business to do justly, to give to every one his due, first to God, and then to men. **Speaketh**-His words and professions to God and men, agree with the thoughts and purposes of his heart.

V. 3. **He**-He that doth not speak evil of his neighbour. **Neighbour**-That is, any man. **Nor taketh**-*Into his mouth*, doth not raise it, neither spread or propagate it; or believe it without sufficient reason.

V. 4. **Vile**-An ungodly man. **Honoureth**-He highly esteems and loves them, though they be mean as to their worldly condition, and though they may differ from him in some opinions or practices of lesser moment. **Swareth**-A promissory oath. **Hurt**-To his own damage. As if a man solemnly swear, that he will sell him such an estate at a price below the full worth; or that, he will give a poor man such a sum of money, which afterwards he finds inconvenient to him. **Changeth not**-His purpose, but continues firm and resolved to perform his promise.

V. 5. **To usury**-In such a manner as is contrary to God's law: of which see otherwise, **#Exod 22:25 Levit 25:36,37**, &c. **Reward**-Or, a *bribe* for him who hath a bad cause. **Moved**-He shall abide with God here, and when he dies be for ever with the Lord.

PSALMS

PSALM XVI.

David *professes his trust in God, his adherence to him and love of his people*, ver. 1-3. *His satisfaction in God*, ver. 4-7. *He speaks in the person of Christ, of Gods presence with him, of his resurrection and the glory that should follow*, ver. 8-11.

Michtam of *David*.

Title of the psalm. *Michtam*-This seems to be a title belonging to the musick or the song, which, with the rest, is now lost and unknown. As *David* was both a member, and an eminent type, of Christ, he speaks of himself sometimes in the one and sometimes in the other capacity: and therefore having spoken of himself as a member of Christ, in the former part of the *psalm*, he proceeds to consider himself as a type of Christ, and being inspired by the holy Ghost: towards the close he speaks such things, as though they might be accommodated to himself in a very imperfect sense, yet could not properly, belong to any but to Christ, to whom therefore they are justly appropriated in the New Testament.

V. 2. **To thee**-Thou dost not need me or my service, nor art capable of any advantage from it.

V. 3. **But**-I bear a singular respect and love to all saints, for thy sake, whose friends and servants they are, and whose image they bear. This more properly agrees to *David*, than to Christ, whose goodness was principally designed for, and imparted to sinners.

V. 4. **Sorrows**-Having shewed his affection to the servants of the true God, he now declares what an abhorrency he has for those that worship idols. **Offerings**-In which the *Gentiles* used sometimes to drink part of the blood of their sacrifices. **Names**-Of those other gods mentioned before.

V. 5. **The Lord**-I rejoice in God as my portion, and desire no better, no other felicity. **Cup**-The portion which is put into my cup, as the ancient manner was in feasts, where each had his portion of meat, and of wine allotted to him. **Lot**-My inheritance divided to me by lot, as the custom then was.

V. 6. **Lines**-My portion, which was measured with lines. **Are fallen**-In a land flowing with milk and honey, and above all, blessed with the presence and knowledge of God.

V. 7. **The Lord**-Hath inspired that wisdom into me, by which I have chosen the Lord for my portion, and am so fully satisfied with him. **Reins**-My inward thoughts and affections, being inspired and moved by the holy spirit. **Instruct**-Direct me how to please God, and put my whole trust in him. **Night**-Even when others are asleep, my mind is working upon God, and improving the silence and solitude of holy meditations.

V. 8. **I have set**-I have always presented him to my mind, as my witness and judge, as my patron and protector. Hitherto *David* seems to have spoken with respect to himself, but now he is

transported by the spirit of prophecy, and carried above himself, to speak as a type of Christ, in whom this and the following verses were truly accomplished. Christ as man did always set his father's will and glory before him. **Right-hand**-To strengthen, protect, assist, and comfort me: as this assistance of God was necessary to Christ as man. **Moved**-Though the archers shoot grievously at me, and both men and devils seek my destruction, and God sets himself against me as an enemy, yet I am assured he will deliver me out of all my distresses.

V. 9. **My glory**-My tongue, which is a man's glory and privilege, above all other living creatures. **Rejoiceth**-Declares my inward joy. For this word signifies not so much eternal joy, as the outward demonstrations of it. **My flesh**-My body shall quietly rest in the grave. **Shall rest**-in confident assurance of its incorruption there, and of its resurrection to an immortal life: the flesh or body is in itself, but a dead lump of clay; yet *hope* is here ascribed to it figuratively, as it is to the brute creatures, **#Rom 8:19**.

V. 10. **Hell**-In the state of the dead. **Holy one**-Me thy holy son, whom thou hast sanctified and sent into the world. It is peculiar to Christ, to be called *the holy one of God*. **To see**-To be corrupted or putrefied in the grave, as the bodies of others are.

V. 11. **Life**-Thou wilt raise me from the grave, and conduct me to the place and state of everlasting felicity. **Presence**-In that heavenly paradise, where thou art gloriously present, where thou dost clearly and fully discover the light of thy countenance; whereas in this life thou hidest thy face and shewest us only thy back-parts. **Right-hand**-Which he mentions as a place of the greatest honour, the place where the saints are placed at the last day, and where Christ himself is said to sit, **#Psal 110:1**. **Pleasures**-All our joys are empty and defective: But in heaven there is fulness of joy. Our pleasures here are transient and momentary; but those at God's right hand are pleasures for evermore. For they are the pleasures of immortal souls, in the enjoyment of an eternal God.

PSALMS

PSALM XVII.

David appealing to God for his integrity, begs for defence against his enemies, ver. 1-9. Describes their wickedness, ver. 10-12. Prays for deliverance from them, and rests in hope, ver. 13-15.

A prayer of David.

V. 1. **The right**-Regard my righteous cause.

V. 2. **Sentence**-Judgment on my behalf. **Come**-From thy tribunal.

V. 3. **Proved**-Or, *searched* or *tried* it, by many temptations and afflictions. **Night**-When mens minds being freed from the distraction of business, and from the society of men, they act more vigorously and freely, according to their several inclinations. **Tried**-As gold-smiths do metals. **Nothing**-Nothing of unrighteousness. **Purposed**-*I have resolved*, upon deliberation, as the word implies. **Mouth**-I am so far from practising against *Saul's* life, as they charge me, that I will not wrong him so much as in a word.

V. 4. **Concerning**-Observing the works of the men of this age, how wicked they are, I was resolved to take more care in ordering my own actions. **By**-By the help of thy blessed word. **Paths**-The customs and practices. **Destroyer**-Or, of the violent man: such as *Saul*, and his courtiers and soldiers.

V. 7. **By**-By thy great power.

V. 10. **They**-They live in splendor and prosperity.

V. 11. **Steps**-In all our ways. We go from place to place, to rocks, and caves, and woods; but wheresoever we go they are at hand, and ready to surround us. **Eyes**-They keep their eyes fixed upon us. **Bowing**-Couching down upon the earth, that they may watch the fittest opportunity to surprize us.

V. 13. **Sword**-Thy instrument to execute vengeance upon thine enemies. Do not punish me with this rod: let me fall into thy hands, and not into the hands of men.

V. 14. **Thy hand**-Wherewith thou dost correct me. **World**-Who set their hearts upon this world, and neither have, nor desire any other portion. **Belly**-Mind or appetite, as that word is used, **#Job 20:20. #Prov 20:30. Treasure**-With extraordinary wealth and glory. **Children**-When many of thy faithful servants are barren, these are blessed with a numerous posterity.

V. 15. **I will**-I do not place my portion in earthly treasures, but in *beholding God's face*, in the enjoyment of God's presence and favour; which is enjoyed in part in this life, but not fully. **Satisfied**-The time is coming, wherein I shall be abundantly satisfied with beholding thy face.

Awake-When I arise from the dead. **Likeness**-With the image of God stamped upon my glorified soul.

PSALMS

PSALM XVIII.

David triumphs in God, ver. 1-3. Praises God for his past deliverances, ver. 4-19. Takes the comfort of his integrity, which God had thereby cleared up, ver. 20-28. Gives God the glory of all his victories, ver. 29-42. Express his hope of what God would do farther, ver. 43-50.

This psalm with some few and small variations, is written, #2Sam 22:1-51. It was composed by David towards the end of his life, upon the occasion here mentioned. To the chief musician, A psalm of David, the servant of the LORD, who spake unto the LORD the words of this song, in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul, and he said:

Title of the psalm. *Servant*-Who esteems it a greater honour to be thy servant, than to be king of Israel. *Saul*-After the death of Saul, and the conquest of all his succeeding enemies, and his own firm establishment in his kingdom.

V. 1. **Love**-Most affectionately, and with my whole soul; as the *Hebrew* word signifies.

V. 2. **Rock**-To which I flee for refuge, as the *Israelites* did to their rocks. **Horn**-It is a metaphor from those beasts whose strength lies in their horns.

V. 4. **Death**-Dangerous and deadly troubles. **Floods**-Their multitude, and strength, and violent assaults, breaking in upon me like a flood.

V. 5. **Sorrows**-Which brought me to the brink of the grave. **Death**-Had almost taken hold of me, before I was aware.

V. 6. **Temple**-Out of his heavenly habitation.

V. 7. **Then**-Then God appeared on my behalf in a glorious manner, to the terror and confusion of all mine enemies, which is here compared to an earthquake.

V. 8. **There went, &c.**-All these seem to be figurative expressions, denoting the greatness of his anger.

V. 9. **Bowed**-By producing thick and dark clouds, whereby the heavens seem to come down to the earth. **Came**-Not by change of place, but by the manifestation of his presence and power on my behalf.

V. 10. **Cherub**-Or, upon the cherubim, upon the angels, who are also called God's chariots, #Psal 68:17, upon which he is said to sit and ride. All which is not to be understood grossly, but only to denote God's using the ministry of angels, in raising such storms and tempests. **Fly**-As swiftly as the wind.

V. 11. **Darkness**-He covered himself with dark clouds. **Waters**-Watery vapours.

V. 12. **At**-His glorious and powerful appearance. **Passed**-Or, *passed away*, vanished, being dissolved into showers.

V. 14. **Arrows**-Lightnings. **Them**-Mine enemies.

V. 15. **Discovered**-By mighty earthquakes, which overturned the earth, and made its lower parts visible.

V. 18. **Prevented**-They had almost surprized me.

V. 19. **Brought**-Out of my straits and difficulties, into a state of freedom and comfort. So he ascribes all his mercies to God's good pleasure, as the first spring of them.

V. 20. **Righteousness**-Just cause. The innocency of my actions towards *Saul*, from whose blood I kept my hands pure.

V. 22. **Judgments**-I diligently studied and considered them.

V. 24. **Iniquity**-From that sin which I was most inclined or tempted to.

V. 25. **Upright**-Thou metest to every one the same measure, which he meteth out to others; and therefore thou wilt perform mercy and truth, to those who are merciful and true to others.

V. 26. **Pure**-Free from the least mixture or appearance of unrighteousness, or unfaithfulness. **Froward**-Thou wilt cross him and walk contrary to him.

V. 28. **Lightest**-Given me safety, and comfort, and glory, and posterity also.

V. 29. **Troop**-Broken through the armed troops of mine enemies. **Wall**-I have scaled the walls of their strongest cites.

V. 30. **Perfect**-His providence, though it may sometimes be dark, yet is always wise and just, and unblameable. **Tried**-The truth of God's promises is approved by innumerable experiences.

V. 31. **Who**-Our Lord is the only God, and therefore there is none, that can hinder him from accomplishing his own work.

V. 32. **Perfect**-Perfectly plain and smooth, and clear from impediments.

V. 33. **High-places**-Confirms me in that high estate into which he hath advanced me.

V. 35. **Salvation**-Thy protection, which hath been to me like a shield. **Held**-Kept me from, falling into those mischiefs, which mine enemies designed. **Gentleness**-Thy clemency, whereby thou hast pardoned my sins; thy grace and benignity.

V. 36. **Slipt**-As they are apt to do in narrow and uneven ways.

V. 43. **People**-From contentions, and seditions, under *Saul*, and *Ishbosheth*, and *Absalom*. **Heathens**-Of the *Ammonites*, *Moabites*, *Edomites*, *Syrians*, and others. **Not known**-Even barbarous and remote nations.

V. 44. **Hear**-As soon as they understand my will and pleasure, they shall instantly comply with it.

V. 45. **Close places**-Out of their strong holds, where they shall lurk for fear of me.

V. 46. **The Lord**-He and he only is the true living God.

V. 48. **Violent man**-From *Saul*: whom for honour's sake he forbears to mention.

V. 49. **Heathen**-*David* is here transported beyond himself, and speaks this in special relation to Christ who was to be his seed, and of whom he was an eminent type, and by whom alone this was done. And therefore this is justly applied to him, and to his calling of the *Gentiles*, #**Rom 15:9**.

V. 50. **His king**-To the king whom God himself chose and anointed, and to all his posterity; and especially to the Messiah, who is called *David's seed*, #**Acts 13:23 Rom 1:3**.

PSALMS

PSALM XIX.

The book of the creatures shews us the power and Godhead of the Creator, ver. 1-6. The book of the scriptures shews us his will; the excellency thereof, ver. 7-11. A prayer against sin, ver. 12, 14.

To the chief musician, A psalm of *David*.

V. 1. **The heavens**-They are as a legible book, wherein he that runs may read it. **The glory**-His *eternal power and Godhead*, his infinite wisdom and goodness. **Firmament**-Or, *the expansion*, all the vast space extended from the earth to the highest heavens, with all its goodly furniture.

V. 2. **Day**-Every day and night repeats these demonstrations of God's glory. **Uttereth**-Or, *poureth forth*, constantly and abundantly, as a fountain doth water; So this *Hebrew* word signifies. **Knowledge**-Gives us a clear knowledge or discovery of God their author.

V. 3. **Heard**-Or, *understood*; there are divers nations in the world, which have several languages, so that one cannot discourse with, or be understood by another, but the heavens are such an universal teacher, that they can speak to all people, and be clearly understood by all.

V. 4. **Line**-*Their lines*, the singular number being put for the plural. And this expression is very proper, because the heavens do not teach men audibly, or by speaking to their ears, but visibly by propounding things to their eyes, which is done in lines or writings. **Gone**-Is spread abroad. **Earth**-So as to be seen and read, by all the inhabitants of the earth. **Words**-Their magnificent structure, their exquisite order, and most regular course, by which they declare their author, no less than men discover their minds by their words. **Sun**-Which being the most illustrious and useful of all the heavenly bodies, is here particularly mentioned.

V. 5. **Bridegroom**-Gloriously adorned with light as with a beautiful garment, and smiling upon the world with a pleasant countenance. **Chamber**-In which he is poetically supposed to have rested all night, and thence to break forth as it were on a sudden. **Strong man**-Conscious and confident of his own strength.

V. 6. **The ends**-His course is constant from east to west, and thence to the east again. So that there is no part of the earth which doth not one time or other feel the benefit of his light and heat.

V. 7. **The law**-The doctrine delivered to his church, whether by *Moses*, or by other prophets. Having discoursed hitherto of the glory of God shining forth in, the visible heavens, he now proceeds to another demonstration of God's glory, which he compares with and prefers before the former. **Perfect**-Completely discovering both the nature and will of God, and the whole duty of man, what he is to believe and practice, and whatsoever is necessary to his present and eternal happiness. Whereas the creation, although it did declare so much of God, as left all men without excuse, yet did not fully manifest the will of God, nor bring men to eternal salvation. **Converting**-From sin to God, from whom all men are naturally revolted. **Testimony**-His law, so called because it is a witness

between God and man, what God requires of man, and what upon the performance of that condition, he will do for man. **Sure**-Heb. *faithful or true*, which is most necessary in a witness: it will not mislead any man, but will infallibly bring him to happiness. **Simple**-Even persons of the lowest capacities.

V. 8. **Right**-Both in themselves, and in their effect, as guiding men in the ready way to eternal happiness. **Rejoicing**-By the discoveries of God's love to sinful men, in offers and promises of mercy. **Commandment**-All his commands. **Pure**-Without the least mixture of error. **The eyes**-Of the mind, with a compleat manifestation of God's will and man's duty: both which, the works of nature, and all the writings of men discover but darkly and imperfectly.

V. 9. **The fear**-The law and word of God, because it is both the object and the rule, and the cause of holy fear. **Clean**-Sincere, not adulterated with any mixture. Constant and unchangeable, the same for substance in all ages. **Judgments**-God's laws are frequently called his *judgments*, because they are the declarations of his righteous will, and as it were his judicial sentence by which he expects that men should govern themselves, and by which he will judge them at the last day.

V. 12. **Who**-Thy law, O Lord, is holy and just and good. But I fall infinitely short of it. **Cleanse**-Both by justification, through the blood of thy son; and by sanctification thro' thy holy spirit. Though the first may seem to be principally intended, because he speaks of his past sins. **Secret**-From the guilt of such sins as were secret either, from others; such as none knows but God and my own conscience: or, from myself; such as I never observed, or did not discern the evil of. Pardon my unknown sins, of which I never repented particularly, as I should have done.

V. 13. **Presumptuous**-From known and evident sins, such as are committed against knowledge, against the checks of conscience, and the motions of God's spirit. **Dominion**-If I be at any time tempted to such sins, Lord let them not prevail over me, and if I do fall into them, let me speedily rise again.

V. 14. **Let**-Having prayed that God would keep him from sinful actions, he now prays that God would govern, and sanctify his words and thoughts: and this was necessary to preserve him from presumptuous sins, which have their first rise in the thoughts. **Redeemer**-This expression seems to be added emphatically, and with special respect to Christ, to whom alone this word *Goel* can properly belong.

PSALMS

PSALM XX.

A prayer for the king, ver. 1-4. The king and the people rejoice in God, and pray for his help, ver. 5-9.

To the chief musician, A psalm of *David*.

V. 1. **God of Jacob**-God had made a covenant with *Jacob* and his posterity.

V. 2. **Sanctuary**-From the tabernacle in *Zion*, where the ark then was; toward which the *Israelites* directed their prayers.

V. 5. **Rejoice**-Hereby they shew their confidence in God, and their assurance of the victory. **Name**-To the honour of God. **Set up**-In way of triumph.

V. 6. **Now**-We are already sure of victory by the consideration of God's power and faithfulness and love to *David*, and to his people. They speak as one person, because they were unanimous in this prayer. **Saveth**-Will certainly save. **Strength**-This shews how God will hear him, even by saving him with a strong hand.

V. 7. **Remember**-Trust in it.

V. 8. **Brought down**-From their horses and chariots, to which they trusted. **Stand**-Stand firmly, and keep the field.

V. 9. **Let the king**-God, the supreme monarch, the king of kings, and in a peculiar manner the king of *Israel*.

PSALMS

PSALM XXI.

A thanksgiving for blessings received, ver. 1-6.

An expression of confidence in God, ver. 7-13.

To the chief musician, A psalm of *David*.

Title of the psalm. *Of David*-The subject of this *psalm* is the same with the former, both being made for the peoples use, concerning the king. Only the prayers there used, are here turned into praises, for the blessings received in answer to their prayers. And as *David* was an illustrious type of Christ, so in many of these expressions he looks beyond himself to Christ, in whom they are properly, and fully accomplished.

V. 3. **Prevent**-Crowning him with manifold blessings, both more and sooner than he expected. **With**-With excellent blessings.

V. 4. **For ever**-Thou gavest him a long life and reign here, and after that didst translate him to live with thee for ever. But this was more eminently fulfilled in Christ, who asked of his father, life, or *to be saved from death*, #**Heb 5:7**, though with submission to his will: but his father, though he saw it necessary to take away his temporal life, yet instantly gave him another, far more noble, even the perfect possession of an everlasting life both in his soul and body, at his right hand.

V. 5. **Glory**-His fame or renown. **Salvation**-By reason of those great and glorious deliverances which thou hast wrought both for him, and by him.

V. 6. **Countenance**-Smiling upon him, by thy grace and favour.

V. 9. **Oven**-Like wood, which when it is cast in there, is quickly consumed.

V. 10. **Fruit**-Their children. God will take away both root and branch, the parents and all that wicked race.

V. 11. **Thee**-Against God, not directly, but by consequence, because it was against *David*, whom God had anointed, and against the Lord's people, whose injuries God takes as done to himself.

V. 13. **Exalted**-By thy own power, or by the manifestation thereof.

PSALMS

PSALM XXII.

It is confessed that David was a type of Christ, and that many passages of the Psalms, though literally understood of David, yet had a further and mystical reference to Christ. But there are some other passages, which were directly, and immediately intended for, and are properly to be understood of the Messiah; though withal there may be some respect and allusion to the state of the penman himself. And this seems to be the state of this psalm, which is understood of the Messiah, by the Hebrew doctors themselves, and by Christ himself and by his apostles. And there are many passages in it, which were literally accomplished in him, and cannot be understood of any other. In this psalm David speaks of the humiliation of Christ, ver. 1-21. Of the exaltation of Christ, ver. 22-31.

To the chief musician upon Aijeleth *Shahar*, A psalm of *David*.

Title of the psalm. *Shahar*-This was the title of some musical instrument, name, or song, which was usually sung in the morning.

V. 1. **My God**-Who art my friend and father, though now thou frownest upon me. The repetition denotes, the depth of his distress, which made him cry so earnestly. **Forsaken**-Withdrawn the light of thy countenance, the supports and comforts of thy spirit, and filled me with the terrors of thy wrath: this was in part verified in *David*, but much more fully in Christ. **Roaring**-My out-cries forced from me, by my miseries.

V. 3. **But thou art**-Just and true in all thy ways, this he adds to strengthen his faith, and to enforce his prayers, and prevail with God for the honour of his holy name, to hear and help him. **Inhabitest**-Whom thy people are perpetually praising.

V. 6. **A worm**-Neglected and despised. **People**-Not only of the great men, but also of the common people. Which doth not so truly agree to *David* as to Christ.

V. 7. **Shoot out**-They gape with their mouths, in mockery. This and the next verse are applied to Christ, #**Matt 27:39,43**.

V. 12. **Bulls**-Wicked and violent, and potent enemies; for such are so called, #**Ezek 39:18 Amos 4:1**. **Of Bashan**-As the cattle there bred were, and therefore fierce and furious.

V. 14. **Water**-My spirits are spent and gone like water which once spilt can never be recovered; my very flesh is melted within me, and I am become as weak as water. **Bones**-I am as unable to help myself, and as full of torment, as if all my bones were disjoined. **Wax**-Melted, through fear and overwhelming grief.

V. 15. **Dried**-I have in a manner no more moisture left in me, than is in a dry potsherd. **Cleaveth**-Through excessive thirst and drought. **Death**-Thy providence, delivering me into the power of mine enemies, and by thy terrors in my soul.

V. 16. **Dogs**-So he calls his enemies for their insatiable greediness, and implacable fierceness against him. **Pierced**-These words cannot with any probability be applied to *David*, but were properly and literally verified in Christ.

V. 17. **May tell**-By my being stretched out upon the cross.

V. 18. **They part**-This also cannot be applied to *David*, but was literally fulfilled in Christ, #**Matt 27:35 John 19:24**.

V. 20. **Darling**-Heb. *my only one; his soul*, which he so calls, because it was left alone and destitute of friends and helpers.

V. 21. **Heard**-Answered and delivered me.

V. 22. **Declare**-When thou hast delivered me. **Thy name**-that power and faithfulness and goodness, which thou hast manifested on my behalf. **Congregations**-The same whom he calls *the congregation*, and *the seed of Jacob* and *Israel*: which also does not so fitly agree to *David*, who never gives this title to any, but such as were near a-kin to him, as it does to Christ, who extends this name to all his disciples, #**Matt 12:48,49**, and to whom this very text is applied, #**Heb 2:11,12**.

V. 24. **Abhorred**-He did not turn away his face from it, as men do from things which they abhor. **From him**-For ever: tho' he did so for a time.

V. 25. **Great congregation**-In the universal church, of *Jews* and *Gentiles*.

V. 26. **Satisfied**-This is doubtless to be understood, of those spiritual blessings, that grace and peace, and comfort, which all believing souls have in the sense of God's love, the pardon of their sins, and the influences of God's spirit. **Seek him**-That seek his favour. **Your heart**-He speaks of the same persons still, though there be a change from the third to the second person, as is usual in these poetical books. **For ever**-Your comfort shall not be short and transitory, as worldly comforts are, but everlasting.

V. 27. **The world**-All nations from one end of the world to the other. So this is an evident prophecy of the calling of the *Gentiles*, and a clear proof, that this psalm immediately speaks of Christ; to whom alone, this and divers other passages of it, belong. **Remember**-They shall remember their former wickedness with grief and shame, and fear; particularly in worshiping dead and impotent idols. They shall remember their great and manifold obligation to God, which they had quite forgotten, his patience in sparing them so long, in the midst of all their impieties, and in giving his son for them: they shall remember the gracious words and glorious works of Christ, what he did, and suffered for them; which possibly divers of them had been eye and ear-witnesses of. **The**

Lord-Into the only true God, and unto Jesus Christ, to whom this name of *Jehovah* is often ascribed in scripture.

V. 28. **For**-This is added as a reason, why the *Gentiles* should be converted, because God is not only God and the Lord of the *Jews*, but also of the *Gentiles*, and of all nations.

V. 29. **Fat**-Kings and princes, and the great men of the world. **Shall eat**-Shall feed upon the bread of life, Christ and all his benefits. **Worship**-This is added to shew what kind of eating he spoke of. **Go down**-That is, all mankind, for none can escape death.

V. 30. **A seed**-Christ shall not want a seed or posterity, for though the *Jewish* nation will generally reject him, the *Gentiles* shall come in their stead. **A generation**-That believing seed shall be reputed both by God and men, *The generation*, or *people of the Lord*, as the *Jews* formerly were.

V. 31. **They**-The seed last mentioned. **Come**-From *Judea* and *Jerusalem* (from whence the gospel was first to go forth) to the *Gentile* world, to the several parts whereof the apostles went upon this errand. **His**-God's righteousness: his wonderful grace and mercy unto mankind, in giving them Christ and the gospel; for *righteousness* is often put for *mercy* or *kindness*. **Unto**-Unto succeeding generations. Whereby *David* gives us a key to understand this *psalm*, and teaches us that he speaks not here of himself, but of things which were to be done in after-ages, even of the spreading of the gospel among the *Gentiles*, in the time of the New Testament. **That he**-They shall declare that this is the work of God, and not of man.

PSALMS

PSALM XXIII.

David *extolls the goodness of God as his shepherd, and expresses his confidence in him, ver. 1-6.*

A psalm of *David*.

V. 2. **Lie down**-To repose myself at noon, as the manner was in those hot countries. **Green**-Where there is both delight and plenty of provisions.

V. 3. **Restoreth**-Heb. *He bringeth it back*; from its errors and wandering. **For**-Not for any worth in me, but for the glory of his justice, and faithfulness, and goodness.

V. 4. **Thy rod and thy staff**-Two words denoting the same thing, and both designing God's pastoral care over him.

V. 5. **A table**-Thou furnishest me with plenty of provisions and comforts. **Oil**-With aromatic ointments, which were then used at great feasts; thy comforts delight my soul. **Runneth over**-Thou hast given me a plentiful portions, signified by the cup, given to the guests by the master of the feast.

PSALMS

PSALM XXIV.

This psalm is generally thought to have been composed by David, upon bringing the ark of God from the house of Obed-edom, into the tabernacle which David had built for it, #2Sam 6:12,17. Wherein he hath a farther prospect to the temple, which he earnestly desired and intended to build. Moreover because the tabernacle, and temple, and ark, were types of Christ, and of his church and of heaven. David extended his thoughts to them also, or at least the Holy Ghost designed to comprehend them under these typical expressions. He shews God's sovereignty over the world, ver. 1, 2. Who shall receive his blessing, ver. 3-6. An exhortation to receive Christ, ver. 7-10.

A psalm of David.

V. 2. **Seas**-The whole collection of waters, as well as the sea and the rivers running into it, as that great abyss of waters which is contained in the bowels of the earth.

V. 3. **The hill**-*Zion* or *Moriah*, the place of God's sanctuary and special presence. Having asserted God's dominion over all mankind, he now proposes an important question, by whom God will be served, and his blessing enjoyed? **Stand**-To minister before him. Standing is the posture of ministers or servants. Who shall serve God, with God's acceptation. **Holy place**-In the place which he hath sanctified for his service.

V. 4. **He**-Whose actions and conversation are holy and unblameable. **Pure heart**-Careful to approve itself to God, as well as to men; ordering a man's very thoughts and affections according to God's word. **Vanity**-Who doth not value or desire the vain things of this life, such as honours, riches, pleasures; but makes God his portion.

V. 5. **The blessing**-Grace and glory, and all other good things.

V. 6. **The generation**-The true progeny which God regards. **Face**-His grace and favour, which is often called God's face.

V. 7. **Lift up**-He speaks here of the gates and doors of the temple, which by faith and the spirit of prophecy, he beheld as already built, whose doors he calls Everlasting, not so much because they were made of strong and durable materials, as in opposition to those of the tabernacle, which were removed from place to place. These gates he bids *lift up their heads*, or tops, by allusion to those gates which have a portcullis, which may be let down or taken up. And as the temple was a type of Christ, and of his church, and of heaven itself; so this place may also contain a representation, either of Christ's entrance into his church, or into the hearts of his faithful people, who are here commanded to set open their hearts and souls for his reception: or of his ascension into heaven, where the saints or angels are poetically introduced as preparing the way, and opening the heavenly gates to receive their Lord and king, returning to his royal habitation with triumph and glory. **The king**-The Messiah,

the king of *Israel*, and of his church, called *the King*, or *Lord of glory*, #1Cor 2:8 James 2:1, both for that glory which is inherent in him, and that which is purchased by him for his members.

V. 8. **The Lord**-He is no ordinary person, no other than Jehovah, who hath given so many proofs of his almightiness, who hath subdued all his enemies, and is now returned in triumph.

V. 9. **Lift up**-The same verse is repeated again, to awaken the dulness of mankind, who are so hardly brought to a serious preparation for such solemnities; and to signify the great importance of the matter, contained under these expressions.

V. 10. **Of hosts**-Under whose command are all the hosts of heaven and earth, angels and men, and all other creatures.

PSALMS

PSALM XXV.

David *distrest, takes refuge in God*, ver. 1-7. *Shews the goodness of God to them that fear him*, ver. 8-15. *Prays for help against his enemies, and for the church*, ver. 16-22.

A psalm of *David*.

V. 2. **Ashamed**-Disappointed of my hope.

V. 3. **Cause**-Without any provocation of mine.

V. 4. **Teach**-Teach me my duty, and cause me to keep close to it, notwithstanding all temptations.

V. 8. **Upright**-Holy and true, in all his declarations and offers of mercy to sinners. **Therefore**-He will not be wanting to such poor sinners as I am, but will guide them into the way of life and peace.

V. 9. **The meek**-Such as meekly submit themselves to God, and are desirous to be directed and governed by him. **Judgment**-In the paths of judgment, in the right way.

V. 10. **Paths**-All the dealings of God with them, yea even those that are afflictive, are done in kindness and faithfulness to them.

V. 11. **For**-Or, *though* (as this particle is often rendered) *it be great*. Possibly he speaks of his sin against *Uriah* and *Bathsheba*. **Great**-Or, *much or manifold*. For the *Hebrew* word signifies both *great* and *much*.

V. 12. **Chuse**-Which God appointeth.

V. 13. **At ease**-Heb. *in Good*; in the possession and enjoyment of the true good. **The land**-*Canaan*; which was given as an earnest of the whole Covenant of Grace, and all its promises.

V. 14. **The secret**-His love and favour, which is called his *secret*, #**Job 29:4** **Prov 3:32**, because it is known to none but him that enjoyeth it. **Will shew**-He will make them clearly to understand it, both its duties and its blessings; neither of which ungodly men rightly understand.

V. 15. **Pluck**-He will deliver me out of all my troubles.

V. 20. **Soul**-My life.

V. 22. **Israel**-If thou wilt not help me, yet spare thy people who suffer for my sake, and in my sufferings.

PSALMS

PSALM XXVI.

David *professes his integrity*, ver. 1-8. *Deprecates the doom of the wicked*, ver. 9, 10. *Casts himself upon the mercy of God*, ver. 11, 12.

A psalm of *David*.

V. 1. **Trusted**-I have committed my cause and affairs to thee.

V. 3. **For**-I dare appeal to thee, because thou knowest I have a deep sense of thy loving-kindness, by which I have been led to love and obey thee.

V. 4. **Sat**-Continued with them. I have been so far from an imitation of their wicked courses, that I have avoided their company. **Vain**-With false and deceitful persons. **Go in**-Into their company.

V. 6. **Compass**-Approach to thine altar with my sacrifices: which I could not do with any comfort, if I were conscious of those crimes, whereof mine enemies accuse me.

V. 8. **House**-Thy sanctuary and worship. **Honour**-Thy glorious and gracious presence.

V. 9. **Gather not**-Do not bind me up in the same bundle, or put me into the same accursed condition with them.

V. 12. **Standeth**-I stand upon a sure and solid foundation, being under the protection of God's promise, and his almighty and watchful providence. **Congregations**-I will not only privately, but in the assemblies of thy people celebrate thy praise.

PSALMS

PSALM XXVII.

David declares his confidence in God, ver. 1-3. His desire to be in the house of God, ver. 4-6. He prays for light and salvation, ver. 7-12. And exhorts others to wait upon God, ver. 13, 14.

A psalm of *David*.

V. 2. **Light**-My counsellor in all my difficulties, and my comforter and deliverer in all my distresses. **Strength**-The supporter and preserver of my life.

V. 3. **In this**-That God *is my light*.

V. 4. **Dwell. &c.**-Have opportunity of constant attendance upon God. **To behold**-That there I may delight myself, in the contemplation of thy amiable and glorious majesty, and of thy infinite wisdom, holiness, justice, truth, and mercy.

V. 5. **The secret**-In his tabernacle, into which mine enemies cannot come. He alludes to the ancient custom of offenders, who used to flee to the tabernacle or altar. **Rock**-A place high and inaccessible.

V. 9. **Away**-From thy face or presence, or from the place of thy worship.

V. 11. **Because of**-That I may neither fall into their hands by my folly, nor give them any occasion of triumphing over me.

V. 13. **The living**-*David* was thus earnestly desirous of this mercy in this life, not because he placed his portion in these things; but because the truth and glory of God, were highly concerned in making good the promise of the kingdom to him.

PSALMS

PSALM XXVIII.

A prayer for help, ver. 1-3. The doom of the wicked, ver. 4, 5. A thanksgiving, closed with prayer, ver. 6-9.

A psalm of David.

V. 2. **Towards**-Towards the holy of holies, because there the ark was; from whence God gave oracular answers to his people.

V. 3. **Draw not**-Do not drag me; as thou dost these, to execution and destruction.

V. 5. **Regard not**-The providential works of God towards his people.

V. 7. **I am helped**-He speaks of it as past, because God assured him by his spirit, that he had heard and accepted his prayers.

PSALMS

PSALM XXIX.

It is probable David wrote this psalm, during a storm of thunder, lightning, and rain; as that he wrote the eighth in a moon-shining night, and the nineteenth in a sun-shining morning. He calls on the great to give glory to God, ver. 1, 2. Observes his power in thunder and lightning, Ver. 3-9. His dominion over the world and care over the church, ver. 10, 11.

A psalm of *David*.

V. 1. **Ye**-Ye potentates and rulers of the earth. **Glory**-By an humble and thankful acknowledgment of it.

V. 2. **Give, &c.**-The honour which he deserves: own him as the Almighty, and the only true God. **Holiness**-Or, in his *holy and beautiful house*.

V. 3. **The waters**-Above in the clouds, which are called *waters*, #**Gen 1:7 Psal 18:11**. The Divine power displays itself in those high places, which are far above the reach of all earthly potentates. **Many**-Upon the clouds, in which there are vast treasures of water, and upon which God is said to sit or ride, #**Psal 18:10,11 104:3**.

V. 5. **Lebanon**-A place famous for strong and lofty cedars.

V. 6. **Them**-The cedars; which being broken by the thunder, the parts of them are suddenly and violently hurled hither and thither. **Sirion**-An high mountain beyond *Jordan* joining to *Lebanon*. *Lebanon* and *Sirion* are said to *skip* or *leap*, both here, and #**Psal 114:4**, by a poetical hyperbole.

V. 7. **The flames**-The lightnings.

V. 8. **Kadesh**-An eminent wilderness, vast and terrible, and well known to the *Israelites*, and wherein possibly they had seen, and observed some such effects of thunder.

V. 9. **To calve**-Through the terror it causes, which hastens the birth. He names the *hinds*, because they bring forth their young with difficulty, #**Job 39:1,2**. **Discovereth**-Heb. *maketh bare*, of its trees, which it breaks or strips of their leaves. **Glory**-Having shewed the terrible effects of God's power in other places, he now shews the blessed privilege of God's people, that are praising God in his temple, when the rest of the world are trembling under the tokens of his displeasure.

V. 10. **The flood**-The most violent waters, which sometimes fall from the clouds upon the earth. These are fitly mentioned, as being many times the companions of great thunders. And this may be alleged as another reason, why God's people praised him in his temple, because as he sends terrible tempests and thunders, so he also restrains and over-rules them. **Sitteth**-He doth *sit*, and will sit as *king for ever*, sending such tempests when it pleaseth him.

PSALMS

PSALM XXX.

He praises God for delivering him, and exhorts others to praise him, ver. 1-5. Recollects his former security, and his prayer when in trouble, ver. 6-10. And stirs himself up to thankfulness, ver. 11, 12.

A Psalm *and* song, at the dedication of the house of *David*.

Title of the psalm. *Song*-A *psalm* to be sung with the voice to an instrument. *David*-At the dedication of *David's* house, which was built, #**2Sam 5:11**, and doubtless was dedicated, as God had commanded.

V. 5. **Cometh**-Speedily and in due season.

V. 7. **Mountain**-My kingdom: kingdoms are usually called mountains in prophetical writings.

V. 9. **Profit**-What wilt thou gain by it? **The dust**-Shall they that are dead celebrate thy goodness in the land of the living? Or, shall my dust praise thee?

V. 11. **Sackcloth**-Given me occasion to put off that sackcloth, which they used to wear in times of mourning, #**Esth 4:1 Psal 35:13 Isa 32:11 Joel 1:13**. **Girded**-With joy, as with a garment, surrounding me on every side.

V. 12. **My glory**-My tongue.

PSALMS

PSALM XXXI.

David *professes his confidence in God, intermixing prayer to him, ver. 1-8. Complains to God and prays for deliverance, ver. 9-18. Concludes with giving glory to God, and encouraging others to trust him, ver. 19-24.*

To the chief musician, A psalm of *David*.

V. 1. **Ashamed**-Of my confidence in thy promise. **Deliver me**-According to thy faithfulness and goodness.

V. 5. **My spirit**-My soul or life; to preserve it from the malice of mine enemies. **For**-Thou hast delivered me formerly, and therefore I commit myself to thee for the future. **O Lord, &c.**-Who hast shewed thyself so, in making good thy promise.

V. 6. **Vanities**-Idols, which are often called *Vanities*, as #**Deut 32:21**. Or, curious arts, and all sorts of divinations.

V. 7. **Known**-Loved me, and cared for me.

V. 8. **Room**-Made way for me to escape, when I was encompassed by them.

V. 9. **Grief**-With continual weeping.

V. 10. **Iniquity**-For the punishment of mine iniquity. **Consumed**-The juice and marrow of them bring almost dried up with grief.

V. 11. **A fear**-They were afraid to give me any countenance or assistance. **Fled**-To prevent their own danger and ruin.

V. 12. **A broken vessel**-Which is irreparable, and useless, and therefore despised by all.

V. 13. **Fear**-Just cause of fear.

V. 15. **My times**-All the affairs and events of my life, are wholly in thy power.

V. 19. **Laid up**-His favour is not always manifested, to them, but it is laid up for them in his treasure, whence it shall be drawn forth when they need it, and he sees it fit. **Before**-Publicly and in the view of the world.

V. 20. **The secret**-Or, as *in the secret of thy presence*: either,

1. As if they were in thy presence chamber, where thine own eye and hand girdeth them, from all the assaults of their enemies; called his *secret*, partly, because the greatest part of the world are strangers to God and his presence: and partly, because it is a safe and secure place, such as secret and unknown places are. Or,
2. As if they were *in the secret of God's tabernacle*, as it is called, #**Psal 27:5**, the place of God's special presence, where none might enter save the high-priest. With thy secret favour and providence, which saves them by hidden and unknown methods. **From**-From their vain-glorious boasting and threats, and from their bad and insolent attempts. **Pavilion**-Or, tabernacle. **Strife**-From contentious and slandering tongues.

V. 21. **City**-In *Keilah*: where God wonderfully preserved me.

V. 22. **Haste**-When my passion took away my consideration, and weakened my faith. **Cut off**-Cast out of thy sight, and out of the care of thy gracious providence.

PSALMS

PSALM XXXII.

The happiness of them whose sins are forgiven, ver. 1, 2. The necessity of confessing our sins, and of prayer, ver. 3-6. God's promise to them that trust in him, ver. 7-10. An exhortation to rejoice in God, ver. 11.

A psalm of *David*, Maschil.

Title of the psalm. *Maschil*-Or, *an instructor*. This *psalm* is fitly so called, because it was composed for the information of the church, in that most important doctrine, the way to true blessedness.

V. 2. **Imputeth**-Whom God doth not charge with the guilt of his sins, but graciously pardons and accepts him in Christ. **No guile**-Who freely confesses all his sins, and turns from sin to God with all his heart.

V. 3. **Silence**-From a full and open confession of my sins. **Old**-My spirit failed, and the strength of my body decayed. **Roaring**-Because of the continual horrors of my conscience, and sense of God's wrath.

V. 4. **Hand**-Thy afflicting hand. **My moisture**-Was dried up.

V. 5. **The iniquity**-The guilt of my sin.

V. 6. **For this**-Upon the encouragement of my example. **Found**-In an acceptable and seasonable time, while God continues to offer grace and mercy. **Waters**-In the time of great calamities. **Not come**-So as to overwhelm him.

V. 8. **I will**-This and the next verse seems to be the words of God, whom *David* brings in as returning this answer to his prayers. **Mine eye**-So Christ did St. *Peter*, when he turned and *looked upon him*.

V. 9. **Will not**-Unless they be forced to it by a bit or bridle. And so all the ancient translators understand it.

V. 10. **Sorrows**-This is an argument to enforce the foregoing admonition.

PSALMS

PSALM XXXIII.

The Psalmist exhorts the righteous to praise God, for his truth, justice and goodness, ver. 1-5, For creating the world, ver. 6-9. For his providence in governing it, ver. 10-17. For his peculiar favour to his people, encouraging them to trust in him, ver. 18-22.

V. 2. **Harp, &c.**-These instruments were used in the publick worship of God in the tabernacle.

V. 3. **A new song**-Renewed or continued from day to day.

V. 4. **The word**-All God's counsels and commands are wise, and just, and good. **His works**-All his works of providence agree with his word, and are the accomplishment of his promises or threatenings.

V. 5. **Goodness**-He not only doth no man wrong, but he is kind and merciful to all men.

V. 6. **The word**-God made this admirable structure of the heavens, and all its glorious stars; not with great pains and time, but with one single word. **Host**-The angels: or the stars.

V. 7. **Store-houses**-Either in the clouds, or in the bowels of the earth.

V. 10. **The Lord**-Thus he passes from the work of creation, to the works of providence, and from the instances of his power, in senseless and irrational creatures, to his power in over-ruling the thoughts and wills, and actions of men, whether single or united.

V. 11. **The Counsel**-All his purposes and designs are always successful.

V. 13. **All men**-Although he hath a relation to *Israel*, yet he hath a general care over all mankind, all whose hearts and ways he observes.

V. 15. **Fashioneth**-Having said that God sees and observes all men, he now adds, that he rules and governs them; yea, even the hearts which are most unmanageable, he disposes and inclines according to the counsel of his will. **Alike**-Or, *equally*, one as well as another: whether they be *Jews* or *Gentiles*, princes or peasants; all are alike subject to his jurisdiction. **Their works**-Both outward and inward, all the workings of their minds and actions, and all their endeavours and actions.

V. 16. **No king**-He instances in these, as the most uncontrollable persons in the world, and most confident of themselves. By which he strongly proves his general proposition, of God's powerful providence over all men. **By an host**-But only by God's providence, who disposes of victory and success, as he pleases, and that frequently to the weakest side.

V. 17. **An horse**-Though he be strong and *fit for battle*, or for flight, if need requires. And so this is put for all warlike provisions. **Vain things**-Heb. *a lie*; because it promises that help and safety which it cannot give.

V. 18. **The eye**-Whosoever therefore would have safety, must expect it only from the watchful eye, and almighty hand of God. **That fear**-These are the chief objects of his care and favour. **Hope**-That place their hope and trust, and happiness, not in any creature, but only in God, and in his mercy and blessings.

PSALMS

PSALM XXXIV.

David praises God for his goodness to himself and others, ver. 1-7. Encourages the righteous to trust in him, ver. 8-10. Exhorts them to fear God and depart from evil, ver. 11-14. God's favour to the righteous and displeasure at the wicked, ver. 15-22

A psalm of *David*, when he changed his behaviour before Abimelech: who drove him away, and he departed.

Title of the psalm. **When**-A *psalm* made upon that occasion, though not at that time, when he counterfeited madness. Wherein whether he sinned or not, is matter of dispute; but this is undoubted, that his deliverance deserved this solemn acknowledgment. **Abimelech**-Called *Achish*, #1Sam 21:10. But *Abimelech* seems to have been the common name of the kings of the *Philistines*, #Gen 20:2 26:1, as *Pharaoh* was of the *Egyptians*.

V. 2. **Shall boast**-Shall glory in this, that I have so powerful and so gracious a master. **The humble**-The righteous.

V. 3. **Together**-Not in place, for *David* was now banished from the place of God's publick worship, but in affection: let our souls meet, and let our praises meet in the ears of the all-hearing God.

V. 5. **Lightened**-Comforted and encouraged. **Ashamed**-They were not disappointed of their hope.

V. 6. **This man**-*David*.

V. 7. **The angel**-The angels, the singular number being put for the plural.

V. 8. **O taste**-Make trial, of it by your own experience of it. **Good**-Merciful and gracious.

V. 9. **Fear**-Reverence, serve, and trust him: for *fear* is commonly put for all the parts of God's worship.

V. 12. **Life**-A long and happy life, begun in this world and continued for ever in the next. **Good**-In which he may enjoy *good*, prosperity or happiness.

V. 13. **Evil**-From all manner of evil speaking, from all injurious, false and deceitful speeches.

V. 14. **Depart**-From all sin. **Do good**-Be ready to perform all good offices to all men. **Seek**-Study by all means possible to live peaceable with all men. **Pursue it**-Do not only embrace it gladly when it is offered, but follow hard after it, when it seems to flee away from thee.

V. 16. **The face**-His anger, which discovers itself in the face.

V. 18. **Nigh**-Ready to hear and succour them. **To**-Those whose spirits are truly humbled under the hand of God, and the sense of their sins, whose hearts are subdued, and made obedient to God's will and submissive to his providence.

V. 20. **Bones**-All the parts and members of their bodies.

PSALMS

PSALM XXXV.

David prays for deliverance from his enemies, and prophecies their destruction, ver. 1-10, Describes their wickedness, ver. 11-21. Foretells their confusion, the joy of the righteous, and his own thanksgiving, ver. 22-28.

A psalm of David.

V. 3. **Say**-By thy spirit assuring me of it: and by thy providence effecting it.

V. 6. **Their way**-By which they flee, being chased.

V. 7. **For**-Out of mere malice.

V. 10. **My bones**-My whole body, as well as my soul.

V. 13. **Returned**-Although my fastings and *prayers* did them no good.

V. 15. **Gathered**-They were so full of joy, that they could not contain it in their own breasts, but sought to communicate it to others. **Subjects**-Or, *vile persons*, either for the meanness of their condition, or for their wickedness. **Knew not**-While I had no suspicion of them. **Tear me**-My good name with calumnies, and reproaches and curses.

V. 16. **Mockers**-They made themselves buffoons and jesters, and accustomed themselves to mock and deride *David*, that thereby they might gain admittance to the tables of great men, which was all they sought for.

V. 17. **Look on**-Without affording me pity or help. **Darling**-*My soul*, Heb. *my only one*; which is now left alone and forsaken by my friends, and hath none to trust in but God.

V. 18. **I will**-When I shall be restored to the liberty of the publick assemblies.

V. 20. **For**-They breathe out nothing but threatenings and war; they use not open violence but subtle artifices, against me and my followers, who desire nothing more than to live quietly and peaceably.

V. 21. **Wide**-To pour forth whole floods of scoffs and slanders. **Aha**-An expression of joy and triumph. **Our eye**-What we have long desired and hoped for.

V. 22. **This**-Thou also hast seen, all their plots and threats, and all my distresses and calamities. **Keep not**-*Be not deaf*, to my prayers. The same word signifies, both *to be silent*, and *to be deaf*.

V. 23. **Awake**-To plead my cause against mine adversaries.

PSALMS

PSALM XXXVI.

The grievous state of the wicked, ver. 1-4. The goodness of God, ver. 5-9. David prays, in confidence of deliverance, ver. 10-12.

To the chief musician, a psalm of *David*, the servant of the Lord.

V. 1. **No fear**-When I consider the manifold transgressions of ungodly men, I conclude within myself, that they have cast off all fear of the Divine majesty.

V. 2. **Flattereth**-He deceiveth himself with vain persuasions, that God does not mind his sins, or will not punish them. **Found**-Punish, as the same phrase is used, #Numb 32:23.

V. 3. **Left off**-Once he had some degrees of wisdom, but now he is become an open apostate.

V. 4. **Deviseth**-Freely, from his own inclination, when none are present to provoke him to it.

V. 5. **Thy mercy**-Mine enemies are cruel and perfidious, but thou art infinite in *mercy*, and *faithfulness*. **Heavens**-Is infinite and incomprehensible. **Faithfulness**-The truth both of thy threatenings against thine enemies, and of thy promises made to good men. **The clouds**-Is far above our reach, greater and higher than we can apprehend.

V. 6. **Mountains**-Stedfast and unmoveable: eminent and conspicuous to all men. **Judgments**-The executions of thy counsels. **Deep**-Unsearchable, as the ocean. **Man**-The worst of men; yea, the brute-beasts have experience of thy care and kindness.

V. 7. **Loving-kindness**-Though all thine attributes be excellent, yet, above all, thy mercy is most *excellent*, or *precious* and amiable.

V. 8. **Satisfied**-Who trust in thee, as he now said. **Fatness**-With those delightful provisions, which thou hast prepared for them in heaven. **The river**-Which denotes both their plenty, and their perpetuity.

V. 9. **Life**-It is in God as in a fountain, and from him is derived to us. **But**-Of that glorious and blessed, and endless life, which alone is worthy of the name. **Light**-In the light of thy glorious presence, which shall be fully manifested, when we see thee face to face. **Light**-Joy and comfort, and happiness: the word *light* is elegantly repeated in another signification; in the former clause it is light discovering, in this light, discovered or enjoyed.

V. 11. **The foot**-Of my proud and insolent enemies. **Come**-So as to overthrow me.

V. 12. **There**-He seems as it were to point at the place, as if it were already done.

PSALMS

PSALM XXXVII.

David exhorts to patience and confidence in God, ver. 1-8. Shews the different state of the righteous and the wicked, ver. 9-40.

A psalm of *David*.

V. 1. **Fret not**-Because they prosper in their wicked enterprizes.

V. 5. **Commit**-All thy cares and business, and necessities, commend to God by fervent prayer.

V. 6. **Judgment**-It shall be as visible to men, as the light of the sun, at noon-day.

V. 7. **Rest**-Do not repine at his dealings, but quietly submit to his will, and *wait* for his help.

V. 8. **Fret not**-Either against the sinner for his success; or against God. **Do evil**-If grief arise in thee, take care that it do not transport thee to sin.

V. 9. **The earth**-This for the most part was literally fulfilled in that state of the church.

V. 10. **Not be**-He shall be dead and gone. **Diligently**-Industriously seeking him. **His place**-His place and estate, and glory.

V. 11. **But**-Those who patiently bear God's afflicting hand, and meekly pass by injuries. **Peace**-Partly of outward peace and prosperity, which God in his due time will give them: but principally of inward peace, in the sense of God's favour and the assurance of endless happiness.

V. 13. **His day**-The day appointed by God for his punishment or destruction.

V. 18. **Knoweth**-Observes with care and affection. **The days**-All things which befall them, their dangers and fears, and suffering. **For ever**-To them and their seed for ever: and when they die their inheritance is not lost, but exchanged for one infinitely better.

V. 20. **Fat**-Which in an instant melts before the fire.

V. 23. **Established**-So that he shall not fall into mischief.

V. 24. **Fall**-Into trouble.

V. 25. **Forsaken**-These temporal promises, were more express to the *Jews* in the times of the Old Testament, than to Christians.

V. 26. **Blessed**-Not only with spiritual, but with temporal blessings.

V. 27. **Dwell**-Thou shalt dwell in the land, and afterwards in heaven.

V. 30. **The mouth**-Having shewed, God's singular care over the righteous, he proceeds to give a character of them. **Judgment**-Of God's judgment, word or law.

V. 31. **Heart**-His thoughts, meditations and affections are fixed upon it. **Slide**-*Slide*, or *swerve*, from the rule, from God's law.

V. 35. **Bay-tree**-Which is continually green and flourishing even in winter.

V. 36. **Yet**-He was gone in an instant. **But**-There was no monument or remainder of him left.

V. 37. **Peace**-Though he may meet with troubles in his way, yet all shall end well.

V. 38. **Together**-All without exception.

PSALMS

PSALM XXXVIII.

David *complains of God's displeasure and his own sin*, ver. 1-5. *Of his bodily sickness*, ver. 6-10. *Of the unkindness of his friends and the injuries of his enemies*, ver. 11-20. *Prays to God for help*, ver. 21, 22.

A psalm of *David* to bring to remembrance.

Title of the psalm. *To bring, &c.*-Either, to God, that by this humble and mournful prayer, he might prevail with God, to remember and pity him; or, to himself, that by reviewing this psalm afterwards, he might call to mind his former danger and misery, and God's wonderful mercy in delivering him; and that others also might remember what God had done to him.

V. 2. **Arrows**-Thy judgments outward and inward.

V. 3. **Sin**-Which hath provoked thee to deal thus severely with me.

V. 4. **Iniquities**-Or, *the punishment of mine iniquities*, as this word is frequently used. **Are gone**-Like deep waters wherewith I am overwhelmed.

V. 5. **Foolishness**-Sin.

V. 7. **Disease**-The disease might be some burning fever, breaking forth outwardly in carbuncles, or boils. It is true, this and the other expressions may be taken figuratively, but we should not forsake the literal sense of the words without necessity.

V. 12. **Deceit**-They design mischief, but cover it with fair pretences.

V. 13. **Dumb**-Was silent, to testify his humiliation for his sins, and his acceptance of the punishment which he had brought upon himself.

V. 16. **When**-When I fall into any misery, they triumph in the accomplishment of their desires.

V. 17. **To halt**-just falling into destruction. **Before me**-I am constantly sensible of thy just hand, and of my sins the cause of it.

V. 18. **Declare**-To thee.

V. 19. **Strong**-Are thriving and flourishing.

PSALMS

PSALM XXXIX.

David relates the struggle which had been in his breast, ver. 1-3. He meditates on man's frailty and mortality, ver. 4-6. He prays for pardon, deliverance from trouble, and respite from death, ver. 7-13.

To the chief musician, even to *Jeduthun*, A psalm of *David*.

Title of the psalm. *Jeduthun*-One of the three chief masters of the sacred musick, #1Chron 16:41, 42.

V. 1. **I said**-I fully resolved. **Take heed**-To order all my actions right, and particularly to govern my tongue.

V. 2. **Dumb**-Two words put together, expressing the same thing, to aggravate or increase it. **I held**-I forbear to speak, what I justly might, lest I should break forth into some indecent expressions. **Stirred**-My silence did not assuage my grief, but increase it.

V. 4. **My end**-Make me sensible of the shortness and uncertainty of life, and the near approach of death.

V. 5. **Before thee**-If compared with thee, and with thy everlasting duration.

V. 6. **Vain shew**-Heb. *in a shadow* or *image*; in an imaginary rather than a real life: in the pursuit of vain imaginations, in which there is nothing solid or satisfactory: man in and his life, and all his happiness in this world, are rather appearances and dreams, than truths and realities. **Disquieted**-Heb. *They make a noise, bustling, or tumult*, with unwearied industry seeking for riches, and troubling and vexing both themselves and others in the pursuit of them.

V. 7. **Mow Lord**-Seeing this life and all its enjoyments are so vain and short. **My hope**-I will seek for happiness no where but in God.

V. 10. **Remove**-Take off the judgment which thou hast inflicted upon me. **I am**-Help me before I am utterly lost.

V. 11. **Beauty**-His comeliness and all his excellencies or felicities. **Moth**-As a moth consumeth a garment, to which God compares himself and his judgments, secretly and insensibly consuming a people, #Isa 51:8.

V. 12. **A stranger**-I am only in my journey or passage to my real home, which is in the other world.

V. 13. **No more**-Among the living, or in this world.

PSALMS

PSALM XL.

This psalm is a celebration of God's great goodness to him, and all his people. In it there are some passages which cannot belong to Christ, and some which do not properly belong to David, or to that time and state of the church, but only to Christ, and to the times of the New Testament. He praises God for delivering him out of deep distress, ver. 1-5. Thence takes occasion to speak of the work of our redemption by Christ, ver. 6-10. Prays for mercy and grace both for himself and for his brethren, ver. 11-17.

To the chief musician, A psalm of *David*.

V. 2. **Pit**-Desperate dangers and calamities. **Rock**-A place of strength and safety. **Established**-Kept me from falling into mischief.

V. 3. **And fear**-Shall stand in awe of that God, whom they see to have so great power, either to save or to destroy.

V. 4. **The proud**-Or, *the mighty*, the great and proud potentates of the world, to whom most men are apt to look and trust. **Turn**-From God, in whom alone they ought to trust. **To lies**-To lying vanities, such as worldly power and wisdom, and riches, and all other earthly things, or persons, in which men are prone to trust: which are called lies, because they promise more than they perform.

V. 5. **Many**-This verse seems to be interposed as a wall of partition, between that which **David** speaks in his own person, and that which he speaks in the person of the Messiah, in the following verses.

V. 6. **Sacrifice**-These and the following words, may in an improper sense belong to the time of *David*; when God might be said, *not to desire or require* legal sacrifices comparatively. Thou didst desire obedience rather than sacrifices, but in a proper sense, they belong only to the person and times of the Messiah, and so the sense is, God did *not desire or require* them, for the satisfaction of his own justice, and the expiation of mens sins, which could not possibly be done by the blood of bulls or goats, but only by the blood of Christ, which was typified by them, and which Christ came into the world to shed, in pursuance of his father's will, as it here follows, ver.#**7,8**. So here is a prediction concerning the cessation of the legal sacrifice, and the substitution of a better instead of them. **Opened**-Heb. *bored*. I have devoted myself to thy perpetual service, and thou hast accepted of me as such, and signified so much by the *boring of mine ears*, according to the law and custom in that case, #**Exod 21:5,6**. The seventy *Jewish* interpreters, whom the apostle follows, #**Heb 10:5**, translate these words, *a body hast thou prepared me*.

V. 7. **Them**-These words literally and truly belong to Christ, and the sense is this; seeing thou requirest a better sacrifice than those of the law, lo, I offer myself to *come*, and I will in due time *come, into the world*, as this phrase is explained in divers places of scripture, and particularly #**Heb 10:5**, where this place is expressly applied to Christ. **Volume**-These two words, *volume* and *book*

are used of any writing, and both express the same thing. Now this *volume of the book* is the law of *Moses*, which is commonly and emphatically called *the book*, and was made up in the form of a roll or volume, as the *Hebrew* books generally were. And so this place manifestly points to Christ, concerning whom much is said in the books of *Moses*.

V. 8. **I delight**-This is eminently true, of Christ, and is here observed as an act of heroic obedience, that he not only resolved to do, but delighted in doing the will of God, or what God had commanded him, which was to die, and that a most shameful, and painful, and cursed death. **My heart**-I do not only understand it, but receive it with heartiest love, delighting both to meditate of it, and to yield obedience to it.

V. 9. **Righteousness**-*Thy faithfulness*. **Great congregation**-In the most public and solemn assemblies: not only to the *Jews*, but also to all nations; to whom Christ preached by his apostles, as is observed #**Eph 2:17**. **Not refrained**-From preaching it, even to the face of mine enemies.

V. 11. **With-hold not**-*David*, having been transported by the spirit of God to the commemoration of the great mystery of the Messiah, he now seems to be led back by the same spirit, to the consideration of his own case.

V. 12. **Taken hold**-Mens sins are figuratively said to *take hold* of them, as an officer takes hold of a man whom he arrests. **To look**-Unto God or men, with any comfort: I am ashamed and confounded.

V. 15. **Shame**-Their sinful and shameful actions.

PSALMS

PSALM XLI.

David on a sick bed lays hold on God's promise and prays for mercy, ver. 1-4. Complains of the pride and malice of his enemies, ver. 5-9. Flees to God for succour, and praises him, ver. 10, 13.

To the chief musician, A psalm of *David*.

V. 3. **Make his bed**-Give him ease and comfort, which sick men receive by the help of those who turn and stir up their bed, to make it soft and easy for them.

V. 4. **Heal**-The soul is said to be *healed*, when it is pardoned and purged. **For**-For I acknowledge that I have sinned.

V. 6. **His heart**-Even when he is with me, and pretends hearty affection, his heart is devising mischief against me.

V. 9. **Yea**-These words were literally fulfilled in *David*, and yet the Holy Ghost looked farther in them, even to Christ and *Judas*, in whom they received a fuller accomplishment. **Lift up**-A phrase implying injury, joined with insolency and contempt; taken from an unruly horse, which kicks at him that owns and feeds him.

V. 10. **Requite**-Punish them for their wicked practices; which being now a magistrate, he was obliged to do.

V. 11. **By this**-Because hitherto thou hast supported me, and prolonged my days to the disappointment of their hopes.

V. 12. **Settest**-Or, *hast confirmed me in thy presence*, under thine eye and special care: to minister unto thee, as a king over thy people. And in regard of his posterity, the kingdom was established for ever.

V. 13. **Amen**-Signifies an hearty assent and approbation, and withal an earnest desire of the thing, to which it is annexed. And as the psalms are divided into five books, so each of them is closed with this word; the first here: the second, **#Psal 72:19**, the third, **#Psal 89:52**, the fourth, **#Psal 106:48**, the last in the end of **#Psal 150:6**, the doubling of the word shews the fervency of his spirit, in this work of praising God.

PSALMS

PSALM XLII.

The psalmist longs for the public service of God, ver. 1-4. Stirs himself up to trust in God, ver. 5-9. Reproached by his enemies, still hopes in him, ver. 10, 11.

To the chief musician, Maschil, for the sons of *Korah*.

Title of the psalm. *Sons of Korah*-Who were an eminent order of singers in the house of God, #1**Chron 6:33**.

V. 1. **Panteth**-After the enjoyment of thee in thy sanctuary.

V. 2. **Thirsteth**-Not after vain useless idols, but after the only true and living God. **Appear**-In the place of his special presence and publick worship.

V. 4. **Remember**-My banishment from God's presence, and mine enemies triumphs. **In me**-I breathe out my sorrows and complaints to God within my own breast. **The multitudes**-*Israelites*, who went thither in great numbers. **Holy-day**-Or *that kept the feast*, the three solemn festival solemnities, which they kept holy unto the Lord.

V. 5. **For**-Heb. *for the salvations of his face*, for those supports, deliverances and comforts which I doubt not I shall enjoy both in his presence and sanctuary, and from his presence, and the light of his countenance.

V. 6. **Therefore**-Therefore that I may revive my drooping spirits. **Remember**-I will consider thy infinite mercy and power, and faithfulness. **Mizar**-From all the parts of the land, to which I shall be driven; whether from the parts beyond *Jordan* on the east: or mount *Hermon*, which was in the northern parts.

V. 7. **Deep**-One affliction comes immediately after another, as if it were called for by the former. A metaphor taken from violent and successive showers of rain; which frequently come down from heaven, as it were *at the noise*, or call of God's *water spouts*.

V. 8. **Command**-Will effectually confer upon me. **Loving-kindness**-His blessings, the effects of his loving-kindness.

V. 10. **As**-As a sword, which cutteth the very bones, so painful are their reproaches.

PSALMS

PSALM XLIII.

The psalmist appeals to God, ver. 1, 2. Prays to be restored to the public ordinances, and trusts in God, ver. 3-5.

V. 1. **Nation**-So he calls the company of his enemies for their great numbers. **Man**-Probably *Achitophel* or *Absalom*.

V. 3. **Send out**-That is, actually discover them. **Truth**-Thy favour, or the light of thy countenance, and the truth of thy promises made to me; or the *true-light*, the illumination of thy spirit, and the direction of thy gracious providence, whereby I may be led in the right way, to thy holy hill. **Hill**-Of *Zion*, the place of God's presence and worship.

PSALMS

PSALM XLIV.

The church commemorates past mercies, ver. 1-8. Complains of present troubles, ver. 9-16. Professes her integrity, ver. 17-22. Prays for succour, ver. 23-26.

To the chief musician for the sons of *Korah*, Maschil.

V. 4. **My king**-The whole people speak as one man, being united in one body.

V. 11. **Scattered**-Those who were not slain are carried into captivity, and dispersed in several places.

V. 16. **Avenger**-Who executeth both God's and his own vengeance upon me.

V. 17. **Yet**-Although we cannot excuse ourselves from many other sins, yet through thy grace we have kept ourselves from apostacy and idolatry, notwithstanding all examples and provocations.

V. 18. **Turned**-From thy worship to idols.

V. 19. **Broken us**-By inflicting upon us one breach after another, thou hast at last brought us to this pass. **The place**-A place extremely desolate, such as dragons love, #**Isa 13:21,22**, and therefore full of horror, and danger. **Covered us**-With deadly horrors and miseries.

V. 22. **Yea**-Because we are constant in thy worship, which they abhor.

V. 25. **Our soul**-Our persons. **Our belly**-We are not only thrown down to the earth, but we lie there like dead carcasses.

PSALMS

PSALM XLV.

This psalm is an illustrious prophecy of the Messiah, and points at him only, as a bridegroom espousing the church to himself, and as a king ruling in it. And our Saviour probably alludes to this, where he compares the kingdom of heaven to a royal marriage. We have no reason to think, it has any reference to Solomon's marriage with Pharaoh's daughter. It is meant purely of Christ, and no other, and to him it is applied in the New Testament. After the preface, it speaks of the person and victories of the royal bridegroom, ver. 1-5. The righteousness of his government, ver. 6, 7. The splendor of his court, ver. 8, 9. Of the royal bride, the church, her consent gained, ver. 10, 11. The nuptials solemnized, ver. 12-15. The issue of this marriage, ver. 16, 17.

To the chief musician upon *Shoshannim*, for the sons of *Korah*, Maschil.
A song of loves.

Title of the psalm. *Shoshannim*-Is supposed to mean, an instrument of six strings. This is *a song of loves*, of the holy love which is between Christ and his church.

V. 1. **Enditing**-Heb. *boileth*, or *bubbleth up* like water over the fire. This denotes that the workings of his heart, were fervent and vehement, kindled by God's grace, and the inspiration of the Holy Ghost. **Made**-Have composed. **Pen**-He was only the pen or instrument in uttering this song; it was the spirit of God, by whose hand this pen was guided.

V. 2. **Fairer**-Than all other men: which is most true of Christ; but not of *Solomon*; whom many have excelled, in holiness and righteousness, which is the chief part of the beauty celebrated in this psalm. **Grace**-God hath plentifully poured into thy mind and tongue the gift of speaking wisely, eloquently, and acceptably. **Therefore**-And because God hath so eminently qualified thee for rule, therefore he hath blessed thee with an everlasting kingdom.

V. 3. **Thy sword**-To smite thine enemies. And *the sword* is here put for all his arms, as it is in many other places.

V. 4. **And**-Being thus magnificently girt and armed. **Ride**-March on speedily and successfully against thine enemies. **The word**-That is, the gospel: which is called *the word of truth*, #Eph 1:13, and may no less truly be called *the word of meekness*, because it is not delivered with terror, as the law was at *Sinai*, but meekly and sweetly; and *the word of righteousness*, because it brings in everlasting righteousness, and strongly excites all men to the practice of righteousness and holiness. And so the gospel is compared, to an horse or chariot, upon which Christ is said to ride, when the gospel is preached, and carried about from place to place. **Teach thee**-Thou shalt do exploits, which shall be terrible to thine enemies. But the phrase, *thy right hand shall teach thee*, is not to be taken properly; the meaning is, his hand should *shew him*, discover and work before him.

V. 5. **Arrows**-The same with *the sword*, and this is no other than his word, which is sharp and powerful, and pierceth the hearts of men. **The kings**-Of thine enemies. **Fall**-Prostrate at thy feet, after the manner of conquered persons.

V. 6. **O God**-It is evident, that the speech is still continued to the same person whom he calls king, ver.#1,11, and here *God*, to assure us that he doth not speak of *Solomon*, but a far greater king, who is not only a man, but the mighty God, #**Isa 9:6**. **A right scepter**-Thou rulest with exact righteousness and equity.

V. 7. **Therefore**-Therefore God hath exalted thee far above all men and angels, to a state of joy and endless glory at his right hand; which is fitly compared by *the oil of gladness*. **Thy God**-According to thy human nature, #**John 20:17**, though in respect of thy Divine nature, thou art his *fellow*, #**Zech 13:7**, and his *equal*, #**Phil 2:6**, and one with him, #**John 10:30**. **Oil**-So called, because it was a token of gladness, and used in feasts, and other solemn occasions of rejoicing. **Fellows**-Above all them who partake with thee in this unction: above all that ever were anointed for priests or prophets, or kings.

V. 8. **Myrrh**-Wherewith they used to perfume their garments: this may denote those glorious and sweet smelling virtues, which, as they were treasured up in Christ's heart, so did they manifest themselves outwardly, and give forth a grateful smell, in the whole course of his life and actions. **Palaces**-The king is here supposed to reside in his ivory palaces, and his garments are so fragrant, that they not only perfume the whole palace in which he is; but the sweet favour is perceived by those that pass by them, all which is poetically said, and with allusion to *Solomon's* glorious garments and palaces. The heavenly mansions, may not unfitly be called *ivory palaces*, as elsewhere in the same figurative manner they are said to be adorned with *gold* and *precious stones*, from which mansions Christ came into the world, into which Christ went, and where he settled his abode after he went out of the world, and from whence he poured forth all the fragrant gifts and graces of his spirit, although there is no necessity to strain every particular circumstance in such poetical descriptions; for some expressions may be used, only as ornaments, as they are in parables; and it may suffice to know, that the excellencies of the king Christ are described by things which earthly potentates place their glory. **Whereby**-By the sweet smell of thy garments out of those ivory palaces, or the effusion of the gifts and graces of thy spirit from heaven; which as it is a great blessing to those who receive them, so doth it rejoice the heart of Christ, both as it is a demonstration of his own power and glory, and as it is the instrument of bringing souls to God. **Made thee**-Thou art made glad.

V. 9. **Among**-Among them that attend upon thy spouse, as the manner was in nuptial solemnities. As the queen is the church in general, and so these honourable women are particular believers, who are daily added to the church, #**Acts 2:47**. And although the church is made up of particular believers, yet she is distinguished from them, for the decency of the parable. And these believers may be said to be *Kings daughters*, because among others, many persons of royal race embraced the faith, and because they are in a spiritual sense, *Kings unto God*, #**Rev 1:6**. **Right hand**-The most honourable place. **Ophir**-Clothed in garments made of the choicest gold. By which he designs the graces wherewith the church is accomplished.

V. 10. **Hearken**-The prophet having hitherto spoken to the bridegroom, now addresseth his speech to the bride. **O daughter**-He speaks like an elder person, and as her spiritual father and counsellor. **Incline**-He uses several words, signifying the same thing, to shew his vehement desire of her good. **Forget**-Comparatively.

V. 11. **So**-So thou shalt be acceptable to thy husband; which will abundantly recompence thee, for the loss of thy father's house. **Thy Lord**-As he is thy husband, and also as he is thy king, and God.

V. 12. **The daughter**-The people of *Tyre*; as *the daughter of Zion* or *Jerusalem*, are put for their inhabitants: he mentions the *Tyrians*; because they among others, and before many others, were to be converted to Christ, but they are here put for all the *Gentiles*, whom that city fitly represents, as being *the mart of the nations*. **A gift**-To testify their homage. **The rich**-Of other nations.

V. 13. **Daughter**-The spouse; so called, because she was the daughter of one king, and the wife of another. **Within**-In her soul. **Her cloathing**-She is outwardly adorned with virtuous and honourable actions.

V. 14. **Brought**-He alludes to the custom of conducting the bride to the bride-groom's house. **Companions**-Her bride-maidens attending upon her.

V. 16. **Instead**-Having directed his speech to the bride, he now returns to the bridegroom, as may be gathered both from the *Hebrew* words, which are of the masculine gender; and from the next verse, which unquestionably belongs unto him, and therefore this cannot be understood of *Solomon*, and his marriage with *Pharaoh's* daughter, because he had no children by her, and but very few by all his wives and concubines; and his children were so far from being made *Princes in all the earth*, that they enjoyed but a small part of their father's dominions, but this was fully accomplished in Christ: who instead of his fathers of the *Jewish* nation, had a numerous posterity of Christians of all the nations of the earth, which here and elsewhere are called *princes* and *kings*, because of their great power with God and with men.

V. 17. **Remembered**-As he began the psalm with the celebration of the king's praises, so now he ends with it, and adds this important circumstance, that this nuptial song should not only serve for the present solemnity, but should be remembered and sung in all successive generations.

PSALMS

PSALM XLVI.

The safety of the church under God's care, ver. 1-7. An exhortation to behold his works, and to trust in him, ver. 8-11.

To the chief musician for the sons of *Korah*,
A song upon Alamothe.

V. 2. **Though**-Though there should be nothing but confusion, and desolations round about us: which are often expressed by such metaphors.

V. 4. **A river**-This may design the gracious presence, and blessing of the Lord, which is frequently described under the name of *waters*. **Make glad**-Shall not barely preserve it from danger, but give great occasion for rejoicing and thanksgiving. **The city**-*Jerusalem*, the place where God's holy tabernacle is settled.

V. 7. **Raged**-Against God, and against his people. **Uttered**-He spake to them in his wrath. **The earth**-The inhabitants of the earth were consumed.

V. 8. **Desolations**-Among those who were vexatious to God's people.

V. 9. **To cease**-He hath settled as in a firm and well-grounded peace. **The land**-Of *Israel*: from one end of it to the other. **The bow**-The *bows* and *spears*, and *chariots* of their enemies.

V. 11. **Be still**-Stir no more against my people. **God**-The only true and almighty God; your gods are but dumb and impotent idols. **Exalted**-I will make myself glorious by my great and wonderful works.

PSALMS

PSALM XLVII.

This psalm seems to have been composed upon the occasion of carrying the ark from the house of Obed-edom into the city of Zion, #2Sam 6:12,17. But as Zion was a type of the church, and the ark a type of Christ, so it has a farther reference, even to Christ's ascension into heaven, and to the spreading of his kingdom in all parts of the world. It contains an exhortation to rejoice in God, ver. 1-4. A prophecy of Christ's ascension, and of the calling of the Gentiles, ver. 5-9.

To the chief musician, A psalm for the sons of Korah.

V. 3. **Subdue**-He speaks this in the name of the whole church, to which all particular believers were to submit themselves in the Lord.

V. 4. **Chuse**-He will appoint and bestow upon us. **Inheritance**-The presence and worship, and blessing of God. This God had chosen for the *Israelites* and resolved to chuse or set apart for the *Gentiles*. **Of Jacob**-Of the people of *Jacob* or *Israel*, who are frequently called *Jacob*, for these did actually enjoy the presence of God in his sanctuary. **Loved**-Not for any peculiar worth in them, but for his free love to them, as he declareth, #**Deut 7:7,8**.

V. 5. **God**-This is meant literally of the ark: but mystically of Christ's ascension into heaven, as may be gathered by comparing this with #**Eph 4:8**, where the like words uttered concerning the ark upon the same occasion, #**Psal 68:18**, are directly applied to Christ's ascension.

V. 7. **The king**-Not only ours, but of all the nations of the world. **Sing**-Not formally and carelessly, but seriously, considering the greatness of this king whom you praise, and what abundant cause you have to praise him.

V. 8. **The throne**-Heaven is often called God's throne, whence God is said to behold and to rule all nations; of which general dominion of God, he here speaks. And Christ sits at his father's right-hand, for that purpose.

V. 9. **The princes**-The *Gentiles*, who were divided in their principles, and interests, and religions, are now united and gathered together to Christ, laying their scepters at his feet, and jointly owning his worship and service. And altho' he mentions their conversion only, yet the conversion of their people might reasonably be supposed. **Of the God**-He doth not say *the people of Abraham*, lest this should be appropriated to the *Israelites*; but *the people of the God of Abraham* who worship the God of *Abraham*, whether they be *Jews* or *Gentiles*. **The Shields**-The princes or rulers, who are called *shields*, #**Hosea 4:18**, because by their office they are the common prosecutors of all their people. These are *the Lord's*, at his disposal, or subject to his dominion, both as to their hearts and kingdoms. **Exalted**-By this means God shall be greatly glorified.

PSALMS

PSALM XLVIII.

The glory and excellency of the church, ver. 1-3. Which God preserves from her enemies, ver. 4-8. God is praised for this, ver. 9, 10. Who effectually provides for its safety, ver. 11-14

A song and psalm for the sons of *Korah*.

V. 1. **The city**-In *Jerusalem*. **Mountain**-In his holy mountain.

V. 2. **The joy**-This is spoken prophetically, because the joyful doctrine of the gospel was to go from thence to all nations. **The city**-Of God, who justly calls himself *a great king*.

V. 3. **Known**-By long experience. **Palaces**-Possibly he may point at the king's palace and the temple, which was the palace of the king of heaven; which two palaces God did in a singular manner protect, and by protecting them, protected the whole city and people.

V. 4. **The kings**-Either those kings confederate against *Jehoshaphat*, #2Chron 20:1, or the *Assyrian* princes; whom they vain-gloriously called *kings*, #Isa 10:8. **Passed**-In their march towards *Jerusalem*.

V. 5. **Saw it**-They did only look upon it, *but not come into it, nor shoot an arrow there-nor cast a bank against it*, #2Kings 19:32. **Marvelled**-At the wonderful works wrought by God.

V. 6. **Fear**-At the tidings of *Tirhakah's* coming against them, #2Kings 19:9, and at that terrible slaughter of their army, ver.35.

V. 7. **Breakest**-Thou didst no less violently and suddenly destroy these raging enemies of *Jerusalem*, than sometimes thou destroyest the ships at sea with a fierce and vehement wind, such as the eastern winds were in those parts.

V. 8. **Heard**-The predictions of the prophets have been verified by the events. **Establish**-God will defend her in all succeeding ages. And so God would have done, if *Jerusalem* had not forsaken him, and forfeited his protection.

V. 9. **Thought**-It hath been the matter of our serious and deep meditation, when we have been worshipping in thy temple.

V. 10. **So**-Thou art acknowledged to be such an one as thou hast affirmed thyself to be in thy Word, *God Almighty*, or *All-sufficient, the Lord of hosts*, and *a strong tower to all that trust in thee*. **Righteousness**-Of righteous actions; by which thou discoverest thy holiness.

V. 11. **Judgments**-Upon thine and their enemies.

V. 12. **Tell**-He bids them *mark well* her *towers*, *bulwarks*, and *palaces*, with thankfulness to God, when they should find upon enquiry, that not one of them were demolished.

V. 13. **Tell it**-That they may continue their praises to God for this mercy, by which they hold and enjoy all their blessings.

PSALMS

PSALM XLIX.

The preface, ver. 1-4. We need not fear the wicked, ver. 5. They cannot by their riches save either their friends or themselves from death, ver. 6-10. They cannot secure happiness to themselves, either in this world or the world to come, ver. 11-14. He comforts good men against the fear of death, or of the prosperity of the wicked, ver. 15-20.

To the chief musician, A psalm for the sons of *Korah*.

V. 4. **I will**-I will hearken what God by his Spirit speaks to me, and that will I now speak to you. **A parable**-Which properly is an allegorical speech, but is often taken for an important, and withal, dark doctrine or sentence. **Open**-I will not smother it in my own breast, but publish it to the world. **Dark**-So he calls the following discourse, because the thing in question ever hath been thought hard to be understood.

V. 5. **In the days**-In times of great distress and calamity, when wicked men flourish, and good men are oppressed. **Supplanters**-This character fitly agrees to **David's** enemies, who were not only malicious, but deceitful and treacherous.

V. 6. **Trust**-As that which will secure them from calamities. Having said that good men had no cause of fear, from their present sufferings from ungodly men, now he proceeds to shew, that the ungodly had no reason to be secure because of their riches.

V. 7. **Redeem**-Neither from the first death, nor from the second. **Brother**-Whom he would do his utmost to preserve.

V. 8. **Soul**-Of their life. **Precious**-Hard to be obtained. **Ceaseth**-It is never to be accomplished, by any mere man, for himself or for his brother.

V. 10. **He seeth**-Every man sees that all men die, the wise and the foolish; the evil and the good. **To others**-He saith not to sons or kindred; but *to others*, because he is wholly uncertain to whom he shall leave them, to friends, or strangers, or enemies; which he mentions as a great vanity in riches. They neither can save them from death, nor will accompany him in and after death; and after his death will be disposed, he knows not how, nor to whom.

V. 11. **Thought**-Tho' they are ashamed to express, yet it is their secret hope. **Houses**-Either their posterity, often called mens houses: or their mansion-houses, as it is explained in the next clause. **For ever**-To them and theirs in succeeding generations. **Call**-Fondly dreaming by this means to immortalize their memories.

V. 12. **Man**-Living in all splendor and glory. **Abideth not**-All his dreams of perpetuating his name and estate, shall be confuted by experience.

V. 13. **Way**-Their contrivance to immortalize themselves.

V. 14. **Sheep**-Which for a season are in sweet pastures, but at the owner's pleasure are led away to the slaughter. **Death**-The first death shall consume their bodies, and the second death shall devour their souls. **The upright**-Good men whom they abused at their pleasure. **Morning**-In the day of the general judgment, and the resurrection of the dead. **Beauty**-All their glory and felicity. **Dwelling**-They shall be hurried from their large and stately mansions, into a close and dark grave.

V. 15. **God**-Tho' no man can find out a ransom to redeem himself, yet God can and will redeem me. **The grave**-The grave shall not have power to retain me, but shall be forced to give me up into my father's hands. **Receive**-Into heaven.

V. 16. **Afraid**-Discouraged.

V. 18. **Blessed**-He applauded himself as an happy man. **Men**-And as he flatters himself, so parasites flatter him for their own advantage. **When**-When thou dost indulge thyself, and advance thy worldly interest.

V. 19. **He**-Now he returns to the third person: such changes are frequent in this book. **Go**-To the grave and hell, where he shall meet with his wicked parents, who by their counsel and example, led him into his evil courses. **See**-Neither *the light* of this life, to which they shall never return: nor of the next life, to which they shall never be admitted.

V. 20. **Understandeth not**-Hath not true wisdom. **The beasts**-Though he hath the outward shape of a man, yet in truth he is a beast, a stupid, and unreasonable creature.

PSALMS

PSALM L.

The design of this psalm is to reprove the common miscarriages of many professors of religion, who satisfied their own consciences, and fancied that they pleased God with their external and ceremonial performances, notwithstanding their neglect of piety, justice, and charity: and to instruct men concerning the nature of the true and acceptable worship of God. The glorious appearance of the great judge, ver. 1-6. Instructions given how to worship him, ver. 7-15. A reproof of those who pretend to worship him, while they disobey his commands, ver. 16-20. Their doom read, and warning given to all, to order their conversation aright, ver. 21-23.

A psalm of Asaph.

Title of the psalm. *Asaph*-Who was not only the chief of the sacred singers, but also a prophet, #2Chron 29:30, and a composer of several *psalms*, #2Chron 29:30.

V. 1. **Called**-All the inhabitants of the earth, from one end to the other: whom he here summons to be witnesses of his proceedings in this solemn judgment, between him and his people, which is here poetically represented. For here is a tribunal erected, the judge coming to it, the witnesses and delinquents summoned, and at last the sentence given.

V. 2. **Zion**-The place where he was supposed to reside, and where he would now sit in judgment. **The perfection**-The most amiable place of the whole world, because, of the presence and worship, and blessing of God. **Shined**-Hath manifested himself in a glorious manner.

V. 3. **Our God**-The prophet speaks this in the persons of the worshippers of God. Though he be our God, yet he will come to execute judgment upon us. **Cease**-Or delay to sit in judgment. **Tempestuous**-This is a farther description of that terrible majesty, wherewith God would clothe himself when he came to his tribunal.

V. 4. **Call**-To the inhabitants of them, all angels and men, whom he calls in for witnesses of the equity of his proceedings.

V. 5. **Gather**-O ye angels, summon and fetch them to my tribunal. Which is poetically spoken, to continue the metaphor, and representation of the judgment. **My saints**-The *Israelites*, whom God had chosen and separated them from all the nations of the earth, to be an holy and peculiar people to himself, and they also had solemnly devoted themselves to God; all which aggravated their apostacy. **Those**-Who have entered into covenant with me, and have ratified that covenant by sacrifice. This seems to be added, to acquaint them with the proper nature, use and end of sacrifices, which were principally appointed to be signs and seals of the covenant made between God and his people; and consequently to convince them of their great mistake in trusting to their outward sacrifices, when they neglected the very life and soul of them, which was the keeping of their covenant with God.

V. 6. **Declare**-God will convince the people of his righteousness, and of their own wickedness, by thunders and lightnings, and storms, or other dreadful signs wrought by him in the heavens. **Himself**-In his own person. God will not now reprove them, by his priests or prophets, but in an extraordinary manner from heaven.

V. 7. **Hear**-Having brought in God, as coming to judgment, he now gives an account of the process and sentence of the judge. **Testify**-I will declare my charge against thee. **Thy God**-Not only in general, but in a special manner, by that solemn covenant made at *Sinai*; whereby I avouched thee to be my peculiar people, and thou didst avouch me to be thy God.

V. 8. **I will not**-This is not the principal matter of my charge, that thou hast neglected sacrifices which thou shouldst have offered.

V. 9. **Bullock**-Be not so foolish, as to imagine that thou dost lay any obligations upon me by thy sacrifices.

V. 11. **The fowls**-Such as are wild and fly up and down upon mountains.

V. 14. **Offer**-If thou wouldest know what sacrifices I prize, and indispensably require, in the first place, it is that of thankfulness, proportionable to my great and numberless favours; which doth not consist barely in verbal acknowledgments, but proceeds from an heart deeply affected with God's mercies, and is accompanied with such a course of life, as is well-pleasing to God. **Vows**-Those substantial vows and promises, which were the very soul of their sacrifices.

V. 15. **Call**-And make conscience of that great duty of fervent prayer, which is an acknowledgment of thy subjection to me, and of thy trust and dependance upon me. **Glorify**-Thou shalt have occasion to glorify me for thy deliverance.

V. 16. **But**-With what confidence darest thou make mention of my grace and favour, in giving thee such a covenant and statutes.

V. 21. **Kept silence**-I did not express my displeasure against thee in such judgments as thou didst deserve. **Thoughtest**-Thou didst misconstrue my patience and long-suffering, as if it had proceeded from my approbation of thy evil courses. **Set in order**-I will bring to thy remembrance, and lay upon thy conscience all thy sins.

V. 23. **Glorifieth**-He and he only gives me the honour that I require, and not he who loads my altar with sacrifices.

PSALMS

PSALM LI.

David *prays for pardon*, ver. 1, 2. *Confesses his sins*, ver. 3-5. *Prays for renewing grace*, ver. 6-14. *Promises unfeigned thankfulness*, ver. 15-17. *Prays for the whole church*, ver, 18, 19.

To the chief musician, A psalm of *David*, when *Nathan* the prophet came unto him, after he had gone in to *Bathsheba*.

V. 4. **Thee only**-Which is not to be, understood absolutely, because he had sinned against *Bathsheba* and *Uriah*, and many others; but comparatively. So the sense is, though I have sinned against my own conscience, and against others; yet nothing is more grievous to me, than that I have sinned against thee. **Thy sight**-With gross contempt of thee, whom I knew to be a spectator of my most secret actions. **Justified**-This will be the fruit of my sin, that whatsoever severities thou shalt use towards me, it will be no blemish to thy righteousness, but thy justice will be glorified by all men. **Speakest**-Heb. *in thy words*, in all thy threatenings denounced against me. **Judgeth**-When thou dost execute thy sentence upon me.

V. 5. **Behold**-Nor is this the only sin which I have reason to bewail before thee; for this filthy stream leads me to a corrupt fountain: and upon a review of my heart, I find, that this heinous crime, was the proper fruit of my vile nature, which, ever was, and still is ready to commit ten thousand sins, as occasion offers.

V. 6. **Truth**-Uprightness of heart; and this may be added; as an aggravation of the sinfulness of original corruption, because it is contrary to the holy nature and will of God, which requires rectitude of heart: and, as an aggravation of his actual sin, that it was committed against that knowledge, which God had wrote in his heart.

V. 7. **Hyssop**-As lepers, are by thy appointment purified by the use of hyssop and other things, so do thou cleanse me a leprous and polluted creature, by thy grace, and by that blood of Christ, which is signified by those ceremonial usages.

V. 8. **Joy**-By thy spirit, seal the pardon of my sins on my conscience, which will fill me with joy. **Rejoice**-That my heart which hath been sorely wounded may be comforted.

V. 10. **Create**-Work in me an holy frame of heart, whereby my inward filth may be purged away. **Right**-Heb. *firm* or *constant*, that my resolution may be fixed and unmoveable. **Spirit**-Temper or disposition of soul.

V. 12. **The joy**-The comfortable sense of thy saving grace, promised and vouchsafed to me, both for my present and everlasting salvation. **Free**-Or, *ingenuous*, or *liberal*, or *princely*. Which he seems to oppose to his own base and illiberal and disingenuous and servile spirit, which he had discovered in his wicked practices: a spirit, which may free me from the bondage of sin, and enable me cheerfully to run the way of God's precepts.

V. 14. **Thy righteousness**-Thy clemency and goodness.

V. 15. **My lips**-Which are shut with shame and grief.

V. 16. **Not sacrifice**-This is not to be understood absolutely, with respect to *David's* crimes, which were not to be expiated by any sacrifice.

V. 17. **A broken spirit**-This is of more value than many sacrifices.

V. 18. **Good pleasure**-Thy free and rich mercy. **Build**-Perfect the walls and buildings of that city, and especially let the temple be built, notwithstanding my sins.

PSALMS

PSALM LII.

The wickedness of Doeg, and his doom, ver. 1-5. The righteous will see it and fear, ver. 6, 7. David comforts himself in God, ver. 8, 9.

To the chief musician, Maschil, A psalm of *David*, when *Doeg* the *Edomite* came and told *Saul*, and said unto him, *David* is come to the house of *Ahimelech*.

V. 1. **Continually**-God is continually doing good: thou art continually doing mischief. **O mighty**-He speaks ironically. O valiant captain! To kill a few weak and unarmed persons.

V. 2. **Deviseth**-Expresses what thy wicked mind had devised. **Deceitfully**-*Doeg* pretended only to vindicate himself from disloyalty, #1Sam 22:8, but he really intended to expose the priests, to the king's fury.

V. 5. **Pluck thee**-Violently and suddenly as the *Hebrew* word signifies, from thy house and lands, and all the wages of thy righteousness. **Root**-Though thou seemest to have taken deep root, yet God shall pluck thee up by the very roots, and destroy thee both root and branch.

V. 6. **Fear**-Reverence God's just judgment.

V. 8. **The house**-In God's church, or among his people.

V. 9. **Thou hast**-Destroyed mine and thine implacable enemies, and established me in the throne, of which I am no less assured, than if it were already done. I will continue in thy way, placing my whole confidence in thy power and goodness, and faithfulness. **Before**-*In the presence of thy saints*.

PSALMS

PSALM LIII.

David *here describes the wickedness of mankind, nearly in the same words as in Psalm 14.*

To the chief musician upon *Mahalath*, Maschil, A psalm of *David*.

Title of the psalm. *Mahalath*-This also seems to be the name of a musical instrument, or tune.

V. 5. **Scattered**-Hath not only broken their *bones*, their strength, and force, but also dispersed them hither and thither, so as there is no hope of a restoration. **Thee**-Against my people. **Thou**-Thou oh *Jerusalem*, which they besiege.

PSALMS

PSALM LIV.

David *prays for help against his enemies*, ver. 1-3. *Comforts himself with the assurance of deliverance*, ver. 4-7.

To the chief musician on *Neginoth*, Maschil, A psalm of *David*, when the *Ziphim* came and said to Saul, *Doth not David hide himself with us*.

V. 1. **Name**-By thy own strength. **Judge**-Plead my cause.

V. 3. **Strangers**-The *Zephites*, whom, though *Israelites*, he calls *strangers* in regard of their barbarous and perfidious carriage.

V. 5. **Thy truth**-Whereby thou art engaged to fulfil thy promises and threatenings.

PSALMS

PSALM LV.

David *complains to God*, ver. 1-8. *Prays for help against his enemies*, ver. 9-15. *Assures himself of God's protection*, ver. 16-18. *And their destruction*, ver. 19-23.

To the chief musician on *Neginoth*, Maschil, A psalm of *David*.

V. 3. **Voice**-Their clamours and threats, and slanders. **Cast**-They lay many crimes to my charge.

V. 4. **The terrors**-Deadly terrors; such as seize upon men in the agonies of death.

V. 8. **Tempest**-From the force and fury of mine enemies.

V. 9. **Destroy**-Destroy them by dividing. **Tongues**-Their speech, as thou didst at *Babel*, #**Gen 11:9**, their votes, and opinions, and counsels. Which was eminently done among *Absalom's* followers, #**2Sam 17:23**. **Strife**-Injustice and fraud, oppression and contention rule here, instead of that public justice and peace which I established. **City**-In *Jerusalem*; which in *Absalom's* time was a sink of all sins.

V. 10. **They**-Violence and strife. **Go about**-Do encompass it, as it were a garrison. **Walls**-In the outward parts, as also *in the very midst of it*. So that all parts were horribly corrupted.

V. 11. **Streets**-The places of buying and selling, and of public commerce.

V. 12. **Hated**-With a *manifest or old hatred*.

V. 13. **Equal**-Not in power, but in reputation, for wisdom, and influence upon my people. **Guide**-Whose counsel I highly prized, and constantly followed. All which agrees to *Achitophel*.

V. 15. **Them**-All such as pretend to religion, and have manifestly apostatized both from the profession and practice of it. **The grave**-Cut off by a sudden and violent death. **Among them**-Heb. *in their inwards*. Wickedness is deeply rooted in their hearts.

V. 17. **Evening, &c.**-The three stated times of prayer among the *Jews*.

V. 18. **He hath**-He speaks of a future deliverance, as a thing done, because of the certainty of it. He hath restored me to my former peace and tranquility. **For**-For there were more with me than against me; even the holy angels whom God employed to defend and deliver me.

V. 19. **Hear**-My prayers. **Eternity**-Who is eternal, and therefore unchangeable, and almighty. **Because**-They meet with no crosses nor disappointments. **Therefore**-Their success makes them go on securely, without any regard to God, or dread of his judgments.

V. 20. **He**-They, the persons last mentioned.

V. 22. **Burden**-All thy crosses, and cares, and fears, lay them upon the Almighty, by faith and prayer. He directs this speech to his own soul, and to all good men in like circumstances. **Suffer**-As he doth wicked men. Tho' he may for a season suffer them to be shaken, yet not to be overwhelmed.

V. 23. **Them**-The wicked. **Not live**-But shall be cut off by an untimely and violent death. **Trust in thee**-And in this confidence I will quietly wait for deliverance.

PSALMS

PSALM LVI.

David *complains of his enemies, and begs for mercy, and help against them*, ver. 1-7. *Expresses his confidence in God*, ver. 8-13.

To the chief musician upon *Jonath-elem-rechokim*, Michtam of David, when the *Philistines* took him in *Gath*.

Title of the psalm. *Jonath-elem-rechokim*. Which is supposed to be the name of a song.

V. 4. **Will praise**-I will praise the Lord for his word, for his promises of protection and deliverance, made to his people. **Flesh**-Infirm and mortal men, called *flesh* by way of contempt, as **#Psal 78:39 Isa 31:3**.

V. 6. **They gather**-After they have severally employed their thoughts against me, they meet together to compare them, and to put them in execution. **Hide**-They lurk secretly, that they may pry into my most private actions. **Steps**-That they may find some occasion to reproach me. **Soul**-Or, **life**, to take it away.

V. 7. **Escape**-Shall they secure themselves by injurious and malicious practices. **The people**-These who are mine enemies.

V. 8. **Wanderings**-How I have been hunted from place to place. **Put**-Regard and pity them. **Are they not**-But why do I pray to God to do that which he hath already done?

V. 12. **Thy vows**-I had made vows to express my gratitude, and resolve to perform them.

V. 13. **Walk**-That I may serve and glorify thee. **The light**-In this life.

PSALMS

PSALM LVII.

David *here begins with prayer and complaint, tho' not as without hope*, ver. 1-6. *He concludes with joy and praise*, ver. 7-11.

To the chief musician *Al-taschith*, Michtam of *David*, when he fled from *Saul* in the cave.

Title of the psalm. *Al-taschith*-The word signifies, *destroy not*. Which some think to be a preface, containing the sum of the psalm. *The cave*-Either 1. That of *Adullam*, #1Sam 22:1, or 2. That of *Engedi*, #1Sam 24:1.

V. 3. **Send forth**-Will discover them, by affording his gracious help in pursuance of his promises.

V. 4. **Lions**-Fierce and bloody men. **I lie**-I have my abode. **On fire**-From hell. Who are mere fire-brands, breathing out wrath and threatenings, and incensing *Saul* against me.

V. 5. **Excited**-Glorify thy power, and goodness, and justice, and faithfulness, by my deliverance. **Above, &c.**-To the highest degree possible.

V. 7. **Fixed**-In a stedfast belief of thy promises.

V. 8. **My glory**-My tongue, the instrument of singing. **Awake**-I will employ all the powers of my soul and body.

V. 9. **The people**-Among the *Israelites*, and among the Heathens, as I shall have occasion.

PSALMS

PSALM LVIII.

David describes his enemies, ver. 1-5. Foretells their ruin, ver. 6-9. Which would be to the comfort of good men, and to the glory of God, ver. 10, 11.

To the chief musician, *Al-taschith*, Michtam of David.

V. 1. **O congregation**-The word seems to point at *Saul's* judges and counsellors; who met together to consult what they should do against *David*. **Sons of men**-So he calls them; to mind them that they were men, and must give an account to God for all their hard speeches.

V. 2. **Heart**-With free choice and consent. **Hands**-He intimates that they did great wrong under the pretence of justice, and while they seemed exactly to weigh the true proportion between the actions and the recompenses allotted to them, they turned the scale; and pronounced an unjust sentence. **Land**-Or, *in this land*, where God is present, and where you have righteous laws to govern you.

V. 3. **Estranged**-From God, and from all goodness. Their very natures are corrupt, even from their birth: they are the wicked offspring of sinful parents. **Astray**-By actual sins, from their childhood, as soon as ever they were capable of the exercise of reason.

V. 4. **Poison**-Their malicious disposition.

V. 5. **Not hearken**-As they commonly say of the adders, such really are these men: deaf to all my counsels, to their own consciences, and to God's law. Of the charming or enchanting of serpents, mention is made both in other places of scripture, and in all sorts of authors, ancient and modern, *Hebrew* and *Arabick*, and *Greek* and *Latin*. And particularly the *Arabick* writers (to whom these creatures were best known) name some sorts of serpents, among which the adder is one, which they call *deaf*, not because they are dull of hearing, but, as one of them expressly saith, because they will not be charmed.

V. 6. **Their teeth**-Their powerful instruments of doing mischief.

V. 7. **Melt away**-As waters arising from melted snow, which at first run with great force, but are suddenly gone.

V. 8. **Melteth**-Which is quickly dissolved.

V. 9. **Before**-Before your pots can be heated. **Take them**-Violently and irresistibly. **Living**-Alive, as he did *Korah*.

V. 10. **Rejoice**-For the blessed effects of it; the vindication of God's honour, and the deliverance of himself and of all good men. **Wash**-There shall be so great a slaughter of his enemies that he might, if he pleased, wash his feet in their blood.

PSALMS

PSALM LIX.

David *prays for deliverance from his enemies*, ver. 1-7.
He foretells their destruction, ver. 8-17.

To the chief musician, *Al-taschith*, Michtam of *David*: when *Saul* sent and they watched the house to kill him.

V. 4. **Run**-To and fro, to receive Saul's commands, and to execute them with all speed.

V. 5. **The God**-A God in covenant with all true *Israelites*, whom thou hast promised to protect and bless. **The heathen**-Or, *these heathens*, who though they are *Israelites* by birth; yet in their dispositions they are mere Heathens. **Be not**-For indeed thou canst not according to thy word, be merciful to such incorrigible offenders.

V. 6. **Return**-Watching for me: which they did at this time all the night long, #1Sam 19:11. **A dog**-When he is pursuing his prey. **Go round**-When they did not find him in his own house, they sought for him in other parts of the city.

V. 7. **Pour out**-Sharp and bitter word's, abundantly and vehemently, as a fountain doth waters, as this word signifies. **Swords**-Words as keen and mischievous as swords. **For who**-*David* doth not hear us, and God either doth not hear, or not regard what we say.

V. 10. **Prevent**-Thou wilt help me sooner than I expect.

V. 11. **My people**-Over whom thou hast appointed me to be governor in due time. **Forget**-Their former danger, and thy glorious mercy in delivering them. **Scatter**-Let them wander from place to place, that they may carry the tokens of thy justice, and their own shame to all places.

V. 12. **Pride**-For their proud and insolent speeches against thee. **Lying**-For their execrations and lying reports, which they have spread concerning me.

V. 13. **Not be**-In the land of the living any more.

PSALMS

PSALM. LX.

David remembering God's judgments on the land, prays for help, ver. 1-5. Triumphs in confidence of receiving it, ver. 6-12.

To the chief musician upon *Shushan-eduth*, Michtam of *David*, to teach; when he strove with *Aram-naharaim*, and with *Aram-zobah*, when *Joab* returned, and smote of *Edom* in the valley of salt, twelve thousand.

Title of the psalm. *Shushan-eduth*-This seems to be the name of an instrument, or tune, then well known, but now unknown and forgotten. *To teach*-For the special instruction of God's people. *Aram-naharaim*-The *Syrians* (so called from *Aram*, the son of *Shem*, #**Gen 10:22**,) of the two rivers, or of *Mesopotamia*, the country between *Tygris* and *Euphrates*. *Aram-zobah*-The *Syrians of Zobah*, part of *Syria* so called.

V. 2. **Tremble**-A poetical expression, signifying great changes among the people.

V. 3. **To drink**-Thou hast filled us with no less honor, than men intoxicated with strong drink.

V. 4. **A banner**-Which is a sign and instrument,

1. Of union. This people who were lately divided, thou hast united under one banner, under my government:

2. Of battle. Thou hast given us an army, and power to oppose our enemies; which blessing God gave to *Israel*, for the sake of those few sincere *Israelites* who were among them.

The truth-Not for any merit of ours, but to shew thy faithfulness in making good thy promises.

V. 5. **Beloved**-Thy beloved people.

V. 6. **Rejoice**-Therefore I will turn my prayers into praises, for what God has already done.

Divide-Which supposeth possession and dominion. **Shechem**-A place within *Jordan*, in mount *Ephraim*. **Succoth**-A place without *Jordan*. He mentions *Shechem*, and *Succoth*; for all the land of *Canaan*, within and without *Jordan*.

V. 7. **Gilead**-All the land beyond *Jordan*, which was possessed by *Reuben* and *Gad*, and half of the tribe of *Manasseh*. **Manasseh**-The other half of that tribe within *Jordan*. **The strength**-A chief part of my strength, either to offend mine enemies, or to defend myself. For this tribe was very numerous, and valiant and rich. **Law-giver**-The chief seat of my throne and kingdom, and of the inferior *throne of judgment*, #**Psal 122:5**.

V. 8. **Wash-pot**-In which I shall wash my feet. I shall bring them into the lowest degree of servitude. **Shoe**-I will use them like slaves; a proverbial expression. **Triumph**-It is an ironical expression, signifying that her triumphs were come to an end.

V. 9. **Who**-None can do it but God. **City**-The cities; the singular number for the plural. Having beaten his enemies out of the field, he desires God's assistance to take their strong-holds, and so secure himself from farther attempts. **Edom**-Which was an high and rocky country, #**Obad 1-3**, fortified by nature, as well as by art, and therefore not to be subdued without a Divine hand.

V. 10. **Hadst cut off**-But now hast graciously returned to us.

PSALMS

PSALM LXI.

David flees to God, and resolves to trust him, ver. 1-4. Praises God from an assurance of future blessings, ver. 5-8.

To the chief musician upon *Neginah*, A psalm of *David*.

V. 2. **The end**-To which *David* was driven. **Lead me**-Convey me into some high and secure fortress.

V. 4. **I will**-I shall, I doubt not, be restored to the tabernacle, and worship thee there all my days.

V. 5. **Heritage**-Thou hast granted me this singular mercy, to live in God's land, to enjoy his presence, and to worship in his tabernacle; which is the heritage that all that fear thee, prize and desire above all things.

V. 6. **Prolong**-The years of my life and reign. Thus he speaks because his kingdom was not like *Saul's*, but established to him and his heirs; and because Christ, his son and heir, should actually, and in his own person possess the kingdom for ever.

V. 7. **Abide**-In the throne. **Before God**-Living and ruling as in God's presence, serving God and worshipping him in his tabernacle. **Truth**-Thy *truth* in giving me those mercies which thou hast promised, and thy *mercy* in giving me such further blessings as I needs.

PSALMS

PSALM LXII.

David *expresses his confidence in God*, ver. 1-7.
Excites others to trust in him, ver. 8-12.

To the chief musician, to *Jeduthun*. A psalm of *David*.

Title of the psalm. *Jeduthun*-A famous musician, #1**Chron 9:16**.

V. 3. **Ye**-Mine enemies; to whom now he turns his speech. **Against**-Against me, *a man* like yourselves, whom common humanity obliges you to pity.

V. 9. **Vanity**-Vain, and helpless creatures. **A lie**-They promise much, but generally deceive those who trust in them.

V. 10. **Vain**-Feeding yourselves with vain hopes of felicity, from those riches which you take from others by violence.

V. 11. **Spoken**-Frequently, both immediately as at *Sinai*, and by his holy prophets, from time to time. **That**-That power is God's prerogative; and consequently all creatures, either against or without him, are poor impotent things.

V. 12. **Therefore**-God is almighty, therefore he can easily destroy all his enemies: he is also merciful, and therefore will pardon good mens failings. **Renderest**-And this as he is obliged to do by his holy nature, so is he able to do it, being omnipotent, and willing to do it to the godly (which was the only thing that might be doubted, because of their manifold miscarriages) because he is merciful and gracious.

PSALMS

PSALM LXIII.

David's *desire and esteem of God*, ver. 1-4. *His satisfaction, and communion with God*, ver. 5, 6. *His joyful dependence upon God*, ver. 7, 8. *His holy triumph in him*, ver. 9-12.

A psalm of *David*, when he was in the wilderness of *Judah*.

V. 1. **Early**-Heb. *in the morning*, Which implies the doing it with diligence and speed. **Thirsteth**-For the enjoyment of thee in thy house and ordinances. **Flesh**-The desire of my soul, is so vehement, that my very body feels the effects of it. **No water**-In a land where I want the refreshing waters of the sanctuary.

V. 2. **To see**-To enjoy. **Power**-The powerful and glorious effects of thy gracious presence.

V. 5. **Satisfied**-When thou shalt fulfil my earnest desire of enjoying thee in the sanctuary.

V. 9. **Shall go**-Into the grave.

V. 10. **Foxes**-Their carcasses shall become a prey to wild and ravenous creatures.

V. 11. **The king**-I who am already anointed king. **Every one**-That sweareth by the name of God, *in truth, and judgment, and righteousness*. Every sincere servant and worshipper of God. **Shall glory**-Shall rejoice in my deliverance.

PSALMS

PSALM LXIV.

David *describes his enemies and prays for deliverance from them, ver. 1-6. Foretells their destruction, ver. 7-10.*

To the chief musician, A psalm of *David*.

V. 6. **Iniquities**-They study diligently, to find new ways of doing mischief. **Deep**-Cunning, both to contrive and conceal, and to execute their plots.

V. 8. **Flee**-Through fear of being involved in their destruction.

V. 10. **Glad**-For the honour of God, which by this means is vindicated.

PSALMS

PSALM LXV.

David praises God for hearing prayer, pardoning sin, satisfying and protecting his people, ver. 1-5. For fixing the mountains, calming the sea, preserving the succession of day and night, and making the earth fruitful, ver. 6-13.

To the chief musician, A psalm and song of *David*.

V. 4. **Approach**-To draw near to God in his house and ordinance, by prayer and praise, and other acts of communion with him. **Satisfied**-With the blessings there conferred upon thy people, the favour and fellowship of God, remission of sins, renovation of heart and life, joy and peace, and well-grounded assurance of eternal life.

V. 5. **Righteousness**-By virtue of thy faithfulness, and goodness. **Wilt thou**-Thou wilt graciously answer our prayers. **The confidence**-Thou art the stay and support of all mankind, by thy powerful and gracious providence.

V. 7. **Tumult**-No less wild and impetuous.

V. 8. **Thy tokens**-Terrible thunders and lightnings, and earthquakes, and comets or other strange meteors, or works of God in the air. **Morning**-The successive courses of the morning and evening; or of the sun and moon which go forth at those times. Thus the whole verse speaks of the natural works of God, the former clause, of such as are extraordinary and terrible, the latter of such as are ordinary and delightful.

V. 9. **River**-With rain, which he very significantly calls a *river* for its plenty, and *the river of God*, of God's immediate providing. **Them**-The inhabitants of the earth. **Provided**-Or, *disposed*, the earth, which without this would be hard and barren.

V. 10. **Bringest down**-For the rain dissolves the high and hard clods of earth.

V. 12. **Wilderness**-Which though neglected by men, are furnished with food for beasts.

V. 13. **Sing**-They are abundantly satisfied with thy goodness, and in their manner sing forth the praise of their benefactor.

PSALMS

PSALM LXVI.

The psalmist calls on all people to praise God, for his sovereign power over the whole creation, ver. 1-7. For his special favour to his people, ver. 8-12. Praises him for his goodness to himself in particular, ver. 13-20.

To the chief musician, A song or psalm.

V. 1. **All lands**-Ye people of all nations. He invites the *Gentile* world, to the contemplation and celebration of God's works.

V. 6. **We**-Our nation, or our ancestors, in whose loins we then were.

V. 10. **Proved us**-As it were in a burning furnace; and with a design to purge out our dross.

V. 11. **Net**-Which our enemies laid for us.

V. 12. **To ride**-To use us like slaves.

V. 15. **I will go**-One speaks in the name of all the rest. **Incense**-With the fat of rams, which is no less pleasing to God than incense.

V. 18. **Iniquity**-Any sin. **In heart**-If my heart had been false to God, although I might have forborne outward acts. If I had been guilty of that, by heart was set upon sin, or I desired only that which I resolved in my heart to spend upon my lusts.

PSALMS

PSALM LXVII.

A prayer for Israel, ver. 1. For the conversion of the Gentiles, ver. 2-5. A prospect of glorious times, ver. 6, 7.

To the chief musician on Neginoth, A psalm or song.

V. 2. **Thy way**-The way of truth, or the true religion; the same which in the next clause is called his *saving health*, and both together signify the way of salvation; deal so graciously with thy people, that thereby the Gentile-world may at last be allured to join with them.

V. 4. **Judge**-Rule them. **Govern**-Heb. *lead*; gently, as a shepherd doth his sheep; and not rule them with rigour, as other lords had done.

V. 6. **Them**-When the people of the earth shall be converted to God, God will cause it to yield them abundance of all sorts of fruits. Under which one blessing, all other blessings both temporal and spiritual are comprehended. **Our own**-He who is *Israel's* God in a peculiar manner.

PSALMS

PSALM LXVIII.

The occasion of this psalm, seems to have been David's translation of the ark to Zion, which was managed with great solemnity and devotion. For the first words are the very same which Moses appointed for such occasions, #Numb 10:35, and the following verses pursue the same matter. Thence he falls into a description of some of the glorious works of the God to whom this ark belonged. But because David knew that both himself and the ark were types of Christ, and that the church of Israel were a type of the catholick church, consisting of Jews and Gentiles, and that the legal administrations were types of those of the gospel, he therefore by the spirit of prophecy, looked through the types, to the great mysteries of Christ's resurrection and ascension, and of the special privileges of the Christian church, and of the conversion of the Gentiles, and intermixes passages, which immediately belong to these things, although the words be so ordered, that they carry a manifest allusion to the present actions, and may be applied to them, in a secondary sense. He first prays against God's enemies, and for his people, ver. 1-3. Then praises God, for his greatness and goodness, ver. 4-6. For his wonderful works, ver. 7-14. For his special presence in his church, ver. 15-17. The ascension of Christ, and the salvation of his people, ver. 18-20. His victories over his enemies, and favours to his church, ver. 21-28. The accession of the Gentiles to the church, ver. 29-31. An awful acknowledgment of the glory and grace of God, ver. 32-35.

To the chief musician, A psalm or song of David.

V. 4. **Jah**-Is an abbreviation of the name *Jehovah*, which the Heathens pronounced *Jao*. **Before him**-Before the ark where he is present, as *David* is said to *dance before the Lord*, upon this occasion, #2Sam 6:14.

V. 5. **Habitation**-In heaven.

V. 6. **Rebellious**-Those who rebel against God.

V. 7. **Wentest**-In the cloudy pillar, as their captain leading them up out of *Egypt*.

V. 8. **Dropped**-Poured down great showers, which accompanied those mighty thunders.

V. 9. **Weary**-Dry and thirsty, and parched with excessive heat, and ready to faint for want of rain, #Psal 63:1.

V. 10. **Thy congregation**-The people of *Israel*. **It**-This land for the use of thy people: which God did by designing it for them, and expelling the old inhabitants; by furnishing it with all sorts of provisions, and making it fruitful by his special blessing. **Poor**-Such thy really were, when God undertook the conduct of them into *Canaan*.

V. 11. **Gave**-He put this triumphant song into their mouths.

V. 12. **Kings**-The kings of *Canaan*, and other nations who came forth against the *Israelites*, accompanied with great and numerous armies. **The spoil**-There was enough, not only for those who took it, but also to be divided to their wives and children, when they came home.

V. 13. **Ye**-Ye *Israelites*. **Ye are**-Tho' you have formerly been exposed to great reproach and misery, yet God hath changed your condition. **Gold**-Beautiful and glorious, like the feathers of a dove, which according to the variety of its postures, and of the light shining upon it, look like silver and gold.

V. 14. **Therein**-In *Canaan*, at the coming of the *Israelites*. The land was as white as mount *Salmon* is with the snow.

V. 15. **The hill**-*Zion*, the seat of God's ark. **High hill**-Which is not to be understood of external height, but of its spiritual height, or exaltation, in regard of the glorious privileges of God's presence, and worship.

V. 16. **Leap**-Why do you triumph and look upon *Zion* with contempt? He speaks to the hills by an usual figure. **Will dwell**-This hill, though despicable in your eyes, is precious in God's, and chosen by him for his perpetual residence.

V. 17. **Chariots**-The armies (whereof chariots were an eminent part in those times) which attend upon God to do his pleasure. **Twenty thousand**-An innumerable company, a certain number being put for an uncertain. **Among them**-Here the psalmist seems to be transported by the prophetic spirit, from the narration of those external successes, to the prediction of the Messiah; and of the transcendent privileges and blessings accruing to mankind thereby. **As in Sinai**-God is no less gloriously, though less terribly present here, than he was in *Sinai*, when the great God attended with thousands of his angels, solemnly appeared to deliver the law. Yea, here is a greater privilege than *Sinai* had, The Lord *Jehovah* descending from heaven into an human body, as appears by his ascending thither again, which the next verse describes.

V. 18. **Ascended**-This has a manifest reference to Christ, and his ascension into heaven, in whom alone it is literally accomplished, and to whom therefore it is ascribed, **#Eph 4:8**. Although the expressions are borrowed from the ancient custom of princes, who, after some glorious achievements, used to go up into their royal cities in triumphant chariots, being attended by their captive enemies, and afterward to distribute gifts to their soldiers and subjects, and sometimes to do some acts of clemency even to their rebels and enemies. **Captivity**-Those whom thou hast taken captive; death and sin, and the devil, and all the enemies of Christ, and of his people, whom Christ led in triumph, having *spoiled them*, and *making a shew of them openly*, **#Col 2:15**. **Received**-According to thy manhood thou hast received from God all the treasures of wisdom and knowledge, and all those gifts and graces of the Holy Spirit, which are necessary either to the perfection of thy nature, or to the good of thy church and people. **Rebellious**-Thy most stubborn and rebellious enemies, whether *Jews* or *Gentiles*. **Might dwell**-That he who as man is ascended into the highest heavens, might, as God, come down to them, and dwell with them, not only in and by his ordinances in which he is present, but also by his spirit dwelling in their hearts.

V. 20. **Issues**-Escapes or deliverances.

V. 21. **Hairy**-In ancient times many people used to wear long and shaggy hair, that their looks might be more terrible to their enemies.

V. 22. **Bring again**-I will give my people as great deliverances as I formerly did, when I saved them from *Og*, king of *Bashan*. **The sea**-From the *Egyptians* at the Red Sea.

V. 23. **That, &c.**-And as it was at the Red Sea, and at *Bashan* before, so yet again thine enemies shall be slain in such numbers, that thou mayst wade in their blood, and thy dogs lick it up in the field.

V. 24. **They**-Men saw and observed it. **Goings**-The procession of the ark to *Zion*, the solemnity whereof is particularly described in the following verses. **The sanctuary**-The tabernacle prepared for it.

V. 26. **Fountain**-All ye people of *Israel*.

V. 27. **There is**-Present in this solemn pomp of carrying the ark to *Zion*. **Little**-Called little, because it was exceedingly diminished, and almost extinguished under the Judges, #**Judg 20:35 21:3** &c. **Ruler**-The tribe which had lately swayed the scepter, but now submitted to *David*. **Company**-The people of that tribe who waited upon them. **Zebulun, &c.**-He mentions these tribes, because they lived in the remotest parts of the land of *Canaan*. And so by naming two of the nearest tribes, and two of the farthest, he intimates that the other tribes also came upon this occasion, as is manifest from #**2Sam 6:15-19**.

V. 28. **Thy God**-Having spoken of *Israel*, he now directs his speech to them. **Commanded**-Hath ordained or effectually procured. **Thy strength**-all that strength and power which thou hast put forth at any time

V. 29. **Thy temple**-The temple which *Solomon* shall build. **Kings**-Kings of the *Gentiles*: which was done in part, in the times of *Solomon* and *Hezekiah*, but more fully when the Lord was come into his temple.

V. 30. **Rebuke**-Chastise those that will not bring presents to thee. **The bulls**-The fierce and furious adversaries of God, and of his church; *the calves*, are people or soldiers depending upon them. **Delight**-That merely out of a love to mischief and spoil, make war upon others, and upon us particularly.

V. 31. **Ethiopia**-He names these, as the ancient enemies of God, and of his people; but by them he understands all other nations of the like character. **Unto God**-Begging mercy of him. This prophecy, as also the next verse, evidently belongs to the times of the Messiah.

V. 33. **Heavens**-The highest heavens; dwelling there in infinite glory, and from thence looking down upon all the inhabitants of the earth, and ruling them by his almighty power. **Of old**-From the

beginning of the world; whereas the ark was only some hundred years old. **A voice**-His gospel, published by Christ and his apostles, assisted by the Holy Spirit sent from heaven; which might well be called God's *voice*, and that *a mighty voice*, because it produced such great and wonderful effects.

V. 34. **Ascribe**-Acknowledge that he is able to do whatsoever he pleaseth. **Excellency**-His excellent power and goodness. **Is over**-Dwells among them. He is indeed the universal Lord, but in a special manner, he is the God of *Israel*.

V. 35. **Terrible**-Deservedly to be feared.

PSALMS

PSALM LXIX.

David complains of his troubles, and begs help from God, ver. 1-21. Foretells the judgments of God upon his persecutors, ver. 22-29. Concludes with praise and thanksgiving, ver. 30-36.

In all this David was a type of Christ, and several passages of this psalm are applied to him in the New Testament. So that, like the 22d psalm, it begins with the humiliation, and ends with the exaltation of Christ.

To the chief musician upon Shofhannim, a psalm of David.

V. 1. **Waters**-Tribulations.

V. 4. **I restored**-For peace sake.

V. 5. **My sins**-But O Lord, although I have been innocent to mine enemies, I am guilty of many sins and follies against thee.

V. 6. **For my sake**-Because of my sad disappointments. For if they see me forsaken, they will be discouraged by this example.

V. 7. **For thy sake**-For my obedience to thy commands, and zeal for thy glory.

V. 9. **Zeal**-That fervent love which I have for thy house and service, and glory, and people. **Eaten**-Exhausted my spirits. **Upon me**-I have been as deeply affected with thy reproaches, as with mine own. This tho' truly belonging to David, yet was also directed by the spirit of God in him, to represent the disposition and condition of Christ, in whom it was more fully accomplished, to whom therefore it is applied in the New Testament, the first part of it, #**John 2:17**, and the latter, #**Rom 15:3**.

V. 10. **Wept**-For their impiety. **Reproach**-They derided me for it.

V. 11. **Proverb**-A proverb of reproach.

V. 12. **That sit**-Vain and idle persons, that spend their time in the gates and markets.

V. 13. **In the truth**-Or, *According to thy saving truth, or faithfulness*; grant me that salvation, which thou hast graciously promised.

V. 21. **Gall**-Instead of giving me that comfort which my condition required, they added to my afflictions. **Vinegar**-These things were metaphorically fulfilled in David, but properly in Christ, the description of whose sufferings was principally intended here by the Holy Ghost.

V. 22. **Their table**-And this punishment in their *table*, exactly answers their sin, in giving Christ *gall for his meat*, ver.#21. **A snare**-Their table or meat, which is set *before them, shall become a snare*: the occasion of their destruction.

V. 23. **Eyes**-Not the eyes of their bodies, but of their minds: as they that shut their eyes and will not see, so they shall be judicially blinded. **To shake**-To take away their strength.

V. 26. **For**-Which is an act of barbarous cruelty. **Talk**-Reproaching them, and triumphing in their calamities.

V. 27. **Wilt add**-Give them up to their own lusts. **Not let them**-Partake of thy righteousness, or of thy mercy and goodness.

V. 28. **Living**-Of eternal life.

V. 29. **On high**-Out of the reach of mine enemies.

V. 31. **This**-This hearty sacrifice of praise, is more grateful to God, than the most glorious legal sacrifices. **Hath horns**-That is both tender and mature, as it is when the horns bud forth, and the hoofs grow hard.

V. 32. **The humble**-Those pious persons who are grieved for their calamities, will heartily rejoice in my deliverance. **Live**-Or, *be revived*, which were dejected, and in a manner dead with sorrow.

V. 33. **Prisoners**-Those who are in prison or affliction for his sake.

V. 35. **Sion**-His church and people. **They**-*His servants*, as is explained in the following verse. **There**-In the literal *Canaan* for a long time, in the heavenly *Canaan* for ever.

PSALMS

PSALM LXX.

This psalm is copied almost word for word from the eleventh psalm, and perhaps is for that reason entitled, A psalm to bring remembrance. For it may sometimes be of use to pray over again the prayers we have formerly made to God on like occasions. David here prays, that God would send help to him, shame to his enemies, and joy to his friends.

To the chief musician, a psalm of *David*, to bring to remembrance.

PSALMS

PSALM LXXI.

David wrote this psalm in his old age, of which the former part is prayer, ver. 1-13. The latter part, joyful praise and thanksgiving, ver. 14-24.

V. 7. **A wonder**-For my many and sore calamities.

V. 15. **The numbers**-Of thy salvations and mercies vouchsafed to me.

V. 16. **Make mention**-To support and comfort myself with the remembrance of it.
Righteousness-Of thy faithfulness in making good all thy promises.

V. 19. **Very high**-Most eminent.

V. 20. **Bring me**-From the grave.

PSALMS

PSALM LXXII.

Divers passages of this psalm, do not agree to Solomon, nor to any other king but the Messiah. It must therefore be acknowledged, that, this is a mixt psalm, belonging to Solomon imperfectly, but to Christ, clearly and fully: diverse expressions being so ordered, that the reader might be led by them to the contemplation of Christ, and of his kingdom. Which was the more necessary for the support of God's true Israel, because the spirit of God foresaw Solomon's dreadful apostacy, and the great miscarriages and calamities of his successors, and of the kingdom under their hands, and therefore was pleased to fortify their hearts with that glorious condition, which they should certainly enjoy under the Messiah. It is probable, David dictated this psalm, a little before he died, when he gave orders to proclaim Solomon king. After a short prayer for his successor, he foretells the glories of his reign, ver. 1-17. And concludes with praise to the God of Israel, ver. 18-20.

A psalm for *Solomon*.

V. 1. **Judgments**-He saith *judgments* in the plural number, because though the office of judging and ruling was but one, yet there were divers parts and branches, of it; in all which he begs that *Solomon* may be directed to do as God would have him to do.

V. 2. **Thy afflicted ones**-For such are *thine* in a special manner, thou art their judge and patron.

V. 3. **The mountains**-Which are so dangerous to passengers, in regard of robbers and wild beasts. Hereby it is implied, that other places should do so too, and that it should be common and universal.

V. 4. **Judge**-Vindicate them from their oppressors.

V. 5. **Thee**-Thee, O God, this shall be another blessed fruit of this righteous government, that together with peace, true religion shall be established, and that *throughout all generations*, which was begun in *Solomon's* days, but not fully accomplished 'till Christ came.

V. 6. **He shall come**-Christ did come down from heaven, and brought or sent down from heaven his doctrine, (which is often compared to rain) and the sweet and powerful influences of his spirit.

V. 8. **Dominion**-From one sea to another, or in all the parts of the habitable world. This was accomplished in Christ, and in him only. **The river-Euphrates**: which was the eastern border of the kingdom of *Canaan*, allotted by God, but enjoyed only by *David*, *Solomon*, and Christ. Of whose kingdom this may be mentioned, as one of the borders; because the kingdom of Christ is described under the shadow of *Solomon's* kingdom.

V. 10. **The sea**-Of remote countries, to which they used to go from *Canaan* by sea; which are frequently called *isles* in scripture; the kings that rule by sea or by land.

V. 11. **All nations**-Which cannot be said of *Solomon* with any truth or colour, but was unquestionably verified in Christ,

V. 14. **Deceit and violence**-The two ways whereby the lives of men are usually destroyed. **Precious**-He will not be prodigal of the lives of his subjects, but like a true father of his people, will tenderly preserve them, and severely avenge their blood upon those who shall shed it.

V. 15. **Live**-Long and prosperous, as *Solomon*: yea, eternally as Christ. **Gold**-This was done to *Solomon*, #**1Kings 10:15**, and to Christ, #**Matt 2:11**. But such expressions as these being used of Christ and his kingdom, are commonly understood in a spiritual sense.

V. 16. **A handful**-This intimates the small beginnings of his kingdom; and therefore does not agree to *Solomon*, whose kingdom was in a manner as large at the beginning of his reign, as at the end, but it exactly agrees to Christ. **The earth**-Sown in the earth. **Mountains**-In the most barren grounds. **Shake**-It shall yield such abundance of corn, that the ears being thick and high, shall, when they are shaken with the wind, make a noise not unlike that which the tops of the trees of *Lebanon*, sometimes make. **Of the city**-The citizens of *Jerusalem*, which are here put for the subjects of this kingdom.

V. 20. **The prayer**-This psalm is the last which *David* composed: for this was wrote but a little before his death.

PSALMS

PSALM LXXIII.

It is probable, Asaph was the author of this psalm; for we read of the words of David and the words of Asaph the seer, which were used in praising God in Hezekiah's time, #2Chron 29:30. He begins with laying down a general principle, ver. 1. Confesses his temptation to envy the wicked, ver. 2-14. Tells how he gained the victory over it, and advantage by it, ver. 15-28.

A psalm of Asaph.

V. 1. **A clean heart**-To all true *Israelites*, who love God, and serve him in spirit and truth.

V. 2. **My feet**-My faith in God's providence, was almost overthrown.

V. 4. **No bands**-They are not dragged to death, by the sentence of the magistrate, which they deserve.

V. 5. **As other men**-As good men frequently are.

V. 8. **And speak**-Boasting of their oppressions.

V. 9. **Against**-Against God, blaspheming his name, and deriding his providence. **Walketh**-Using all manner of liberty, reproaching all sorts of persons.

V. 10. **Turn**-To this wicked company. **Waters**-And partake of the same prosperity with their leaders. God seems to give them a full cup of consolation, as if he would wring out all his blessings upon them.

V. 12. **Behold**-These seem to be the words of the psalmist, summing up the matter.

V. 13. **In vain**-Hence I was sometimes tempted, to think that religion was a vain, unprofitable thing. True religion is here described by its two principal parts, the cleansing of the heart, and the hands.

V. 15. **Offend**-By grieving, discouraging and tempting them to revolt from God.

V. 16. **To know**-To find out the reason of this providence.

V. 17. **Until**-Till I consulted the word of God. He alludes to the practice of those times, which was, in difficult cases to resort to God's sanctuary, and the oracle therein. **Their end**-There I learned that their prosperity was short.

V. 19. **Terrors**-With God's dreadful judgements unexpectedly seizing upon them.

V. 20. **They awake**-Out of the pleasant dream of this vain life. **Despise**-Thou shalt make them despicable both to themselves and to all others; raise them *to shame, and everlasting contempt*. **Image**-All their felicity and glory, which shall be evidently discerned to be, no real or substantial thing, but a mere image or shadow.

V. 21. **Pricked**-I was deeply wounded with disquieting thoughts.

V. 22. **Nevertheless**-Although I gave thee just cause to cast me off, yet thou didst continue thy care and kindness to me. **Hast held**-That my faith might not fail.

V. 27. **Go a whoring**-Those who revolt from thee, to work wickedness; which is called *whoredom* in scripture.

PSALMS

PSALM LXXIV.

This psalm, which so particularly describes the destruction of Jerusalem, was probably written by another Asaph, who lived at the time of the captivity. He, in the name of the Jews, complains of the miseries they suffered, ver. 1-11. Encourages himself by recollecting the mighty works of God, ver. 12-17. Prays for deliverance, ver. 18-23. Maschil of Asaph

Title of the psalm. *Maschil of Asaph*-Not composed by that famous *Asaph*, who flourished in *David's* time, but by some of his posterity, who is called by their father's name, as this *psalm* speaks of the destruction of the temple and of *Jerusalem*, and of God's people by the *Chaldeans*.

V. 2. **Thy congregation**-Thy people. **Thine inheritance**-The tribe of *Judah*, which thou hast in a special manner chosen for thine inheritance, and for the birth of the Messiah. Nor is it strange that he mentions this tribe particularly, because the calamity here remembered, did principally befall this tribe, and *Benjamin*, which was united with it.

V. 3. **Lift up**-Come speedily to our rescue. **Because**-Because otherwise our destruction is irrecoverable.

V. 4. **Roar**-In a way of triumph. **Midst, &c.**-In the places where thy people used to assemble for thy worship. **Set up**-Monuments of their victory.

V. 5. **Famous**-The temple was so noble a structure, that it was a great honour to any man to be employed in the meanest part of the work, though it were but in cutting down the trees of *Lebanon*.

V. 6. **Axes and hammers**-These words are not *Hebrew*, but *Chaldee* or *Syriack*, to point out the time when this was done, even when the *Chaldeans* brought in their language, together with their arms, among the *Israelites*.

V. 8. **Destroy them**-All at once. So they intended, although afterwards they changed their council, and carried some away captive. **Burnt up**-All the public places wherein the *Jews* used to meet together to worship God *every sabbath-day*.

V. 9. **Signs**-Those tokens of God's gracious presence, which we used to enjoy. The temple and ark, and sacrifices, and solemn feasts, were signs between God and his people. **Prophet**-Who can foretell things to come. Probably *Ezekiel* and *Jeremiah* were dead when this psalm was composed; and *David* was involved in civil affairs, and did not teach the people as a prophet. **Knoweth**-How long their captivity should continue.

V. 11. **Why**-Why dost thou forebear the exercise of thy power? **Bosom**-In which thou now seemest to hide it.

V. 12. **King**-It belongs therefore to thy office to protect and save me. **Midst**-In the view of the world.

V. 13. **Dragons**-He means *Pharaoh* and his mighty men.

V. 14. **Leviathan-Pharaoh. The people**-To the ravenous birds and beasts of the desert. These creatures are significantly called *the people of the wilderness*, because they are the only people that inhabit it.

V. 15. **The flood**-Thou didst by cleaving the rock, make a fountain and a stream to flow from it, for the refreshment of thy people in those dry deserts. **Driedst**-*Jordan* and the *Red Sea*; for the sea itself; yea, a greater sea than that, is called *a river*, #**Jonah 2:3**, where the *Hebrew* word is the same which is here used. And the same title is expressly given to the sea, by *Homer*, and other ancient writers.

V. 16. **The light**-The moon, the lesser light.

V. 17. **Set**-Thou hast fixed the bounds of the habitable world in general, and of all the countries and people upon the earth. And as this clause shews God's power over all places, so the next displays his dominion over all times and seasons.

V. 18. **Remember**-Though we deserve to be forgotten, yet do not suffer our enemies to reproach the name of the great and glorious God.

V. 19. **Soul**-The life. **Turtle-dove**-Of thy church, which is fitly compared to a turtle-dove, because simple and harmless, and meek, and faithful.

V. 20. **The covenant**-Made with *Abraham*, whereby thou didst give the land of *Canaan* to him, and to his seed for ever. **Dark places**-This dark and dismal land in which we live.

V. 21. **Return**-From the throne of thy grace, to which they make their resort.

PSALMS

PSALM LXXV.

Probably David wrote this psalm, at his coming to the crown, after the death of Saul, and delivered it to that Asaph, who was chief of the musicians. Herein he thanks God for bringing him to the throne, checks the insolence of his enemies, owns the sovereignty of God in all affairs, and promised to lay himself out for the public good.

To the chief musician, Al-taschith, A psalm or song of *Asaph*.

Title of the psalm. *Asaph*-This *psalm* seems to relate to the time when *David* had entered upon, but not got full possession of the kingdom.

V. 1. **Thy name**-Thy self; art present with us, and ready to help.

V. 2. **Receive**-The whole congregation, all the tribes.

V. 3. **Dissolved**-Or, destroyed; by intestine divisions and wars. **I hear**-I support it, by maintaining religion and justice, by setting up good magistrates, and encouraging good ministers, and good men, who are indeed the pillars of a nation.

V. 4. **I said**-I charged them. **Deal not**-Desist from your practices. **Lift not up**-Do not carry yourselves scornfully and maliciously.

V. 5. **Lift not**-A metaphor from untamed oxen, which will not bow their heads to receive the yoke. **Stiff neck**-With pride and contempt.

V. 8. **For**-God is here compared to the master of a feast, who then used to distribute portions of meat and drink to the several guests. **A cup**-Of vengeance. **Red**-Such as the best wine of *Judea* was. **Mixture**-The wine is mingled not with water, but with strengthening and intoxicating ingredients. **Dregs**-The worst and most dreadful part of those tribulations. **Shall wring**-This dreadful draught was brought upon them by their own choice and wickedness.

V. 9. **Declare**-The praises of God.

V. 10. **Horns**-Their honour and power, which they made an instrument of mischief. **Will**-When I shall be advanced to the throne. **But**-Good men shall be encouraged and promoted.

PSALMS

PSALM LXXVI.

Asaph congratulates the church, in having God so nigh, ver. 1-3. He celebrates the power of God, shewn in some late victory over their enemies, ver. 4-6. He shews that all ought to fear him on this account, ver. 7-9 And that his people ought to trust him, and to pay their vows, ver. 10-12.

To the chief musician on Neginoth, A psalm or song of *Asaph*.

V. 2. **Salem**-In *Jerusalem*, which was anciently called *Salem*. **Zion**-Largely so called, as it includes *Moriah*, an adjoining hill.

V. 3. **There**-At *Jerusalem*. **Sword**-Both offensive and defensive weapons. **Battle**-All the power of the army, which was put in battle-array.

V. 4. **Thou**-O God. **Than**-The greatest kings and empires of the earth, which in prophetic writings are often compared to mountains. And they are called mountains *of prey*, because they generally were established by tyranny, and maintained by preying upon their own subjects, or other kingdoms.

V. 5. **Sleep**-Even a perpetual sleep.

V. 6. **Chariot**-The men who rode upon, and fought from chariots and horses.

V. 8. **Thou**-Didst execute judgment upon thine enemies, by an angel from heaven: which is said *to be heard*, either because it was accompanied with thunders and earthquakes, or because the fame of it was quickly spread abroad. **Feared**-The rest of the world were afraid to disturb *Israel*.

V. 10 **Surely**-The furious attempts of thine enemies, shall cause thy people and others to praise thee for thy admirable wisdom, power, and faithfulness.

V. 11. **Vow**-A sacrifice of thanksgiving for this wonderful deliverance. **Let all**-All the neighboring nations submit to the God of *Israel*.

V. 12. **Cut off**-As men do their grapes in time of vintage; so the *Hebrew* verb implies. **The spirit**-Their breath and life, as he did in the *Assyrian* army.

PSALMS

PSALM LXXVII.

The psalmist complains of deep distress, and temptations to despair, ver. 1-10. He encourages himself to hope, by the remembrance of what God had done formerly, ver. 11-20.

To the chief musician, to Jeduthun, A psalm of *Asaph*.

V. 2. **Night**-Which to others was a time of rest and quietness.

V. 3. **Troubled**-Yea, the thoughts of God were now a matter of trouble, because he was angry with me. **Overwhelmed**-So far was I from finding relief.

V. 4. **Waking**-By continual grief.

V. 5. **The days**-The mighty works of God in former times.

V. 6. **My song**-The mercies of God vouchsafed to me, and to his people, which have obliged me to sing his praises, not only in the day, but also by night.

V. 7. **Cut off**-His peculiar people.

V. 10. **I said**-These suspicions of God's faithfulness proceed from the weakness of my faith. **The years**-The years wherein God hath done great and glorious works, which are often ascribed to God's right-hand.

V. 13. **In holiness**-God is holy and just, and true in all his works.

V. 16. **Afraid**-And stood still, as men astonished, do.

V. 17. **Poured**-When the *Israelites* passed over the sea. **Arrows**-Hail-stones or lightnings.

V. 19. **Not known**-Because the water returned and covered them.

V. 20. **Leddest**-First through the sea, and afterwards through the wilderness, with singular care and tenderness, as a shepherd doth his sheep.

PSALMS

PSALM LXXVIII.

This psalm is a narrative of the great mercies God had bestowed upon Israel, the great sins wherewith they had provoked him, and the many tokens of his displeasure at them. Here is, The preface, ver. 1-8. The general scope of this psalm, ver. 9-11. As to the particulars, we are told, what God had done for them; how ungrateful they were for his favours; how God had justly punished them; and how graciously he had spared them, notwithstanding all their provocations, ver. 12-72.

Maschil of Asaph.

V. 1. **My law**-The doctrine which I am about to deliver.

V. 2. **Parable**-Weighty sentences. **Dark sayings**-Not that the words are hard to be understood, but the things, God's transcendent goodness, their unparallel'd ingratitude; and their stupid ignorance and insensibleness, under such excellent teachings of God's word and works, are prodigious and hard to be believed. **Of old**-Of things done in ancient times.

V. 5. **Established**-This is justly put in first place, as the chief of all his mercies. **A testimony**-His law, called a *testimony*, because it is a witness between God and men, declaring the duties which God expects from man, and the blessings which man may expect from God.

V. 9. **Ephraim**-That *Ephraim* is here put for all *Israel* seems evident from the following verses, wherein the sins, upon which this overthrow is charged, are manifestly the sins of all the children of *Israel*, and they who are here called *Ephraim* are called *Jacob* and *Israel*, ver.#21, and this passage may refer to that dreadful overthrow related, #1Sam 4:10,11, which is particularly named, because as the ark, so the flight was in that tribe. And the psalmist having related this amazing providence, falls into a large discourse of the causes of it, namely, the manifold sins of that and the former generations, which having prosecuted from hence to ver.#60, he there returns to this history, and relates the sad consequence of that disaster, the captivity of the ark, and God's forsaking of *Shiloh* and *Ephraim*, and removing thence to the tribe of *Judah* and mount *Zion*. **Bows**-These are put for all arms.

V. 12. **Field**-In the territory. **Zoan**-An ancient and eminent city of *Egypt*.

V. 15. **Wilderness**-In *Rephidim*, and again in *Kadesh*.

V. 16. **Streams**-Which miraculously followed them in all their travels, even to the borders of *Canaan*.

V. 17. **Wilderness**-Where they had such singular obligations to obedience. This was a great aggravation of their sins.

V. 18. **Tempted**-Desired a proof of God's power. **Lust**-Not for their necessary subsistence, but out of an inordinate and luxurious appetite.

V. 22. **Trusted not**-That he both could, and would save them from the famine which they feared.

V. 23. **Heaven**-Which he compares to a store-house, whereof God shuts or opens the doors, as he sees fit.

V. 25. **Angels food**-Manna, so called, because it was made by the ministry of angels.

V. 26. **South wind**-First an eastern, and afterwards a southern wind.

V. 27. **Fowl**-But God took away from them the use of their wings, and made them to fall into the hands of the *Israelites*.

V. 31. **Mightiest**-The most healthy and strong, who probably were most desirous of this food, and fed most eagerly upon it.

V. 33. **Vanity**-In tedious and fruitless marches hither and thither. **Trouble**-In manifold diseases, dangers, and perplexities.

V. 34. **Returned**-From their idols. **Enquired**-Speedily sought to God for ease and safety.

V. 35. **Redeemer**-That God alone had preserved them in all their former exigencies, and that he only could help them.

V. 36. **Lied**-They made but false protestations of their sincere resolutions of future obedience.

V. 42. **Hand**-The glorious works of his hand. **Enemy**-That remarkable day, in which God delivered them from their greatest enemy, *Pharaoh*.

V. 45. **Flies**-These flies were doubtless extraordinary in their nature, and hurtful qualities. And the like is to be thought concerning the frogs.

V. 46. **Labour**-The herbs which were come up by their care and labour.

V. 47. **Sycamore-trees**-Under these and the vines, all other trees are comprehended. This hail and frost destroyed the fruit of the trees, and sometimes the trees themselves.

V. 49. **Evil angels**-Whom God employed in producing these plagues.

V. 51. **Ham**-Of the *Egyptians*, the posterity of *Ham*, the cursed children of a cursed parent.

V. 54. **Holy place**-The land of *Canaan*, separated by God from all other lands. **Mountain**-The mountainous country of *Canaan*; the word *mountain* is often used in scripture for a mountainous country.

V. 57. **Deceitful bow**-Which either breaks when it is drawn, or shoots awry, and frustrates the archer's expectation.

V. 59. **Heard**-Perceived or understood, it is spoken of God after the manner of men.

V. 60. **Shiloh**-Which was placed in *Shiloh*. **Among men**-Whereby he insinuates both God's wonderful condescension, and their stupendous folly in despising so glorious a privilege.

V. 61. **His strength**-The ark, called God's *strength*, #1**Chron 16:11**, because it was the sign and pledge of his strength put forth on his people's behalf. **Glory**-So the ark is called, as being the monument and seat of God's glorious presence. **Enemies**-The *Philistines*.

V. 64. **Priests**-*Hophni* and *Phinehas*. **No lamentation**-No funeral solemnities; either because they were prevented by their own death, as the wife of *Phinehas* was, or disturbed by the invasion of the enemy.

V. 66. **Smote**-Them with the piles. **Reproach**-He caused them to perpetuate their own reproach by sending back the ark of God with their golden emrods, the lasting monuments of their shame.

V. 67. **Refused**-He would not have his ark to abide any longer in the tabernacle of *Shiloh*, which was in the tribe of *Joseph* or *Ephraim*.

V. 68. **Chose**-For the seat of the ark and of God's worship.

V. 69. **Sanctuary**-The temple of *Solomon*. **Palaces**-Magnificent and gloriously. **Established**-Not now to be moved from place to place, as the tabernacle was, but as a fixed place for the ark's perpetual residence.

PSALMS

PSALM LXXIX.

This psalm seems to have been written by the later Asaph, upon the destruction of Jerusalem by the Chaldeans. It contains, a representation of the deplorable condition of the Jews, ver. 1-5. And a petition for deliverance, ver. 6-13.

A psalm of *Asaph*.

V. 8. **Prevent**-Prevent our utter extirpation.

V. 11. **The prisoner**-Of thy poor people now in captivity.

PSALMS

PSALM LXXX.

This psalm was composed upon occasion of some calamity, which befel the tribes of Israel after their division into two kingdoms, and before the captivity of either of them. In which time all the evils mentioned herein did befall them, sometimes in one part, and sometimes in another. The psalmist prays for the tokens of God's presence, ver. 1-3. Complains of heavy distress, ver. 4-7. Illustrates this, by the comparison of a vine, ver. 8-16. Concludes with a prayer for mercy, ver. 17-19.

To the chief musician upon Shoshannim Eduth, A psalm of Asaph.

Title of the psalm. *Shoshannim Eduth*-It seems to be the name of a musical instrument.

V. 1. **Joseph**-The children of *Joseph* or *Israel*. The name of *Joseph*, the most eminent of the patriarchs, is elsewhere put for all the tribes. **Cherubim**-Which were by the mercy seat above the ark.

V. 2. **Before Ephraim**-Here is an allusion to the ancient situation of the tabernacle in the wilderness, where these tribes were placed on the west-side of the tabernacle, in which the ark was, which consequently was before them.

V. 3. **Turn us**-To thy self.

V. 9. **Preparedst**-Thou didst root out the idolatrous nations. **Deep root**-Thou gavest them a firm settlement.

V. 10. **The hills**-They filled not only the fruitful valleys, but even the barren mountains.

V. 11. **The river**-They possessed the whole land, from the mid-land sea to the river *Euphrates*.

V. 12. **Hedges**-Taken away thy protection.

V. 16. **They**-Thy people, signified by the vine. So now he passes from the metaphor to the thing designed by it.

V. 17. **Be**-To protect and strengthen him. **Right-hand**-*Benjamin* signifies *the son of the right hand*, a dearly beloved son, as *Benjamin* was to *Jacob*. **Son of man**-The people of *Israel*, who are often spoken of as one person, as God's *son* and *first-born*.

V. 18. **Go back**-Revolt from thee to idolatry or wickedness. **Quicken**-Revive and restore us to our tranquility.

PSALMS

PSALM LXXXI.

This psalm may assist us in our solemn feast-days, in praising God, for what he is, and what he has done, ver. 1-7. In admonishing one another, concerning our obligations to God, the danger of revolting from him, and the happiness of keeping close to him, ver 8-16.

To the chief musician upon Gittith, A psalm of *Asaph*.

V. 5. **Joseph**-Among the people of *Israel*. **Testimony**-For a witness of that glorious deliverance. **He**-God. **Went**-As a captain at the head of his people. **Egypt**-To execute his judgments upon that land. **I**-My progenitors, for all the successive generations of *Israel* make one body, and are sometimes spoken of as one person. **A language**-The *Egyptian* language, which at first was unknown to the *Israelites*, #**Gen 42:13**, and probably continued so for some considerable time, because they were much separated both in place and conversation from the *Egyptians*.

V. 6. **Pots**-This word denotes all those vessels wherein they carried water, straw, lime, or bricks.

V. 7. **Calledst**-At the *Red Sea*. **Secret place**-From the dark and cloudy pillar, whence I thundered against the *Egyptians*.

V. 8. **Testify**-This God did presently after he brought them from *Meribah*, even at *Sinai*.

V. 10. **Wide**-Either to pray for mercies, or to receive the mercies which I am ready to give you.

V. 15. **Him**-Unto *Israel*. **Their time**-Their happy time.

V. 16. **Honey**-With all pleasant and precious fruits.

PSALMS

PSALM LXXXII.

We have here the dignity and duty of magistrates, ver. 1-4. The wickedness of some magistrates, and their doom, ver. 5-7. A prayer to God, ver. 8.

A psalm of *Asaph*.

V. 1. **Standeth**-To observe all that is said or done there. **Mighty**-Kings or chief rulers. By their *congregation* he understands all persons whatsoever of this high and sacred order. **Judgeth**-Passes sentence upon them. **The gods**-Judges and magistrates are called gods, because they have their commission from God, and act as his deputies.

V. 2. **How long**-The psalmist speaks to them in God's name. **Accept**-By giving sentence according to your respect or affection to the person.

V. 5. **They**-The magistrates of whom this psalm treats. **Know not**-The duty of their place. **Nor will**-Their ignorance is wilful. **Walk on**-They persist: it is their constant course. **In darkness**-In their sinful courses. **The foundations**-This corruption of the supreme rulers, flows from them to their inferior officers and members.

V. 6. **Have said**-I have given you my name and power to rule your people in my stead. **All**-Not only the rulers of *Israel*, but of all other nations. **Children**-Representing my person, and bearing both my name and authority.

V. 7. **Like men**-Or, *like ordinary men*.

V. 8. **Arise**-Take the sword of justice into thine own hand.

PSALMS

PSALM LXXXIII.

A remonstrance of the designs and endeavours of Israel's enemies, ver. 1-8. A prayer, that God would defeat them, preserve his church, and get himself glory, ver. 9-18.

A song or psalm of *Asaph*.

V. 3. **Hidden ones**-Thy people of *Israel*, who are called God's *hidden* or *secret ones*, to intimate the respect which God has to them, as to his peculiar treasure.

V. 6. **The tabernacles**-The people dwelling in them. *Ishmaelites*-Some of the posterity of *Ishmael*, called by their father's name, as others of them are supposed to be called *Hagarens* from their grandmother *Hagar*.

V. 7. **Gebal**-An *Arabian* people so called by ancient writers dwelling in the southern border of *Canaan*, where most of the people here mentioned had their abode.

V. 8. **Of Lot**-*Moab* and *Ammon*.

V. 13. **A wheel**-Whereas they promise to themselves a sure possession, let them be like *a wheel*, which is very unstable, and soon removed.

V. 14. **The mountains**-The woods upon the mountains, which in those hot countries, when they have once taken fire, burn with irresistible violence.

V. 16. **May seek**-May own and worship thee as the only true God.

PSALMS

PSALM LXXXIV.

The psalmist declares his love for the ordinances of God, and the happiness of those that enjoy them, ver. 1-7. A devout prayer, and expression of faith in him, ver. 8-12. It is generally supposed, David wrote this, when he was driven out of the land by Absalom.

To the chief musician upon Gittith, A psalm for the sons of *Korah*.

V. 4. **They**-That constantly abide in thy house; the priests and *Levites*, or other devout *Jews* who were there perpetually, as *Anna*, #**Luke 2:36-37**. **They will**-They are continually employed in that blessed work.

V. 5. **Whose strength**-Who trusteth in thee as his only strength. **Thy ways**-Blessed are they whose hearts are set upon *Zion* and their journey is thither.

V. 6. **Baca**-A dry valley in the way to *Jerusalem*, here put for all places of like nature. **Make a well**-They dig divers little pits or wells in it for their relief. **The rain**-God recompenses their diligence with his blessing, sending rain wherewith they may be filled.

V. 7. **They go**-They grow stronger and stronger. **Appareth**-This is added as the blessed fruit of their long and tedious journey.

V. 9. **Look**-Cast a favourable eye towards him. **Anointed**-Of me, who though a vile sinner, am thine anointed king.

V. 10. **Than dwell**-In the greatest glory and plenty.

V. 11. **A sun**-To enlighten and quicken, and direct and comfort his people. **Shield**-To save his people from all their enemies. **Grace**-His favour, which is better than life. **Glory**-The honour which comes from God here, and eternal glory.

PSALMS

PSALM LXXXV.

A recital of past, and prayer for present mercy, ver. 1-7. A prediction of a favourable answer, ver. 8-13.

To the chief musician, A psalm for the sons of *Korah*.

V. 1. **Captivity**-The captives.

V. 4. **Turn us**-Restore us to our former tranquillity, and free us from the troubles which we yet groan under.

V. 6. **Revive us**-Give us a second reviving in bringing home the rest of our brethren, and in restraining our enemies.

V. 8. **Will hear**-Diligently observe. **Will speak**-What answer God will give to my prayers. **Peace**-He will give an answer of peace. **Saints**-Not to all that are called God's people, but only to those who are truly such.

V. 9. **His salvation**-That compleat salvation for which all the *Israel* of God wait; even the redemption by the *Messiah*; of which not only Christian, but even *Jewish* writers understand this place; and to which the following passages properly belong. And the psalmist might well say this salvation was *nigh*, because the seventy weeks determined by *Daniel* were begun. **Glory**-The glorious presence of God, and the God of glory himself, even Christ, who is the brightness of his father's glory.

V. 10. **Kissed**-That great work of redemption by Christ, shall clearly manifest God's mercy in redeeming his people *Israel*, and in the conversion of the *Gentiles*; his *truth* in fulfilling that great promise of sending his son, his *righteousness* in punishing sin, on his son, and in conferring righteousness upon guilty and lost creatures; and his *peace* or reconciliation to sinners, and that peace of conscience which attends upon it.

V. 11. **Truth**-Truth among men. **Righteousness**-And God's justice shall be satisfied: he shall look down upon sinful men with a smiling countenance.

V. 13. **Before him**-As his harbinger. He shall fulfil all righteousness, he shall satisfy the righteousness of God, and shall advance righteousness and holiness among men. **Set us**-Shall cause us to walk in those righteous ways wherein he walketh.

PSALMS

PSALM LXXXVI.

David *prays for the favour and blessing of God*, ver. 1-6. *Expresses confidence in him, by praise mingled with prayer*, ver. 7-17.

A prayer of *David*.

V. 2. **Holy**-Sincerely devoted to thy service.

V. 11. **Truth**-In the way of thy precepts, which are true and right in all things. **My heart**-Knit my whole heart to thyself.

V. 13. **Hell**-From extreme dangers and miseries.

PSALMS

PSALM LXXXVII.

This psalm contains a commendation of Zion, a type of the gospel-church, which is here preferred before the rest of the land of Canaan, ver. 1,2,3. And before any other place, as being filled with more eminent men, and more of divine blessings, ver. 4-7.

A psalm or song for the sons of *Korah*.

V. 1. **Its foundation**-The foundation of the temple of God.

V. 2. **Zion**-That is, *Zion* itself, or *Jerusalem*, which was built upon and near mount *Zion*. He saith *Zion* rather than *Jerusalem*, to intimate that he loved *Jerusalem* for *Zion's* sake, or for the temple, which he chose for his peculiar dwelling place.

V. 4. **Rahab**-*Egypt*, so called, either from its pride or natural strength. **Babylon**-Under these two and *Philistia*, the constant enemies of *Israel*, he seems to understand all the enemies of the church of God, who shall now be not only reconciled but united to them. **Arabia**-The nations on every side of them, for *Tyre* was on the north, *Arabia* on the South; those nearest to them, and those more remote from them.

V. 5. **Zion**-Of *Jerusalem*, or the church of God. **Said**-It shall be acknowledged. **Man**-Heb. *Man and man*, all sorts of men without difference of nations. **Establish**-And this shall not be a transient, but a lasting work; *Zion* shall continue in its strength and fertility because the Almighty God is her founder and protector.

V. 6. **When**-When God, the maker and governor of this city shall take a survey of all his citizens. It is an allusion to princes or governors of cities that use to write and keep a register of all their people.

V. 7. **Singers**-There shall be great rejoicing and praising God, both with vocal and instrumental musick, for this glorious work of the conversion of the *Gentiles*. He describe's evangelical worship, by legal phrases and customs, as the prophets frequently do. **In thee**-In *Zion* or the church. These words may be here added as the burden of the song, which these singers are supposed to have sung, in the name of all the people of God. All our desires and delights are in thee, all the springs of mercy, grace, and glory, flow to us only in and thro' thee.

PSALMS

PSALM LXXXVIII.

This is the most melancholy of all the psalms: it is all lamentation, and mourning, and woe. Here we have the pressure of spirit which the psalmist was under, ver. 1-9. His humble pleadings with God, ver. 10-14. A farther declaration of his affliction, ver. 15-18.

A song or psalm for the sons of *Korah*, to the chief musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite.

Title of the psalm. *Leannoth*-Which seems to be the name of the instrument. *Heman*-Probably the same person who was famous in *David's* time, both for his skill in musick, and for wisdom.

V. 4. **Counted**-I am given up by my friends for a lost man.

V. 5. **Free**-Well nigh discharged from the warfare of the present life, and entered as a member into the society of the dead. **Whom**-Thou seemest to neglect and bury in oblivion.

V. 7. **Waves**-With they judgments, breaking in furiously upon me like the waves of the sea.

V. 10. **Wonders**-In raising them to life. **To praise thee**-In this world?

V. 12. **Forgetfulness**-In the grave, where men are forgotten by their nearest relations.

V. 13. **Prevent**-Come to thee before the dawning of the day, or the rising of the sun.

V. 17. **Water**-As the waters of the sea encompass him who is in the midst of it.

PSALMS

PSALM LXXXIX.

This psalm manifestly treats of the declining state of the house and kingdom of David, in or about the Babylonish captivity. The psalmist praises and rejoices in God, ver. 1-18. He builds all his hopes on God's covenant with David, ver. 19-37. He laments the present calamities of the king and royal family, ver. 38-45. Expostulates with, prays to God, and praises him, ver. 46-52.

Maschil of Ethan the Ezrahite.

Title of the psalm. *Ezrahite*-Not him who is mentioned, #1Kings 4:31, but some person of the same name, and inspired by the same spirit, who lived long after.

V. 1. **Sing**-He prefaces this, lest the following complainers of present miseries should argue ingratitude for former mercies. **Faithfulness**-Whatsoever hath befallen us, it proceeded not from thy unfaithfulness.

V. 2. **Establish**-As firmly and durably as the heavens themselves.

V. 3. **Chosen**-With *David*; whom I have chosen to the kingdom.

V. 4. **Build up**-I will perpetuate the kingdom to thy posterity; which was promised upon condition, and was literally accomplished in Christ.

V. 5. **Heavens**-The inhabitants of heaven. **Faithfulness**-Understand, *shall be praised*; which supplements are usual in scripture.

V. 6. **Among**-The highest angels.

V. 7. **Feared**-With a fear of reverence. **Saints**-The whole society of angels. **All that**-That encompass his throne.

V. 8. **Round thee**-Like a girdle encompassing thee. It appears in all thy words and works.

V. 10. **Rhahab**-*Egypt*.

V. 12. **Tabor**-The several parts of the land of *Canaan*, both within *Jordan*, where mount *Tabor* is; and without it, where *Hermon* lies. **Rejoice**-Shall be fruitful and prosperous, and so give their inhabitants cause to rejoice. **In**-By thy favour.

V. 14. **Justice and judgment**-Justice in judging.

V. 15. **Know**-Who enjoy the presence of God and his ordinances, to which they are called by the sound of trumpets. **Walk**-Under the comfortable influences of thy favour.

V. 16. **Name**-In the knowledge and remembrance of thy name, of thy infinite power and goodness.

V. 17. **The glory**-To thee alone belongs the glory of all their valiant achievements.

V. 19. **Vision**-Which then was the usual way by which God spake to the prophets. **Holy one**-To thy holy prophets; the singular number being put for the plural; especially to *Samuel* and *Nathan*. **Laid help**-I have provided help for my people. **Upon**-Upon a person of singular courage and wisdom.

V. 22. **Exact**-Not conquer him or make him tributary.

V. 25. **Set**-Establish his power and dominion. **The sea**-The mid-land sea. **The rivers**-*Euphrates*, called *rivers*, in regard of divers branches of it, and rivers which flow into it. So here is a description of the uttermost bounds of the promised land.

V. 27. **My first-born**-As he calls me father, ver.#26, so I will make him my son, yea my first-born; who had divers privileges above other sons. This and the following passage in some sort agree to *David*, but are properly accomplished in Christ. **Higher**-This also was in some sort accomplished in *David*, but more fully in the Messiah.

V. 29. **For ever**-To sit upon the throne for ever, as the next words explain it. This was accomplished only in Christ.

V. 37. **A witness**-The rainbow, which is God's faithful witness, *a token of God's everlasting covenant between God and every living creature for perpetual generations, #Gen 9:12,16.*

V. 38. **But**-Having hitherto declared the certainty of God's promises, he now humbly expostulates with God about it.

V. 45. **Youth**-The youthful and flourishing estate of *David's* kingdom was very short, and reached not beyond his next successor.

V. 47. **Short**-Our time, the time of our king and kingdom, in whose name the psalmist puts up this petition. **Wherefore**-Wherefore hast thou made us and our king (and consequently all other men, whose condition is nothing better than ours) in vain, or to so little purpose? Didst thou raise us and him, settle the crown upon *David's* head by a solemn covenant, and vouchsafe so many and great promises and privileges, and all this but for a few years, that our crown and glory should be taken from us, within a little time after it was put upon our heads?

V. 48. **What man**-All men at their best estate are mortal and miserable; kings and people must unavoidably die by the conditions of their natures; and therefore, Lord, do not increase our affliction.

V. 50. **How I**-We thy servants; our king and his people; of whom he speaks as of one person.

V. 51. **Anointed**-By whom he seems to understand either first the kings of *Judah*, the singular number being put for the plural; and by their *footsteps* may be meant either their ways or actions, or the memorials of their ancient splendor; or secondly the Messiah, whom the *Jews* continually expected for a long time, which being well known to many of the Heathens, they reproached the *Jews*, with the vanity of this expectation. And by *the footsteps* of the Messiah, he may understand his coming.

V. 52. **Blessed**-Let thine enemies reproach thee and thy promises concerning the sending of the Messiah, I will heartily bless and praise thee for them, and encourage myself with them.

PSALMS

PSALM XC.

Probably Moses wrote this psalm, on occasion of the sentence passed on the Israelites, that their carcasses should fall in the wilderness. Herein he considers the eternity of God, ver. 1-3. And the frailty of man, ver. 4-6. He submits to the righteous sentence of God, ver. 7-11. And prays for the return of his favour, ver. 12-17.

A prayer of *Moses* the Man of God.

Title of the psalm. *A prayer of Moses*-Who considering that terrible sentence of God, concerning the cutting off all that sinful generation in the wilderness, takes occasion to publish these meditations concerning man's mortality and misery.

V. 1. **Dwelling place**-Although we and our fathers, for some generations, have had no fixed habitation, yet thou hast been instead of a dwelling-place to us, by thy watchful and gracious providence. And this intimates that all the following miseries were not to be imputed to God but themselves.

V. 2. **Thou**-Thou hadst thy power, and all thy perfections, from all eternity.

V. 3. **Turnedst**-But as for man, his case is far otherwise, though he was made by thee happy. and immortal, yet for his sin thou didst make him mortal and miserable. **Saidst**-Didst pronounce that sad sentence, *return*, O men, to the dust out of which ye were taken, **#Gen 3:19**.

V. 4. **Past**-Indeed time seems long when it is to come, but when it is past, very short and contemptible. **A watch**-Which lasted but three or four hours.

V. 5. **Them**-Mankind. **Away**-Universally, without exception or distinction. **A sleep**-Short and vain, as sleep is, and not minded 'till it be past.

V. 7. **Are consumed**-Thou dost not suffer us to live so long as we might by the course of nature.

V. 8. **Hast set**-Thou dost observe them, as a righteous judge, and art calling us to an account for them. **Secret sins**-Which though hid from the eyes of men, thou hast brought to light by thy judgments.

V. 10. **Our years**-Of the generality of mankind, in that and all following ages, some few persons excepted. **Flee**-We do not now go to death, as we do from our very birth, but flee swiftly away like a bird, as this word signifies.

V. 11. **Thy fear**-According to the fear of thee; according to that fear which sinful men have of a just God. **So**-It bears full proportion to it, nay indeed doth far exceed it.

V. 12. **Teach us**-To consider the shortness of life, and the certainty and speediness of death. **That**-That we may heartily devote ourselves to true wisdom.

V. 13. **Return**-To us in mercy. **How long**-Will it be before thou return to us? **Repent thee**-Of thy severe proceedings against us.

V. 14. **Early**-Speedily.

V. 17. **The beauty**-His gracious influence, and glorious presence. **In us**-Do not only work for us, but in us.

PSALMS

PSALM XCI.

This psalm is a dialogue, wherein one declares the safety of them, who take God for their keeper, ver. 1. David declares this to be his resolution, ver. 2. Various promises are made to him, ver. 3-13. Which God himself confirms, ver. 14-16.

V. 1. **He**-He that makes God his habitation and refuge.

V. 3. **Pestilence**-From the pestilence, which like a fowler's snare takes men suddenly and unexpectedly.

V. 5. **By night**-When evil accidents are most terrible and least avoidable. **Arrow**-The pestilence, or any such destructive calamity; such are frequently called God's arrows. **By day**-Thou shalt be kept from secret and open mischiefs.

V. 6. **Darkness**-Invisibly, so that we can neither foresee nor prevent it.

V. 12. **Bear thee**-Sustain or uphold thee in thy goings, as we do a child.

V. 13. **The lion**-Shall lie prostrate at thy feet, and thou shalt securely put thy feet upon his neck. **Dragon**-By which he understands all pernicious creatures, though never so strong, and all sorts of enemies.

V. 14. **Because**-This and the two following verses are the words of God.

PSALMS

PSALM XCII.

God is praised for his works, ver. 1-5. The doom of the wicked, from the eternal God, ver. 6-9. The prosperity of the righteous, ver. 10-15.

A psalm or song for the sabbath-day.

V. 5. **Thoughts**-Thy counsels in the government of the world and of thy church.

V. 6. **A brutish man**-Who is led by sense, not by reason and faith. **This**-The depth of God's counsels and works.

V. 10. **Anointed**-I shall have cause of testifying my joy by anointing myself, as the manner was at all joyful solemnities.

V. 12. **Palm-tree**-Which is constantly green and flourishing.

V. 13. **Planted**-Whom God by his gracious providence has fixed there. **The house**-In its courts; he means in the church of God, whereof all good men are living members.

V. 14. **Old age**-Their last days shall be their best days, wherein they shall grow in grace, and increase in blessedness.

PSALMS

PSALM XCIII.

This and the six following psalms, according to the opinion of the Hebrew doctors, belong to the times of the Messiah. The glory of God's kingdom, both of providence and glory, ver. 1-6.

V. 1. **Clothed**-That majesty and strength which he always had, he will shew in the eyes of all people. **Moved**-He will overrule all the confusions in the world, so that they shall end in the erection of that kingdom of the Messiah, which can never be moved.

V. 3. **Floods**-The enemies of thy kingdom.

V. 5. **Testimonies**-Thy promises, which no less than the precepts are God's *testimonies*, or the witnesses, or declarations of his will to mankind. He seems here to speak of those precious promises concerning the erection of his kingdom in the world by the Messiah. **Holiness**-It becometh thy people to be holy in all their approach to thee.

PSALMS

PSALM XCIV.

The danger and folly of persecuting the children of God, ver. 1-11. Assurance given to the persecuted, that God will deliver them, ver. 12-23.

V. 4. **Utter**-Or pour forth freely, constantly, abundantly, as a fountain doth waters (so this *Hebrew* word signifies.) **Hard things**-Insolent, and intolerable words against thee and thy people.

V. 7. **Of Jacob**-He who takes that name to himself, but has no regard to his people.

V. 9. **Planted**-The word is emphatical, signifying the excellent structure of the ear, or the several organs belonging to the sense of hearing. **Formed**-By which word he intimates the accurate and curious workmanship of the eye.

V. 10. **Know**-Mens thoughts and words and actions.

V. 11. **Thoughts**-Yes, he *knoweth* all things, even the most secret things, as *the thoughts of men*; and in particular your thoughts; much more your practices.

V. 12. **Blessed**-Those afflictions which are accompanied with Divine instructions are great and true blessings.

V. 15. **But**-God will declare himself to be a righteous judge, and will again establish justice in the earth. **Follow**-They will all approve of it, and imitate this justice of God in all their actions.

V. 16. **Rise**-To defend and help me. I looked hither and thither, but none appeared; God alone helped me.

V. 17. **Dwelt**-In the place of silence, the grave.

V. 19. **Thoughts**-While my heart was filled with *various and perplexing thoughts*, as this *Hebrew* word signifies. **Comforts**-Thy promises, and the remembrance of my former experience of thy care and kindness.

V. 20. **Shall**-Wilt thou take part with the unrighteous powers of the world who oppress thy people. **A law**-By virtue of those unrighteous decrees which they have made.

PSALMS

PSALM XCV.

The author of this psalm was David, as is affirmed, #Heb 4:7. It has a special reference to the days of the Messiah; as it is understood by the apostle, #Heb 3:7, &c. and #Heb 4:3-9. Herein we are called upon, to praise God, as a great and gracious God, ver. 1-7. To hear God's voice, and not harden our hearts, lest we fall as the Israelites did, ver. 8-11.

V. 3. **God's**-Above all that are called *God's* angels, earthly potentates, and especially the false gods of the Heathen.

V. 4. **Hand**-Under his government. **Strength**-The strongest or highest mountains.

V.7. **Pasture**-Whom he feeds and keeps in his own pasture, or in the land which he hath appropriated to himself. **The sheep**-Which are under his special care. **Today**-Forthwith or presently.

V. 8. **Harden not**-By obstinate unbelief. **Provocation**-In that bold and wicked contest with God in the wilderness. **Temptation**-In the day in which you tempted me.

V. 9. **Works**-Both of mercy, and of justice.

V. 10. **Do err**-Their hearts are insincere and bent to backsliding. **Not known**-After all my teaching and discoveries of myself to them; they did not know, nor consider, those great things which I had wrought for them.

V. 11. **My rest**-Into the promised land, which is called *the rest*, #Deut 12:9.

PSALMS

PSALM XCVI.

This psalm is a part of that which was delivered to Asaph and his brethren, #1Chron 16:7, on occasion of bringing up the ark to the city of David. Here is a call to praise God, as a great and glorious God, ver. 1-9. To rejoice in his judging all the world, ver. 10-13.

V. 1. **O sing**-Upon this new and great occasion, not the removal of the ark, but the coming of the Messiah.

V. 4. **Gods**-The gods of the nations, as the next verse expounds it.

V. 6. **Before him**-In his presence.

V. 9. **Beauty**-Cloathed with all the gifts and graces, which are necessary in God's worship.

V. 10. **Reigneth**-God hath now set up his kingdom in the world. **Established**-The nations of the world shall by the means of it enjoy an established and lasting peace.

V. 13. **Before**-At the presence and approach of their Lord and Maker. **Cometh**-To set up his throne among all the nations of the earth.

PSALMS

PSALM XCVII.

Christ is the Alpha and Omega in this psalm.

His government speaks terror to his enemies, ver. 1-7. And comfort to his friends, whom he preserves and delivers, ver. 8-12.

V. 1. **Isles**-The Gentile nations, as this word, used **#Isa 42:4**, is expounded, **#Matt 12:21**.

V. 2. **Darkness**-A dark cloud doth encompass him.

V. 6. **Heavens**-The angels, yea God himself from heaven.

V. 7. **Confounded**-Let them be ashamed of their folly. **Gods**-All you whom the *Gentiles* have made the objects of their worship.

V. 8. **Zion**-Thy people dwelling in *Zion* or *Jerusalem*, to whom Christ came. **Heard**-The fame of thy judgments, and the setting up the kingdom of the Messiah.

V. 11. **Light**-Joy and happiness. **Sown**-Is laid up for them.

PSALMS

PSALM XCVIII.

*This psalm sets forth the glory of the Redeemer, ver. 1-3.
And the joy of the redeemed, ver. 4-9.*

A psalm.

V. 2. **Salvation**-The redemption of the world by the Messiah: which was hitherto reserved was a secret among the *Jews*, yea was not throughly known by the most of the *Jews* themselves.
Righteousness-His faithfulness in accomplishing this great promise.

PSALMS

PSALM XCIX.

Israel is required to praise God, for their hasty constitution both in church and state, ver. 1-5. Some instances of the happy administration of it, ver. 6-9.

V. 1. **People**-Such as are enemies to God and his people. **Sitteth**-Upon the ark. He is present with his people. **Earth**-The people of the earth. **Moved**-With fear and trembling.

V. 3. **Them**-All people.

V. 4. **Judgment**-Though his dominion be absolute, and his power irresistible, yet he manages it with righteousness. **The king's strength** is by a known Hebraism put for *the strong, or powerful king*. **Equity**-In all thy proceedings.

V. 5. **Foot-stool**-Before the ark, which is so called, #1Chron 28:2. **Holy**-It is consecrated to be a pledge of God's presence.

V. 6. **Moses**-Moses before the institution of the priesthood executed that office, #Exod 24:6. **That call**-Who used frequently and solemnly to intercede with God on the behalf of the people.

V. 7. **Spake**-To some of them: to *Moses* and *Aaron*, #Exod 19:24 33:9-11 1Sam 7:9, &c.

V. 8. **Them**-The intercessors before mentioned. **Forgavest**-The people for whom they prayed, so far as not to inflict that total destruction upon them which they deserved.

PSALMS

PSALM C.

An exhortation to praise God and to rejoice in him, ver. 1-5

A psalm of praise.

PSALMS

PSALM CI.

This psalm was composed by David between the time of God's promising the kingdom to him and his actual possession of it. The general scope of David's vow, at his entrance on his government, ver. 1, 2. The particulars of it, ver. 3-8.

A psalm of *David*.

V. 1. **I will sing**-I will praise thee, O Lord, for thy mercy and justice, which thou hast so eminently discovered in the government of the world, and of thy people; and I will make it my care to imitate thee herein.

V. 2. **I will**-I will manage all my affairs with wisdom and integrity. **When**-God is often said in scripture to *come* to men, when he fulfills a promise to them. **House**-In my court and family, as well as in my public administrations.

V. 4. **Depart**-Shall be turned out of my court. **Know**-Not own nor countenance.

V. 8. **Early**-Speedily; as soon as I am seated in the throne.

PSALMS

PSALM CII.

A complaint of pressing afflictions, ver. 1-11. Motives of comfort, ver. 12-28.

A prayer of the afflicted when he is overwhelmed, and poureth out his complaint before the LORD.

Title of the psalm. *Complaint*-This psalm contains a prayer for the use of all true *Israelites*, in the name and behalf of the church of *Israel*. It seems to have been composed in the time of their captivity, and near the end of it, ver.#**13, 14**.

V. 3. **An hearth**-An hearth is heated or burnt by the coals which are laid upon it.

V. 5. **Skin**-My flesh being quite consumed.

V. 6. **A pelican**-Is a solitary and mournful bird.

V. 9. **Bread**-The sense is, dust and ashes are as familiar to me as the eating of my bread; I cover my head with them; I sit, yea, lie down in them, as mourners often did.

V. 10. **Lifted me**-As a man lifts up a thing as high as he can, that he may cast it to the ground with greater force.

V. 12. **Remembrance**-Thy name, *Jehovah*, which is called by this very word, God's remembrance, or memorial, and that unto all generations, #**Exod 3:15**.

V. 13. **The set time**-The end of those seventy years which thou hast fixed.

V. 18. **This**-This wonderful deliverance shall be carefully recorded by thy people.

V. 19. **Looked**-From heaven.

V. 20. **To loose**-To release his poor captives out of *Babylon*, and from the chains of sin and eternal destruction.

V. 21. **To declare**-That they might publish the name and praises of God in his church.

V. 22. **When**-When the *Gentiles* shall gather themselves to the *Jews*, and join with them in the worship of the true God.

V. 23. **He-God. The way**-In the midst of the course of our lives. Some think the psalmist here speaks of the whole commonwealth as of one man, and of its continuance, as of the life of one man.

V. 24. **I said**-Do not wholly destroy thy people *Israel*. **In the midst**-Before they come to a full possession of thy promises and especially of that fundamental promise of the Messiah. **Thy years**-Though we die, yet thou art the everlasting God.

V. 26. **Perish**-As to their present nature and use.

V. 28. **Continue**-Though the heavens and earth perish, yet we rest assured that our children, and their children after them, shall enjoy an happy restitution to, and settlement in their own land.

PSALMS

PSALM CIII.

The psalmist stirs up himself to praise God for all his benefits, ver. 1-19. Calls upon all his works to assist him therein, ver. 20-22.

A psalm of *David*.

V. 5. **The eagles**-Which lives long in great strength and vigour.

V. 11. **So great**-So much above their deserts and expectations.

V. 14. **Knoweth**-The weakness and mortality of our natures, and the frailty of our condition, so that if he should let loose his hand upon us, we should be irrecoverably destroyed.

V. 21. **His hosts**-A title often given to the angels, in regard of their vast numbers, mighty power, unanimous concurrence, and exquisite order. **Ministers**-This *Hebrew* word is commonly used of the highest and most honourable sort of servants,

PSALMS

PSALM CIV.

David in the foregoing psalm praises God for his love to his people; in this, for his works of creation and providence. He gives God the glory of his majesty in the upper world, ver. 1-4. The creation of the sea and dry land, ver. 5-9. The provision he makes for all the creatures, ver. 10-18. The regular course of the sun and moon, ver. 19-24. The furniture of the sea, ver. 25, 26. God's care and sovereign power over all the creatures, ver. 27-32. Concludes with a resolution to continue praising God, ver. 33-35.

V. 2. **Light**-With that first created light, which the psalmist fitly puts in the first place, as being the first of God's visible works.

V. 3. **Waters**-*In the waters above the heavens*, as they are called, #**Gen 1:7**.

V. 4. **Spirits**-Of a spiritual or incorporeal nature, that they might be fitter for their employments. **Fire**-So called for their irresistible force and agility, and fervency in the execution of God's commands.

V. 5. **Who laid**-Heb. *he hath established the earth upon its own basis*, whereby it stands as fast and unmoveable, as if it were built upon the strongest foundations. **Forever**-As long as the world continues. God has fixt so strange a place for the earth, that being an heavy body, one would think it should fall every moment. And yet which way so ever we would imagine it to stir, it must, contrary to the nature of such a body, fall upwards, and so can have no possible ruin, but by tumbling into heaven.

V. 6. **The deep**-In the first creation, #**Gen 1:2,9**.

V. 7. **Rebuke**-Upon thy command, #**Gen 1:9**. **Fled**-They immediately went to the place which God had allotted them.

V. 8. **Go up**-In that first division of the waters from the earth, part went upwards, and became springs in the mountains, the greatest part went downwards to the channels made for them.

V. 9. **A bound**-Even the sand of the sea-shore.

V. 11. **Wild asses**-Stupid creatures, and yet plentifully provided for by the Divine providence.

V. 13. **The hills**-Which most need moisture. **From**-From the clouds. **Satisfied**-By this means all the parts of the earth, are made fruitful. **The fruit**-With the effects of those sweet showers.

V. 15. **Oil**-He alludes to the custom of those times and places, which was upon festival occasions to anoint their faces with oil. **Bread**-Which preserves or renews our strength and vigour.

V. 16. **Trees**-Which come up, and thrive not by man's industry, but merely by the care of God's providence.

V. 19. **For seasons**-To distinguish the times, the seasons of divers natural events, as of the ebbing and flowing of waters, and other seasons for sacred and civil affairs, which were commonly regulated by the moon.

V. 21. **Roar**-They roar when they come within sight of their prey. **Seek**-Their roaring is a kind of natural prayer to God, for relief.

V. 25. **Creeping**-This word is common to all creatures that move without feet.

V. 26. **Leviathan**-The whale. **Therein**-Who being of such a vast strength and absolute dominion in the sea, tumbles in it with great security, and sports himself with other creatures.

V. 20. **Darkness**-Which succeeds the light by virtue of thy decree.

V. 29. **Hidest**-Withdrawest the care of thy providence.

V. 30. **Spirit**-That quickening power of God, by which he produces life in the creatures from time to time. For he speaks not here of the first creation, but of the continued production of living creatures. **Created**-Other living creatures are produced; the word *created* being taken in its largest sense for the production of things by second causes. **Renewest**-And thus by thy wise and wonderful providence thou preservest the succession of living creatures.

V. 31. **Rejoice**-Thus God advances the glory of his wisdom and power and goodness, in upholding the works of his hands from generation to generation, and he takes pleasure in the preservation of his works, as also in his reflection upon these works of his providence.

V. 32. **He looketh**-This is a farther illustration of God's powerful providence: as when he affords his favour to creatures, they live and thrive, so on the contrary, one angry look or touch of his upon the hills or earth, makes them tremble and smoke, as *Sinai* did when God appeared in it.

V. 35. **Praise ye the Lord**-Heb. *Hallelujah*. This is the first time that this word occurs. And it comes in here on occasion of the destruction of the wicked. And the last time it occurs, **#Rev 19:1,3,4,6**, it is on a like occasion, the destruction of *Babylon*.

PSALMS

PSALM CV.

In the former psalm we praise God for his common providence; in this, for his special favours to his church. The first eleven verses of it David delivered to Asaph, (#1Chron 16:7, &c.) to be used in the daily service of the sanctuary. Here is the preface, ver. 1-7. The history itself in several articles: God's covenant with the patriarchs, ver. 8-11. His care of them in a strange land, ver. 12-15. His raising up Joseph, ver. 16-22. The increase of Israel in Egypt, and their deliverance out of it, ver. 23-38. His care of them in the wilderness, and their settlement in Canaan, ver. 39-45.

V. 3. **Glory**-Glory in the God whom you serve, as the only true God.

V. 4. **Seek**-The Lord in his strength, in his sanctuary, or before the ark, which is called God's *strength*. **Face**-His gracious presence.

V.5. **Judgments**-The punishments which he brought upon *Egypt* by his mere word.

V. 6. **Of Jacob**-The only branch of *Abraham's* seed to whom the following blessings belong.

V. 7. **Judgments**-God executes his judgments upon all nations and people.

V. 8. **Remembered**-So as to perform it. **The word**-The promise. **Commanded**-Established. **Thousand generations**-To all generations.

V. 9. **Oath**-Wherewith he ratified the covenant with *Isaac*, #**Gen 26:3**.

V. 10. **A law**-That it might be as firm and irrevocable as a law.

V. 11. **Lot**-The portion assigned to you by lot.

V. 13. **They went**-Both in *Canaan*, where there were seven nations, and in *Egypt*.

V. 15. **Anointed**-My prophets, *Abraham, Isaac, and Jacob*; who are called God's *anointed*, because they were consecrated to be his peculiar people, and to be kings and princes in their families. And they are called *prophets*, because God familiarly conversed with them and revealed his will to them, and by them to others.

V. 16. **Staff of bread**-Bread, which is the staff or support of our lives.

V. 19. **His word**-That word or revelation which came first to *Pharaoh* in a dream, and then to *Joseph* concerning the interpretation of it. **Purged**-From those calamities which were cast upon him, and so prepared the way for his release.

V. 23. **Ham**-*Ham* was the father of *Mizraim*, or the *Egyptians*, #**Gen 10:6**.

V. 25. **Turned**-That is, suffered them, to be turned.

V. 28. **They**-*Moses* and *Aaron*, who inflicted that plague after *Pharaoh* had threatened them.

V. 30. **Land**-Their country. **In chambers**-Which entered *into the chambers*. **Kings**-Of *Pharaoh* and his sons, and his chief nobles and governors.

V. 31. **Coasts**-In all their land, even to the utmost borders of it.

V. 37. **Feeble**-Diseased or unable for his journey: which in so vast a body, and in a people who had been so dreadfully oppressed, was wonderful.

V. 39. **Covering**-To protect them from the heat of the sun.

V. 40. **Quails**-He speaks of the first giving of quails, #**Exo 16:13**, which God gave them as a refreshment, notwithstanding their sin in desiring them, which he graciously pardoned. **Bread**-With manna which came out of the air, commonly called *heaven*.

V. 41. **River**-They flowed in channels which God provided for them, and followed the *Israelites* in their march.

V. 44. **Labour**-The fruits of their labour; their cities, vineyards, olive-yards.

PSALMS

PSALM CVI.

The foregoing psalm was an history of God's goodness to Israel; this is an history of their rebellion: against him; probably both were wrote by David at the same time, as we find the first verse and the two last in that psalm, which he delivered to Asaph, #1Chron 16:35, &c. Herein we have the preface, ver. 1-5. The narrative of all of the sins of Israel, aggravated by the great things God did for them; their provocations at the Red-sea, ver. 6-12. Lusting, ver. 13-15. Mutinying, ver. 16-18. Worshiping the golden calf, ver. 19-23. Murmuring, ver. 24-27. Worshiping Baal-peor, ver. 28-31. Quarreling with Moses, ver, 32, 33. Mixing with the nations of Canaan, ver. 34-39. God rebuked them, yet saved them from ruin, ver. 40-46. The conclusion, ver. 47, 48. It begins and ends with Hallelujah.

V. 4. **Me**-He speaks here in the name, and on the behalf of the whole nation. With-With those favours which thou dost usually and peculiarly give to thy people.

V. 5. **See**-Enjoy. **Chosen**-Of thy chosen people; such as are *Israelites* indeed. **Gladness**-Such joy as thou hast formerly afforded unto thy beloved nation. **Glory**-That we may have occasion to glory in God's goodness towards us. **Inheritance**-In the congregation of thy people.

V. 6. **Glory**-As our fathers did.

V. 7. **At the sea**-When those wonders were but newly done, and fresh in memory.

V. 8. **Saved them**-That he may vindicate his name from the blasphemous reproaches, which would have been cast upon it, if they had been destroyed.

V. 9. **Led them**-As securely as if they had walked upon the dry land.

V. 13. **Soon**-Even within three days, #Exod 15:22,23. **Waited not**-They did not wait patiently upon God for supplies, in such manner and time as he thought fit.

V. 14. **Lusted**-For flesh.

V. 15. **Souls**-Into their bodies. So their inordinate desire of pampering their bodies, was the occasion of destroying them.

V. 16. **The saint**-So called, because he was consecrated by God for that sacred office of the priesthood, in which respect all the priests are said to be *holy*, #Lev 21:6-8. Hereby he intimates, that their envy and rebellion was not only against *Aaron*, but against God himself.

V. 19. **A calf**-When they were but just brought out of *Egypt* by such wonders, and had seen the plagues of God upon the *Egyptian* idolaters, and when the law of God was but newly delivered to them in such a tremendous manner.

V. 20. **Their glory**-God, who was indeed their glory. **Into**-Into the golden image of an ox or calf, which is so far from feeding his people, as the true God did the *Israelites*, that he must be fed by them.

V. 23. **Breach**-God had made a wall about them; but they had made a breach in it by their sins, at which the Lord, who was now justly become their enemy, might enter to destroy them; which he had certainly done, if *Moses* by his prevailing intercession had not hindered him.

V. 24. **Despised**-Preferring *Egypt*, and their former bondage, before it, #**Numb 14:3,4**.

V. 25. **The voice**-To God's command, that they should boldly enter into it.

V. 26. **Lifted up**-He sware. Of this dreadful and irrevocable oath of God, see #**Numb 14:11,12**.

V. 27. **Overthrow**-He sware also (tho' not at the same time) that he would punish their sins, not only in their persons, but in their posterity.

V. 28. **Joined**-They had communion with him, as God's people have with God in acts of his worship.

V. 31. **And**-It was accepted and rewarded of God as an act of justice and piety.

V. 37. **Devils**-They did not worship God as they pretended, but devils in their idols; for those spirits, which were supposed by the Heathen idolaters to inhabit in their images, were not good spirits, but evil spirits, or devils.

V. 43. **Counsel**-By forsaking God's way, and following their own inventions.

V. 45. **Repented**-Changed his course and dealing with them.

PSALMS

PSALM CVII.

The psalmist here observes God's providential care of the children of men in general, and shews how he helps those that are in any distress, in answer to their prayers. He instances in banishment and dispersion, ver. 1-9. Captivity and imprisonment, ver. 10-16. Sickness, ver. 17-22. Distress at sea, ver. 23-32. The disposal of families and nations, ver. 33-13

V. 3. **Gathered**-Into their own land.

V. 4. **No city**-Or rather, *no town inhabited*, where they might refresh themselves.

V. 6. **The Lord**-Heb. *Unto Jehovah*, to the true God. For the Heathens had, many of them, some knowledge of the true God.

V. 7. **Forth**-Out of the wilderness.

V. 10. **Darkness**-In dark prisons or dungeons.

V. 12. **Heart**-The pride and obstinacy of their hearts. **Fell**-They fell into hopeless miseries.

V. 17. **Afflicted**-With sickness.

V. 20. **Word**-His command, or blessing.

V. 32. **Exalt him**-In public assemblies, and before all persons, as they have opportunity. **Elders**-The magistrates or rulers; let them not be ashamed nor afraid to speak of God's wonderful works, before the greatest of men.

V. 33. **Rivers**-Those grounds which are well watered, and therefore fruitful. And so the *water-springs*, here, and *the standing water*, ver.#35 are taken. **Into**-Into a dry ground, which is like a parched and barren wilderness.

V. 34. **For**-He doth not inflict these judgments without cause, but for the punishment of sin in some, and the prevention of it in others.

V. 35. **Water**-Into a well-watered and fruitful land.

V. 36. **Hungry**-Poor people who could not provide for themselves.

V. 39. **They**-These men, who when they are exalted by God, grow insolent and secure. **Low**-By God's just judgment.

V. 40. **Contempt**-Renders them despicable. **Wander**-Banishes them from their own courts and kingdoms, and forces them to flee into desolate wildernesses for shelter.

PSALMS

PSALM CVIII.

The five first verses of this psalm are taken out of psalm 57, the rest out of psalm 60. David thanks God for personal mercies, ver. 1-5. Prays for national mercies, ver. 6-13.

A song or psalm of *David*.

V. 1. **Glory**-With my tongue.

PSALMS

PSALM CIX.

David *complains of his enemies and appeals to God*, ver. 1-5. *Foretells their destruction*, ver. 6-20. *Prays that God would succour him in his low condition*, ver. 21-29. *Concludes with a joyful hope of deliverance*, ver. 30, 31

To the chief musician, A psalm of *David*.

V. 1. **God**-The author and matter of all my praises.

V. 4. **Adversaries**-They requite my love with enmity, as it is explained ver.#5.

V. 6. **A wicked man**-Who will rule him with rigour and cruelty. **Satan**-To accuse him; for this was the place and posture of accusers in the *Jewish* courts.

V. 7. **Sin**-Because it is not from his heart.

V. 10. **Desolate places**-Into which they are fled for fear and shame.

V. 11. **Catch**-Heb. *ensnare*, take away not only by oppression but also by cunning artificers. **Stranger**-Who hath no right to his goods.

V. 17. **Delighted not**-In desiring and promoting the welfare of others.

V. 18. **Garment**-Which a man wears constantly. **Like water**-Water in the cavity of the belly, between the bowels, is almost certain death. And oil soaking into any of the bones, will soon utterly destroy it.

V. 20. **That speak evil against my soul**-With design to take away my life.

V. 21. **Is good**-Above the mercy of all the creatures.

V. 23. **When**-Towards the evening, when the sun is setting. **The locust**-Which is easily driven away with every wind.

PSALMS

PSALM CX.

That this psalm belongs to the Messiah, is abundantly evident both from the express testimony of the New Testament, #Acts 2:34 1Cor 15:25 Heb 1:13 10:13. and from the consent of the ancient Hebrew doctors. Of him, it is directly and immediately to be understood; the spirit of God wisely so ordering this matter, that it might be a convincing testimony against the unbelieving Jews, concerning the true Messiah, and concerning the nature and quality of his kingdom. His prophetic office, ver. 2. His priestly office, ver. 4, His kingly office, ver. 1, 3, 5, 6. His states of humiliation and exaltation, ver. 7.

A psalm of *David*.

V. 1. **The Lord**-God the father. **Said**-Decreed it from eternity, and in due time published this decree, and actually executed it; which he did when he raised up Christ from the dead, and brought him into his heavenly mansion. **Unto**-Unto his son the Messiah, whom *David* designedly calls *his Lord*, to admonish the whole church, that although he was his son according to his human nature, yet he had an higher nature, and was also his *Lord*, as being God blessed for ever, and consequently *Lord of all things*. The *Hebrew* word *Adon* is one of God's titles, signifying his *power* and authority over all things, and therefore is most fitly given to the Messiah, to whom God hath delegated all his power #**Matt 28:18**. **Sit**-Now take thy rest and the possession of that sovereign kingdom and glory, which by right belongeth to thee; do thou rule with me with equal power and majesty, as thou art God; and with an authority and honour far above all creatures, as thou art man. **Make**-By my almighty power communicated to thee as God by eternal generation, and vouchsafed to thee as mediator. **Enemies**-All ungodly men, sin and death, and the devil. **Footstool**-Thy slaves and vassals.

V. 2. **The rod**-Thy strong or powerful rod, and the rod is put for his scepter, or kingly power: but as the kingdom of Christ is not carnal, but spiritual, so this scepter is nothing else but his word. **Zion**-From *Jerusalem*.

V. 3. **People**-Thy subjects, shall offer thee as their king and Lord, not oxen or sheep, but themselves, their souls and bodies, as living sacrifices, and as freewill-offerings, *giving up themselves to the Lord*, #**2Cor 8:5**, to live to him, and to die for him. **The day**-When thou shalt take into thy hands *the rod of thy strength*, and set up thy kingdom in the world. **In the beauties**-Adorned with the beautiful and glorious robes of righteousness and true holiness. **The dew**-That is, thy offspring (the members of the Christian church) shall be more numerous than the drops of the morning dew.

V. 4. **Sworn**-That this priesthood might be made sure and irrevocable.

V. 5. **The Lord**-God the son; *the Lord*, who is *at thy right-hand*. **Strike**-Shall destroy all those kings who are obstinate enemies to him.

V. 6. **Judge**-Condemn and punish them. **The places**-Or, *the place* of battle. **Dead bodies**-Of his enemies. **Heads**-All those princes who oppose him. But this and the like passages are not to be understood grossly, but spiritually, according to the nature of Christ's kingdom.

V. 7. **Drink**-He shall have a large portion of afflictions, while he is in the way or course of his life, before he comes to that honour of sitting at his father's right-hand. *Waters* in scripture frequently signify sufferings. To *drink* of them, signifies to feel or bear them. **Therefore**-He shall be exalted to great glory and felicity.

PSALMS

PSALM CXI.

This and several of the following psalms seem to have been wrote for the service of the church in their solemn feasts. It is composed alphabetically, each sentence beginning with a several letter of the Hebrew alphabet. The psalmist here praises God for his works, ver. 1-9. Recommends the fear of God, ver. 10.

V. 2. **Sought**-Diligently meditated upon.

V. 3. **Work**-Either all his works, or that eminent branch of those works, his providence towards his people. **Righteousness**-His justice or faithfulness in performing his word.

V. 4. **Remembered**-By their own nature, and the lasting benefits flowing from them, which are such as cannot easily be forgotten.

V. 5. **Meat**-All necessary provisions for their being and well-being.

V. 7. **The works**-All that he doth on the behalf of his people, or against their enemies. **Truth**-Are exactly agreeable to his promises, and to justice. **Commandments**-His laws given to the *Israelites*, especially the moral law. **Sure**-Constant and unchangeable.

V. 8. **Done**-Constituted or ordered.

V. 9. **Redemption**-The deliverance out of *Egypt*, which was a type of that higher redemption by Christ. **Commanded**-Appointed, or established firmly by his power and authority. **For ever**-Through all successive generations of his people to the end of the world. **Reverend**-Terrible to his enemies, venerable in his peoples eyes, and holy in all his dealings with all men.

V. 10. **The fear**-True religion. **Beginning**-Is the only foundation of, and introduction to, true wisdom.

PSALMS

PSALM CXII.

This also is an alphabetical psalm. We have here the character and blessedness of the righteous, ver. 1-9. The iniquity of the wicked, ver. 10.

V. 2. **Generation**-The posterity.

V. 3. **Righteousness**-The fruit or reward of his righteousness, which is God's blessing upon his estate.

V. 4. **Darkness**-In the troubles and calamities of life. **He**-The upright man.

V. 5. **Lendeth**-Gives freely to some, and lends to others according to the variety of their conditions. **Affairs**-His domestick affairs. **Discretion**-Not getting his estate unjustly, nor casting it away prodigally, nor yet withholding it from such as need it.

V. 6. **Moved**-Though he may for a season be afflicted, yet he shall not be eternally destroyed.

V. 7. **Evil tidings**-At the report of approaching calamities.

V. 9. **Dispersed**-His goods, freely and liberally. **Righteousness**-His liberality, or the reward of it. **Ever**-What he gives is not lost, but indeed is the only part of his estate, which will abide with him to all eternity.

V. 10. **The desire**-Either of the misery of good men; or of his own constant prosperity.

PSALMS

PSALM CXIII.

We are here exhorted to praise God, ver. 1-3. Particularly for his glory and greatness, ver. 4, 5 And for his grace and goodness, ver. 6-9.

V. 6. **Humbleth**-Who is so high, that it is a wonderful condescension in him to take any notice of his heavenly host, and much more of sinful and miserable men upon earth.

V. 8. **Princes**-As he did *Joseph, David*, and others. **His people**-Who in God's account are far more honourable than the princes of *Heathen* nations.

PSALMS

PSALM CXIV.

This and the four following psalms, the Jews were wont to sing at the close of the paschal supper. It is a solemn commemoration of God's delivering Israel, giving them the law, and water out of the rock, ver. 1-8.

V. 2. **Judah**-Or *Israel*, one tribe being put for all. *Judah* he mentions as the chief of all the tribes.

V. 4. **The mountains**-*Horeb* and *Sinai*, two tops of one mountain, and other neighbouring mountains.

V. 7. **Tremble**-The mountains did more than what was fit at the appearance of the great God.

PSALMS

PSALM CXV.

We are to give glory to God, not to ourselves or idols, ver. 1-8. By trusting in his promise and blessing, ver. 9-15. And by praising him, ver. 16-18.

V. 8. **Are like them**-As void of all sense or reason as their images.

V. 9. **Their**-Who trust in him.

V. 10. **Aaron**-You priests and *Levites*.

V. 11. **Ye that fear**-All of you who worship the true God, not only *Israelites*, but even Gentile proselytes.

V. 12. **Mindful**-In our former straits, and therefore we trust he *will still bless us*.

V. 13. **Both small**-Of whatsoever quality, high and low, rich and poor.

V. 16. **The Lord's**-In a peculiar manner, where he dwelleth in that light and glory, to which no man can approach. **Given**-As the foregoing verse declares, that God was the creator of heaven and earth, so this asserts that he is also their Lord and governor to dispose of all men and things as he pleases.

V. 17. **Silence**-Into the place of silence, the grave.

PSALMS

PSALM CXVI.

This psalm is a solemn thanksgiving to God. Wherein the psalmist professes his love to God, for delivering him out of great straits and dangers, ver. 1-8. Prays for his future protection, and promises to praise him, and to walk holy before him, 9-19.

V. 3. **The sorrows**-Dangerous and deadly calamities. **Pains**-Such agonies and horrors, as dying persons use to feel.

V.7. **Rest**-Unto a chearful confidence in God.

PSALMS

PSALM CXVII.

An exhortation to all nations to praise God for his mercy and truth, ver. 1, 2.

PSALMS

PSALM CXVIII.

The form of this psalm seems to be dramatical, and several parts of it are spoken in the name of several persons; as it is in the book of the Song of Solomon, and in one part of Ecclesiastes. David speaks in his own name from the beginning to ver. 22, from thence to ver. 25, in the name of the people; and thence to ver. 28, in the name of the priests; and then concludes in his own name. He calls upon all about him to praise God, ver. 1-4. Encourages himself and others to trust in God, from the experience he had had of his power and mercy, ver. 5-18. He gives thanks for his advancement to the throne, as it was a figure of the exaltation of Christ, ver. 19-23. The people, the priests, and the psalmist himself triumph in the prospect of the Redeemer's kingdom, ver. 24-29.

V. 10. **Nations**-The neighbouring nations, *Philistines, Syrians, Ammonites, Moabites*, who were stirred up, by the overthrows which *David* had given some of them, by their jealousy at his growing greatness, and by their hatred against the true religion.

V. 11. **Yea**-The repetition implies their frequency and fervency in this action.

V. 12. **Bees**-In great numbers. **Thorns**-Which burns fiercely, but quickly spends itself.

V. 13. **Thou**-O mine enemy. The singular word is here put collectively for all his enemies.

V. 14. **Salvation**-My Saviour.

V. 15. **Doth valiantly**-These are the words of that song of praise now mentioned.

V. 16. **Exalted**-Hath appeared evidently, and wrought powerfully and gloriously.

V. 19. **Open**-O ye porters, appointed by God for this work. **The gates**-Of the Lord's tabernacle: where the rule of righteousness was kept and taught, and the sacrifices of righteousness were offered.

V. 20. **The righteous**-As *David* was a type of Christ and the temple of heaven, so this place hath a farther prospect than *David*, and relates to Christ's ascending into heaven, and opening the gates of that blessed temple, both for himself and for all believers.

V. 22. **The builders**-The commonwealth of *Israel* and the church of God are here and elsewhere compared to a building, wherein, as the people are the stones, so the princes and rulers are the builders. And as these master-builders rejected *David*, so their successors rejected Christ. **Head stone**-The chief stone in the whole building, by which the several parts of the building are upheld and firmly united together. Thus *David* united all the tribes and families of *Israel*: and thus Christ united *Jews* and *Gentiles* together. And therefore this place is justly expounded of Christ, **#Mark 12:10 Acts 4:11 Rom 9:32 Eph 2:20**. And to him the words agree more properly than to *David*.

V. 24. **Made**-Or sanctified as a season never to be forgotten.

V. 25. **We**-These seem to be the words of the *Levites*, to whom he spake ver.#19.

V. 26. **Blessed**-We pray that God would bless his person and government. **Cometh**-To the throne; or from his Father into the world: who is known by the name of him *that cometh* or *was to come*, and of whom this very word is used, #**Gen 49:10 Isa 35:4**. **Name**-By commission from him. **We**-We who are the Lord's ministers attending upon him in his house, and appointed to bless in his name, #**Numb 6:23 Deut 10:8**. So these are the words of the priests.

V. 27. **The Lord**-Or, *The mighty God*, as this name of God signifies, and as he shewed himself to be by this, his wonderful work. **Who**-Who hath scattered our dark clouds, and put us into a state of peace, and safety, and happiness. **The horns**-These are supposed to be made for this very use, that the beasts should be bound and killed there. These three last verses are *David's* words.

PSALMS

PSALM CXIX.

Because this psalm was very large, and the matter of it of the greatest importance, the psalmist thought fit to divide it into two and twenty several parts, according to the number of the Hebrew letters, that he might both prevent tediousness, and fix it in the memory. Each part consists of eight verses. All the verses of the first part beginning with Aleph, all the verses of the second with Beth, and so on. It is observable, that the word of God is here called by the names of law, statutes, precepts or commandments, judgments, ordinances, righteousness, testimonies, way and word. By which variety, he designed to express the nature and perfection of God's word. It is called his word, as revealed by him to us; his way, as prescribed by him for us to walk in; his law, as binding us to obedience; his statutes, as declaring his authority of giving us laws; his precepts as directing our duty; his ordinances, as ordained by him; his righteousness, as exactly agreeable to God's righteous nature and will; his judgments, as proceeding from the great judge of the world, and being his judicial sentence to which all men must submit; and his testimonies, as it contains the witness of God's will, and of man's duty. And there is but one of these one hundred and seventy six verses, in which one or other of these titles is not found. The general scope and design of this psalm is, to magnify the law and make it honourable: to shew the excellency and usefulness of divine revelation, and recommend it to us, by the psalmist's own example, who speaks by experience of the benefits of it, for which he praises God, and earnestly prays for the continuance of God's grace, to direct and quicken him in his way.

V. 6. **Respect**-A due respect, which implies hearty affection, diligent study, and constant practice. **To all**-So as not to allow myself in any known sin, or in the neglect of any known duty.

V. 7. **When**-When by thy good spirit I shall be more fitly instructed in the meaning of thy word.

V. 8. **Forsake me not**-For then I shall fall into the foulest sins.

V. 9. **A young man**-Or, any man. But he names the *young man*, because such are commonly void of wisdom and experience, and exposed to many and great temptations. **Cleanse**-Purge himself from all filthiness of flesh and spirit.

V. 11. **Hid**-I have laid it up in my mind like a choice treasure, to be ready upon all occasions to counsel, quicken or caution me.

V. 17. **Live**-Safely and comfortably.

V. 18. **Open**-Enlighten my mind by the light of thy Holy Spirit, and dispel all ignorance and error. **Behold**-Those great and marvellous depths of Divine wisdom and goodness, and those profound mysteries of Christ, and God's grace to mankind, and of that everlasting state, which are not to be known but by Divine illumination.

V. 19. **A stranger**-I am not here as in my home, but as a pilgrim travelling homeward in a strange land. **Commandments**-Which are my chief support and guide in my pilgrimage.

V. 20. **Breaketh**-Faints, as it frequently does, when a thing vehemently desired is delayed. **Judgments**-To a more sound knowledge and serious practice of them.

V. 21. **The proud**-Obstinate and presumptuous sinners, who sin with an high hand. **Err**-Or, *wander*, knowingly or wilfully.

V. 25. **The dust**-I am in danger of present death: I am like one laid in the grave. **Quicken**-Preserve my life, or raise me out of the dust. **Word**-According to thy promise.

V. 26. **My ways**-My sins; and all my cares, and fears, and troubles.

V. 27. **Understand**-More thoroughly.

V. 28. **Melteth**-Like wax before the fire.

V. 29. **Grant me**-Vouchsafe me an accurate knowledge of thy word, and let me govern myself by it in all things.

V. 30. **Laid**-Or, *set* before me as a mark to aim at; as a rule to direct me.

V. 32. **Run**-I will obey thy precepts with all readiness, fervency, and diligence. **Enlarge**-When thou shalt replenish my heart with wisdom, and love to thee and thy law.

V. 36. **Covetousness**-He mentions this in particular, because it is most opposite to God's testimonies, and does most commonly hinder men from receiving his word, and from profiting by it: and because it is most pernicious, as being the root of all evil.

V. 37. **Vanity**-The vain things of this present world, such as riches, honours, pleasures: *from beholding* them, with desire or affection. **Quicken**-Make me lively, vigorous and fervent in thy service.

V. 38. **Stablish**-Confirm and perform thy promises.

V. 39. **I fear**-For my instability in thy ways; which in respect to my own weakness, I have great cause to fear.

V. 40. **Longed**-After a more solid knowledge and constant performance of them. **In**-According to thy faithfulness.

V. 43. **Take not**-Do not deal so with me, that I shall be ashamed to mention thy word. **Judgments**-In thy word.

V. 45. **At liberty**-Enjoy great freedom and comfort in thy ways.

V. 48. **Lift up**-To receive and embrace thy precepts and promises.

V. 49. **Thy word**-Thy promises.

V. 52. **Judgments**-Thy ancient dispensations to the children of men in punishing the ungodly.

V. 53. **Horror**-A mixed passion, made up of abhorrence of their sins, and dread and sorrow at the consideration of the judgments of God coming upon them.

V. 54. **The house**-In this world, wherein I am a stranger and pilgrim, as all my fathers were.

V. 55. **Thy name**-Thy holy nature and attributes, thy blessed word, and thy wonderful works. **In the night**-When darkness causes fear in others, I took pleasure in remembering thee; and when others gave themselves up to sleep, my thoughts and affections were working towards thee.

V. 56. **This**-This comfortable remembrance.

V. 57. **Said**-I have professed and owned it.

V. 59. **Thought**-I seriously considered both my former courses, and my duty in all my future actions.

V. 61. **Robbed**-Done me many injuries, for my respect to thy law.

V. 66. **Judgment**-Whereby I may rightly discern between truth and falsehood. **Knowledge**-A spiritual experimental knowledge.

V. 70. **Fat**-They are stupid and insensible.

V. 74. **Glad**-For the encouragement they have by my example to trust in God. **See me**-Alive and in safety. **Word**-In thy promise, and have not been disappointed of my hope.

V. 75. **Judgments**-Thy corrections. **Of faithfulness**-In pursuance of thy promises, and in order to my good.

V. 79. **Known**-Loved and practised them.

V. 80. **Sound**-That I may love and obey them sincerely, constantly, and universally.

V. 81. **Fainteth**-With long desire and earnest expectation.

V. 83. **Bottle**-A leathern bottle. My natural moisture is dried and burnt up.

V. 84. **The days**-The days of my life. I have but a little while to live; give me some respite before I die.

V. 85. **Who**-Who have no respect to thy law.

V. 86. **Faithful**-Just and true.

V. 89. **In heaven**-With thee in thy heavenly habitation.

V. 91. **They**-The heaven and the earth. **Ordinances**-As thou hast appointed. **For**-All things are subject to thy power and pleasure.

V. 96. **Perfection**-Of the greatest and most perfect enjoyments in this world. **Commandment**-Thy word; one part of it being put for the whole. **Broad**-Or, *large*, both for extent, and for continuance: it is useful to all persons: it is of everlasting truth and efficacy; it will never deceive those who trust to it, as all worldly things will, but will make men happy both here and for ever.

V. 100. **Because**-The practice of religion is the best way to understand it.

V. 102. **Taught me**-By thy blessed spirit, illuminating my mind, and working upon my heart.

V. 108. **Offerings**-The sacrifices of prayer and praise.

V. 109. **Is**-Exposed to perpetual danger.

V. 118. **Deceit**-Their deceitful devices, shall bring that destruction upon themselves which they design for others.

V. 121. **Judgment, &c.**-Just judgment.

V. 122. **Surety**-Do thou undertake and plead my cause.

V. 123. **The word**-For the performance of thy faithful or merciful promise.

V. 126. **To work**-To put forth thy power for the restraint of evil-doers. **They**-The wicked. **Made void**-Or, *abrogated thy law*, have openly cast off its authority.

V. 127. **Therefore**-Because the general apostacy of others makes this duty more necessary.

V. 129. **Wonderful**-In regard of the deep mysteries, the most excellent directions, and the exceeding great and precious promises of God contained in them.

V. 131. **Panted**-I thirst after thy precepts, and pursue them eagerly.

V. 133. **Steps**-My motions and actions.

V. 136. **Rivers**-Plentiful tears, witness of my deep sorrow for God's dishonour, and for the miseries which sinners bring upon themselves.

V. 140. **Pure**-Without the least mixture of falsehood.

V. 142. **Everlasting**-The same in all ages and places.

V. 143. **Trouble**-Outward troubles and anguish of spirit.

V. 148. **Watches**-The *middle watch*, which was set in the middle of the night; and the *morning watch*, which was set some hours before the dawning of the day.

V. 149. **Judgment**-According to thy word.

V. 150. **Nigh**-To me, they are at hand and ready to seize upon me. **Are far**-They cast away from them all thoughts of thy law.

V. 152. **Of old**-By long experience. **Founded**-Thou hast established them upon everlasting foundations.

V. 160. **The beginning**-From the beginning of the world.

V. 161. **But**-But I feared thine offence and displeasure more than their wrath.

V. 164. **Seven times**-Many times; a certain number being put for an uncertain.

V. 165. **Offend**-Heb. *they shall have no stumbling-block*, at which they shall stumble and fall into mischief.

V. 175. **Judgments**-Thy word or testimonies, which are the only ground of my hope in thy help.

PSALMS

PSALM CXX.

David *prays against lying tongues, and denounces judgment against them*, ver. 1-4. *Complains of his wicked and unpeaceable neighbours*, ver. 5-7.

A song of degrees.

Title of the psalm. *Of degrees*-Or, *of accents*, as the word properly signifies. This title is given to this and the fourteen following psalms, probably because they were sung upon the fifteen degrees, steps, or stairs of the temple, which the *Jewish* writers mention.

V. 4. **Arrows**-The wrath and vengeance of the mighty God, which in scripture is often compared to *arrows*, and here to *coals of juniper*, which burn very fiercely and retain their heat for a long time.

V. 5. **Mesech**-*Mesech* and *Kedar* are two sorts of people often mentioned in scripture, and reckoned amongst the barbarous nations. But their names are here to be understood metaphorically. And so he explains himself in the next verse.

PSALMS

PSALM CXXI.

David assures himself of help from God, ver. 1, 2. He assures others of it, ver. 3-8.

A song of degrees.

V. 1. **Hills**-To *Sion* and *Moriah*, which are called *the holy mountains*.

V. 5. **Shade**-To keep thee from the burning heat of the sun.

V. 6. **Smite**-With excessive heat. **Moon**-With that cold and moisture which come into the air by it. Intemperate heats and colds are the springs of many diseases.

PSALMS

PSALM CXXII.

This psalm seems to have been wrote for the use of the people, when they came to Jerusalem at the three solemn feasts. David here shews the joy with which they were to go up to Jerusalem, ver. 1, 2. The esteem they were to have of it, ver. 3-5. The prayers they were to make for its welfare, ver, 6-9.

A song of degrees of *David*.

V. 4. **The tribes**-Whom God has chosen to be his people. **Unto**-Unto the ark, called *the testimony*, because of the tables of the covenant laid up in it, which are called God's *testimony*, and *the tables of the testimony*. And this is called *the testimony of*, or to *Israel*, because it was given by God to them. **Give thanks**-To worship God; this one eminent part thereof being put for all the rest.

V. 5. **Judgment**-The supreme courts of justice for ecclesiastical and civil affairs. **Thrones**-The royal throne allotted by God to *David* and to his posterity, and the inferior seats of justice under his authority.

PSALMS

PSALM CXXIII.

The psalmist expresses and prays for deliverance from trouble, ver. 1-4.

A song of degrees.

V. 2. **Look**-For supply of their wants, and for help and defence against their oppressors.
Until-Until he help and save us.

PSALMS

PSALM CXXIV.

David *describes the danger he and his people had been in*, ver. 1-5.
Blesses God for delivering them, ver. 6-8.

A song of degrees of *David*.

V. 5. **The proud**-Our enemies, compared to *proud waters*, for their great multitude and swelling rage.

PSALMS

PSALM CXXV.

The safety of them that trust in God, and the fate of the wicked, ver. 1-5.

A song of degrees.

V. 3. **The rod**-Their power and authority. **Not rest**-Not continue long. **The lot**-Upon the habitations and persons of good men. **Lest**-Lest they should be driven to indirect courses to relieve themselves.

V. 5. **Lead them**-Unto sinful courses. **Israel**-Upon the true *Israel* of God.

PSALMS

PSALM CXXVI.

This psalm was probably composed by Ezra, at the return of Israel from Babylon. Those who are returned, are called upon to be thankful; those who still remain there, are prayed for and encouraged, ver. 1-6.

A song of degrees.

V. 1. **Turned**-Brought the captive *Israelites* out of *Babylon* into their own land. **Dream**-We were so surprized and astonished.

V. 4. **Turn**-As thou hast brought us home, bring also the rest of our brethren. **As**-As thou art pleased sometimes to send floods of water into dry and barren grounds, such as the southern parts of *Canaan* were.

PSALMS

PSALM CXXVII.

*We must trust in God for success in all enterprizes, ver. 1, 2.
And for children, ver. 3-5.*

A song of degrees of Solomon.

V. 1. **Build**-Assist and bless those that build it.

V. 2. **You**-Builders, or watchmen. **To sit**-To use constant and unwearied diligence. **So**-By his blessing. **Giveth**-Freely, without that immoderate toiling, wherewith others pursue it.

V. 3. **Children**-The chief of these blessings. **Heritage**-Only from God's blessing, even as an inheritance is not the fruit of a man's own labour, but the gift of God.

V. 4. **Youth**-These he prefers before other children, because they live longest with their parents, and to their comfort and support, whereas children born in old age seldom come to maturity before their parents death.

V. 5. **Full**-Who hath a numerous issue. **Shall speak**-They shall courageously plead their cause in courts of judicature, not fearing to be crushed by the might of their adversaries.

PSALMS

PSALM CXXVIII.

The happiness of them that fear God, ver. 1-6.

A song of degrees.

V. 3. **Olive-plants**-Numerous, growing and flourishing.

PSALMS

PSALM CXXIX.

The people of God commemorate their deliverance out of sore afflictions, ver. 1-4. The destruction of their enemies, ver. 5-8.

A song of degrees.

V. 1. **From my youth**-From the time that I was a people.

V. 4. **Righteous**-Faithful or merciful. **The cords**-Wherewith the plow was drawn. By these *cords* he understands all their plots and endeavours.

V. 6. **House-tops**-Which there were flat. **Which**-Having no deep root, never comes to maturity. And so all their designs shall be abortive.

V. 8. **The blessing**-Which was an usual salutation given by passengers to reapers: so the meaning is, it never continues 'till the harvest comes.

PSALMS

PSALM CXXX.

*The psalmist confessing his sins, expresses his hope in God, ver. 1-6.
And exhorts Israel to hope in him, ver.7, 8.*

A song of degrees.

V. 3. **Mark**-Observe them accurately and punish them as they deserve. **Stand**-At thy tribunal.

V. 4. **Forgiveness**-Thou art able and ready to forgive repenting sinners. **Feared**-Not with a slavish, but with a childlike fear. This mercy of thine is the foundation of all religion, without which men would desperately proceed in their impious courses.

V. 5. **I wait**-That he would pardon my sins.

V. 6. **They**-Whether soldiers that keep the night-watches in an army, or the priests or *Levites* who did so in the temple.

V. 7. **Israel**-Every true *Israelite*. **Plenteous**-Abundantly sufficient for all persons who accept it upon God's terms.

PSALMS

PSALM CXXXI.

David *testifies his humility, and exhorts Israel to trust in God*, ver. 1-3.

A song of degrees of *David*.

V. 2. **Surely**-When my mind was provoked. **Weaned**-Wholly depending upon God's providence, as the poor helpless infant, relies upon its mother for support.

PSALMS

PSALM CXXXII.

Probably this psalm was wrote by Solomon to be sung at the dedication of the temple, of which he desires God would come and take possession, ver. 8, 9, 10. With these words he concluded his prayer, #2Chron 6:41,42. He pleads David's piety towards God, ver. 1-7. And God's promise to David, ver. 11-18.

A song of degrees.

V. 1. **Afflictions**-All his sufferings for thy sake.

V. 5. **Until**-Until I have raised an house in which the ark may be put.

V. 6. **It**-Of the ark. **Ephratah**-In the tribe of *Ephraim*, which was called also *Ephratah*. **Found it**-Afterwards we found it in *Kirjath-jearim*, which signifies *a city of woods*, in the territory whereof the ark was seated for twenty years.

V. 7. **Tabernacles**-Into his temple. **Footstool**-The ark, is often said to *sit between the cherubim*, which were above the ark.

V. 8. **Rest**-Into thy resting place, the temple so called, #**Isa 66:1**, where thou hast now a fixed habitation. **The ark**-The seat of thy powerful and glorious presence.

V. 10. **David's sake**-In regard of thy promises vouchsafed to *David*. **Turn not**-Cast me not out of thy presence. **Of**-Of me whom thou hast anointed to be king over thy people.

V. 16. **Salvation**-With thy saving graces and blessings.

V. 17. **There**-In *Jerusalem*. **To bud**-His power and glory to flourish. **A lamp**-A successor to continue for ever in his family, as this phrase is expounded #**1Kings 11:36 15:4**, and particularly one eminent and glorious light, namely, the Messiah.

PSALMS

PSALM CXXXIII.

The happiness of brotherly love, ver. 1-3.

A song of degrees of *David*.

V. 2. **Ointment**-It is no less grateful and refreshing than that oil which was poured forth upon *Aaron's* head at the time of his consecration to the priestly office. **Skirts**-Not to the lower skirt or bottom of his sacerdotal garment, but to the upper skirt of it, or the mouth of it, as the *Hebrew word* properly signifies.

V. 3. **Zion**-It is as desirable as the dew which falls upon mount *Hermon*, nay, as desirable as that heavenly dew of God's ordinances and graces which he hath commanded to fall upon the mountains of *Zion* and *Moriah*, and others which are round about *Jerusalem*. **There**-Where brethren live in peace and unity.

PSALMS

PSALM CXXXIV.

In this psalm the priests or Levites who watched all night in the temple, exhort one another, and pray for one another, ver. 1-3.

A song of degrees.

V. 1. **Servant**-Peculiarly so called, priests and *Levites*. **Night**-Not only by day, but also by night, when their watch was more necessary. **Stand**-Serve or minister.

V. 3. **Thee**-Thee whosoever thou art who dost faithfully perform the duty here commanded.

PSALMS

PSALM CXXXV.

An exhortation to praise God for his greatness and mighty works, ver. 1-7. For destroying his enemies, ver. 8-11. For his mercy toward Israel, ver. 12-14. The vanity of idols, ver. 15-18. Another exhortation to praise God, ver. 19-20.

V. 2. **Ye**-Ye priest and *Levites*.

V. 6. **Seas**-In the visible seas, and in the invisible depths both of the earth and of the waters.

V. 7. **From**-From all parts of the earth, from one end to another. **Rain**-An eminent instance of his good providence.

V. 14. **Judge**-Will in due time plead the cause of his people. **Repent**-He will recall that severe sentence which for their sins he had passed upon them.

PSALMS

PSALM CXXXVI.

We must praise God as great and good in himself, ver. 1-3. As the Creator of the world, ver. 4-9. As Israel's God, ver. 10-22. As our Redeemer, ver. 23, 24. As God over all, ver. 25, 26.

V. 2. **The God of gods**-Who is infinitely superior to all that are called *gods*, whether angels, or princes, or idols.

V. 22. **Israel**-He speaks of all that people as of one man, because they were united together in one body in the worship of God.

V. 25. **Food**-To all living creatures. For which God deserves great praises, which the psalmist teaches us to render to God for them, because those who are most concerned, either cannot, or do not perform this duty.

PSALMS

PSALM CXXXVII.

Probably this psalm was wrote toward the end of the Babylonish captivity. Herein the captives complain of the scoffs of their enemies, yet remember Jerusalem, and foresee the downfall of Babylon, ver. 1-9.

- V. 1. **Sat**-The usual posture of mourners.
- V. 2. **Harps**-*Harps* are here put for all instruments of musick.
- V. 3. **A song**-Such songs as you used to sing in the temple of *Zion*.
- V. 4. **The Lord's**-Those songs which were appointed by God to be sung only in his service.
- V. 6. **If**-If I do not value *Jerusalem's* prosperity more than all other delights.
- V. 7. **The day**-In the time of its destruction.
- V. 8. **Happy**-As being God's instrument to vindicate his honour, and execute his just judgments.

PSALMS

PSALM CXXXVIII.

David praises God for his goodness, and foretells that other kings will praise him, ver. 1-5. He rejoices in hope of still greater blessings, ver. 6-8.

A psalm of David.

V. 1. **The gods**-Before kings and princes.

V. 2. **Temple**-Where the ark was. He was not permitted to enter into it. **Magnified**-For thou hast glorified thy word or promise unto me more than any other of thy glorious perfections.

V. 4. **The kings**-A prophecy of the calling of the *Gentiles*. **Hear**-The gospel preached among them.

V. 5. **The ways**-His wonderful counsel and gracious providences.

V. 8. **Perfect**-Will finish the great work of my deliverance. **Forsake not**-Or, *do not give over*, the work of my salvation, which is thus far advanced, not by any human help, but by thy power and providence.

PSALMS

PSALM CXXXIX.

This psalm is, by many of the Jewish doctors, esteemed the most excellent in the whole book. The omniscience of God is here asserted, ver. 1-6. Proved by two arguments; That he is every where present, ver. 7-12. And that he made us, ver. 13-16. This may fill us with pleasing admiration of God, ver. 17, 18. With an holy hatred of sin, ver. 19-22. And with an holy satisfaction in our own integrity, ver. 23, 24.

To the chief musician, A psalm of *David*.

V. 2. **Afar off**-Thou knowest what my thoughts will be in such and such circumstances, long before I know it, yea from all eternity.

V. 3. **Compassest**-Thou discernest every step I take. It is a metaphor from soldiers besieging their enemies, and setting watches round about them.

V. 5. **Beset me**-With thy all-seeing providence. **And laid**-Thou keepest me, as it were with a strong hand, in thy sight and under thy power.

V. 6. **I cannot**-Apprehend in what manner thou dost so presently know all things.

V. 8. **Hell**-If I could hide myself in the lowest parts of the earth.

V. 9. **The wings**-If I should flee from east to west: for the sea being the western border of *Canaan*, is often put for the west in scripture. And wings are poetically ascribed to the morning here, as they are elsewhere to the sun, and to the winds.

V. 16. **Imperfect**-When I was first conceived. **Book**-In thy counsel and providence, by which thou didst contrive and effect this great work, according to that model which thou hadst appointed.

V. 17. **Thoughts**-Thy counsels on my behalf. Thou didst not only form me at first, but ever since my conception and birth, thy thoughts have been employed for me.

V. 18. **Them**-Thy wonderful counsels and works on my behalf come constantly into my mind.

V. 22. **Perfect hatred**-See the difference between the *Jewish* and the *Christian* spirit!

PSALMS

PSALM CXL.

David *prays and hopes for deliverance from his enemies*, ver. 1-7.
Foretells their destruction, ver. 8-13.

To the chief musician, A psalm of *David*.

- V. 3. **Tongues**-Using words as sharp and piercing as the sting of a serpent.
- V. 9. **Mischief**-The mischief which they design against me, shall fall upon themselves.
- V. 10. **Coals**-Divine vengeance, which is compared to coals of fire.
- V. 13. **Dwell**-Shall constantly enjoy thy gracious and powerful presence.

PSALMS

PSALM CXLI.

David *prays for acceptance and assistance*, ver. 1-6.
For the deliverance of himself and friends, ver. 7-10.

A psalm of *David*.

V. 4. **Incline not**-Suffer it not to be inclined. **Heart**-Keep me not only from wicked speeches, but from all evil motions of my heart. **Dainties**-The pleasures or advantages which they gain by their wickedness.

V. 5. **Smite**-By reproofs. **Break**-Not hurt, but heal and greatly refresh me. **Calamities**-In the calamities of those righteous persons who reproved him. When they came into such calamities as those wherein he was involved he would pity them and pray for them.

V. 6. **Judges**-The chief of mine enemies. **Overthrown**-Or, cast down headlong by thine exemplary vengeance. **Hear**-Hearken unto my counsels and offers which now they despise.

V. 7. **Our bones**-Our case is almost as hopeless as of those who are dead, and whose bones are scattered in several places.

PSALMS

PSALM CXLII.

David *complains to God and trusts in him*, ver. 1-7

Maschil of *David*; A prayer when he was in the cave.

V. 3. **Knowest**-So as to direct me to it. **My path**-What paths I should chuse whereby I might escape.

V. 4. **Right-hand**-The place where the patron or assistant used to stand.

V. 5. **Portion**-Even in this life.

V. 7. **Prison**-Set me at liberty. **Compass**-Shall flock to me from all parts, to rejoice and bless God with me and for me.

PSALMS

PSALM CLXIII.

David *complains and prays for pardon and help*, ver. 1-12.

A psalm of *David*.

V. 2. **Justified**-Upon terms of strict justice.

V. 3. **For**-This is not a reason of what he last said, but an argument to enforce his petition delivered, ver.#1. **Soul**-My life; nothing less will satisfy him. **Dead**-I am in as hopeless a condition in the eye of man, as those that have lain long in the grave.

V. 5. **The days**-What thou hast done for thy servants in former times.

V. 6. **As land**-Thirsteth for rain.

V. 8. **Morning**-Seasonably and speedily.

PSALMS

PSALM CXLIV.

David blesses God for his mercies, ver. 1-4. Prays against his enemies, ver. 5-8. Promises to praise him, ver.9-11. The happiness of those who serve God, ver. 12-15.

A psalm of David.

V. 2. **Subdued**-Who hath disposed my peoples hearts to receive and obey me as their king.

V. 5. **Come**-To help me. **Smoke**-As *Sinai* did at thy glorious appearance, #Exod 19:18. This is a figurative and poetical description of God's coming to take vengeance upon his enemies.

V. 7. **Strange children**-Either of the *Heathen* nations: or of the rebellious *Israelites*.

V. 8. **Vanity**-Vain brags and threatenings which shall come to nothing. **Falsehood**-Deceiving themselves, by being unable to do what they designed; and others, by not giving them that help which they promised.

V. 12. **That**-This mercy I beg not only for my own sake, but for the sake of thy people, that they may enjoy those blessings which thou hast promised them; and particularly, *that our sons*, who are the strength and hopes of a nation, may be *like plants*, flourishing and growing in height and strength, as plants do *in their youth*; for when they grow old, they wither and decay. **Cornerstone**-Strong and beautiful.

V. 14. **Breaking in**-Of enemies invading the land, or assaulting our cities, and making breaches in their walls. **Going out**-Of our people, either out of the cities to fight with an invading enemy: or out of the land into captivity.

PSALMS

PSALM CXLV.

This also is an alphabetical psalm. In it David praises God for his greatness, ver. 1-7. For his goodness and everlasting kingdom, ver. 8-13. For his providence, ver. 14-16. For his mercy to his servants, ver. 17-21.

David's psalm of praise.

V. 14. **All**-All that look up to him for help.

V. 15. **All**-Of all living creatures. **Wait**-Expect their supplies wholly from thy bounty. Expectation is here figuratively ascribed to brute creatures.

V. 18. **Nigh**-To answer their prayers. **In truth**-With an upright heart.

PSALMS

PSALM CXLVI.

The psalmist praises God, and exhorts all to trust in him alone, ver. 1-5. Because of his power, faithfulness and everlasting kingdom, ver. 6-10.

V. 4. **That day**-As soon as ever he is dead. **Thoughts**-All his designs and endeavours either for himself or for others.

V. 6. **For ever**-Both because he liveth for ever to fulfil his promises, and because he is eternally faithful.

PSALMS

PSALM CXXVII.

The psalmist praises God for his care over the church, ver. 1-14. His government over all, ver. 15-18. His giving his word to Israel, ver. 19, 20.

V. 4. **Calleth them**-He exactly knows them as we do those whom we can call by name.

V. 9. **Ravens**-Which he mentions because they were most contemptible, especially to the *Jews*, to whom they were unclean: and because they are not only neglected by men, but also forsaken by their dams as soon as ever they can fly, and so are wholly left to the care of Divine providence.

V. 10. **Delighteth not**-As if he needed either the one or the other for the accomplishment of his designs.

V. 13. **Thy gates**-Thy strength consists not in thy walls, and gates, and bars, but in his protection.

V. 14. **Borders**-In all thy land, even to its utmost borders.

V. 15. **Commandment**-Which is sufficient without any instruments to execute whatsoever pleaseth him. **Swiftly**-The thing is done without delay.

V. 16. **Like wool**-Not only in colour and shape, and softness, but also in use, keeping the fruits of the earth warm. **Ashes**-In colour and smallness of parts, as also in its burning quality.

V. 17. **Ice**-Great hail-stones, which are of an icy nature, and are *cast forth* out of the clouds, like morsels or fragments.

PSALMS

PSALM CXLVIII.

An exhortation to all creatures in heaven and earth, man especially, to praise God, ver. 1-14.

V. 4. **Heavens of heavens**-Ye highest heavens, the place of God's throne. **Waters**-Ye clouds which are above a part of the heavens.

V. 6. **Established**-He hath made them constant and incorruptible, not changeable, as the things of the lower world. **A decree**-Concerning their continuance.

V. 7. **Dragons**-Either serpents, which hide in the deep caverns of the earth; or whales, and other sea-monsters, which dwell in the depths of the sea.

V. 8. **Fire**-Lightnings and other fireworks of the air. **Vapour**-Or, fumes: hot exhalations. **Fulfilling his word**-Executing his commands, either for the comfort or punishment of the inhabitants of the earth.

V. 13. **Above**-Above all the glories which are in earth and in heaven.

V. 14. **The horn**-In scripture commonly denotes strength, victory, glory, and felicity.

PSALMS

PSALM CXLIX.

An exhortation to praise God for his love to his people, ver. 1-5. And for enabling them to overcome their enemies, ver. 6-9.

V. 4. **The Lord**-He rejoiceth over them to do them good. **Beautify**-Heb. *adorn*, make them amiable and honourable in the eyes of the world, who now hate and despise them. **The meek**-All true *Israelites* are such.

V. 5. **In glory**-For the honour which God putteth upon them. **Beds**-By night as well as by day.

V. 7. **Vengeance**-For all their cruelties and injuries towards God's people. This was literally accomplished by *David* upon the *Philistines*, *Ammonites*, *Syrians* and other neighbouring nations.

V. 9. **Written**-Appointed and declared in the holy scripture.

PSALMS

PSALM CL.

An exhortation to praise God with all sorts of musical instruments, ver. 1-6.

V. 1. **Sanctuary**-In his temple. **The firmament**-In heaven: there let the blessed angels praise him.

V. 6. **Also**-Every living creature in heaven and in earth.

NOTES ON The Book of PROVERBS.

We have here a new way of writing, wherein Divine wisdom is taught us in Proverbs or short sentences, which contain their whole design within themselves, and are not connected with one another. And these Proverbs of Solomon are not merely a collection of the wise sayings which had been formerly delivered, but were the dictates of the Spirit of God in Solomon: so that it is God by Solomon that here speaks to us. I say, to us: for when Solomon speaks to his son, St. Paul says, The exhortation speaketh to us, as unto children. The nine first chapters are as a preface exhorting us to the study and practice of wisdom, and warning us against the things that would hinder it. We have then the first volume of Solomon's Proverbs, chap. 10-24. After that a second volume, chap. 25-29. And then Agur's prophecy, chap. 30. And Lemuel's, chap. 31. The scope of all is, to direct us so to order our conversation, that we may see the salvation of God.

PROVERBS.

CHAP. I.

The title of the book, shewing the general design of it, ver. 1-6. The first principle of it recommended, ver. 7-9. A caution against bad company, ver. 10-19. Wisdom's reasonings with the sons of men, and the certain ruin of those who will not hearken unto them, ver. 20-33.

V. 2. **To know**-Written to help men to know thoroughly and practically. Both human wisdom to conduct our affairs in this life, and Divine wisdom. **Instruction**-The instructions delivered either by God, or men, in order to the attainment of wisdom. **To perceive**-Which teach a man true understanding.

V. 3. **To receive**-Willing to receive the counsels of others. Such as makes men wise and prudent, and to teach just judgments or equity.

V. 4. **Simple**-Such as want wisdom. **Young man**-Who wants both experience and self-government.

V. 5. **Will hear**-Is willing to learn. **Attain to**-The art of governing himself or others.

V. 7. **The fear**-Reverence and obedience to God. **Beginning**-The foundation without which all other knowledge is vain. **Fools**-That is, wicked men, are so far from attaining true wisdom, that they despise it, and all the means of getting it.

V. 8. **My son**-He speaks to his scholars with paternal authority and affection. **Of thy mother**-Those pious instructions, which thy mother instilled into thee in thy tender years.

V. 17. **In vain**-The fowler who spreads, his net in the sight of the bird looseth his labour. **But these**, are more foolish than the silly birds, and though they are not ignorant of the mischief which these evil courses will bring upon themselves, yet they will not take warning.

V. 18. **Their own blood**-The destruction which they design to others, fall upon themselves.

V. 19. **Greedy**-That seeks gain by wicked practices.

V. 20. **Wisdom**-Having expressed the counsels of wicked men, he now declares the voice of wisdom. By wisdom he understands the wisdom of God revealed to men in his word. And this is said to **cry** with a loud voice, to intimate God's earnestness in inviting sinners to repentance. **Abroad**-Or, *in the streets or open places*. Not in corners, but openly before all the world.

V. 21. **Gates**-Where magistrates sit in judgment, and people are assembled. **The city**-Not only in the gate, but in every part of the city.

V. 22. **Scoffers**-That scoff at religion and contemn the word and faithful ministers of God.

V. 23. **My words**-By my spirit I will cause you to understand my word.

V. 24. **Called**-By my ministers, by my judgments, and by the motions of my spirit and your own conscience.

V. 26. **Your fear**-The misery you do or should fear.

V. 28. **Early**-With diligence and fervency.

V. 29. **Knowledge**-The practical knowledge of God and of their duty.

V. 31. **Eat**-They should receive punishment answerable to their sins. **Filled**-With the fruits of them.

V. 32. **Turning**-From God. **Destroy**-Shall prove the occasion of their ruin, by making them presumptuous, and secure.

PROVERBS

CHAP. II.

Solomon shews, that they who diligently seek wisdom shall find it, ver. 1-9. He shews the advantage of it, that it would preserve them from evil men, ver. 10-15. And evil women, ver. 16-19. And would lead them into, and keep them in the way of good men, ver. 20-22.

V. 1. **Hide**-Lay them up in thy heart with care, as men do their choicest treasures.

V. 3. **Criest**-To God, the only giver of it.

V. 4. **Seek her**-With unwearied diligence and earnest desire and patient expectation.

V. 8. **Path of judgment**-Righteous paths, *judgment* being here put for *righteousness*. And *keeping of paths* may be put for keeping them in their paths.

V. 9. **Then**-When God in answer to thy desires hath given thee wisdom. **Equity**-All the parts of thy duty to man, as well as *the fear of God*.

V. 10. **When**-Thou dost truly love wisdom.

V. 13. **Darkness**-Of sin.

V. 15. **Crooked**-Who swerve from the straight way of God's law, and have windings and turnings, to escape conviction.

V. 16. **Strange woman**-From the adulteress or whore.

V. 17. **Forsaketh**-Her husband whom she took to be her guide and governor, in her youth. **The covenant**-The marriage covenant: so called because God is the author of that mutual obligation: and because God is called to be the witness and judge of that solemn promise and covenant.

V. 18. **For**-Conversation with her (which was most usual in her own house) is the certain way to death, which it brings many ways, and undoubtedly, without repentance, to God's wrath and the second death.

V. 20. **That**-This depends upon ver.#11, and is mentioned as another happy fruit of wisdom.

PROVERBS

CHAP. III.

An exhortation to be steadily religious, ver. 1-4. To trust God, ver. 5, 6. To fear him, ver. 7, 8. To honour him with our substance, ver. 9, 10. To bear affliction well, ver. 11-12. The praise of wisdom, ver. 13-20. The good effects of adhering to it, ver. 21-26. Caution, against uncharitableness, strife, envy; if we would avoid a curse and inherit a blessing, ver. 27-35.

V. 1. **My law**-The law of God, which might be called *his law*, as the gospel is called *Paul's gospel*, #2**Tim 2:8**, because delivered by him.

V. 3. **Mercy**-Mercy denotes all benignity, charity, and readiness to do good to others: *truth or faithfulness* respects all those duties which we owe to God or man, which we have special obligation from the rules of justice. **Bind them**-Like a chain, wherewith persons adorn their necks. **Table**-In thy mind and heart, in which all God's commands are to be received and engraven.

V. 4. **Understanding**-Whereby to know thy duty, and to discern between good and evil. **Of God**-*Grace or favour* with God, and that *understanding* which is *good in God's sight*.

V. 5. **Trust**-Wholly rely upon God's promises and providences. **Lean not**-Under this one kind of carnal confidence, he understands all other confidence in bodily strength, wealth, or friends.

V. 8. **Navel**-To thy body, which is signified by one part of it. **Marrow**-Which is the nourishment and strength of the bones.

V. 9. **Substance**-Lay out thy estate not to please thyself, but to glorify God. **First-fruits**-Or, *with the chief or best*; which answers to the first-fruits under the law.

V. 10. **So**-This is not the way to diminish thy estate, but rather to increase it.

V. 11. **Despise not**-Either by making light of it, or not being duly affected with it; or by accounting it an unnecessary thing: but rather esteem it a privilege and favour from God. **Weary**-Neither think it tedious or hard, but endure it with patience and cheerfulness.

V. 13. **Findeth**-Which supposes his diligent searching for it.

V. 17. **Peace**-Procure a blessed tranquility in a man's mind and conscience.

V. 18. **A tree**-A pledge of everlasting life. He alludes to the *tree of life*, and intimates, that this is the only restorer of that life which we have lost by sin.

V. 19. **Wisdom**-Either by Christ, or by that Divine perfection of wisdom, which is the fountain of wisdom in man.

- V. 20. **The depths**-That great abyss contained in the bowels of the earth, breaks forth into fountains and rivers.
- V. 21. **Eyes**-The eyes of thy mind. Constantly and seriously meditate upon them.
- V. 22. **Grace**-Like a beautiful chain or ornament.
- V. 25. **Be not**-Thou shalt not be afraid. **Sudden**-For sudden and unexpected evils are most frightful. And *fear* is here put for the evils feared. **Desolation**-Which cometh upon the wicked.
- V. 26. **Shall be**-A sure ground of confidence to thee. **Taken**-In the snares either of sin or mischief.
- V. 27. **With-hold not**-Do not deny it, but readily and cheerfully impart it. **Good**-Any thing which is good, either counsel, comfort, reproof, or the good things of the present life. **Due**-That is, to all men, by that great and sovereign law of love.
- V. 28. **Say not**-The former verse forbad the denial, and this forbids the delay of this duty.
- V. 29. **Securely**-Relying upon thine integrity.
- V. 31. **Envy not**-For his impunity and success.
- V. 32. **Abomination**-Therefore sooner or later he must be miserable. **The righteous**-They are God's friends, to whom he imparts the favours and comforts to which other men are strangers.
- V. 33. **The house**-Not only upon his own person, but also upon his posterity.
- V. 35. **Shame**-Instead of that glory which they seek.

PROVERBS

CHAP. IV.

An exhortation to the study of wisdom, is forced by various arguments, ver. 1-13. A caution against bad company, ver. 14-19. Directions for the attaining and keeping of wisdom, ver. 20-27.

V. 1. **A father**-Of me, who have paternal authority over you and affection for you.

V. 3. **Tender**-Young and tender in years, and tenderly educated. **Only beloved**-Beloved above all the rest.

V. 4. **Said**-The following verses, at least as far as the tenth verse, are the words of *David*.

V. 7. **With all**-Even with the price of all.

V. 8. **Exalt**-Let her have thine highest esteem and affection.

V. 9. **Grace**-A beautiful ornament, such as they used to put upon their heads.

V. 16. **For**-They cannot sleep with quietness.

V. 17. **For**-Wickedness is as pleasant to them as their bread.

V. 18. **But**-Just men daily grow in knowledge, and grace, and consolation, 'till all be perfected and swallowed up in glory.

V. 19. **Darkness**-Full of ignorance and error, of uncertainty and confusion, of danger and misery.

V. 23. **Heart**-Thy thoughts, will, and affections. **For**-From thence proceed all the actions, as of the natural, so of the spiritual life, which lead to eternal life.

V. 24. **Mouth**-All sorts of sinful words.

V. 25. **Right on**-Direct all thine actions to a right end, and keep thy mind fixed upon that way which leads to it, and neither look or turn aside to the right-hand or the left.

V. 26. **Ponder**-Consider thine actions before thou dost them, and see that they agree with the rule. **And**-Let thine actions be uniformly and constantly good in spite of all temptations.

PROVERBS

CHAP. V.

A farther exhortation to wisdom, ver. 1, 2. A caution against whoredom, ver. 3-14. Remedies against it, ver. 15-23.

V. 3. **The lips**-It concerns thee to get and to use discretion, that thou mayest be able to resist those temptations to which thou art exposed.

V. 4. **But**-The effect of that to which she entices men, is destruction.

V. 5. **Feet**-Her manner of life.

V. 6. **Lest**-To prevent thy serious consideration. **Moveable**-She transforms herself into several shapes, and has a thousand arts to ensnare. **Know**-Thou canst not discover all her practice.

V. 9. **Honour**-Thy dignity and reputation, the strength of thy body and mind. **Years**-The flower of thine age. **The cruel**-To the harlot, who though she pretends love, yet in truth is one of the most cruel creatures in the world, wasting thy estate and body without pity, and damming thy soul for ever.

V. 10. **Strangers**-Not only the strange women themselves, but others who are in league with them. **Labors**-Wealth gotten by thy labours.

V. 14. **A moment**-In how little a time am I now come into remediless misery! **Assembly**-And that in the congregation of *Israel*, where I was taught better things.

V. 15. **Drink**-Content thyself with those delights which God alloweth thee in the sober use of the marriage-bed.

V. 16. **Fountains**-Thy children proceeding from thy wife and from thyself. *Fountains* are here put for *rivers* flowing from them. **Dispersed**-They shall in due time appear abroad to thy comfort, and for the good of others.

V. 18. **Fountain**-Thy wife. **Blessed**-With children; for barrenness was esteemed a curse among the *Israelites*.

V. 19. **Satisfy thee**-At all convenient times: for that there may be excess in the marriage-bed is manifest. **Ravished**-Love her fervently. It is an hyperbolic expression.

V. 22. **Holden**-He is in perfect bondage to his lusts, and is neither able nor willing to set himself at liberty.

V. 23. **Die**-He shall die in his sins. *Astray*-From the way of life, and from eternal salvation.

PROVERBS

CHAP. VI.

A caution against suretyship, ver. 1-5. Against slothfulness, ver. 6-11. The practice and end of a mischievous man, ver. 12-15. Account of seven things which God hates, ver. 16-19. An exhortation to keep the commandments, ver. 20-23. Farther warnings against whoredom, ver. 24-35.

V. 1. **Surety**-Rashly, without considering how thou shalt discharge the debt as occasion require. Otherwise suretyship in some cases may be not only lawful, but an act of justice and charity. **Stricken thy hand**-Obliged thyself by giving thine hand, as the custom then was in such cases. **With**-With the creditor, whom he calls a *stranger*, because the usurers in *Israel*, who lent money to others, upon condition of paying use for it, were either *Heathens*, or were reputed as bad as *Heathens*, because this practice was forbidden by God's law, #**Deut 23:19**.

V. 3. **Hand**-Into the power. **Friend**-Of the debtor, for whom, as being thy friend, thou didst become surety; whereby thou art in his power, by his neglect or unfaithfulness, to expose thee to the payment of the debt. **Make sure**-Or, *and prevail with thy friend*, strive to win him by thine incessant and earnest solicitations.

V. 4. **Give not sleep**-Until thou hast taken care for the discharge of this obligation.

V. 6. **Go**-This is a distinct precept; and it is for the most part as needless to seek, as hard to find, coherence in the proverbs.

V. 11. **Travelleth**-Swiftly and unexpectedly. **Armed man**-Irresistibly.

V. 16. **Hate**-Above many other sins which have a worse name in the world.

V. 18. **Deviseth**-He whose practice it is to contrive wickedness. **Swift**-Such as greedily execute their wicked designs.

V. 20. **The law**-The word of God, which thy parents delivered to thee.

V. 21. **Bind them**-Constantly remember, and duly consider them.

V. 22. **It**-The law of God which thy parents have taught thee. **Talk**-It shall give thee counsel and comfort.

V. 25. **Eye-lids**-With her wanton glances,

V. 30. **Despise**-Abhor, but rather pity him.

V. 31. **Restore**-He speaks not of that restitution which the law required, but of that which either the wronged person might force the thief to make, or which the thief would willingly give rather than be exposed to public shame.

V. 34. **Rage**-It enflames a man with rage. **In the day**-When he hath an opportunity to avenge himself.

PROVERBS

CHAP. VII.

An exhortation to cleave to wisdom, as a preservative from strange women, ver. 1-5. The snares they lay for unwary young men, ver. 6-23. A serious caution against coming near them, ver. 24-37.

V. 2. **Live**-Thou shalt live. **Eye**-With all possible care and diligence.

V. 3. **Bind them**-As a ring which is continually in a man's eye.

V. 4. **And call**-Acquaint and delight thyself with her.

V. 8. **Passing**-Idle and careless, near the corner of the street in which her house stood.

V. 12. **Without**-Without the door of her house. **Corner**-Of the streets, where she might either conceal or discover herself, as she saw fit.

V. 14. **Offerings**-I have paid my peace-offerings which I had vowed. Whereby she signifies, that she had plentiful provisions at her house for his entertainment. For the peace-offerings were to be of the best flesh, #**Lev 22:21**, and a considerable part of these offerings fell to the offerer's share.

V. 20. **Hath taken**-Which is an evidence that he designs to stay a considerable time. **At the day**-So that we need not fear any surprise.

V. 22. **As an ox**-Going to it securely, as if it were going to a good pasture.

V. 23. **His liver**-His vital parts, 'till his life be lost.

PROVERBS

CHAP. VIII.

A recommendation of Divine wisdom, ver. 1-21. The praise of the Son of God, the eternal Wisdom of the Father, ver. 22-31. An exhortation to hearken to him, ver. 32-36.

V. 1. **Wisdom**-It is a great question what this *wisdom* is. Some understand it of the Divine wisdom; others of the second person in the Godhead: and it cannot be denied that some passages best agree to the former, and others to the latter opinion. Possibly both may be joined together, and the chapter may be understood of Christ considered partly in his personal capacity, and partly in regard of his office, which was to impart the mind and will of God to mankind.

V. 2. **High place**-Where she may be best seen and heard. **Paths**-Where many paths meet, where there is a great concourse, and where travellers may need direction.

V. 3. **Gates**-The places of judgment, and of the confluence of people. **The entry**-To invite passengers at their first coming and to conduct them to her house. **The doors**-Of her house.

V. 4. **O men**-To all men without exception.

V. 5. **Ye simple**-Who want knowledge, and experience. **Fools**-Wilful sinners.

V. 9. **To him**-Whose mind God hath enlightened. **To them**-That are truly wise.

V. 10. **And not silver**-Rather than silver.

V. 12. **I dwell**-My inseparable companion is prudence to govern all my actions, and to direct the actions of others. **Find out**-I help men to find out. **Inventions**-Of all ingenious contrivances for the glory of God, and for the good of men.

V. 14. **Wisdom**-All solid and substantial and useful wisdom is assential to me.

V. 15. **By me**-They rule their kingdoms wisely and justly, by my counsel and assistance. Their injustice is from themselves, but all the good they do, they owe to my conduct.

V. 17. **I love**-I do not despise their love, but kindly accept it and recompence it with my love and favour. **Early**-With sincere affection and diligence, which he mentions as the evidence of their love.

V. 21. **Substance**-Substantial happiness: opposed to all worldly enjoyments, which are but mere shadows.

V. 22. **Possessed me**-As his son by eternal generation, before the beginning. **Of old**-His works of creation.

V. 23. **Set up**-Heb. *anointed*, constituted to be the person by whom the Father resolved to do all his works, to create, to uphold and govern and judge, to redeem and save the world. **From the beginning**-Before which, there was nothing but a vast eternity. **The earth**-Which together with the heaven, was the first of God's visible works.

V. 24. **No depths**-No abyss or deep waters. **Brought forth**-Begotten of my father.

V. 26. **The earth**-The dry land called *earth* after it was separated from the waters **#Gen 1:10**. **Fields**-The plain and open parts of the earth distinguished from the mountains. **Dust**-Of this lower part of the world which consists of dust.

V. 27. **I was there**-As co-worker with my Father. **Depth**-Of that great abyss of water and earth mixed together, which is called both *earth* and *water* and *the deep*, **#Gen 1:2**, when he made this lower world in the form of a globe.

V. 28. **Strengthened**-When he shut up the fountains in the cavities of the earth, and kept them there as it were by a strong band. **The deep**-Which have their original from the deep, either from the sea, or from the abyss of waters in the bowels of the earth.

V. 31. **My delights were**-To uphold them by my power and providence, to reveal myself and my Father's will to them from age to age, to assume their nature, and to redeem and save them.

V. 34. **Waiting**-As servants or clients, wait at the doors of princes or persons of eminency.

PROVERBS

CHAP. IX.

Christ, under the name of wisdom invites us to his entertainment, ver. 1-6. Foretells the different successes of his invitation, ver. 7-9. Shews the fruit of fearing God, ver. 10-12. Sin, in the person of a foolish woman invites us to her entertainment, ver. 13-17. Which ends in destruction, ver. 18

V. 1. **Her house**-For the reception of her guests. **Seven**-Many pillars; whereby is intimated the beauty and stability of the church. **Pillars**-Prophets, and apostles, and ministers.

V. 2. **Killed**-Made provision for the guests. **Mingled**-With water, as they used to do in those hot countries. **Furnished**-With all necessaries, and now waits for the guests.

V. 3. **Maidens**-Her servants to invite the guests, ministers of the word whom he calls *maidens* for the decency of the parable; for wisdom being compared to a great princess, was fit to be attended upon by maidens. **Highest places**-From such high seats as those from which judges delivered their sentences, and officers made proclamations.

V. 4. **Simple**-Ignorant, and weak.

V. 7. **A former**-He shews whom he meant by the *foolish*, ver.#6, even *scorners* and *wicked men*, and presses his last advice of *forsaking* them because there was no good, but hurt to be got from them.

V. 8. **A scorner**-An obstinate and incorrigible sinner.

V. 12. **For thyself**-Thou dost not profit me but thyself.

V. 14. **At the door**-Watching for occasions of sin.

V. 15. **Go right**-Who are going innocently about their business.

V. 16. **Simple**-This title is not given them by her, but by *Solomon*.

V. 17. **Sweet**-From the difficulty of obtaining them; and because the very prohibition renders them more grateful to corrupt nature.

PROVERBS

CHAP. X.

Here the Proverbs, properly so called, begin. They are short, but weighty sentences, most of which are two sentences in one verse, illustrating each other. But it is seldom there is any coherence between the verses, much less any thread of discourse.

V. 2. **Of wickedness**-Such as are got by any sort of wicked practices. **Death**-Often from temporal, and always from eternal death.

V. 5. **Gathereth**-The fruits of his field. **In summer**-In harvest. He that improved the opportunities of doing good to himself and others.

V. 6. **Violence**-Their own violence or injustice. This may be an allusion to the ancient custom of covering the mouths and faces of condemned malefactors.

V. 8. **Who receive**-Is ready to hear and obey the precepts of God and men. **Fall**-Into mischief.

V. 9. **Surely**-Or, *securely*, or *confidently*, as the word properly signifies; quietly resting upon God's favour and gracious providence for his protections. **Known**-His wickedness shall be publicly discovered.

V. 10. **Winketh**-That secretly designs mischief against others, as this phrase is used, #Psal 35:19.

V. 13. **Wisdom**-This wisdom shews itself in his speech. **A rod**-Rebukes from God and men.

V. 14. **Lay up**-In their minds, to be brought forth upon fit occasions. **Knowledge**-Whereby they may be enabled to speak both what, and when it is seasonable. **But**-Fools are more forward to lay out than to lay up, and for want of knowledge speak much and foolishly, whereby they frequently bring destruction upon themselves.

V. 15. **Wealth**-It often redeems him from dangers and calamities. **Poverty**-Is the cause of their ruin.

V. 16. **The labour**-The fruit of his labour, to the preservation of this life, and obtaining eternal life. **Fruit**-The fruit of all their labour tends to sin, and serves only for fuel to mens pride and luxury.

V. 18. **Lying lips**-With flattering words. He here condemns two opposite vices, secret hatred, and manifest slander.

V. 20. **Is**-Of great worth and use. **Heart**-And consequently the tongue.

V. 21. **Feed**-By their wise discourses and counsels. **Die**-They have not wisdom to preserve themselves, much less to feed others.

V. 26. **So**-Unserviceable and vexatious.

V. 28. **Gladness**-Shall be accomplished, and turned into enjoyment.

V. 29. **The way**-The way of God's precepts. **Strength**-Gives strength, support, and protection.

V. 30. **Never be removed**-They shall live happily here, and eternally in heaven. **The earth**-They shall not have so much as a quiet abode upon earth; much less shall they have any possession in heaven.

V. 32. **The lips**-Knowledge is here ascribed to the *lips*, as it is to the *hands*, #**Psal 78:72**, because they are conducted by knowledge and wisdom. **Acceptable**-What is truly worthy of acceptance.

PROVERBS

CHAP. XI.

V. 1. **A false balance**-The use of all false weights and measures in commerce.

V. 8. **Cometh**-Into trouble.

V. 9. **Delivered**-From the infection of the hypocrite's evil counsel.

V. 11. **The blessing**-Wherewith they bless the city, by their sincere prayers, and wise and wholesome counsels. **The mouth**-By their curses, and oaths, and blasphemies, and wicked counsels.

V. 12. **Despiseth**-Which he shews by contemptuous or reproachful expressions. **Holdeth peace**-Forbears all such expressions, and silently and patiently bears those reproaches.

V. 13. **Secrets**-Such things as were committed to his trust with a charge of secrecy.

V. 16. **Gracious woman**-A woman endued with the grace of God. **Retaineth**-Or, *holdeth fast her honour*, or reputation.

V. 18. **Worketh**-A work which will deceive his expectation. **Soweth**-That worketh it with constancy, and diligence.

V. 21. **Though hand join**-Though they are fortified against God's judgments by a numerous issue and kindred, and friends, and by mutual and strong combinations. **The seed**-Not only their persons, but their children.

V. 22. **So is a fair woman without discretion-**

"Of beauty vain, of virtue void,
What art thou in the sight of God?
A slave to every base desire,
A creature wallowing in the mire.
Go, gaudy pageant of a day,
Thy folly, with thy face display:
Set all thy charms and graces out,
And shew - the Jewel in thy snout!"

V. 23. **The desire**-The desires and expectations of the righteous shall end in their happiness, but the desires and expectations of the wicked men shall be disappointed, and end in the wrath of God.

V. 24. **Scattereth**-That gives liberally. **Increaseth**-Through God's blessing upon his estate. **Poverty**-By God's providence secretly blasting his estate.

V. 25. **Fat**-Shall be enriched both with temporal and spiritual blessings.

V. 26. **With-holdeth corn**-In a time of scarcity. **Selleth**-Upon reasonable terms.

V. 27. **Seeketh**-To do good to all men. **Favour**-With God and men.

V. 29. **Troubleth**-He who brings trouble upon himself and children, either by prodigality, or by restless endeavours to heap up riches. **Wind**-Shall be as unable to keep what he gets as a man is to hold the wind in his hand.

V. 30. **The fruit**-His discourses and his whole conversation, is like the fruit of the tree of life. **Winneth**-That gains souls to God.

V. 31. **Recompensed**-Punished for his sins.

PROVERBS

CHAP. XII.

V. 6. **Lie in wait**-Are designed to entrap others, and to destroy them. **Deliver them**-From those that lie in wait for them.

V. 7. **Are not**-Both they and their families suddenly perish.

V. 9. **Despised**-That lives in a mean condition. **Honoureth**-That glories in his high birth or gay attire.

V. 10. **Regardeth**-He will not destroy it either by labour beyond its strength, or by denying it necessary food or rest. **Cruel**-There is cruelty mixed even with their most merciful actions.

V. 11. **Tilleth**-That employs his time in an honest calling. **Vain persons**-In an idle course of living.

V. 12. **Desireth**-He approves those arts, which wicked men use like nets to ensnare other men. **The root**-That piety, which is the root of his actions, yields him sufficient fruit both for his own need, and to do good to others.

V. 14. **Mouth**-By his pious and profitable discourses. **Hands**-Of his actions.

V. 15. **Hearkeneth**-That distrusts his own judgments, and seeks counsel from others.

V. 16. **Covereth**-The shame, or injury done to him, which he conceals and bears with patience.

V. 17. **Deceit**-He who uses himself to lying in his common talk, will use falsehood and deceit in judgment.

V. 18. **Health**-Tends to the comfort and benefit of others.

V. 19. **A moment**-Liars, though they may make a fair shew for a season, yet are quickly convicted.

V. 20. **Deceit**-They whose hearts devise mischief shall be deceived in their hopes, and bring trouble upon themselves: but they who by good counsels labour to promote peace, shall reap the comfort of it themselves.

V. 23. **Concealeth**-He does not unseasonably utter what he knows. **Foolishness**-Betrays his ignorance and folly.

V. 25. **A good word**-A compassionate or encouraging word.

V. 26. **Neighbour**-Than any other men. **Seduceth**-Heb. *maketh them to err*, to lose that excellency or happiness which they had promised themselves.

V. 27. **Resteth not**-Does not enjoy the fruit of his labours. **Precious**-Yields him comfort and blessing with it.

PROVERBS

CHAP. XIII.

V. 2. **Shall eat**-Shall receive comfort, and benefit by his wise and profitable discourses.

V. 6. **Keepeth him**-From that over-throw which befall sinners.

V. 7. **Maketh rich**-Some men who have little or nothing, pretend to have great riches. **Maketh rich**-Some rich men profess to be poor.

V. 8. **Riches**-Riches enable a man to redeem his life when it is in greatest danger, and poverty preserves a man from many injuries. Because they are cautious, that they may not provoke others; and because they are esteemed objects of pity.

V. 9. **The light**-The prosperity. **Rejoiceth**-Shines with a pleasant and constant brightness. *Rejoicing* is here ascribed to the light, as it is to the sun, #Psal 19:5, metaphorically. **Put out**-Their felicity shall have a hidden end.

V. 10. **Pride**-It is chiefly, pride which blows up the coals of contention. **Well-advised**-Who are not governed by their passions, but by prudent considerations. **Wisdom**-Which teaches them to avoid contention.

V. 11. **Vanity**-By wicked practices.

V. 12. **Hope deferred**-Delays in obtaining what a man passionately desires. **The desire**-The good desired. **A tree of life**-It is satisfactory, and reviving.

V. 13. **The word**-The word of God.

V. 14. **The law**-The instruction, or counsel; as the word *law*, is frequently understood in scripture.

V. 15. **Giveth**-Makes a man acceptable to God. **Rough**-Offensive and hateful to God and men, as rough ways are to a traveller.

V. 16. **Knowledge**-Considerately and discreetly. **Layeth open**-By his foolish actions.

V. 17. **A messenger**-Who is unfaithful in the execution of that which is committed to his charge. **Is health**-Procures benefit, as to his master, so to himself.

V. 19. **Sweet**-Whatsoever men earnestly desire, the enjoyment of it is sweet to them; therefore sinners rejoice in the satisfaction of their sinful lusts, and abhor all restraint of them.

V. 21. **Evil**-Punishment proportionable to their sin.

V. 23. **The poor**-Poor persons by their diligent labours, and God's blessing often grow rich.
Destroyed-Or, *consumed*, brought to poverty, for want of discretion.

V. 24. **Hateth his son**-His fond affection, is as pernicious to him as hatred.

PROVERBS

CHAP. XIV.

V. 1. **Buildeth**-Maintains and improves her family and estate. **Her hands**-By her idleness or sin.

V. 3. **A rod**-His insolent speeches as they are like a rod, offensive to others, so, they make a rod for their own backs.

V. 4. **The crib**-The stable is empty of food for cattle, and much more for man. In the same sense *cleanness of teeth* is put for famine, #Amos 4:6. **The strength**-By their labours, or by diligence in husbandry, which then was principally managed by oxen.

V. 6. **Findeth it not**-Because he doth not seek it aright. **That understandeth**-That is honest and pious.

V. 8. **His way**-Consists not in vain speculations, but in a diligent study of his duty, and of the way to eternal happiness. **The folly**-The wit of ungodly men, which is really their folly, is employed only in finding out ways of deceiving.

V. 9. **Favour**-They find favour both with God and men.

V. 10. **Bitterness**-The inward griefs and joys of mens hearts, are not known to any but a man's self.

V. 12. **Right**-There are some evil courses which men may think to be lawful and good. **The end**-The event shews that they were sinful and destructive.

V. 13. **In laughter**-The outward signs of joy are often mixed with real sorrow.

V. 14. **In heart**-He who departs from God inwardly. **Filled**-With the fruit of his ways, the punishment of his sins. **Satisfied**-From the pious temper of his own heart, which cleaves to the Lord, he shall receive unspeakable comfort.

V. 15. **The simple**-A foolish man. **Looketh**-He orders his dealings in the world with due circumspection, not considering so much what other men say as what he ought to do.

V. 16. **Feareth**-Trembles at God's judgments when they are either inflicted or threatened. **Rageth**-Frets against God; or is enraged against his messengers. **Confident**-Secure and insensible of his danger.

V. 17. **Foolishly**-His passion hurries him into foolish speeches and actions. **Wicked devices**-One who suppresses his passion, but meditates revenge. **Hated**-Both by God and men.

V. 18. **Inherit**-They possess it as their inheritance, holding it fast, and glorying in it. **Knowledge**-The saving knowledge of God and of their own duty.

V. 19. **The evil**-Good men shall have the pre-eminency over the wicked.

V. 20. **Hated**-Despised and abandoned.

V. 21. **Despiseth**-That does not pity and relieve the poor.

V. 23. **The talk**-Idle talking will bring a man to poverty.

V. 24. **Riches**-They are a singular advantage and ornament to them. **But**-As for rich fools, their folly is not cured, but made worse and more manifest by their riches.

V. 25. **Souls**-Such as are innocent, from false accusations.

V. 27. **To depart**-To preserve men from destructive courses.

V. 29. **Exalteth**-Heb. *lifteth up*, like a banner, makes it known and visible to all men.

V. 30. **A sound heart**-Free from envy and inordinate passions. **Is life**-Procures and maintains the health and vigour of the body.

V. 31. **His maker**-Whose image the poor man bears, by whose providence he is made poor, and who hath declared himself to be their protector and avenger.

V. 32. **Driven away**-In his death, from God's favour and presence. **Death**-In his greatest dangers and distresses, yea even in death itself.

V. 33. **Resteth**-Is laid up and hid there. **In the midst**-In the heart. **Made known**-They will publish in all times and companies.

V. 35. **Shame**-Both to himself, by his foolish management of the king's affairs, and to the king who made so foolish a choice of a servant.

PROVERBS

CHAP. XV.

V. 2. **Arigh**-Expressing what he knows prudently and gracefully. **Poureth out**-Plentifully, continually, and vehemently, as a fountain does waters.

V. 4. **Wholesome**-Which utters sound and useful counsels. **Tree of life**-Is greatly useful to preserve the present life, and to promote the spiritual and eternal life, both of the speaker and hearers. **Perverseness**-False or corrupt speeches. **A breach**-Disturbs and wounds the spirits, both of the speaker and hearers.

V. 6. **Revenues**-Though he may obtain great revenues, yet they are attended with much trouble.

V. 7. **Disperse**-Freely communicate to others what they know.

V. 8. **Sacrifice**-All the religious services, yea, the most costly; one kind being put for all the rest. **Prayer**-The cheapest and meanest services.

V. 11. **Destruction**-The place of destruction, of which men know nothing but by Divine revelation.

V. 14. **Foolishness**-Wickedness is meat and drink to them.

V. 15. **Afflicted**-Of the troubled in mind. **Evil**-Tedious and uncomfortable. **Chearful**-Heb. *of a good heart*.

V. 16. **Trouble**-Tumultuous lusts and passions, vexatious cares, and horrors of conscience.

V. 19. **An hedge**-As a way hedged up with thorns, troublesome, perplexed, and full of difficulties. **Plain**-Is easy and pleasant to him, notwithstanding all its difficulties.

V. 22. **Counsel**-When men do not seek, or will not receive advice from others.

V. 23. **The answer**-By a wise, or good and seasonable answer.

V. 24. **The way**-The way a wise man takes to obtain life, is to place his heart, and treasure, and conversation on things above.

V. 25. **The proud**-Of the mighty oppressors. **The border**-The estate, *the border* being often used, for the land within the borders.

V. 26. **Pleasant**-Acceptable to God.

V. 27. **Troubleth**-Brings God's curse upon himself and family. **Gifts**-Bribes given to corrupt judgment. **Live**-Shall preserve himself and family from ruin.

V. 28. **Studieth**-He speaks considerately. **The mouth**-Not the heart; for he rashly speaks what comes into his mouth, without the direction of his heart or conscience.

V. 30. **A good report**-A good name. **Fat**-Not only cheers a man for the present, but gives him such stable comfort as revives his soul, and gives vigour to his body.

V. 31. **The ear**-The man that hearkens to that reproof which leads to life, seeks and delights in the company of the wise.

V. 33. **The instruction**-Doth instruct men in true wisdom.

PROVERBS

CHAP. XVI.

V. 1. **From the Lord**-Men can neither think nor speak wisely and well without Divine assistance.

V. 2. **Weigheth**-Exactly knows as men do the things which they weigh. **Spirits**-The hearts of men.

V. 3. **Commit**-Refer all thy actions and concerns to God, as the end of them, and depend upon God's providence for success. **Established**-Thy designs shall be brought to an happy issue.

V. 4. **Doth work**-He orders or disposes. **For**-For his own glory; for the discovery of his wisdom, power, goodness, truth, justice. **The wicked**-Wilful and impenitent sinners. Men make themselves wicked, and God therefore makes them miserable.

V. 6. **By mercy**-By a merciful and just and faithful frame of heart and course of life. **Is purged**-As they qualify a man to offer up acceptable prayers to God for the pardon of his sins. **By fear**-By a filial reverence unto God. **Depart**-They are kept from abusing pardoning mercy, and from returning to folly or wickedness.

V. 9. **Deviseth**-Proposes what he will do. **Directeth**-Over-rules and disposes all his designs and actions.

V. 10. **A divine sentence**-Great sagacity and piercing judgment. **Of the king**-Of wise kings; who only are worthy of that name and office.

V. 11. **The Lord's**-Are made by his direction and appointment, so that no man can alter them without violating God's rights and authority.

V. 15. **A cloud**-As acceptable as those clouds which bring the latter rain, whereby the fruits are filled and ripened a little before the harvest.

V. 17. **The high-way**-Their common road, in which they walk, tho' through frailty or temptation they slip into the bypath of sin. **From evil**-From the evil of sin, and consequently from the evil of punishment. **Keepeth**-That takes heed to walk in that high-way.

V. 20. **Good**-He who orders his affairs with discretion.

V. 21. **The wise**-He who is truly wise, shall be so accounted by others. **Sweetness**-Eloquence added to wisdom. **Increaseth**-Both in himself, for while a man teaches others, he improves himself; and others, who by this means are induced to hear and receive his instructions.

V. 22. **The instruction**-Their most grave and serious counsels are foolish.

V. 23. **Teacheth**-Directs him what to speak, and keeps him from speaking foolishly. **Addeth**-Enables him to speak learnedly and wisely.

V. 27. **Diggeth up**-Prosecutes his evil designs with great industry. **His lips**-His tongue is set on fire of hell.

V. 30. **Shutteth**-That his thoughts may be more intent. **Moving**-Which is the gesture of one whose thoughts are deeply engaged.

V. 32. **Is better**-Of a more gallant and generous spirit, and more valiant and victorious.

V. 33. **The lot**-As the ancient practice was in deciding doubtful things. The event of which though casual to men, is directed by God's providence.

PROVERBS

CHAP. XVII.

V. 4. **False lips**-To false accusations and calumnies, which give him occasion and encouragement to do mischief.

V. 7. **Excellent speech**-Discourse of high and excellent things.

V. 8. **A precious stone**-Pleasant and acceptable; and withal dazzles his eyes. **Whithersoever**-To whomsoever it is presented. But this, as also many of her proverbs, are to be understood of most men, not of all.

V. 9. **Covereth**-That conceals as far as he may, other mens faults.

V. 11. **Rebellion**-Against God. **Messenger**-Or, *a cruel angel*, the angel of death, the devil, or some bloody men employed by God to avenge his quarrel.

V. 12. **Folly**-In the heat of his lust or passion.

V. 14. **Letteth out**-By cutting the bank of a river. **Leave off**-Avoid the occasions, and prevent the beginning of contention.

V. 16. **A price**-Opportunities and abilities of getting it. **No heart**-Neither discretion to discern the worth of wisdom, nor any sincere desire to get it.

V. 17. **Was born**-Was sent into the world for this, that he might comfort and relieve his brother in adversity.

V. 18. **Friend**-Debtor, for whom being his friend, he becomes surety.

V. 20. **No good**-Shall not get that advantage which he expects.

V. 22. **Doth good**-Even to the body; it contributes much to bodily health and vigour. **Drieth**-Wastes the marrow of the bones, and the moisture and strength of the body.

V. 24. **In the face**-His wisdom appears even in his looks. **The eyes**-Minding most, those things which are remotest from him, and least concern him.

V. 26. **To strike**-Nor to smite magistrates, either with the hand or tongue, for the execution of justice.

PROVERBS

CHAP. XVIII.

V. 1. **Desire**-*Thro' desire of wisdom, a man having separated himself from the company, and noise, and business of the world, seeketh and intermeddleth with all wisdom,* uses all diligence, that he may search and find out all solid knowledge and true wisdom.

V. 2. **Understanding**-In getting sound and saving, knowledge. **The discovery**-In uttering that folly and wickedness which is in his heart.

V. 3. **Cometh**-Into any place or company. **Contempt**-He despiseth all instruction and reproof. **Reproach**-And he shews his contempt by ignominious and reproachful expressions.

V. 4. **A man's**-A wise man's. **As a brook**-That wisdom which is in his heart is continually pouring forth wise and good counsels.

V. 8. **They go**-They wound mortally.

V. 9. **Is brother**-Though they take several paths, yet both come to one end.

V. 10. **The name**-The Lord, as he hath revealed himself in his works, and in his word by his promises.

V. 14. **Sustain**-Will easily support him under any outward troubles. **Wounded**-Dejected with the sense of its own guilt and misery.

V. 18. **Parteth**-Gives to every one what is right or meet.

V. 20. **Satisfied**-Wise discourses tend to the satisfaction of the speaker, as well as to the good of the hearers.

V. 21. **Death and life**-Are brought upon men by, the good or bad use of their tongues. **Lovest**-That love much talking.

V. 22. **A wise**-A good wife; one that deserves the name, and performs the duty of that relation. **Favour**-Obtains her not by his own diligence, but by God's good providence.

V. 24. **A man**-Heb. *A man of friends*; who desires the friendship of others.

PROVERBS

CHAP. XIX.

V. 2. **Hasteth**-That rashly and headily rushes into actions.

V. 3. **Perverteth**-Blasts his designs and enterprises. **Fretteth**-He ascribes his unhappiness not to his own sin, but to God and his providence.

V. 6. **A friend**-in profession.

V. 7. **Brethren**-His nearest relations. **Hate**-Despise and shun him. **Pursueth**-Earnestly imploring their pity.

V. 10. **Delight**-To live in pleasure and outward glory, doth not become him, nor suit with him; because prosperity corrupts even wise men, and makes fools mad; and because it gives him more opportunity to discover his folly, and to do mischief both to himself and others.

V. 13. **Dropping**-Are like rain continually dropping upon an house.

V. 15. **Casteth**-Makes a man careless, and like one asleep in his business.

V. 16. **His ways**-The commands of God.

V. 18. **While**-Before custom in sin, and thy indulgence have made him incorrigible. **Let not**-Forbear not to give him due and necessary correction.

V. 19. **Great wrath**-Of strong passions. **Deliver**-If thou forbear to punish him. **Do it**-Thou must deliver him again and again.

V. 22. **The desire**-The hearty desire of being kind is accepted by God, and should be owned by men as a real kindness. **A poor man**-Who is not able to give what he desires to do. **A liar**-Than a rich man who feeds the poor with fair promises, but doth not perform what he pretends.

V. 23. **Satisfied**-Shall be fully contented with God's favour and blessing.

V. 24. **Bring it**-To feed himself; he expects that the meat should drop into his mouth.

V. 25. **Scorner**-An obstinate and impudent transgressor. **Simple**-Who sin thro' ignorance, being possibly drawn to it by the scorner's evil counsel or example. **Reprove**-A verbal reproof will be more effectual for his reformation, than the severest punishments will be to a scorner.

V. 26. **Wasteth**-His father's estate. **Chaseth**-Causes her to avoid his presence, and to go from the house where he is.

V. 28. **Scorneth**-Hath no reverence to the place of justice, nor to the presence of God there.
Devoureth-Utters it with greediness and delight.

V. 29. **Prepared**-Although they be deferred for a time, yet they are treasured up for them.

PROVERBS

CHAP. XX.

- V. 1. **A mocker**-Wine immoderately drunk makes men mockers. **Raging**-Makes men full of rage.
- V. 2. **The fear**-The terror which the wrath of a king causes.
- V. 3. **Meddling**-Is always ready to begin strife, and obstinate in the continuance of it.
- V. 5. **Counsel**-Designs of doing something of moment. **Deep water**-Is secret and hard to be discovered.
- V. 8. **His eyes**-With his very looks, or by his diligent inspection into affairs.
- V. 10. **Divers**-One greater for shew and one lesser for use.
- V. 11. **Is known**-The future disposition of a man may be probably conjectured from his childish manners.
- V. 13. **Open**-Shake off sloth and betake thyself to thy employment with diligence and vigour.
- V. 15. **The lips**-But wise speeches are of far greater worth.
- V. 16. **Take**-As a pledge, without which he ought not to be trusted. **Of him**-That is surety.
- V. 18. **Established**-The way to bring our purposes to good effect is to manage them with serious consideration.
- V. 20. **Lamp**-His name and memory shall utterly perish.
- V. 24. **His way**-What the issue of his designs will be.
- V. 25. **A snare**-It brings guilt upon him. **After**-After a man has made vows to enquire for ways to break them.
- V. 26. **The wheel**-As the cart-wheel was anciently turned over the sheaves to beat the corn out of them. He punishes them as their offences deserve.
- V. 27. **The spirit**-The reasonable soul. **The candle**-Is a clear and glorious light set up in man for his information and direction. **Of the Lord**-So called because it comes from God in a more immediate manner than the body, #Eccles 12:7, and because it is in God's stead, to observe and judge all our actions. **Searching**-Discerning not only his outward actions, which are visible to others, but his most inward thoughts and affections. **The belly** is here put for the heart, as it is frequently.

V. 30. **The blueness**-Grievous wounds, which make men black and blue; or severe punishments. **Cleanseth**-Are the means to reclaim a wicked man, and to purge out his corruption. **The belly**-Of the heart. Grievous wounds or stripes cleanse not only the outward man by keeping it from evil actions, but even the inward man, by expelling or subduing vile affections: which is a great and blessed benefit of afflictions.

PROVERBS

CHAP. XXI.

V. 1. **The kings**-He names *kings* not to exclude other men, but because they are more arbitrary and uncontrollable than others. **As rivers**-Which husband-men draw by little channels into the adjacent grounds as they please.

V. 4. **The plowing**-Even their civil or natural actions, which in themselves are lawful, are made sinful as they are managed by ungodly men, without any regard to the glory of God, which ought to be the end of all our actions.

V. 5. **Hasty**-Who manages his affairs rashly.

V. 6. **Lying tongue**-By any false or deceitful words or actions. **Is tossed**-Is like the chaff or smook driven away by the wind. **Of them**-That take those courses which will bring destruction upon them.

V. 8. **The way**-Of every man by nature. **Strange**-Estranged from God. **Right**-But he whose heart is pure, his conversation is agreeable to it.

V. 10. **Desireth**-To do mischief. **No favour**-He spares neither friend nor foe.

V. 11. **The wise**-The simple learn wisdom, both from the punishment of wicked men, and from the prosperity of good men.

V. 12. **Considereth**-He looks through its present glory to that ruin for which it is designed.

V. 14. **In secret**-Which makes it more acceptable. **In the bosom**-Secretly conveyed into the bosom.

V. 16. **Shall remain**-Shall, without repentance, be condemned to eternal death.

V. 17. **Wine and oil**-Delicious fare and luxurious feasting. Wine and oil were much used in feasts in those parts.

V. 18. **A ransom**-The wicked shall be brought into those troubles, which were designed by wicked men for the righteous: thus *Haman* was a ransom for *Mordecai*.

V. 20. **The wise**-Wise men lay up desirable treasures for their own use, and for their families. **Oil** is particularly mentioned, because that was a considerable part of their wealth and treasures in those countries.

V. 22. **The strength**-The strongest sorts to which the citizens trust.

V. 25. **Killeth**-Torments him to death, while he passionately desires what he sees, he shall not enjoy, and will not take pains to procure.

V. 26. **Coveteth**-Spends his whole time in vain and lazy desires. **Giveth**-By God's blessing upon his industry he procures enough, not only for his own support, but for the relief of others.

V. 27. **The sacrifice**-All the most costly services which they offer to God. **Because**-As all the ancient translators render it, the *Hebrew* particle, *aph*, being expletive: or, *even because*; so the following clause gives the reason. **A wicked mind**-Not in obedience to God's command, but either to cover, or countenance, or promote some wicked design.

V. 28. **Heareth**-He witnesses nothing but what he has heard or seen. **Constantly**-Always affirms the same thing.

V. 29. **Hardeneth**-Continues in evil with obstinacy and impudence. **Directs**-He orders his steps aright.

V. 31. **The horse**-Under which all war-like provisions are comprehended.

PROVERBS

CHAP. XXII.

V. 1. **Favour**-A good report among men, especially good men, and that hearty kindness which attends it.

V. 2. **Meet**-They live together, and need one another. **The maker**-Not only as they are men, but as they are poor or rich, which difference comes from God's providence. They have one common creator, and Lord, and judge, and the one cannot despise nor grudge at the other without reflecting upon God.

V. 3. **The evil**-The judgment of God threatened, and approaching. **Hideth**-Retires to his strong tower, by prayer and repentance, puts himself under the protection of the almighty. **Pass on**-Carefully and securely.

V. 6. **Depart**-Not easily and ordinarily.

V. 7. **Is servant**-Is at his mercy, and forced to comply with his pleasure.

V. 8. **The rod**-That power which he used with fury shall be taken from him.

V. 9. **He**-Who looks upon the wants and miseries of others with compassion.

V. 12. **Preserve**-God by the watchful eye of his providence maintains and defends. **Knowledge**-Men of knowledge, knowing and good men. **The matters**-All his hopes, enterprizes, and concerns.

V. 14. **The mouth**-Her fair and flattering speeches.

V. 15. **Bound**-Is fixed and settled there, as being born with him, and rooted in his very nature.

V. 16. **That giveth**-That prodigally casts away his estate upon those who do not need it.

V. 17. **My knowledge**-The knowledge of God, which I am here delivering.

V. 18. **Fitted**-Fitly expressed: thou wilt be able to discourse profitably of them.

V. 20. **In counsels and knowledge**-In counsels which proceed from found knowledge.

V. 21. **Answer**-That thou mayst be able to give solid, and satisfactory answers.

V. 22. **In the gate**-Under pretence of justice.

V. 23. **Spoil the soul**-Take away not only their goods but their lives too.

V. 29. **Before kings**-He is fit to be employed in the affairs of princes.

PROVERBS

CHAP. XXIII.

V. 1. **Ruler**-With a great man.

V. 2. **Put a knife**-Restrain thine appetite, as if a man stood with a knife at thy throat.

V. 3. **Deceitful**-They do not yield thee that satisfaction which thou didst expect from them.

V. 4. **Thine own wisdom**-From worldly wisdom, which persuades men to use all possible means to get riches.

V. 5. **Set thine eyes**-Look upon it with earnestness and desire. **Is not**-Which has no solid and settled being. **Eagle**-Swiftly, strongly, and irrecoverably.

V. 6. **Evil eye**-Of the envious or covetous man.

V. 7. **So is he**-You are not to judge of him by his words, but by the constant temper of his mind.

V. 8. **Vomit up**-When thou perceivest his churlish disposition, his meat will be loathsome to thee. **Sweet words**-Thy pleasant discourse wherewith thou didst design to delight and profit him.

V. 9. **Of a fool**-Cast not away good counsels upon incorrigible sinners.

V. 10. **Enter not**-To possess their lands.

V. 11. **Redeemer**-Heb. *their near kinsman*, to whom it belongs to avenge their wrongs, and to recover and maintain their rights.

V. 13. **Shall not die**-It is a likely way to prevent his destruction.

V. 16. **My reins**-I shall rejoice with all my soul.

V. 18. **An end**-An expected and happy end for such as fear God.

V. 19. **Guide**-Order the whole course of thine affections and actions. **In the way**-In God's way.

V. 23. **Buy**-Purchase it upon any terms, spare no pains or cost. **Truth**-The true and saving knowledge of God's will. **Sell it not**-Do not forsake it for any worldly advantage.

V. 26. **Give me**-*Solomon* here speaks in God's name.

V. 30. **Mixt wine**-Either mixed with water, or with other ingredients to make it strong and delicious.

V. 31. **Red**-Which was the colour of the best wines in that country. **Aright**-When it sparkles, and seems to smile upon a man.

V. 34. **Lieth down**-To sleep. **Sea**-In a ship in the midst of the sea.

V. 35. **Sick**-I was not sensible of it. **Again**-At present my condition requires sleep to settle myself, and when I am composed, I purpose to return to my former course.

PROVERBS

CHAP. XXIV.

V. 2. **Destruction**-How they may oppress and destroy others.

V. 3. **Through wisdom**-There is no need that thou shouldst raise thy family by ruining others, which thou mayest more effectually do by wisdom.

V. 4. **By knowledge**-Which in scripture phrase includes the love and practice of what we know.

V. 5. **Is strong**-Is courageous and resolute, and able by wisdom to do greater things than others can accomplish by strength.

V. 6. **Thy war**-War is better managed by wisdom than by strength.

V. 7. **A fool**-For a wicked man, whose sins enfeeble his mind, and make it incapable of wisdom. **Openeth not**-He knows not how to speak acceptably, and profitably in the publick assembly.

V. 8. **Shall be called**-Though he cover his wicked devices with fair pretences, he shall be branded with that infamy which is due to him.

V. 9. **The thought**-The very inward thought or contrivance of evil, is a sin in God's sight.

V. 11. **Deliver**-When it is in thy power. **Drawn**-By the violence of lawless men.

V. 12. **Consider**-That this is only a frivolous excuse.

V. 13. **Eat**-This is not a command, but a concession, and is only here expressed to illustrate the following verse. Honey in those parts was an usual food.

V. 14. **A reward**-It is not only sweet for the present, but brings a sure and everlasting reward.

V. 16. **Falleth**-Into calamities, of which he evidently speaks both in the foregoing verse, and in the following branch of this verse. **Fall**-Frequently into irrecoverable destruction.

V. 17. **Falleth**-Into mischief.

V. 18. **From him**-Understand, *upon thee*, which is implied in the *Hebrew* phrase.

V. 20. **No reward**-All his happiness shall quickly and eternally perish. **The candle**-All their comfort and glory shall cease.

V. 21. **To change**-That are unstable in their obedience to God or to the king.

V. 22. **Who knoweth**-Who can conceive how sore and sudden will be the ruin of them that fear not God, and the king.

V. 23. **These**-The counsels following, to the end of the chapter, no less than those hitherto mentioned, are worthy of their consideration.

V. 25. **Rebuke**-That publickly and judicially rebuke and condemn the wicked. **Delight**-The peace of a good conscience.

V. 26. **Shall kiss**-Shall respect him. **A right answer**-That speaks pertinently and plainly, and truly.

V. 32. **Received**-I learned wisdom by his folly.

PROVERBS

CHAP. XXV.

V. 1. **These**-Which are contained in this and the following chapters. **The men**-Certain persons appointed by *Hezekiah* for that work. Many of them are political precepts, and such as in a special manner concerned *Hezekiah*, and other princes, for the conduct of their house and kingdom. **Copied**-Out of the historical records which were then extant.

V. 2. **The glory**-It is agreeable to the nature of God; it is a testimony of his infinite wisdom, and of his absolute power and sovereignty. **To conceal**-To keep his counsels, and the reasons of his actions in his own breast. **Search out**-To communicate their counsels to others, that so they may search and find out the right way.

V. 3. **The heart**-Though wise kings will search out other men, yet their inward thoughts and purposes are hardly discoverable.

V. 4. **Take away**-Then, and not 'till then it is fit for that use.

V. 6. **Stand not**-Do not affect frequent and familiar society with greater persons than thyself.

V. 9. **Debate**-If thou hast any quarrel with him, first try to compose it by private discourse with him. **Discover not**-Let not heat of contention provoke thee to divulge any of his secrets committed to thy trust.

V. 10. **Lest he**-Reproach thee for thy gross violation of the laws of prudence, justice and friendship.

V. 11. **Of silver**-Which it seems was usual in those times, and was grateful to the eye for the beauty and variety both of the colours and figures, the golden apples appearing through net-work of silver.

V. 13. **Cold of snow**-As drink cooled with ice or snow, as is usual in hot countries.

V. 14. **Boasteth**-Promising what he never intends to give. **Is like**-Like empty clouds carried about with wind, and not affording that rain which they promise.

V. 15. **Forbearing**-By patient submission and expectation. **Breaketh**-Softens the hardest heart.

V. 16. **Honey**-By *honey* he understands, not only all delicious meats, but all worldly delights, which we are here taught to use with moderation.

V. 17. **Withdraw**-Visit him not too frequently.

V. 18. **A sword**-Is as cruel and pernicious as any instrument of death.

V. 20. **As vinegar**-Which dissolves the nitre, and makes it useless and ineffectual.

V. 21. **Bread**-By *bread* and *water* he understands all things necessary for his subsistence.

V. 22. **For**-*In so doing*, which words are expressed #**Rom 12:20**, where this text is quoted. Thou shalt melt him into repentance, and love.

V. 25. **So**-Because it comes more rarely and difficultly, after it hath been long expected.

V. 26. **Falling**-When righteous men are oppressed by the wicked, the state of that common-wealth is as deplorable, as if the publick fountains were corrupted.

V. 27. **Not good**-For health. **To search**-Industriously to seek for applause. **Is not**-Is not only sinful, but shameful also.

PROVERBS

CHAP. XXVI.

V. 2. **By flying**-Secures itself from the fowler. **Not come**-Upon the innocent person, but he shall escape from it like a bird.

V. 4. **According**-So as to imitate his folly, by passionate or reproachful speeches.

V. 5. **According**-So as his folly needs and requires, convincing him strongly, reproving him sharply, and exposing him to just shame.

V. 6. **Cutteth off the feet**-Of his messenger; bids one go that wants legs. **Drinketh**-Drinking, in scripture, frequently denotes the plentiful doing or receiving of any thing.

V. 7. **The legs**-Heb. *the legs of the lame are lifted up*, in going, or in dancing, which is done with great inequality and uncomeliness. **So**-No less incident are wise and pious speeches from a foolish and ungodly man.

V. 8. **Bindeth**-Whereby he hinders his own design of throwing the stone out of it. **So**-No less absurd is he that giveth to a fool that honour which he is not capable of using aright.

V. 9. **A thorn**-As a thorn is in a drunkard's hand, which he cannot manage cautiously, but employs to his own and others hurt. **So**-As unprofitable, and, by accident, hurtful to himself and others.

V. 10. **Rewardeth**-Will certainly give that recompence which is deserved by *fools and transgressors*, by such as sin either thro' ignorance, or wilfully.

V. 14. **Turneth**-Moving hither and thither upon it, but not removing from its place.

V. 16. **A reason**-A satisfactory reason of ail their actions.

V. 17. **He**-Who is going upon the way. **With strife**-In which he is not concerned, nor any way obliged to meddle. **That taketh**-Exposes himself to needless hazard.

V. 18. **And death**-Any instruments of death.

V. 23. **Burning**-With malice or hatred: A slanderous or evil tongue. **Dross**-Such a tongue and heart are of no real worth, although sometimes they make a shew of it, as dross does of silver.

V. 26. **Deceit**-With false professions of love.

V. 27. **Rolleth**-Up the hill with design to do mischief to some person.

PROVERBS

CHAP. XXVII.

V. 1. **Boast not**-Of any good thing which thou purposeth to do, or hopest to receive tomorrow, or hereafter. **Knowest not**-What may happen in the space of one day. **The day** is said to *bring forth*, what God by his almighty power either causes or suffers to be brought forth or done in it.

V. 3. **Heavier**-More grievous, being without cause, without measure, and without end.

V. 5. **Open**-When it is needful, in which case, though it put a man to some shame yet it doth him good. **Better**-More desirable and beneficial. **Secret love**-Which does not shew itself by friendly actions, and particularly by free and faithful reproof.

V. 6. **Wounds**-The sharpest reproofs. **Kisses**-All the outward profession of friendship.

V. 8. **Wandereth**-That flies from place to place, whereby she is exposed to all the arts of fowlers, and to birds of prey. **So**-So is he who through vanity or lightness changes his abode, or his calling.

V. 10. **Neither go**-For comfort and relief, so as to forsake thy friend for him. **A neighbour**-The friend, who hath shewed himself to be a good neighbour. **Near**-In affection.

V. 11. **Reproacheth**-For being the father of a wicked son.

V. 14. **Blesseth**-That praises him to his face. **A loud voice**-That both he, and others, may be sure to take notice of it. **Rising early**-To shew his great forwardness. **A curse**-His friend will value this kind of blessing no more than a curse.

V. 16. **Hideth**-Attempts to smother her passion. **Right-hand**-Which being the great instrument of action, by its much stirring, diffuses the savour of it.

V. 17. **Iron**-Iron tools are made sharp and fit for use, by rubbing them against the file, or some other iron. **The countenance**-The company or conversation of his friend.

V. 18. **So he**-That serves him faithfully, prudently, and diligently.

V. 19. **So**-So one man resembles another in the corruption of his nature.

V. 20. **Hell**-The grave devours all the bodies which are put into it, and is always ready to receive and devour more. **The eyes**-The desires, which discover themselves by the eyes.

V. 21. **To his praise**-Or, *according to his praise*. So a man is tried by praise.

V. 23. **Flock**-Flocks and herds are here put for all possessions, because anciently they were the chief part of a man's riches.

V. 24. **For**-What thou dost now possess, will not last always. If a man had the wealth of a kingdom, without care and diligence it would be brought to nothing.

V. 25. **The hay**-Another encouragement to diligence; God invites thee to it by the plentiful provisions wherewith he has enriched the earth for thy sake. **The mountains**-Even the most barren parts afford thee their help.

V. 26. **The price**-By the sale whereof thou mayest either pay the rent of the field which thou hirest, or purchase fields or lands. Goats might better be spared and sold than sheep, which brought a more constant profit to the owner.

V. 27. **Goat's milk**-Or, if thou chusest rather to keep thy goats, the milk will serve thee for food to thyself and family. In ancient times men used a plain and simple diet.

PROVERBS

CHAP. XXVIII.

V. 2. **But**-By a wise and good prince.

V. 3. **It like**-Is like a violent rain or flood, which washes away the very seeds in the earth. He is the worst of all oppressors.

V. 4. **Contend**-Are so far from praising them, that they severely reprove them.

V. 5. **Judgment**-What is just and right. **All things**-Which are necessary to be known by them.

V. 6. **Better**-In a much happier condition.

V. 10. **Causeth**-That by evil counsel, or example, or artifice, draws them into evil.

V. 12. **Rejoice**-Are promoted. **Glory**-In that common-wealth. **Rise**-Are advanced to authority. **Hidden**-Wise and good men, who only are worthy of the name of men, withdraw themselves into obscure places.

V. 14. **Alway**-In all times, companies, and conditions.

V. 16. **Oppressor**-The tyranny of a prince, is a manifest sign of folly. **Prolong**-By God's favour, the peace and satisfaction of his own mind, and the hearty love of his people.

V. 17. **Violence**-That sheddeth any man's blood. **Shall flee**-Shall speedily be destroyed. **Shall slay**-None should desire or endeavour to save him from his deserved punishment.

V. 18. **At once**-Once for all; so he shall never rise more.

V. 20. **Faithful**-Who deals truly and justly in all his transactions.

V. 21. **For**-When a man hath once accustomed himself to take bribes, a very small advantage will make him sell justice.

V. 22. **Evil eye**-Is uncharitable to persons in want, and envious to those who get any thing besides him. **Poverty**-And consequently that he shall need the pity and help of others.

V. 24. **The same**-Is a thief and robber.

V. 25. **Fat**-Shall live happily and comfortably.

V. 26. **Wisely**-Distrusting his own judgment, and seeking the advice of others, and especially of God.

V. 28. **Men**-Righteous men are afraid to appear publicly.

PROVERBS

CHAP. XXIX.

V. 4. **Judgment**-By the free and impartial exercise of justice. **Gifts**-Bribes.

V. 8. **Wrath**-The wrath of God or of men, who were enraged against it.

V. 9. **Whether**-*Whether he*, the wise man, deal sharply with him, or mildly, *there is no rest*, no end or fruit of the debate.

V. 10. **Seek**-To preserve it.

V. 15. **Left**-Suffered to follow his own will without restraint and chastening.

V. 18. **No vision**-No prophecy; no publick preaching of God's word.

V. 19. **A servant**-Who is so not only in condition, but also in the temper of his mind, disingenuous, and stubborn. **Words**-By mere words. **Tho'**-Though he know thy mind, and his own duty.

V. 20. **Hasty**-Who is rash and heady in the management of his affairs.

V. 21. **Delicately**-Allowing him too much freedom, and familiarity. **A son**-Will find him at last grow insolent, and forgetful of his servile condition.

V. 24. **Bewrayeth it not**-Which he is bound to do for the publick good.

V. 25. **A snare**-Is an occasion of many sins.

V. 26. **Judgment**-The decision of his cause, and the success of all his endeavours.

PROVERBS

CHAP. XXX.

V. 1. **Jakeh**-Who lived either in *Solomon's* time, or rather afterwards, and was famous in his generation for wisdom and piety. **The prophecy**-The prophetic instruction; for as the prophets were public preachers as well as foretellers of things to come, so their sermons, no less than their predictions, are commonly called their prophecies. **And Ucal**-Two friends and co-temporaries of *Agur*, who desired his instructions.

V. 2. **Surely**-This he utters from a modest and humble apprehension of his own ignorance.

V. 3. **I neither learned**-I have not been taught in the schools of wisdom. **Of the holy**-Of the holy prophets. I have not such Divine inspirations as prophets strictly so called have received.

V. 4. **Who**-What mere man? None at all. **Ascended**-To learn the mind of God who dwells there. **Descended**-To teach men below what he had learned above. No man can fully know and teach us these things unless he hath been in heaven, and sent down from thence to the earth for that end. **In his fists**-To hold them in, or let them out at his pleasure? And none but he who made and governs all creatures, can know and teach these things. **The waters**-Those above the clouds, and those below, the sea which God keeps as it were *within doors*, and the water which he shuts up in the bowels of the earth. **The earth**-The whole earth from one end to another, which God upholdeth in the air, by the word of his power. **If**-If thou thinkest there be any man who can do these things, produce his name; or if he be dead, the name of any of his posterity.

V. 5. **Pure**-You must not expect the full knowledge of Divine mysteries from me, nor from any man, but from the word of God.

V. 8. **Vanity**-All vanity of heart and life; a vain conversation, or a love of the vain things of this world. **Lies**-All falsehood and deceit in my words and carriage. **Convenient**-Moderate and suitable both to my natural necessities, and to that condition of life in which thou hast put me.

V. 9. **Deny thee**-By trusting to riches, which is a denial of God, and by unthankfulness for, and abuse of his mercies. **Who is the Lord**-That I should serve him. **Lest I take**-Use false oaths either to vindicate myself when I am suspected, or to gratify others, as poor men frequently do.

V. 10. **Accuse not**-Without sufficient cause: for otherwise, in some cases this may be a duty. **Curse thee**-Desire God to punish thee. **Guilty**-By God, who is ready to plead the cause of the afflicted.

V. 11. **A generation**-A sort of men.

V. 12. **Not washed**-Who imagine they are truly religious, when they live in a course of wickedness.

V. 14. **Devour**-Extortioners, and cruel oppressors.

V. 15. **The horse-leach**-An insatiable creature, sucking blood 'till it is ready to burst. **Two daughters**-The following things resemble the horse-leach in its insatiableness; nothing being more ordinary than to call those persons or things *the sons* or *daughters* of those whose examples they imitate. **Three**-Though he begins with two, yet he proceeds from thence to three, and four, all which are said to be the daughters of the horse-leach.

V. 17. **The eye**-He that scorneth or derideth his parents, tho' it be but with a look or gesture, and much more when he breaks out into opprobrious words and actions.

V. 18. **Wonderful**-The way whereof I cannot trace.

V. 20. **Such is**-So secret and undiscernible. **Eateth**-The bread of deceit in secret.

V. 21. **Four**-Which are intolerable in human societies.

V. 22. **A servant**-For such an one is commonly ignorant, and therefore commits many errors; he is poor, and therefore insatiable, he is proud and imperious, and usually injurious and cruel. **A fool**-A conceited fool. **When**-When he abounds in wealth.

V. 23. **An odious**-Proud, and perverse. **Married**-For then she displays all those ill humours, which before, she concealed. **Is heir**-Which great and sudden change transports her beside herself, and makes her insufferably proud and scornful.

V. 27. **Bands**-Several companies, in exact order.

V. 28. **Hands**-With her legs, which he calls hands, because they serve her for the same use, to do her work, to weave her web, and to catch gnats or flies. **Palaces**-Is not only in poor cottages, but many times in palaces also.

V. 31. **An he-goat**-Which marches in the head of the flock in a grave and stately manner, conducting them with great courage and resolution, and being ready to fight for them, either with beasts or men that oppose him. **A king**-Heb. *a king and his people with him*, a king when he hath the hearts and hands of his people going along with him in his undertakings.

V. 32. **Thought**-Designed any injury against thy neighbour. **Lay thine hand**-Do not open thy mouth to excuse it, but repent of it, and do so no more.

V. 33. **The forcing**-The stirring up of wrath, either in a man's self towards others, by giving way to passion; or in others by reproaches, or any other provocations. **Bringeth forth**-Is the cause of many quarrels.

PROVERBS

CHAP. XXXI.

An exhortation to Lemuel, ver. 1-9. A description of good wife, ver. 10-31.

V. 1. **Lemuel**-Of *Solomon*, by the general consent both of *Jewish* and Christian writers; this name signifies one *from God*, or *belonging to God*, and such an one was *Solomon* eminently, being given by God to *David* and *Bathsheba*, as a pledge of his reconciliation to them after their repentance. Possibly his mother gave him this name to mind him of his great obligations to God, and of the justice of his devoting himself to God's service.

V. 2. **What**-A short speech, arguing her great passion for him; what words shall I take? What counsels shall I give thee? My heart is full, but where shall I begin? **Of my womb**-My son, not by adoption, but whom I bare in the womb, and therefore it is my duty to give thee admonitions, and thine to receive them. **My vows**-On whose behalf I have made many prayers and sacrifices, and solemn vows to God; whom I have, as far as in me lay, devoted to the work, and service, and glory of God.

V. 3. **Strength**-The vigour of thy mind and body. **Ways**-Thy conversation, repeated in other words.

V. 4. **To drink**-To excess.

V. 6. **To perish**-To faint; for such need a cordial.

V. 8. **The dumb**-For such as cannot speak in their own cause, either through ignorance, or because of the dread of their more potent adversaries. **Destruction**-Who, without such succour from the judges, are like to be utterly ruined.

V. 10. **A virtuous woman**-Here he lays down several qualifications of an excellent wife, which are delivered in alphabetical order, each verse beginning with a several letter of the *Hebrew* alphabet.

V. 11. **No need**-He shall have no need to use indirect courses to get wealth.

V. 13. **Flax**-That she may find employment for her servants. **Worketh**-She encourages them to work by her example; which was a common practice among princesses in those first ages. Not that it is the duty of kings and queens to use manual operations, but it is the duty of all persons, the greatest not excepted, to improve all their talents, and particularly their time, which is one of the noblest of them, to the service of that God to whom they must give an account, and to the good of that community to which they are related.

V. 14. **From afar**-By the sale of her home-spun commodities she purchases the choicest goods which come from far countries.

V. 15. **Giveth**-Distributes all necessary provisions.

V. 16. **Considereth**-Whether it be fit for her use. **The fruit**-With the effects of her diligence. **Planteth**-She improves the land to the best advantage.

V. 17. **Girdeth**-She uses great diligence and expedition in her employment; for which end, men in those times used to gird up their long and loose garments about their loins. **Strengtheneth**-Puts forth her utmost strength in her business.

V. 18. **Perceiveth**-She finds great comfort in her labours. **Her candle**-Which is not to be taken strictly, but only signifies her unwearied care and industry.

V. 19. **She layeth**-By her own example she provokes her servants to labour. And although in these latter and more delicate times, such mean employments are grown out of fashion among great persons, yet they were not so in former ages, neither in other countries, nor in this land; whence all women unmarried unto this day are called in the language of our law, *Spinsters*.

V. 21. **Not afraid**-Of any injuries of the weather. **Are clothed**-She hath provided enough, not only for their necessity, but also for their delight and ornament.

V. 22. **Tapestry**-For the furniture of her house. **Silk**-Which was agreeable to her high quality.

V. 23. **It known**-Observed and respected, not only for his own worth, but for his wife's sake. **Sitteth**-In counsel or judgment.

V. 24. **Girdles**-Curiously wrought of linen, and gold, or other precious materials.

V. 25. **Strength**-Strength of mind, magnanimity, courage, activity. **Her clothing**-Her ornament and glory. **Rejoice**-She lives in constant tranquillity of mind, from a just confidence in God's gracious providence.

V. 26. **Openeth her mouth**-She is neither sullenly silent, nor full of impertinent talk, but speaks discreetly and piously, as occasion offers. **In her tongue**-Her speeches are guided by wisdom and grace, and not by inordinate passions. And this practice is called *a law in her tongue*, because it is constant and customary, and proceeds from an inward and powerful principle of true wisdom.

V. 27. **Looketh well**-She diligently observes the management of her domestick business, and the whole carriage of her children and servants.

V. 30. **Favour**-Comeliness, which commonly gives women favour with those who behold them. **Deceitful**-It gives a false representation of the person, being often a cover to a deformed soul; it does not give a man that satisfaction, which at first he promised to himself from it; and it is soon lost, not only by death, but by many diseases and contingencies.

V. 31. **Give her**-It is but just, that she should enjoy those praises which her labours deserve. **Let her works**-If men be silent, the lasting effects of her prudence and diligence will trumpet forth her praises. **In the gates**-In the most publick and solemn assemblies.

NOTES ON The Book of ECCLESIASTES.

Three things are to be observed concerning this book. 1. The author; who was Solomon, as is manifest both from the common consent of Jewish and Christian writers, and from the express words of the first verse. That he wrote it in his old age, is more than probable from divers passages in it, as, that he did it after his buildings, chap. #2:4, which yet took up twenty years of his life, #1Kings 9:10, and after some considerable enjoyment of them, and planting of gardens, and orchards, and reaping the fruit of them, chap. #2:5,6, and after long and much consideration and experience of all those methods in which men expect to find happiness, chap. #7:27, &c. So this book was written by him, as a publick testimony of his repentance and detestation of those wicked courses to which he had addicted himself: wherein he followed the example of his father David, who, after his sad fall, penned the fifty-first psalm. And the truth of this opinion may be confirmed by that expression, #2Chron 11:17. They walked in the way of David and Solomon; that is, wherein they walked, both before their falls, and after their repentance. 2. The method of it. For whereas there are some passages in it which seem impious; it must be considered, that it is in part dramatical; that Solomon speaks most things in his own name, but some things in the names of ungodly men, as is undeniably manifest both from the scope and design of the book, as it is expressed both in the beginning and in the conclusion of it, and from his serious and large disputation against those wicked principles and courses. And this way of writing is not unusual among both sacred and profane writers. 3. The design of it; which is, to describe man's true happiness, and the way leading to it. This he does both negatively, proving, that it is not to be found either in secular wisdom, or in sensual pleasures, or in worldly greatness and glory, or in abundance of riches, or in a vain profession of religion: and positively, shewing, that it is to be had only in the fear of God and obedience to his laws, which alone can give a man a cheerful enjoyment of his present comforts, and an assurance of his everlasting happiness.

ECCLESIASTES.

CHAP. I.

The title of the book, ver. 1. The general doctrine, All is vanity, ver. 2, 3. Proved from the shortness of life, and the perpetual changes of all the creatures, ver. 4-7. From the unsatisfying toil of men, and the return of the same things over again, ver. 8-11. The vanity of knowledge, ver. 12-18.

V. 1. **The preacher**-Who was not only a king, but also a teacher of God's people: who having sinned grievously in the eyes of all the world, thought himself obliged to publish his repentance, and to give publick warning to all, to avoid those rocks upon which he had split.

V. 2. **Vanity**-Not only *vain*, but *vanity* in the abstract, which denotes extreme vanity. **Saith**-Upon deep consideration and long experience, and by Divine inspiration. This verse contains the general proposition, which he intends particularly to demonstrate in the following book. **All**-All worldly

things. **Is vanity**-Not in themselves for they are God's creatures and therefore good in their kinds, but in reference to that happiness, which men seek and expect to find in them. So they are unquestionably *vain*, because they are not what they seem to be, and perform not what they promise, but instead of that are the occasions of innumerable cares, and fears, and sorrows, and mischiefs. Nay, they are not only *vain* but *vanity of vanities*, the vainest vanity, vanity in the highest degree. And this is redoubled, because the thing is certain, beyond all possibility of dispute.

V. 3. **What profit**-What real and abiding benefit? None at all. All is unprofitable as to the attainment of that happiness which all men are enquiring after. **His labour**-Heb. *his toilsome labour*, both of body and mind in the pursuit of riches, or pleasures, or other earthly things. **Under the sun**-In all worldly matters, which are usually transacted in the day time, or by the light of the sun. By this restriction he implies that the happiness which in vain is sought for in this lower world, is really to be found in heavenly places and things.

V. 4. **Passeth**-Men continue but for one, and that a short age, and then they leave all their possessions, and therefore they cannot be happy here, because happiness must needs be unchangeable and eternal; or else the certain knowledge of the approaching loss of all these things will rob a man of solid contentment in them. **Abideth**-Through all successive generations of men; and therefore man is more mutable than the very earth upon which he stands, and which, together with all the comforts which he enjoyed in it, he leaves behind to be possessed by others.

V. 5. **The sun**-The sun is in perpetual motion, rising, setting, and rising again, and so constantly repeating its course in all succeeding days, and years, and ages; and the like he observes concerning the winds and rivers, ver.#6,7, and the design of these similitudes seem to be; to shew the vanity of all worldly things, and that man's mind can never be satisfied with them, because there is nothing in the world but a constant repetition of the same things, which is so irksome, that the consideration thereof hath made some persons weary of their lives; and there is *no new thing under the sun*, as is added in the foot of the account, ver.#9, which seems to be given us as a key to understand the meaning of the foregoing passages. And this is certain from experience that the things of this world are so narrow, and the mind of man so vast, that there must be something new to satisfy the mind; and even delightful things by too frequent repetition, are so far from yielding satisfaction, that they grow tedious and troublesome.

V. 6. **The wind**-The wind also sometimes blows from one quarter of the world, and sometimes from another; successively returning to the same quarters in which it had formerly been.

V. 7. **Is not full**-So as to overflow the earth. Whereby also he intimates the emptiness of mens minds, notwithstanding all the abundance of creature comforts. **Rivers come**-Unto the earth in general, from whence they come or flow into the sea, and to which they return by the reflux of the sea. For he seems to speak of the visible and constant motion of the waters, both to the sea and from it, and then to it again in a perpetual reciprocation.

V. 8. **All things**-Not only the sun, and winds, and rivers, but all other creatures. **Labour**-They are in continual restlessness and change, never abiding in the same state. **Is not satisfied**-As there are many things in the world vexatious to men, so even those things which are comfortable, are not

satisfactory, but men are constantly desiring some longer continuance or fuller enjoyment of them, or variety in them. *The eye* and *ear* are here put for all the senses, because these are most spiritual and refined, most curious and inquisitive, most capable of receiving satisfaction, and exercised with more ease and pleasure than the other senses.

V. 9. **There is**-There is nothing in the world but a continued and tiresome repetition of the same things. The nature and course of the beings and affairs of the world, and the tempers of men, are the same that they ever were and shall ever be; and therefore, because no man ever yet received satisfaction from worldly things, it is vain for any person hereafter to expect it. **No new thing**-In the nature of things, which might give us hopes of attaining that satisfaction which hitherto things have not afforded.

V. 11. **No remembrance**-This seems to be added to prevent the objection, There are many inventions and enjoyments unknown to former ages. To this he answers, This objection is grounded only upon our ignorance of ancient times which if we exactly knew or remembered, we should easily find parallels to all present occurrences. There are many thousands of remarkable speeches and actions done in this and the following ages which neither are, nor ever will be, put into the publick records or histories, and consequently must unavoidably be forgotten in succeeding ages; and therefore it is just and reasonable to believe the same concerning former ages.

V. 12. **I was king**-Having asserted the vanity of all things in the general, he now comes to prove his assertion in those particulars wherein men commonly seek, and with greatest probability expect to find, true happiness. He begins with secular wisdom. And to shew how competent a judge he was of this matter, he lays down this character, That he was *the preacher*, which implies eminent knowledge; and a *king*, who therefore had all imaginable opportunities and advantages for the attainment of happiness, and particularly for the getting of wisdom, by consulting all sorts of books and men, by trying all manner of experiments; and no ordinary king, but *king over Israel*, God's own people, a wise and an happy people, whose king he was by God's special appointment and furnished by God, with singular wisdom for that great trust; and whose abode was in *Jerusalem* where were the house of God and the most wise and learned of the priests attending upon it, and the seats of justice, and colleges or assemblies of the wisest men of their nation. All these concurring in him, which rarely do in any other men, make the argument drawn from his experience more convincing.

V. 13. **I gave my heart**-Which phrase denotes his serious and fixed purpose, and his great industry in it. **To search**-To seek diligently and accurately. **By wisdom**-By the help of that wisdom wherewith God had endowed me. **Concerning**-Concerning all the works of God and men in this lower world; the works of nature; the works of Divine providence; and the works and depths of human policy. **This travel**-This difficult and toilsome work of searching out these things, God hath inflicted as a just punishment upon man for his eating of the tree of knowledge. **To be exercised**-To employ themselves in the painful study of these things.

V. 14. **Seen**-Diligently observed. **Vanity**-Not only unsatisfying, but also an affliction or breaking to a man's spirit.

V. 15. **Crooked**-All our knowledge serves only to discover our miseries, but is utterly insufficient to remove them; it cannot rectify those disorders which are either in our own hearts and lives, or in the men and things of the world. **Wanting**-In our knowledge. Or, *counted out* to us from the treasures of human learning. But what is wanting, will still be so. And *that which is wanting* in our own knowledge, is so much that *it cannot be numbered*. The more we know, the more we see of our own ignorance.

V. 16. **Communed**-I considered within myself. **Great**-In wisdom. **Have gotten**-As I had a large stock of wisdom infused into me by God, so I have greatly improved it by conversation, and study, and experience. **Than all**-Whether governors, or priests, or private persons. **In Jerusalem**-Which was then the most eminent place in the world for wisdom.

V. 17. **To know**-That I might throughly understand the nature and difference of truth and error, of virtue and vice.

V. 18. **Grief**-Or, displeasure within himself, and against his present condition. **Sorrow**-Which he does many ways, because he gets his knowledge with hard and wearisome labour, both of mind and body, with the consumption of his spirits, and shortening of his life; because he is often deceived with knowledge falsely so called, and often mistakes error for truth, and is perplexed with manifold doubts, from which ignorant men are wholly free; because he hath the clearer prospect into, and quicker sense of his own ignorance, and infirmities, and disorders, and withal how vain and ineffectual all his knowledge is for the prevention or removal of them; and because his knowledge is very imperfect and unsatisfying, yet increasing his thirst after more knowledge; lastly, because his knowledge quickly fades and dies with him, and then leaves him in no better, and possibly in a much worse condition than the meanest and most unlearned man in the world.

ECCLESIASTES

CHAP. II.

Solomon *shews, that there is no true happiness to be had in mirth and the pleasures of sense, ver. 1-11. He considers wisdom again, and owns it to be an excellent thing, and yet insufficient to give happiness, ver. 12-16. He shews that business and wealth are only vanity and vexation of spirit, ver. 17-23. And that if there be any good therein, it is only to these who sit loose to them, ver. 24-26.*

V. 1. **I said**-Being disappointed of my hopes from knowledge, I resolved to try another course. **Go to**-O my soul! I will try whether I cannot make thee happy, by the enjoyment of sensual delights. **Vanity**-Is vain, and unable to make men happy.

V. 2. **It is mad**-This is an act of madness, more fit for fools who know nothing, than for wise men in this sinful, and dangerous, and deplorable state of mankind. **What doth it**-What good doth it? Or how can it make men happy? I challenge all the Epicures in the world to give me a solid answer.

V. 3. **To wine**-To gratify myself with delicious meats and drinks. **Yet**-Yet resolving to use my wisdom, that I might try whether I could not arrive at satisfaction, by mixing wine and wisdom together. **To lay hold**-To pursue sensual pleasures, which was my folly. **Till**-Till I might find out the true way to contentment and satisfaction, during this mortal life.

V. 6. **The wood**-The nurseries of young trees, which for the multitude of them were like a wood or forest.

V. 8. **Peculiar treasure**-The greatest jewels and rarities of other kings, which they gave to me, either as a tribute, or by way of present. **Of provinces**-Which were imposed upon or presented by all the provinces of my dominions.

V. 9. **Great**-In riches, and power, and glory. **My wisdom remained**-As yet I was not wholly seduced from God.

V. 10. **And**-Whatsoever was grateful to my senses. **Rejoiced**-I had the comfort of all my labours, and was not hindered from the full enjoyment of them by sickness or war, or any other calamity. **My portion**-This present enjoyment of them, was all the benefit which I could expect from all my labours. So that I made the best of them.

V. 11. **Vexation**-I found myself wholly dissatisfied. **No profit**-The pleasure was past, and I was never the better for it, but as empty as before.

V. 12. **I turned**-Being frustrated of my hopes in pleasure, I returned to a second consideration of my first choice, to see whether there was not more satisfaction to be gotten from wisdom, than I discovered at my first view. **Done**-As by others, so especially by myself. They can make no new

discoveries as to this point. They can make no more of the pleasures of sense than I have done. Let me then try once more, whether wisdom can give happiness.

V. 13. **I saw**-I allowed thus much. Although wisdom is not sufficient to make men happy, yet it is of a far greater use than vain pleasures, or any other follies.

V. 14. **Head**-In their proper place. He hath the use of his eyes and reason, and foresees, and so avoids many dangers and mischiefs. **Yet**-Notwithstanding this excellency of wisdom above folly, at last they both come to one end. Both are subject to the same calamities, and to death itself, which takes away all difference between them.

V. 15. **Why**-What benefit have I by my wisdom?

V. 16. **For**-Their memory, though it may flourish for a season, yet will in a little time be worn out; as we see it, most of the wise men of former ages, whose very names, together with all their monuments, are utterly lost. **As the fool**-He must die as certainly as the fool.

V. 17. **Life**-My life was a burden to me. **Is grievous**-All human designs and works are so far from yielding me satisfaction, that the consideration of them increases my discontent.

V. 18. **All my labour**-All these riches and buildings, and other fruits of my labour, were aggravations of my misery. **Because**-Because I must, and that everlastingly, leave them all behind me.

V. 19. **Or a fool**-Who will undo all that I have done, and turn the effects of my wisdom into instruments of his folly. Some think he had such an opinion of *Rehoboam*.

V. 20. **Despair**-I gave myself up to despair of ever reaping that satisfaction which I promised to myself.

V. 21. **Wisdom**-Who uses great industry, and prudence, and justice too, in the use and management of his affairs. **To a man**-Who has spent his days in sloth and folly. **A great evil**-A great disorder in itself, and a great torment to a considering mind.

V. 22. **For what**-What comfort or benefit remains to any man after this short and frail life is once ended?

V. 23. **Sorrows**-Full of sorrows. Tho' he took great and unwearied pains all his days, yet the toils of his body were accompanied with vexation of mind. **His heart**-Because his sleep was broken with perplexing cares.

V. 24. **Enjoy**-That he should thankfully take, and freely and cheerfully enjoy the comforts which God gives him. **It was**-A singular gift of God.

V. 25. **More than I**-Therefore he could best tell whether they were able of themselves, without God's special gift, to yield a man content, in the enjoying of them. Who can pursue them with more diligence, obtain them with more readiness, or embrace them with more greediness?

V. 26. **Wisdom**-To direct him how to use his comforts aright; that so they may be blessings, and not curses to him. **Joy**-A thankful contented mind. **To heap up**-He giveth him up to insatiable desires, and wearisome labours, that he may leave it to others, yea to such as he least desired, to good and virtuous men.

ECCLESIASTES

CHAP. III.

Solomon *proves, that we ought to make use of what God has given us, by shewing the mutability of all human affairs, ver. 1-10. The immutability and unsearchableness of the Divine counsels, ver. 11-15. The vanity of honour and power, often an instrument of oppression, for which God will judge the oppressors, ver. 16, 17. Whose condition in this world is no better than that of brutes, ver. 18-21. Therefore live well, ver. 22.*

V. 1. **A season**-A certain time appointed by God for its being and continuance, which no human wit or providence can alter. And by virtue of this appointment of God, all vicissitudes which happen in the world, whether comforts or calamities, come to pass. Which is here added to prove the principal proposition, That all things below are vain, and happiness is not to be found in them, because of their great uncertainty, and mutability, and transitoriness, and because they are so much out of the reach and power of men, and wholly in the disposal of God. **Purpose**-Not only natural, but even the voluntary actions of men, are ordered and disposed by God. But it must be considered, that he does not here speak of a time allowed by God, wherein all the following things may lawfully be done, but only of a time fixed by God, in which they are actually done.

V. 2. **To die**-And as there is a time to die, so there is a time to rise again, a set time when they that lie in the grave shall be remembered.

V. 3. **To kill**-When men die a violent death. **To heal**-When he who seemed to be mortally wounded is healed.

V. 4. **To weep**-When men have just occasion for weeping.

V. 5. **Stones**-Which were brought together in order to the building of a wall or house. **To embrace**-When persons perform all friendly offices one to another.

V. 6. **To lose**-When men lose their estates, either by God's providence, or by their own choice. **To cast away**-When a man casts away his goods voluntarily, as in a storm, to save his life, or out of love and obedience to God.

V. 7. **To rent**-When men rend their garments, as they did in great and sudden griefs.

V. 8. **To love**-When God stirs up love, or gives occasion for the exercise of it.

V. 9. **What profit**-Seeing then all events are out of man's power, and no man can do or enjoy any thing at his pleasure, but only when God pleaseth, as has been shewed in many particulars, and is as true and certain in all others, hence it follows, that all men's labours, without God's blessing, are unprofitable, and utterly insufficient to make them happy.

V. 10. **Seen**-I have diligently observed mens various employments, and the different successes of them. **Hath given**-Which God hath imposed upon men as their duty; to which therefore men ought quickly to submit. **Exercised**-That hereby they might have constant matter of exercise for their diligence, and patience, and submission to God's will and providence.

V. 11. **He hath**-This seems to be added as at apology for God's providence, notwithstanding all the contrary events and confusions which are in the world. *He hath made* (or *doth make* or *do*, by his providence in the government of the world) *every thing* (which he doth either immediately, or by the ministry of men, or other creatures) *beautiful* (convenient, so that, all things considered, it could not have been done better) in its time or station, (when it was most fit to be done). Many events seem to mens shallow judgments, to be very irregular and unbecoming, as when wicked men prosper, and good men are oppressed; but when men shall throughly understand God's works, and the whole frame and contexture of them, and see the end of them, they will say, all things were done wisely. **He hath set**-It is true, God hath put the world into mens hearts, or made them capable of observing all the dispensations of God in the world; but this is to be understood with a limitation, because there are some more mysterious works of God, which no man can fully, understand, because he cannot search them out from the beginning to the end.

V. 12. **Them**-In creatures or worldly enjoyments. **To do good**-To employ them in acts of charity and liberality.

V. 13. **Should eat**-Use what God hath given him.

V. 14. **For ever**-All God's counsels or decrees are eternal and unchangeable. **Nothing**-Men can neither do any thing against God's counsel and providence, nor hinder any work or act of it. **Fear**-That by the consideration of his power in the disposal of all persons and things, men should learn to trust in him, to submit to him, to fear to offend him, and more carefully study to please him.

V. 15. **Hath been**-Things past, present, and to come, are all ordered by one constant counsel, in all parts and ages of the world. There is a continual return of the same motions of the heavenly bodies, of the same seasons of the year, and a constant succession of new generations of men and beasts, but all of the same quality.

V. 16. **Moreover**-This is another argument of the vanity of worldly things, and an hindrance of that comfort which men expect in this life, because they are oppressed by their rulers. **Judgment**-In the thrones of princes, and tribunals of magistrates. *Solomon* is still shewing that every thing in this world without the fear of God is vanity. In these verses he shews, that power, of which men are so ambitious, and life itself, are worth nothing without it.

V. 17. **I said**-I was sorely grieved at this, but I quieted myself with this consideration. **Shall judge**-Absolving the just, and condemning the wicked. **A time**-God will have his time to rectify all these disorders. **There**-At the judgment-seat of God. **For**-For examining not only all men's actions, but all their thoughts and purposes.

V. 18. **I said**-And further I considered concerning their condition in this present world. **That God**-God suffers these disorders among men, *that he might discover* men to themselves, and shew what strange creatures they are, and what vile hearts they have. **Beasts**-That altho' God made them men, yet they have made themselves beasts by their brutish practises, and that, considered only with respect to the present life, they are as vain and miserable creatures as the beasts themselves.

V. 19. **For**-They are subject to the same diseases, pains, and calamities. **So dieth**-As certainly, and no less, painfully. **One breath**-One breath of life, which is in their nostrils by which the beasts perform the same animal operations. **No pre-eminence**-In respect of the present life.

V. 20. **One place**-To the earth, out of which they were taken. **All turn**-All their bodies.

V. 21. **Who knoweth?**-True it is, there is a difference, which is known by good men; but the generality of mankind never mind it: their hearts are wholly set on present and sensible things, and take no thought for the things of the future and invisible world.

V. 22. **Better**-For a man's present satisfaction. **Should rejoice**-That he comfortably enjoys what God hath given him. **His portion**-This is the benefit of his labours. **For**-When once he is dead he shall never return to see into whose hands his estate falls.

ECCLESIASTES

CHAP. IV.

The misery of the oppressed and the oppressor, ver. 1-3. Of being envied, which occasions sloth in others, ver. 4-6. The folly of hoarding up wealth, ver. 7, 8. The benefit of society, ver. 9-12. The mutability even of the royal dignity, thro' the foolishness of the prince, and the fickleness of the people, ver. 13-16.

V. 1. **I returned**-I considered again. **Oppressions**-Whether by princes, magistrates, or other potent persons. **No comforter**-None afforded them pity or succour. **But they, &c.**-No comfort therein.

V. 2. **I praised**-I judged them less miserable. For this is certain, that setting aside the future life, which *Solomon* doth not meddle with in the present debate; and considering the uncertainty, and vanity, and manifold calamities of the present life, a wise man would not account it worth his while to live.

V. 3. **Better is he**-Who was never born. **Not seen**-Not felt: for as *seeing good* is put for enjoying it, so *seeing evil* is put for suffering it.

V. 4. **Right work**-All the worthy designs of virtuous men. **Envied**-Instead of honour, he meets with envy and obloquy.

V. 5. **The fool**-Is careless and idle: perceiving that diligence is attended with envy, he runs into the other extreme. **Eateth**-Wastes his substance, and brings himself to poverty, whereby his very flesh pines away for want of bread.

V. 6. **Better**-These are the words of the sluggard, making this apology for his idleness, That his little with ease, is better than great riches got with much trouble.

V. 8. **Alone**-Who has none but himself to care for. **Brother**-To whom he may leave his vast estate. **Yet**-He lives in perpetual restlessness and toil. **For whom**-Having no kindred to enjoy it. **And bereave**-Deny myself those comforts and conveniences which God hath allowed me? **A sore travel**-A dreadful judgment, as well as a great sin.

V. 9. **Two**-Who live together in any kind of society. **Because**-Both have great benefit by such conjunction, whereby they support, encourage, and strengthen one another.

V. 10. **They**-One of them. **Fall**-Into any mistake, or sin, or danger.

V. 12. **Prevail**-Against either of them.

V. 13. **Better**-More happy. Now he proceeds to another vanity, That of honour and power. **Than a king**-Who hath neither wisdom to govern himself, nor to receive the counsels of wiser men.

V. 14. **For he**-The poor and wise child is often advanced to the highest dignity. **Whereas**-That old king is deprived of his kingdom.

V. 15. **I considered**-The general disposition of common people, in all kingdoms, that they are fickle and inconstant. **With the second child**-This may be understood of the king's child, or son and heir, called *second*, in respect of his father, whose successor he is. **Stand up**-Arise to reign.

V. 16. **No end**-This humour of the common people hath no end, but passes from one generation to another. **Before them**-Before the present generation. And so here are three generations of people noted, the authors of the present change, and their parents, and their children; and all are observed to have the same inclinations. **In him**-They shall be as weary of the successor, though a wise and worthy prince, as their parents were of his foolish predecessor.

ECCLESIASTES

CHAP. V.

Solomon *here discourses of the worship of God, as a remedy against all these vanities, but warns us of vanities therein, ver. 1-7. Directs us to eye God as our judge, ver. 8. Shews the vanity of riches, ver. 9-17. And recommends the chearful use of what God has given us, ver. 18-20.*

V. 1. **Thy foot**-Thy thoughts and affections, by which men go to God and walk with him. **To hear**-To hearken to and obey God's word. **Of fools**-Such as wicked men use to offer, who vainly think to please God with their sacrifices without obedience. **For**-They are not sensible of the great sinfulness of such thoughts.

V. 2. **Rash**-Speak not without due consideration. **To utter**-Either in prayer, or vows. **For God**-Is a God of infinite majesty, holiness, and knowledge. **Thy words**-Either in prayer or in vowing.

V. 3. **A dream**-When men are oppressed with business in the day, they dream of it in the night. **Is known**-It discovers the man to be a foolish, and rash, and inconsiderate man. **Of words**-Either in prayer, or in vowing, by making many rash vows, of which he speaks ver.#4, 5, 6, and then returns to the mention of *multitude of dreams and many words*, ver.#7, which verse may be a comment upon this, and which makes it probable that both that and this verse are to be understood of vows rather than of prayers.

V. 4. **In fools**-In perfidious persons, who, when they are in distress, make liberal vows, and when the danger is past, break them.

V. 6. **Thy mouth**-By any rash vow. **Thy flesh**-Thyself, the word *flesh* being often put for the whole man. **The angel**-The priest or ministers of holy things. Such persons are often called *angels*, or, as this *Hebrew* word is commonly rendered, *messengers*. And this title seems to be given to the priest here, because the vow made to God, was paid to the priest as one standing and acting in God's name and stead, and it belonged to him, as God's angel or ambassador, to discharge persons from their vows when there was just occasion. **It was**-I did unadvisedly in making such a vow. **Angry**-Why wilt thou provoke God to anger at these frivolous excuses? **Destroy**-Blast all thy labours, and particularly that work or enterprize for the success whereof thou didst make these vows.

V. 7. **For**-There is a great deal of folly, as *in multitude of dreams*, which for the most part are vain and insignificant, so also *in many words*, in making many vows whereby a man is exposed to many snares and temptations. **But**-Fear the wrath of God, and therefore be sparing in making vows, and just in performing them.

V. 8. **If**-Here is an account of another vanity, and a sovereign antidote against it. **Marvel not**-As if it were inconsistent with God's wisdom, and justice, to suffer such disorders. **For**-The most high God who is infinitely above the greatest of men. **Regardeth**-Not like an idle spectator, but a judge, who diligently observes, and will effectually punish them. **Higher**-God: it is an emphatical repetition of the same thing.

V. 9. **Profit**-The fruits of the earth. **For all**-Necessary and beneficial to all men. The wise man, after some interruption, returns to his former subject, the vanity of riches, one evidence whereof he mentions in this verse, that the poor labourer enjoys the fruits of the earth as well as the greatest monarch. **Is served**-Is supported by the fruits of the field.

V. 13. **To their hurt**-Because they frequently are the occasions both of their present and eternal destruction.

V. 14. **Perish**-By some wicked practices, either his own, or of other men. **Nothing**-In the son's possession after his father's death.

V. 15. **To go**-Into the womb of the earth, the common mother of all mankind. **Take nothing**-This is another vanity. If his estate be neither lost, nor kept to his hurt, yet when he dies he must leave it behind him, and cannot carry one handful of it into another world.

V. 16. **The wind**-For riches, which are empty and unsatisfying, uncertain and transitory, which no man can hold or stay in its course, all which are the properties of the wind.

V. 17. **He eateth**-He hath no comfort in his estate, but even when he eats, he doth it with anxiety and discontent. **And wrath**-When he falls sick, and presages his death, he is filled with rage, because he is cut off before he hath accomplished his designs, and because he must leave that wealth and world in which all his hopes and happiness lie.

V. 18. **Good**-Good or comfortable to a man's self, and *comely* or amiable in the eye of other men. **His portion**-Of worldly goods; he hath a better portion in heaven. This liberty is given him by God, and this is the best advantage, as to this life, which he can make of them.

V. 19. **To take**-To use what God hath given him.

V. 20. **Remember**-So as to disquiet himself. **The days**-The troubles; *days* being put here for evil, or, sad days. **Answereth**-His desires, in giving him solid joy and comfort.

ECCLESIASTES

CHAP. VI.

The vanity of riches without use, ver. 1-6. They are unsatisfactory, ver. 7-10. It is folly to think of happiness in the things of this world, ver. 11, 12.

V. 2. **Riches**-All sorts of riches. **To eat**-Because God gives him up to a base and covetous mind.

V. 3. **With good**-He hath not a contented mind and comfortable enjoyment of his estate. **Is better**-Which as it never enjoyed the comforts, so it never felt the calamities of life.

V. 4. **He**-The abortive; of whom alone, that passage is true, *hath not seen the sun*, ver.#5. **Cometh**-Into the world. **In vain**-To no purpose; without any comfort or benefit by it. **Departeth**-Without any observation or regard of men. **His name**-Shall be speedily and utterly forgotten.

V. 5. **More rest**-Because he is free from all those encumbrances and vexations to which the covetuous man is long exposed.

V. 6. **Tho' he live**-Wherein he seems to have a privilege above an untimely birth. **Seen**-He hath enjoyed no comfort in it, and therefore long life is rather a curse, than a blessing to him. **All**-Whether their lives be long or short. **Go**-To the grave.

V. 7. **Is**-For meat. **And yet**-Men are insatiable in their desires, and restless in their endeavours after more, and never say, they have enough.

V. 8. **More**-In these matters. Both are subject to the same calamities, and partakers of the same comforts of this life. **The poor**-More than the poor that doth not know this. He means such a poor man as is ingenious and industrious; fit for service and business.

V. 9. **The fight**-The comfortable enjoyment of what a man hath. **Than**-Restless desires of what a man hath not. **This**-Wandering of the desire.

V. 10. **Is named**-This is added as a further instance of the vanity of all things in this life. That which hath been (man, who is the chief of all visible beings) is named already, by God, who, presently after his creation, gave him the following name, to signify what his nature and condition was. **Man**-A mortal and miserable creature, as his very name signifies, which God gave him for this very end, that he might be always sensible of his vain and miserable estate in this world. **With him**-With almighty God, with whom men are apt to contend upon every slight occasion, and against whom they are ready to murmur for this vanity, and mortality, and misery.

V. 11. **Seeing**-This seems to be added as a conclusion from all the foregoing chapters; *seeing* not only man is a vain creature in himself, but *there are* also *many* other *things*, which instead of diminishing, do but *increase* this *vanity*, as wisdom, pleasure, power, wealth; seeing even the good

things of this life bring so much toil, and cares, and fears, with them. **The better**-By all that he can either desire or enjoy here?

V. 12. **Who knoweth**-No man certainly knows what is better for him here, whether to be high or low, rich or poor. **Vain life**-Life itself is a vain and uncertain thing, and therefore all things which depend on it must be so too. **While**-While it abides, hath nothing solid, or substantial in it, and which speedily passes away, and leaves no sign behind it. **For**-And as no man can be happy with these things while he lives, so he can have no content in leaving them to others, because he knows not either who shall possess them, or how the future owners will use or abuse them.

ECCLESIASTES

CHAP. VII.

Solomon *here recommends seriousness*, ver. 1-6 *Calmness of spirit*, ver. 7-10. *Wisdom*, ver. 11, 12. *Suiting ourselves to every condition*, ver. 13, 14. *The advice of an infidel answered*, ver. 15-18. *The praise of wisdom*, ver. 19. *All men are sinners*, ver. 20. *Mind not the censures of others*, ver. 21, 22. *Solomon's experience of men and women*, ver. 23-29.

V. 1. **Of death**-Seeing this life is so full of vanity, and vexation, and misery, it is more desirable for a man to go out of it, than to come into it.

V. 2. **The house**-Where mourners meet to celebrate the funeral of a deceased friend. **That**-Death. **The living**-Will be seriously affected with it, whereas feasting is commonly attended with levity, and manifold temptations.

V. 4. **The wise**-Are constantly meditating upon serious things.

V. 6. **Thorns**-Which for a time make a great noise and blaze, but presently go out.

V. 7. **A gift**-A bribe given to a wise man, deprives him of the use of his understanding. So this verse discovers two ways whereby a wise man may be made mad, by suffering oppression from others, or by receiving bribes to oppress others. And this also is an argument of the vanity of worldly wisdom that is so easily corrupted and lost.

V. 8. **The end**-The good or evil of things is better known by their end, than by their beginning. **The patient**-Who quietly waits for the issue of things. **The proud**-Which he puts instead of *hasty* or *impatient*, because pride is the chief cause of impatience.

V. 10. **Better**-More quiet and comfortable. For this is an argument of a mind unthankful for the many mercies, which men enjoy even in evil times. **For**-This question shews thy folly in contending with thy Lord and governor, in opposing thy shallow wit to his unsearchable wisdom.

V. 11. **Good**-When wisdom and riches meet in one man, it is an happy conjunction. **By it**-By wisdom joined with riches there comes great benefit. **To them**-Not only to a man's self, but many others in this world.

V. 12. **Life**-But herein knowledge of wisdom excels riches, that whereas riches frequently expose men to destruction, true wisdom doth often preserve a man from temporal, and always from eternal ruin.

V. 13. **Consider**-His wise, and just, and powerful government of all events, which is proposed as the last and best remedy against all murmurings. **For who**-No man can correct or alter any of God's works; and therefore all frettings at the injuries of men, or calamities of times, are not only sinful, but also vain and fruitless. This implies that there is an hand of God in all mens actions,

either effecting them, if they be good, or permitting them, if they be bad, and ordering and over-ruling them, whether they be good or bad.

V. 14. **Be joyful**-Enjoy God's favours with thankfulness. **Consider**-Consider that it is God's hand, and therefore submit to it: consider also why God sends it, for what sins, and with what design. **God also**-Hath wisely ordained, that prosperity and adversity should succeed one another. **That**-No man might be able to foresee, what shall befall him afterwards; and therefore might live in a constant dependance upon God, and neither despair in trouble, nor be secure or presumptuous in prosperity.

V. 15. **All**-All sorts of events. **My vanity**-Since I have come into this vain life. **Perisheth**-Yea, for his righteousness, which exposes him to the envy, anger, or hatred of wicked men. **Wickedness**-Notwithstanding all his wickedness.

V. 16. **Be not**-This verse and the next have a manifest reference to ver.#15, being two inferences drawn from the two clauses of the observation. *Solomon* here speaks in the person of an ungodly man, who takes occasion to dissuade men from righteousness, because of the danger which attends it. Therefore, saith he, take heed of strictness, zeal, and forwardness in religion. And the next verse contains an antidote to this suggestion; yea, rather saith he, be not wicked or foolish overmuch; for that will not preserve thee, as thou mayest imagine, but will occasion and hasten thy ruin.

V. 18. **Take hold of**-Embrace and practise this counsel. **Shall come**-Shall be delivered from all extremes, and from all the evil consequences of them.

V. 19. **Strengthen**-Supports him in, and secures him against troubles and dangers.

V. 20. **Sinneth not**-Who is universally and perfectly good.

V. 21. **Also**-Do not strictly search into them, nor listen to hear them.

V. 23. **Proved**-I have found to be true, by the help of that singular wisdom which God had given me. **I said**-I determined that I would attain perfection of wisdom. **But**-I found myself greatly disappointed.

V. 24. **It**-God's counsels and works, and the reasons of them.

V. 25. **And seek**-He useth three words signifying the same thing, to intimate his vehement desire, and vigorous, and unwearied endeavours after it. **The reason**-Both of God's various providences, and of the counsels and courses of men. **The wickedness**-Clearly and fully to understand the great evil of sin.

V. 26. **I find**-By my own sad experience. **Shall escape**-Shall be prevented from falling into her hands.

V. 27. **To find**-That I might make a true and just estimate.

V. 28. **Yet seeketh**-I returned to search again with more earnestness. **I find not**-That it was so, he *found*, but the reason of the thing he could not find out. **One man**-A wise and virtuous man. **A woman**-One worthy of that name; one who is not a dishonour to her sex. **Among**-In that thousand whom I have taken into intimate society with myself.

V. 29. **Lo, this**-Though I could not find out all the streams of wickedness, and their infinite windings and turnings, yet I have discovered the fountain of it, Original sin, and the corruption of nature, which is both in men and women. **That**-God made our first parents, *Adam* and *Eve*. **Upright**-Heb. *right*: without any imperfection or corruption, conformable to his nature and will, after his own likeness. **They**-Our first parents, and after them their posterity. **Sought out**-Were not contented with their present state, but studied new ways of making themselves more wise and happy, than God had made them. And we, their wretched children, are still prone to forsake the certain rule of God's word, and the true way to happiness, and to seek new methods of attaining it.

ECCLESIASTES

CHAP. VIII.

The benefit of wisdom, ver. 1. Honour the king and obey God, ver. 2-5. Prepare for sudden evils, and for death, ver. 6-8. Marvel not at oppression, or the present impunity of the wicked, ver. 9-11. It shall be well with the good, and ill with the wicked, though not immediately, ver. 12-14. Therefore cheerfully use the gifts of God, and acquiesce in his will, ver. 15-17

V. 1. **Who is wise**-There are few wise men in this world. **Who knoweth**-How few understand the reasons of things and can rightly expound the word and works of God. **Wisdom**-Makes a man venerable, cheerful, mild, and amiable. *The face* is put for the mind, because the mind discovers itself in the countenance. **Boldness**-The roughness or fierceness. **Changed**-Into gentleness and humility.

V. 2. **The oath**-Because of that oath which thou hast taken to keep all God's laws, whereof this of obedience to superiors is one.

V. 3. **To go**-In discontent, withdrawing thyself from the king's service or obedience. **Stand not**-if thou hast offended him, persist not in it. **For**-His power is uncontrollable.

V. 5. **The commandment**-*Solomon* passes to a new subject. **Shall feel**-Shall be delivered from those mischiefs which befall the disobedient. **Discerneth**-Both when, and in what manner he must keep the commands of God.

V. 6. **Because**-There is a fit way and season for the accomplishment of every business, which is known to God, but for the most part hidden from man. **Therefore**-Because there are few who have wisdom to discern this, most men expose themselves to manifold miseries.

V. 7. **For**-Men are generally ignorant of future events, and therefore their minds are disquieted.

V. 8. **To retain**-To keep it in the body. This is added as another evidence of man's misery. **No discharge**-In that fatal conflict between life and death, when a man is struggling with death, though to no purpose, for death will be always conqueror. **Neither**-And although wicked men, who most fear death, use all possible means, to free themselves from it, yet they shall not escape it. The most subtle wickedness cannot outwit death, nor the most daring wickedness out-brave it.

V. 9. **To his hurt**-There are some kings, who use their power tyrannically, whereby they not only oppress their people, but hurt themselves, bringing the vengeance of God upon their own heads.

V. 10. **And so**-In like manner. **The wicked**-Wicked princes or rulers. **Buried**-With state and pomp. **Who**-Had administered publick justice, which is frequently signified by the phrase of *coming in* and *going out before the people*. **The holy**-The throne or tribunal seems to be so called here, to aggravate their wickedness, who being advanced by God into so high and sacred a place, betrayed

so great a trust. **Where**-They lived in great splendor, and were buried with great magnificence. **This**-That men should so earnestly thirst after glory, which is so soon extinct.

V. 11. **Therefore**-God's forbearance makes them presumptuous and secure.

V. 13. **A shadow**-His life, though it may seem long, yet in truth is but a shadow, which will quickly vanish and disappear.

V. 14. **Done**-Either by wicked potentates, who do commonly advance unworthy men, and oppress persons of greatest virtue and merit: or, by God's providence, who sees it fit for many weighty reasons so to manage the affairs of the present world. **To whom**-Who meet with such usage as the worst of men deserve. **It happeneth**-Who, instead of those punishments which they deserve, receive those rewards which are due to virtuous men.

V. 15. **To be merry**-This he speaks of sensual delights.

V. 16. **To see**-To observe mens various designs and employments, and their unwearied labours about worldly things. **For there is**-Having now mentioned the *business which is done*, or which man doth, *upon earth*, he further adds, as an evidence of man's eagerness in pursuing his business, *for even by day and by night he* (the busy man) *seeth not sleep with his eyes*. He grudges himself necessary refreshments, and disquiets himself with endless cares and labours.

V. 17. **I beheld**-I considered the counsels and ways of God, and the various methods of his providence, and the reasons of them. **Find out**-No man, though ever so wise, is able fully and perfectly to understand these things. And therefore it is best for man not to perplex himself with endless enquiries, but quietly to submit to God's will and providence, and to live in the fear of God, and the comfortable enjoyment of his blessing.

ECCLESIASTES

CHAP. IX.

Outward things come to good and bad men alike, ver. 1-3. Death puts an end to all, ver. 4-6. Therefore enjoy the comforts and mind the business of life while it lasts, ver. 7-10. God's providence dispenses all things, ver. 11, 12. Wisdom often makes men very useful, and yet gains them little respect, ver. 13-18.

V. 1. **Their works**-All events which befall them are governed by his providence, and therefore although we cannot fully understand the reasons of all, yet we may be assured they are done righteously. **No man**-No man can judge by their present outward condition, whether God loves or hates them; for whom he loves he chastens, and permits those whom he hates to prosper in the world.

V. 2. **All things**-The good and evil things of the world equally happen to good and bad men.

V. 3. **An evil**-A great trouble to a good man. **Is full**-Of wickedness. **Madness**-They go on madly and desperately in evil courses. **They go**-After all, they die in the same manner as the best men do.

V. 4. **Joined**-That continues with living men. **Hope**-He hath not only some comfort for the present, but also hopes of further happiness in this world. **Better**-Much happier as to the comforts of this world.

V. 5. **Die**-Whereby they are taught to improve life. **Any thing**-Of the actions and events of this world. **Reward**-The fruit of their labours in this world, are utterly lost as to them. **Forgotten**-Even in those places where they had lived in great power and glory.

V. 6. **Also**-They neither love, nor hate, nor envy any thing in this world, but are unconcerned in what is done under the sun.

V. 7. **Go**-Make this use of what I have said. **Eat**-Cheerfully and thankfully enjoy thy comforts. **Accepteth**-Allows thee a comfortable enjoyment of his blessings.

V. 8. **White**-The eastern people of the best sort, used white garments, especially in times of rejoicing. **Ointment**-Which upon joyful occasions was poured upon mens heads.

V. 9. **Vanity**-Of this vain and frail life.

V. 10. **Whatsoever**-Whatever thou hast opportunity and ability to do, do it with unwearied diligence, and vigour and expedition. **For**-Thou canst neither design nor act any thing there tending to thy own comfort or advantage.

V. 11. **But time**-There are times or seasons, casual to men, but known by God, in which alone he will give men success.

V. 12. **His time**-The time of his death, or other distress which God is bringing upon him. **Are taken**-While they are sporting and feeding themselves. **When**-When they are most careless and secure.

V. 13. **This wisdom**-I have observed this among many other instances of wisdom. Which he adds for the commendation of wisdom, notwithstanding its insufficiency for man's happiness without God's blessing.

V. 15. **Yet**-He was soon neglected and his great service forgotten.

V. 17. **Of wise men**-Though poor. **In quiet**-Uttered with a modest and low voice. **The cry**-The clamorous discourses of a rich and potent, but foolish man.

ECCLESIASTES

CHAP. X.

Observations on wisdom and folly, ver. 1-3. On rulers, ver. 4-7. Miscellany observations, ver. 8-11. On governing the tongue, ver. 12-14. More miscellany observations, ver. 15-20.

V. 2. **Heart**-His understanding is always present with him and ready to direct him. He mentions *the right hand*, because that is the common instrument of action. **A fool's**-His understanding is not effectual to govern his affections and actions.

V. 3. **Walketh**-In his daily conversation. **He saith**-He discovers his folly to all that meet him.

V. 4. **The spirit**-The passion. **Leave not**-In anger or discontent. Continue in a diligent and faithful discharge of thy duty, and modestly and humbly submit to him. **Yielding**-A gentle and submissive carriage.

V. 6. **The rich**-Wise and worthy men, rich in endowments of mind.

V. 8. **An hedge**-Whereby another man's fields or vineyards are distinguished, that he may either take away their fruits, or enlarge his own fields.

V. 9. **Whoso removeth**-Stones too heavy for them: who rashly attempts things too high and hard for them.

V. 10. **Wisdom**-As wisdom instructs a man in the smallest matters, so it is useful for a man's direction in all weighty affairs.

V. 11. **Without**-If not prevented by the art and care of the charmer; which practice he does not justify, but only mentions by way of resemblance.

V. 12. **Gracious**-Procure him favour with those who hear him.

V. 14. **Full of words**-Forward to promise and boast what he will do, whereas none can be sure of future events, even during his own life, much more after his death.

V. 15. **Wearieth**-Fools discover their folly by their wearisome and fruitless endeavours after things which are too high for them. **Because**-He is ignorant of those things which are most easy, as of the way to the great city whither he is going.

V. 16. **A child**-Either in age, or childish qualities. **Eat**-Give up themselves to eating and drinking. **Morning**-The fittest time for God's service, for the dispatch of weighty affairs, and for sitting in judgment.

V. 17. **Nobles**-Not so much by birth, as by their noble dispositions.

V. 20. **Thy thought**-In the most secret manner. **The rich**-Princes or governors. **A bird**-The king will hear of it by unknown and unsuspected hands, as if a bird had heard and carried the report of it.

ECCLESIASTES

CHAP. XI.

An exhortation to works of charity, ver. 1-6. An admonition to prepare betimes for death and judgment, ver. 7-10.

V. 1. **The waters**-Freely and liberally bestow it *upon the waters*; upon those poor creatures, on whom it may seem to be as utterly lost, as the seed which a man casts into the sea or river. **Find it**-It shall certainly be restored to thee, either by God or men. This is added to prevent an objection, and to quicken us to the duty enjoined. **After**-The return may be slow, but it is sure, and will be so much the more plentiful.

V. 2. **Give**-A part of thy estate or provisions. He alludes to the ancient custom, whereby the master of the feast distributed several parts to each guest, and withal sent portions to the poor. **To eight**-To as many as thou art able. **For**-Great calamities may come whereby thou mayest be brought to poverty, and so disabled from doing good.

V. 3. **The clouds**-Learn, O man, the practice of liberality from the very lifeless creatures, from the clouds; which when they are filled with water, do not hoard it up, but plentifully pour it forth for the refreshment both of the fruitful field and the barren wilderness. Therefore, let us just not bring forth the fruits of righteousness, because death will shortly cut us down, and we shall then be determined to unchangeable happiness or misery, according as our works have been.

V. 4. **He**-He who neglects the necessary works of sowing and reaping, because the weather is not exactly suitable to his desires will lose his harvest. Whereby he intimates, that men will never do good here, which is expressed by *sowing*, and consequently not receive good hereafter, which is called *reaping*, if they be discouraged from it by every doubt and difficulty.

V. 5. **The spirit**-Of the soul of man, how it comes into the child in the womb; or how it is united with the body; or how and whether it goes out of the body. **The works**-What God is doing and will do with thee or others; the counsels and methods of God's providence. Therefore use the present opportunity.

V. 6. **In the morning**-Early and late, in all seasons and occasions; do it speedily and continually, be not weary of it. **Sow**-Do all good works. **With-hold not**-From working or giving.

V. 7. **Truly**-It cannot be denied that life is in itself desirable.

V. 8. **Rejoice**-Enjoy all the comforts, and escape all the embitterments of human life, all his days. **Darkness**-Of death, or of the state of the dead. **Many**-Far more than the days of this short life. **All**-All things which befall any man belonging only to this life, are but vain, because they are short and transitory.

V. 9. **Rejoice**-Indulge thy humour, and take thy fill of delights. **And walk**-Whatsoever thine eye or heart lusteth after, deny it not to them. **But know**-But in the midst of thy jollity consider thy reckoning.

V. 10. **Sorrow**-Sensual and disorderly lusts, which he elegantly calls *sorrow*, to intimate, that although such practices at present gratify mens senses, yet they will shortly bring them to intolerable sorrows. **Evil**-All evil desires, tho' now they seem good to thee. **Vanity**-Most vain. The time of youth is vanishing and transitory, and old age and death will speedily come, against which every wise man will take care to lay in solid provisions and comforts.

ECCLESIASTES

CHAP. XII.

An exhortation to remember God in youth, enforced from the calamities of old age, and the change which death will make, ver. 1-7. The conclusion, All is vanity, ver. 8. The preacher's end in this book, ver. 9-12. The sum of all, to fear God and keep his commandments, in consideration of the judgment to come, ver. 13, 14.

V. 1. **Now**-For now thou art most able to do it; and it will be most acceptable to God, and most comfortable to thyself, as the best evidence of thy sincerity, and the best provision for old age and death. **Evil days**-The time of old age, which is evil; burdensome in itself, and far more grievous when it is loaded with the sad remembrance of youthful follies, and with the dreadful prospect of approaching death and judgment. **No pleasure**-My life is now bitter and burdensome to me: which is frequently the condition of old age.

V. 2. **Which**-Heb. *While the sun, and the light, and the moon, &c.* That clause, *and the light*, seems to be added to signify that he speaks of the darkening of the sun, and moon, and stars; not in themselves, but only in respect of that light which they afford to men. And therefore the same clause which is expressed after the sun, is to be understood after the moon and stars. And those expressions may be understood of the outward parts of the body, and especially of the face, the beauty of the countenance, the pleasant complexion of the cheeks, the liveliness of the eyes, which are compared to the sun, and moon, and stars, and which are obscured in old age, as the *Chaldee* paraphrast understands it. Or of external things, of the change of their joy, which they had in their youth, into sorrow, and manifold calamities, which are usually the companions of old age. This interpretation agrees both with the foregoing verse, in which he describes the miseries of old age, and with the following clause, which is added to explain those otherwise ambiguous expressions; and with the scripture use of this phrase; for a state of comfort and happiness is often described by the light of the sun, and a state of trouble is set forth, by the darkening of the light of the sun. **Nor the clouds**-This phrase denotes a perpetual succession of rain, and clouds bringing rain, and then rain and clouds again. Whereby he expresses either the rheums or destructions which incessantly flow in old men; or the continual vicissitude of infirmities, diseases, and griefs; one deep calling upon another.

V. 3. **The house**-Of the body: whose keepers are the hands and arms, which are man's best instruments to defend his body; and which in a special manner are subject to his trembling. **The strong men**-The thighs and legs, in which the main strength of the body consists. **Grinders**-The teeth, those especially which are commonly so called, because they grind the meat. **Cease**-To perform their office. **And those, &c.**-The eyes. By *windows* he understands either the eye-lids, which like windows, are either opened or shut: or, those humours and coats of the eyes, which are the chief instruments by which we see.

V. 4. **In**-Or, *towards the streets*: which lead into the streets. This may be understood either of the outward senses, which, as doors, let in outward objects to the soul: or rather the mouth, the two lips, here expressed by a word of the dual number, which like a door, open or shut the way that leads into the streets or common passages of the body; which also are principal instruments both of speaking

and eating. And these are said to be *shut*, not absolutely, but comparatively, because men in old age grow dull and listless, having little appetite to eat, and are very frequently indisposed for discourse. **When the sound**-When the teeth are loose and few, whereby both his speech is low, and the noise which he makes in eating is but small. **Shall rise**-From his bed, being weary with lying, and unable to get sleep. **The bird**-As soon as the birds begin to chirp, which is early in the morning, whereas young men, can lie and sleep long. **The daughters**-All those senses which are employed in music. **Brought low**-Shall be cast down from their former excellency, and become incapable either of making musick, or of delighting in it.

V. 5. **Afraid**-The passion of fear is observed to be most incident to old men. **High**-When they walk abroad they dread to go up high or steep places. **Fears**-Lest as they are walking, they should stumble, or fall. **The almond-tree**-Their heads shall be as full of grey hairs, as the almond-tree is of white flowers. **The grasshopper**-They cannot endure the least burden, being indeed a burden to themselves. **Desire**-Of meats, and drinks, and music, and other delights, which are vehemently desired by men in their youth. **Goeth**-is travelling towards it, and every day nearer to it. **Long home**-From this place of his pilgrimage into the grave, from whence he must never return into this world, and into the state of the future life, which is unchangeable and everlasting. **Mourners**-Accompany the corpse thro' the streets to the grave.

V. 6. **The silver cord**-By *the silver cord* he seems to understand the marrow of the back-bone, which comes from the brain, and goes down to the lowest end of it. And this is aptly compared to a *cord*, both for its figure, which is long and round, and for its use, which is to draw and move the parts of the body; and to *silver*, both for its excellency and colour, which is white and bright, in a dead, much more in a living body. This may properly be said to be *loosed*, or *dissolved*, because it is relaxed, or otherwise disabled for its proper service. And answerably hereto by *the golden bowl* we may understand, the membranes of the brain, and especially that inmost membrane which insinuates itself into all the parts of it, following it in its various windings, keeping each parcel of it in its proper place, and dividing one from another, to prevent disorder. This is not unfitly called a *bowl*, because It is round, and contains in it all the substance of the brain; and a *golden bowl*, partly for its great preciousness, partly for its ductility, being drawn out into a great thinness or fineness; and partly for its colour, which is some-what yellow, and comes nearer to that of gold than any other part of the body does. And this, upon the approach of death, is commonly shrivelled up, and many times broken. and as these clauses concern the brain, and the animal powers, so the two following respect the spring of the vital powers, and of the blood, the great instrument thereof is the heart. And so *Solomon* here describes the chief organs appointed for the production, distribution, and circulation of the blood. For tho' the circulation of the blood has been hid for many generations, yet it was well known to *Solomon*. According to this notion, the fountain is the right ventricle of the heart, which is now acknowledged to be the spring of life; and the *pitcher* is the veins which convey the blood from it to other parts, and especially that arterious vein by which it is transmitted to the lungs, and thence to the left ventricle, where it is better elaborated, and then thrust out into the great artery, called the *Aorta*, and by its branches dispersed into all the parts of the body. And the *cistern* is the left ventricle of the heart, and the *wheel* seems to be the great artery, which is fitly so called, because it is the great instrument of this circulation. The *pitcher* may be said to be *broken at the fountain*, when the veins do not return the blood to the heart, but suffer it to stand still and cool, whence comes that coldness of the outward parts, which is a near fore-runner of death. And the *wheel* may be said

to be broken at the cistern, when the great arteries do not perform their office of conveying the blood into the left ventricle of the heart, and of thrusting it out thence into the lesser arteries, whence comes that ceasing of the pulse, which is a certain sign of approaching death.

V. 8. **Vanity**-This sentence, wherewith he began this book, he here repeats in the end of it, as that which he had proved in all the foregoing discourse, and that which naturally followed from both the branches of the assertion laid down, ver.#7.

V. 9. **Taught**-As God gave him this wisdom, that he might be a teacher of others. So he used it to that end. **Gave heed**-He did not utter whatever came into his mind, but seriously pondered both his matter and words.

V. 10. **Acceptable**-Such as would comfort and profit the readers.

V. 11. **Nails**-Piercing into men's dull minds, which make powerful and abiding impressions in them. **Masters**-By the teachers of God's church, appointed of God for that work. **Shepherd**-From Christ, the great Shepherd of the church in all ages.

V. 12. **By these**-By these wise men, and their writings.

V. 13. **The conclusion**-The sum of all that hath been said or written by wise men. **Fear God**-Which is put here, for all the inward worship of God, reverence, and love, and trust, and a devotedness of heart to serve and please him. **The whole**-It is his whole work and business, his whole perfection and happiness; it is the sum of what he need either know, or do, or enjoy.

V. 14. **For**-All men must give an account to God of all their works, and this alone will enable them to do that with joy. **Every secret**-Not only outward and visible actions, but even inward and secret thoughts.

NOTES ON The Song of SOLOMON.

That this book was of Divine inspiration is so clear, that as the Jewish writers note, none ever questioned it, although some doubted of some other of Solomon's writings. And the same arguments which prove the divinity of other books, are found here, such as the quality of the pen-man, who was confessedly a man inspired by God; the excellency and fullness of the matter; the sacred and sublime majesty of the style; and the singular efficacy of it upon the hearts of sober and serious persons. The form of this book is dramatical, wherein several parts are uttered in the name of several persons, who are chiefly, the bridegroom and the bride, and the friends or companions of, the one, and of the other. And is it declared what and when each of them speak, but that is left to the observation of the prudent reader. The design of the book in general is to describe the love and happy marriage of two persons, but it is not to be understood concerning Solomon and Pharaoh's daughter, (although the occasion may be taken from that, or rather he makes an allusion to that) but concerning God, or Christ, and his church and people. This is sufficiently evident from the descriptions of this bridegroom and bride, which are such as could not with any decency be used or meant concerning Solomon and Pharaoh's daughter. There are many expressions and descriptions, which being applied to them, are absurd and monstrous. Hence it follows, that this book is to be understood allegorically concerning that spiritual love and marriage which is between Christ, and his church. And this will be more than probable to any man who shall consider the following particulars; 1. That the scriptures both of the Old and New Testament are full of allegorical passages; which being known and confessed, it is needless to prove: 2. That the doctrine of Christ, being the head, and husband, of God's church or people, was well known, at least to the prophets, and the wise and pious Israelites in the time of the Old Testament: 3. That God compares himself to a bridegroom, and his church to a bride, #Isa 62:5, and calls, and owns himself the husband of his people, #Isa 54:5 Hos 2:16,19,20. In which places, by comparing these with many other texts of scripture, by God, or the Lord, is meant Christ, the second person in the Godhead, who then was to come down, and since did come from heaven to earth, for the consummation of that eternal design of marriage between God and his people: 4. That the forty-fifth Psalm, which is a kind of abridgment of this book, although it alludes to the marriage between Solomon and Pharaoh's daughter, was written concerning the Messiah, as all interpreters, both Christian and Jewish agree. From these considerations, and many others which might be suggested, it is sufficiently manifest, that the scope of this book is to describe the mutual love, union and communion which is between Christ and his church, in the various conditions to which it is liable in this world.

THE SONG OF SOLOMON.

CHAP. I.

After the title, the church, the bride, speaks to Christ, the bridegroom, ver. 1-4. To the daughters of Jerusalem, and to Christ again, ver. 5-7. Christ answers her complaints and requests, ver. 8-11. The church expresses her value for Christ, and her delight in him, ver. 12-14. Christ commends the church, ver. 15. And the church, Christ, ver. 16, 17.

V. 1. **The song**-The most excellent of all songs. And so this might well be called, whether you consider the author of it, who was a great prince, and the wisest of all mortal men; or the subject of it, which is not *Solomon*, but *a greater than Solomon*, even Christ, and his marriage with the church; or the matter of it, which is most lofty, containing in it the noblest of all the mysteries contained either in the Old or the New Testament; most pious and pathetic, breathing forth the hottest flames of love between Christ and his people, most sweet and comfortable, and useful to all that read it with serious and Christian eyes.

V. 2. **Let him**-The beginning is abrupt; but is suitable to, and usual in writing of this nature, wherein things are not related in an historical and exquisite order, but that which was first done is brought in, as it were accidentally, after many other passages: as we see in *Homer*, and *Virgil*, and others. These are the words of the spouse, wherein she breathes forth her passionate love to the bridegroom, whom she does not name; because it was needless, as being so well known to the persons, to whom she speaks, and being the only person who was continually in her thoughts. By *kisses*, the usual tokens of love and good-will, she means the communications of his love and favour, his graces and comforts breathed into her from the Spirit of Christ. **Thy love**-This sudden change of the person is frequent, in pathetic discourses. First she speaks of him as absent, but speedily grows into more acquaintance with him, and by ardent desire and faith, embraces him as present. **Wine**-Than the most delicious meat or drink, or than all sensible delights, one kind being put for all.

V. 3. **Ointments**-Because of those excellent gifts and graces of God's Spirit wherewith thou art replenished. **Thy name**-Thy report, the very mention of thee, and all those things by which thou makest thyself known to men, thy word, particularly thine offers of pardon and salvation to sinners; and all thy works, especially that great work of redemption is most acceptable, and refreshing. **The virgins**-called *the companions* of the bride, #**Psal 45:14**, particular believers, who are called *virgins*, #**2Cor 11:2** **Rev 14:4**, who have their senses exercised to perceive this sweetness and fulness of Christ.

V. 4. **Draw me**-By thy grace and holy spirit. **We**-Both I, thy spouse, and the virgins, my companions. And this change of numbers teaches us that the spouse is one great body, consisting of many members. **Run**-Will follow thee readily, cheerfully, and swiftly. **The king**-Christ, the king of his church, hath answered my prayer. **Chambers**-Where I may freely converse with him, and enjoy him. He hath taken me into intimate communion with himself. **Remember**-This shall be the matter of our thoughts and discourses.

V. 5. **Black**-I confess, as to myself, I am contemptible and deformed. She alludes to the complexion of *Pharaoh's* daughter. **Comely**-Yet I am *glorious within*, and comely through the beauty which my husband hath put upon me, by his graces conferred upon me, in justification and sanctification. **Daughters**-By which she understands particular believers, whose *mother, Jerusalem* is called, #**Gal 4:26**. **The tents**-Of the wild *Arabians*, the posterity of *Kedar*, #**Gen 25:13**, who dwelt in tents, and were black and uncomely. **The curtains**-As the hangings wherewith *Solomon's* house was furnished, which none can doubt were most beautiful and glorious. So these two last clauses answer to the two first, and that in the same order in which they lie.

V. 6. **Look not**-With wonder and disdain. **Mother's children**-False brethren, who pretend that the church is their mother, when their actions demonstrate, that God, the husband of the church, is not their father; hypocritical professors, who are, and ever were, the keenest enemies; false teachers, and their followers, who by their corrupt doctrines, and divisions, and contentions, bring great mischief to the church. **Made me**-Having prevailed against me, they used me like a slave, putting me upon the most troublesome services, such as the keeping of the vineyards was esteemed, #**2Kings 25:12 Isa 61:5 Matt 20:1-7**. **Not kept**-They gave me such a full employment in the drudging work about their vineyards, that they left me no time to mind my own; they hindered me from doing my own duty, and from minding my own concerns. And therefore it is no wonder if I be uncomely and scorched by the sun.

V. 7. **Tell me**-Notwithstanding all these discouragements and afflictions which I suffer for thy sake, and for my love to thee. Being reproached and persecuted by others, I flee to thee, O my only refuge and joy. **Feedest**-*Thy flock*, discover to me which is thy true church, and which are those assemblies and people where thou art present. This is the request of particular believers. **At noon**-In the heat of the day, when the shepherds in those hot countries used to lead their flocks into shady places. Whereby he means the time of persecution, when it is hard to discover the true church, because she is deformed by it, and because she is obscured and driven into the wilderness. **That turneth**-Or, *a wanderer, or vagabond*; like a neglected and forlorn creature exposed both to censure and danger. **The flocks**-The assemblies of corrupt teachers and worshippers. These he calls Christ's *companions* because they profess the name of Christ, and their conjunction with him in God's worship.

V. 8. **If**-This is Christ's answer. **Go**-Observe and follow the paths which my sheep have trodden before thee, my faithful servants, *Abraham*, and others. For the church in all ages is one and the same, and there is but one way for the substance, in which all the saints from the beginning of the world walk, *Christ being the same yesterday, and to day, and forever*. **Feed**-Take care for the feeding of all, and especially young and weak Christians. **Beside**-Under the conduct, and according to the instruction of my faithful shepherds, chiefly those who have gone before thee, the prophets and apostles, and in subordination to them, and to their writings, and to others whom I shall raise from time to time to feed my people.

V. 9. **Compared thee**-For strength and courage, to overcome all thine enemies. For horses are famous for that property, and the strength of the battle was then thought to consist much in horses, and chariots, especially in a company or multitude of them. And the church in this book is represented not only as fair and beautiful, but also as *terrible* to her enemies.

V. 10. **Jewels**-Which being fastened to the heads of brides, used to hang down upon their cheeks, in those times. He mentions the *cheeks*, as the chief seat of beauty. **Chains**-Whereby, as well as by *the rows of jewels*: he may seem to design all those persons and things wherewith the church is made beautiful in the eyes of God, and of men, such as excellent ministers, and saints, righteous laws, holy ordinances, and the gifts and graces of God's spirit.

V. 11. **We**-I and my father. **Will make**-Beautiful and honourable ornaments.

V. 12. **The king**-My royal husband. **Sitteth**-With me in his ordinances. **Spikenard**-The graces of his spirit conferred upon me, here compared to those sweet ointments, which the master of the feast caused to be poured out upon the heads of the guests, #**Luke 7:38**, in which ointments, spikenard was a chief ingredient. **Sendeth**-This denotes the exercise and manifestation of her graces, which is a sweet smelling savour in the nostrils of her husband, and of her companies.

V. 13. **Myrrh**-Myrrh, was ever reckoned among the best perfumes. **Shall lie**-This phrase may denote the churches intimate union with, and hearty affection to Christ.

V. 14. **Camphire**-We are not concerned to know exactly what this was; it being confessed, that it was some grateful plant, and that it sets forth that great delight which the church hath in the enjoyment of Christ. **Engedi**-A pleasant and well-watered place in the tribe of *Judah*, where there were many pleasant plants.

V. 15. **Behold**-This is the speech of Christ. The words are doubled to manifest his fervent affection for her. **Doves eyes**-Which are mild and harmless, chaste and faithful. And by *the eyes* he seems to design both her outward behaviour, and the inward disposition of her mind.

V. 16. **Behold**-The church here again speaks, and retorts Christ's words; thou, and thou only art fair indeed. **Pleasant**-As thou art beautiful in thyself, so thou art amiable and pleasant in thy condescension to me. **Bed**-This seems to denote the place where the church enjoys sweet fellowship with Christ, by his spirit accompanying his ordinances. **Green**-Is pleasant, as that colour to the eye.

V. 17. **Cedar**-Not only strong, but also fragrant and delightful. **Cypress**-Which also was strong and fragrant, and therefore suits well with cedar.

SONG OF SOLOMON

CHAP. II.

Christ speaks of himself and his church, ver. 1, 2. The church declares the delightful fellowship she had with Christ, ver. 3, 4. Rejoices in his favour, and takes care that nothing may displease him, ver. 5-7 Triumphs in his love and gracious call, ver. 8-13. Christ's care of the church, ver. 14, 15. Her faith and hope in him, ver. 16, 17

V. 1. **I**-These are the words of the bridegroom. He compares himself to the *rose* and *lilly*, for fragrancy and beauty. *Sharon*, was a very fruitful place, and famous for roses.

V. 2. **Among**-Compared with thorns, which it unspeakably exceeds in glory and beauty. **So-So** far, doth my church or people, excel all other assemblies. The title of *daughter*, is often given to whole nations. These are Christ's words, to which the spouse makes the following reply.

V. 3. **The apple-tree**-Whose fruit is very pleasant and wholesome. **The trees**-Which are barren. **I sat**-I confidently reposed myself under his protection. **His fruit**-The benefits which I received by him, remission of sins, faith, grace, and assurance of glory.

V. 4. **Banqueting house**-The places in which believers receive the graces and blessings of Christ. **His banner**-By the lifting up whereof I was invited to come to him, and to list myself under him. **Love**-The love of Christ crucified, which, like a banner, is displayed in the gospel.

V. 5. **Stay me**-Or, *support me*, keep me from fainting. The spouse speaks this to her bride-maids, *the daughters of Jerusalem*: or to the bridegroom himself. **Flaggons**-With wine, which is a good cordial. **Apples**-With odoriferous apples, the smell whereof was grateful to persons ready to faint. By this understand the application of the promises, and the quickening influences of the Spirit.

V. 6. **His hand**-No sooner did I cry out for help, but he was at hand to succour me.

V. 7. **I charge you**-This is spoken by the bride. **By the roes**-By the example of those creatures, which are pleasant and loving in their carriage towards one another. **Nor awake**-That you do not disturb nor offend him. **Till**-Never, as this word, *until*, in such phrases, is commonly used. For neither can sin ever please him, nor can the church bear it that Christ should ever be offended.

V. 8. **The voice**-Christ's voice, the word of grace revealed outwardly in the gospel, and inwardly by the Spirit of God. **Leaping**-He saith, *leaping* and *skipping*, to denote that Christ came readily, and swiftly, with great desire and pleasure and adds, *upon the mountains and hills*, to signify Christ's resolution to come in spite of all difficulties.

V. 9. **Like a roe**-In swiftness. He is coming to me with all speed and will not tarry a moment beyond the proper season. **He standeth behind**-And while he doth for wise reasons forbear to come; he is not far from us. Both this and the following phrases may denote the obscure manner of Christ's manifesting himself to his people, under the law, in comparison of his discoveries in the gospel. **The**

window-This phrase, and that *through the lattess*, intimate that the church does indeed see Christ, but, as *through a glass, darkly*, as it is said even of gospel-revelations, #1Cor 13:12, which was much more true of legal administrations.

V. 10. **Spake**-Invited me outwardly by his word, and inwardly by his Spirit. **Rise up**-Shake off sloth, and disentangle thyself more fully from all the snares of this world. **Come**-Unto me, and with me; follow me fully, serve me perfectly, labour for a nearer union, and more satisfying communion with me.

V. 11. **The winter**-Spiritual troubles arising from a deep sense of the guilt of sin, the wrath of God, the curse of the law; all which made them afraid to come unto God. But, saith Christ, I have removed these impediments, God is reconciled; therefore cast off all discouragements, and excuses, and come to me.

V. 12. **The flowers**-The communications of God's grace, the gifts, and graces, and comforts of the Holy Spirit, are vouchsafed unto, and appear in believers, as buds and blossoms do in the spring. **The turtle**-This seems particularly to be mentioned because it not only gives notice of the spring, but aptly represents the Spirit of God, which even the *Chaldee* paraphrast understands by this *turtle*, which appeared in the shape of a dove, and which worketh a dove-like meekness, and chastity, and faithfulness, in believers.

V. 13. **Her figs**-Which it shoots forth in the spring.

V. 14. **My dove**-So the church is called, for her dove-like temper, and for her dove-like condition, because she is weak, and exposed to persecution, and therefore forced to hide herself in rocks. **The stairs**-In the holes of craggy and broken rocks, which resemble stairs. **Let me see**-Be not afraid to appear before me. **Hear**-Thy prayers and praises. **For**-Thy person and services are amiable in my sight.

V. 15. **Take us**-The bridegroom gives this charge to his bridemen or friends. By whom he understands those magistrates and ministers to whom, under Christ, the custody of the vineyards, the churches, principally belong. These he commands to take the foxes, to restrain them from doing this mischief. **Foxes**-The disturbers of the vineyard, or the church, seducers or false teachers. **Little foxes**-This he adds for more abundant caution, to teach the church to prevent errors and heresies in the beginnings. **Spoil vines**-Which foxes do many ways, by gnawing and breaking the little branches and leaves, by digging holes in the vineyards, and so spoiling the roots. **Tender grapes**-Which are easily spoiled, if great care be not used to prevent it.

V. 16. **My beloved**-These are the words of the bride, who having come to him upon his gracious invitation, now maketh her boast of him. **He feedeth**-Abideth and refresheth himself amongst his faithful people, who are compared to *lillies*, ver.#2.

V. 17. **Until**-Until the morning of that blessed day of the general resurrection, when all the shadows, not only of ignorance, and sin, and calamity, but even of outward administrations, shall cease. **Turn**-Return to me. For although Christ had come to her, and she had gladly received him,

yet he was gone again, as is here implied, and evidently appears from the following verse. Which sudden change is very agreeable to the state of God's people in this world, where they are subject to frequent changes. **A roe**-In swiftness; make haste to help me. **Of Bether**-A place in the land of promise, where it seems those creatures were in great abundance.

SONG OF SOLOMON

CHAP. III.

The church seeks Christ, finds him, and resolves not to displease him again, ver. 1-5. Christ's coming out of the wilderness; his bed, guard and chariot, ver. 6-10. An invitation of the church to the kingdom of glory, ver. 11.

V. 1. **By night**-When others compose themselves to sleep, my affections were working towards him. **I sought**-I sought for Christ's gracious and powerful presence. **I sought**-This repetition denotes her perseverance and unweariedness in seeking him. **Found him not**-For he had withdrawn the manifestations of his love from me, either because I had not sought him diligently, or because I had abused his favour.

V. 2. **The city**-The city of God, the church in which Christ resides. **Broadways**-Not finding him in private prayer, and meditation, I sought him in the places of public assemblies and ordinances. **Found not**-He saw fit still to delay the discoveries of his grace.

V. 3. **The watch-men**-The ministers of Christ, and rulers of the church. **Go about**-To prevent disorders and dangers. **Him**-She does not name him, because she thought it needless, as supposing a person of such transcendent excellency could not be unknown to men in that capacity. Their answer is not mentioned, either because they gave her no satisfactory answer, or because by their silence she gathered that they were unable to inform her; and being eager in the pursuit, she would not lose time.

V. 4. **Found him**-Christ met me, and manifested his love to me. **Mother's house**-As the spouse here, signifies particular believers, so her mother is the universal church, or the true Jerusalem, which hath its rise from *above, which is the mother of us all, #Gal 4:26*, in which Christ and believers are united, and have sweet communion together in holy ordinances, into which believers are said to bring Christ, by faith and prayer. **Conceived me**-Christ is as it were the father that begets, and the church the mother that conceives and brings forth believers.

V. 6. **Who**-The persons speaking seem to be the daughters of Jerusalem, who upon occasion of the bride's speech to them, make this reply. The person spoken of is the spouse. **Wilderness**-Believers were to be called, not only out of the holy land, which was as the garden of God, but also out of the Gentile-world, which in prophetic writings is frequently described under the notion of a *wilderness*. **Pillars**-Being conducted out of the wilderness as by a pillar of smok going before them, as the *Israelites* were led through the wilderness to *Canaan*, by a *pillar of cloud and fire*. **Perfumed**-The spouse is said to be thus perfumed, for her excellent virtues and religious services which are pleasant and acceptable to God, and for the merits and graces of Christ, which are a *sweet savour* to God, wherewith she is enriched and beautified. **Of merchants**-Which are fetched by the merchants from *Arabia*, or other remote parts.

V. 7. **Behold**-The bride-men continue their speech, and from the admiration of the bride, proceed to the admiration of the bridegroom. **Bed**-The bed seems to denote the church, which is comely through Christ's beauty, and safe by his protection, in which Christ is glorified, and believers enjoy

sweet fellowship with him. **Solomon's**-Which is the bed, not of an ordinary man, but of a great king, whom **Solomon** typifies, and who is greater than *Solomon*. **Threescore**-Very many, the certain number being put for an uncertain. He alludes to *Solomon's* guard, whereby he designs all those creatures, whether angels, princes, ministers, or others, whose ministry God uses for the protection of his church.

V. 8. **Every man**-Is prepared and ready to fight, to prevent those dangers which are frequent in the night season. *The night* may denote the whole time of this life, which may well be called *night* in respect of that ignorance and error wherewith it is attended, (as the future life is compared to day) this life being the only time wherein such a guard is necessary.

V. 9. **A chariot**-In which the royal bridegroom and bride might ride together in state. By this *chariot* he seems to understand the word of Christ dispensed by his ministers, whereby Christ rides triumphantly in the world, and believers are carried into heavenly glory. **Of Lebanon**-Of cedars, which wood being incorruptible, doth fitly signify *the word of the gospel, which endureth forever*, #1Pet 1:25.

V. 10. **He made**-There is no necessity that either this or the following particulars should be distinctly applied to several things in the gospel; this in the general may suffice, that as all the particulars are added to shew the perfection and beauty of the chariot, so they do imply that Christ's word is every way amiable and perfect. **The bottom**-The under and lower part. Whereby he may seem to understand the foundation of the word and promises, which is either God's covenant, or Christ's mediation, in whom all the promises are yea and amen. **Covering**-The uppermost part of it. **Midst**-The inward parts. **Paved**-Covered and adorned. **Love**-The love of Christ to the sons of men. **For the daughters**-For their delight and comfort, who all bear a part in this marriage.

V. 11. **Go**-The church bids particular believers *go forth* to see this sight. **Solomon**-The Messiah, of whom *Solomon* was an illustrious type. **The crown**-Which being applied to *Solomon*, may design that garland or crown which was usually worn in nuptial solemnities: but being applied to Christ, it denotes the honour that was given him, which though principally done by his Father, yet is here ascribed to his *mother*, the universal church, which in respect to his humanity may be called his *mother*, because he was born in, and of her, and one of her members. **In the day**-When the church is married to him, which is done when the covenant is confirmed between them, or when persons are converted to Christ, and more compleatly when they are received by Christ into his immediate fellowship in the kingdom of glory. **Gladness**-When he *rejoiceth over his bride*.

SONG OF SOLOMON

CHAP. IV.

Christ commends his church, for her beauty, ver. 1-7. He calls her to go with him, ver. 8. Manifests his love and affection for her, ver. 9. A farther commendation of her, ver. 10-15. She prays for the effectual operation of his Holy Spirit on her to make her fruitful, ver. 16.

V. 1. **Behold**-These words are evidently spoken by the bridegroom. **Fair**-Being clothed with my righteousness, and adorned with all the graces of my spirit. **Fair**-He repeats it both to confirm his assertion, and to shew the fervency of his affection. **Dove's eyes**-Whereas the beauty of the spouse is here described in her several parts, we need not labour much about the application of each particular to some distinct grace of the church, this being the chief design of the description to shew that compleatness and absolute perfection which the church hath in part received, and shall more fully receive in the future life. **Goats**-Which in these parts was of extraordinary length, and softness, and comeliness. **Mount Gilead**-A very fruitful place, fit for breeding all sorts of cattle, and especially of goats, because it was an hilly and woody country.

V. 2. **A flock**-Numerous, and placed in due order. **Even**-Smooth and even, as also clean and white. **Twins**-Which seems to denote the two rows of teeth. **Barren**-Not one tooth is lacking.

V. 3. **Thy speech**-Which is added as another ingredient of an amiable person; and to explain the foregoing metaphor. The discourse of believers is edifying and comfortable, and acceptable to God, and to serious men. **Temples**-Under which he comprehends the cheeks. **Pomegranate**-In which there is a lovely mixture of red and white.

V. 4. **Thy neck**-This may represent the grace of faith, by which we are united to Christ, as the body is to the head by the neck. By which Christians receive their spiritual food, and consequently their strength and ability for action. **The tower**-Upright, firm, and strong; and moreover adorned with chains of gold or pearl, or the like ornaments. **Of David**-Some tower built by *David*, when he repaired, and enlarged his royal city, and used by him as an armory. **Bucklers**-Such as are reserved for the use of mighty men. *A thousand* is put indefinitely for a great number.

V. 5. **Lillies**-In the fields where lillies grow.

V. 6. **Until**-These words are uttered by the bride, chap.#2:17, and here returned by the bridegroom as an answer to that request. And this place may be understood of the day of glory, when all shadows and ordinances shall cease. **To the hill**-To my church upon earth, which was typified by the mountain of *Moriah* and the temple upon it. This in prophetic writings is called a *mountain*, and may well be called a *mountain of myrrh and frankincense*, both for the acceptable services which are there offered to God, and for the precious gifts and graces of the Holy Spirit, which are of a sweet smelling savour to God and men. Thus Christ directs believers, where they may find him, namely in his church and ordinances.

V. 8. **Come**-Unto the mountains of myrrh. **Look**-To the place to which I invite thee to go, which from those high mountains thou mayest easily behold. **Of Leopards**-From these or other mountains, which are inhabited by lions and leopards. This seems to be added as an argument to move the spouse to go with him, because the places where now she was, were not only barren, but also dangerous.

V. 9. **My sister**-So he calls her to shew the greatness of his love, which cannot sufficiently be expressed by any one relation. **With one**-With one glance. **One chain**-With one of those other graces and perfections wherewith thou art adorned.

V. 10. **Fair**-How amiable and acceptable to me. **Ointments**-Of the gifts and graces of God's Spirit, wherewith thou art anointed.

V. 11. **Thy lips**-Thy speeches both to me in prayer and praises, and to men for their edification, are highly acceptable to me. **Milk**-Words more sweet and comfortable than honey or milk. **Garments**-Of that righteousness wherewith I have adorned thee. **Lebanon**-Which was very sweet and grateful in regard of the great numbers of sweet-smelling spices and trees which grow on that mountain.

V. 12. **A garden**-For order and beauty, for pleasant walks, and flowers, and fruits. **Inclosed**-Defended by the care of my providence: and reserved for my proper use. **Shut up**-To preserve it from all pollution, and to reserve it for the use of its owner, for which reason, springs were shut up in those countries where water was scarce and precious.

V. 13. **Plants**-Believers, which are planted in thee, are like the plants or fruits of an orchard, which are pleasant to the eye, and delicious to the taste or smell, whereby he signifies the variety and excellency of the gifts and graces in the several members of the church. **Spikenard**-Which he mentions here with *camphire*, and in the next verse with *saffron*, because it is mixed with both these, and being so mixed, yields the more grateful smell.

V. 14. **All trees**-Such trees as produce frankincense.

V. 15. **Living water**-Though my spouse be in some sort a fountain shut up, yet that is not so to be understood as if she kept her waters to herself, for she is like a fountain of living or running water, which flows into gardens, and makes its flowers and plants to flourish. The church conveys those waters of life which she receives from Christ to particular believers. **Streams**-Like those sweet and refreshing rivers which flow down from mount *Lebanon*, of which *Jordan* is one.

V. 16. **North wind**-These winds may signify the several dispensations of God's spirit. **My garden**-This verse is spoken by the spouse. And he calls the garden both *hers* and *his*, because of that oneness which is between them, chap.#2:16. **May flow**-That my graces may be exercised. **Let**-Let Christ afford his gracious presence to his church. **And eat**-And let him delight himself in that service which is given him, both by the religious worship, and by the holy conversation of his people.

SONG OF SOLOMON

CHAP. V.

Christ answers the church's invitation, and shews her the delight he took in her fruit, ver. 1. She acknowledges her negligence to Christ in not opening the door, ver. 2-6. Of the harsh usage she met with, ver. 7. She tells the daughters of Jerusalem she is sick of love to Christ, ver. 8. Their question concerning him, ver. 9. A description of Christ by his graces, ver. 10-15. In whom she boasteth, ver. 16

V. 1. **I come**-This is the bridegroom's answer. **I have**-I have eaten of my pleasant fruits, I have taken notice of, and delight in the service and obedience of my people. **O friends**-Believers are here encouraged with freedom and cheerfulness to eat and drink their spiritual food.

V. 2. **Asleep**-I was dull, and sluggish. **But**-Yet in my very sleep my thoughts were running upon my beloved. **It is**-Between sleeping and waking, I heard his voice. **Knocketh**-By his word, and providence, and spirit, at the door of my heart. **Open**-Inviting me to let him into my soul. **My love**-This heap of kind compellations signifies Christ's fervent affection to his people. **With dew**-While I wait without thy door, which signifies his sufferings for the church's good. **The drops**-The dew which falls in the night.

V. 3. **My coat**-My day clothes, as persons use to do when they go to rest. **How**-It is inconvenient and troublesome to do it at this time. **Washed my feet**-Which the eastern people commonly did when they went to bed.

V. 4. **By the hole**-He assayed to open the door. When his word would not prevail, his spirit, which is called *the finger of God*, #**Luke 11:20**, wrought inwardly upon my conscience. **Were moved**-With compassion for him and his sufferings, and with affection to him.

V. 5. **I rose**-I went forth to receive him. **Dropped**-With oil or ointment made of myrrh, which dropped from the bridegroom's hand upon the door in great abundance, when he *put it into the hole of the door*, and consequently upon her hands and fingers when she touched the door to open it. By which she signifies, that Christ, though he withdrew himself from her, yet left a sweet savour behind him. **The handles**-Heb. *with myrrh passing or flowing upon the handles of the lock*, which place the bridegroom had touched when he attempted to open it.

V. 6. **With-drawn**-Denied me his comfortable presence, as a just punishment for my former neglect. **Faded**-Heb. *went out of me*: I fainted and was ready to die away, for those endearing expressions related, ver.#2, which then I did not heed. **I sought**-By diligent enquiry and importunate prayer.

V. 7. **Watch-men**-The governors of the church, who, though by their place they are obliged to comfort the faithful, do frequently discourage them. **Smote**-With bitter calumnies and persecutions. **The keepers**-The same with the watchmen, whose office it is to keep the gates and walls of the city. **My vine**-Which was an ornament of her sex, and an ensign of her relation to Christ. And so the

taking of this veil away, signifies their contemptuous usage of her, and endeavours to represent her, as one that had no relation to Christ.

V. 8. **O daughters**-The church having passed the watchmen, proceeds in the pursuit of her beloved, and enquires of every particular believer whom she meets concerning him. **Tell him**-That I am ready to faint for want of his presence.

V. 9. **What is**-Wherein doth he excel them? Believers might ask this, that they might be more fully informed of it.

V. 10. **White**-The white may denote his pure and spotless innocency, and the ruddy colour his bloody passion.

V. 11. **As gold**-It shines like gold, by reason of the crown of pure gold upon his head. We need not aim at a distinct application of this and the following particulars, unto some special excellency of Christ, because such things are mere conjectures, and the only design of this description is, to set forth the beauty of Christ under the notion of a most amiable person, in whom there is no defect or blemish, from the crown of his head to the sole of his feet.

V. 12. **Of doves**-Lovely and pleasant, chaste and innocent. **Rivers**-Where they delight to abide. **Milk**-Doves of a milk white colour.

V. 13. **Cheeks**-His face or countenance, an eminent part whereof is the cheeks. **Spices**-Of aromatic flowers which delight both the eye with a pleasant prospect, and the smell with their fragrancy. **Lillies**-Beautiful and pleasant.

V. 14. **Beryl**-Beautiful, and precious, and richly adorned, as it were with gold rings set with precious stones. **Belly**-Which seems to be here used, for the whole body, reaching from the neck to the bottom of the belly. **Sapphires**-Of a pure and bright white colour, intermixt with blue veins; for some sapphires are of a bright blue colour.

V. 15. **Marble**-White, and strait, and well shaped and strong. **Gold**-His feet are compared to gold, for their singular brightness, for which they are compared to *fine-brass*, #**Rev 1:15**. **Countenance**-Heb. *his aspect* or *appearance*, his form or person. **Lebanon**-In respect of its cedars, tall, and upright, and stately.

V. 16. **Altogether**-Not to run out into more particulars.

SONG OF SOLOMON

CHAP. VI.

An enquiry after Christ, ver. 1. The churches answer, ver. 2. The church confesses her faith in Christ, ver. 3. Christ shews the graces of his church, ver. 4. And the beauty of her several parts, ver. 5-10. He acquaints her where he had been, and what he had been doing, ver. 11. And discovers his affection to her, ver. 12. With an invitation of her to return to him again, ver. 13.

V. 1. **Gone**-From thee.

V. 2. **Is gone**-The spouse had hitherto been at a loss for her beloved, but having diligently sought him, now at last she meets with a gracious answer from God, directing her where to find him. *The garden* may signify the church catholic, and *the gardens*, as it follows, as also *the beds*, the particular assemblies of the faithful, in which Christ affords his presence. **Spices**-In which the gifts and graces of God's spirit, fitly compared to spices, grow. **To feed**-To refresh and delight himself. **Lillies**-Which may denote either, particular believers, whom Christ gathers to himself in his church; or, the prayers and praises of his people in the publick congregations.

V. 4. **Thou**-These are the words of Christ, who had now again manifested himself to his church. **Tirzah**-A very pleasant city, the royal seat of the kings of *Israel*. **Jerusalem**-Which was beautiful both for its situation, and for its goodly buildings. **Terrible**-To her enemies, whom God will certainly destroy.

V. 5. **Turn away**-It is a poetical expression, signifying how beautiful the church was in Christ's eyes. **Thy hair**-This clause, and the whole following verse are repeated from, chap.#4:1, 2. And this repetition is not vain but confirms what was said before, that the churches miscarriage had not alienated Christ's affection from her.

V. 8. **Threescore**-A certain number for an uncertain. The sense seems to be this, there are many beautiful queens and concubines in the world, in the courts of princes, but none of them is to be compared with my spouse.

V. 9. **But one**-The only beloved of my soul, my only spouse. **The only one**-She is as dear and as precious to me as only children use to be to their parents, and especially to their mothers. **Daughters**-Called *virgins*, ver.#8. **Praised**-As more beautiful and worthy than themselves.

V. 10. **Who**-These are the words of the queens and concubines. *Who*, what manner of person is this, how excellent and glorious! **Morning**-As the morning light, which coming after the darkness, is very pleasant and amiable.

V. 11. **I went**-When I went away from thee these are the words of the bridegroom. **Valley**-Which being low, and well watered is very fruitful. **To see**-What beginnings or appearances there were of good fruits or works among believers.

V. 12. **Or ever**-I was surprized with a vehement desire of my spouse, which is to be understood figuratively, and so as to agree with the majesty and omniscency of Christ. *Ammi-nadib*-Eager in my desire, and swift in my motion towards the church. *Ammi-nadib* is supposed to be some eminent charioteer then well known, and famous for his speed in driving chariots.

V. 13. **Return**-Christ recalls his spouse, who as when Christ was gone, she pursued after him, so now when Christ was coming to her, she was ready to wander from him. **Return**-This word is repeated four times, to signify both Christ's passionate love to her, and her backwardness. **Shulamite**-This title signifies, the wife of *Solomon*, thus called after her husband's name, and as Christ is called by the name of *Solomon*, so the church is fitly described by the title of *Solomon's* wife. **May look**-That I and my companions may contemplate thy beauty. **What**-But what do you my friends expect to discover in her? Christ proposes the question, that they might take special notice of this as a very remarkable thing in her. **The company**-Whereby he intimates that this one spouse was made up of the whole multitude of believers. **Two armies**-Confederate together, and so this may signify the union of *Jews* and *Gentiles*, and the safety and strength of the church, which is compared to a numerous host, distributed into *two armies*.

SONG OF SOLOMON

CHAP. VII.

A farther description of the church's his graces, ver. 1-7. His design to visit the church, with the blessed effect thereof, ver. 8-9. She professes her faith, and desire, ver. 10. She invites him to communion with her, ver. 11. The end thereof, ver. 12, 13.

V. 1. **Shoes**-Were anciently evidences of a free and comfortable state, whereas slaves and mourners used to go bare-foot.

V. 4. **Like fishpools**-Full, and clear, and quiet, and pleasant. **Heshbon**-A pleasant and well watered city, beyond *Jordan*. **The tower**-Which was in all probability built by *Solomon* in the mountain of *Lebanon*, the northern border of the land of *Israel* towards *Damascus*; and therefore a very fit place for a watch-tower. **Which looketh**-There was another tower or building in or near *Jerusalem*, which was called *the house of the forest of Lebanon*, #1Kings 7:2.

V. 5. **Carmel**-Eminent and pleasant to the eye, and fruitful as mount *Carmel* was. Which may denote that her mind was replenished with knowledge, and other excellent gifts of the Holy Ghost. **Purple**-Which colour was anciently much esteemed. **Is held**-In which he walks, and having once espied thee, is unable to take off his eyes from thee.

V. 6. **Delights**-For those various lovely features which, are in thee.

V. 7. **Palm-tree**-Tall and strait, or upright. And he seems to mention the palm-tree, rather than any other, because it is constantly green and flourishing, and grows upward in spite of all pressures.

V. 8. **I said**-Within myself, I resolved. **I will**-Climb up, that so I may *take hold of the boughs*, which do not grow out of the sides, as in other trees, but only at the top of it. **Take hold**-Partly to prune and dress them, and partly to gather the fruit. **The smell**-Of thy breath; which is often called *the breath of a man's nostrils*.

V. 9. **Thy mouth**-Thy speech, the palate being one of the principal instruments of speech. **Wine**-Grateful and refreshing for thee my beloved, who reapest the comfort and benefit of that pleasure which I take in thee. **Causing**-The most dull, and stupid, and sleepy persons to speak.

V. 10. **I am**-This and the following verses contain the words of the bride, in answer to the bridegroom's endearing expressions delivered in the foregoing verses.

V. 11. **Go forth**-That being retired from the crowd, we may more freely and sweetly converse together.

V. 12. **Early**-The church having lost her beloved by her former laziness, now doubles her diligence. **Vineyards**-To particular congregations. **Let us see**-Let us inquire into the success of our labours, what souls are brought in and built up, and how they prosper and grow in grace.

There-There I will discover the fervency of my affections to thee, and maintain communion with thee in thy holy ordinances.

V. 13. **Mandrakes**-This *Hebrew* word is used #**Gen 30:14, 15**, and the signification of it is very much doubted and disputed by interpreters. The word here signifies sweet and pleasant flowers, and therefore if it be understood of mandrakes, they were of another sort than ours, as flowers of the same kind in several climates have very different natures and qualities. **At our gates**-Brought thither by divers persons to congratulate our nuptials. **All fruits**-Fruits of this year and of the former. Which seems to be meant of the various fruits and operations of the Spirit, and degrees of grace in several believers.

SONG OF SOLOMON

CHAP. VIII.

The church expresses her desire of familiarity with Christ, ver. 1. By the entertainment she would make him, ver. 2, 3. She charges the daughters of Jerusalem not to disturb her beloved, ver. 4. A commendation of the church for her faith in Christ, ver. 5. She prays for full assurance of his love, her invincible desire, ver. 6. Which is insatiable, ver. 7. The calling of the Gentiles with their intent, and her condition, ver. 8-13. Christ's coming prayed for, ver. 14.

V. 1. **O that**-The church here expresses her desire of a stricter union, and closer communion with Christ. **Without**-In the open streets.

V. 2. **Instruct me**-Or, where *she did instruct or educate me*. **I would**-My gifts and graces should all be employed to serve and glorify thee.

V. 5. **Who**-This and the next clause are the words of the bridegroom, who proposes the question, that he may give the answer following. **Her beloved**-He speaks of himself in the third person, which is usual in the *Hebrew* language. **I raised**-When thou wast dead in trespasses and in the depth of misery. **Under**-Under my own shadow; for she had compared him to an apple tree, and declared, that under the shadow of the tree she had both delight and fruit, chap.#2:3, which is the same thing with this *raising up*. **There**-Under that tree, either the universal or the primitive church, did conceive and bring thee forth.

V. 6. **Set me**-These are undoubtedly the words of the bride. Let thy heart be constantly set upon me. He seems to allude to the engraven tablets which are frequently worn upon the breast, and to the signet on a man's arm or hand, which they prized at a more than ordinary rate, and which are continually in their sight. **For love**-My love to thee. **Jealousy**-Or, zeal; my ardent love to thee. **Cruel**-Heb. *hard*, grievous and terrible, and sometimes ready to overwhelm me; therefore have pity upon me, and do not leave me. **Fire**-It burns and melts my heart like fire.

V. 7. **Many waters**-My love to thee cannot be taken off, either by terrors and afflictions, which are commonly signified in scripture by *waters* and *floods*; or by temptations and allurements. Therefore, give me thyself, without whom, and in comparison of whom, I despise all other persons and things.

V. 8. **We**-These are still the words of the bride. The present church, which was that of the *Jews*, speaks of a future church, which was to consist of the *Gentiles*, which she calls *little*, because she was the younger sister, and then scarce had a being; and she calls her *sister* to intimate that the Gentile-church should be admitted to the same privileges with the *Jews*. **She hath**-No grown and full breasts, as virgin have when they are ripe for marriage, #Ezek 16:7. This signifies the present state of the *Gentiles*, which as yet were not grown up, and wanted the milk or food of life, as for itself, so also for its members. **When spoken for**-In order to her marriage. How shall we supply that defect?

V. 9. **If**-This seems to be Christ's answer to the foregoing question of the Jewish church. Christ engages himself to provide for her, as suits best with her condition. If the *Gentiles* when they are converted shall be like a *wall*, strong and firm in faith; *We*, my Father, and I, and the Holy Ghost, as the principal builders, and my ministers as workers with, and under us, *will build upon her a palace of silver*, will add more strength and beauty to her, will enlarge and adorn her; *and if she be as a door*, which is weaker than a wall; if she be weak in faith, yet we will not therefore reject her, but *we will inclose* or (as many others render the word) *strengthen* or *fortify her with boards of cedar*, which are not only beautiful, but also strong and durable.

V. 10. **I am**-These seem to be the words of the Jewish church. O Lord, by thy grace I am what thou wouldst have my sister to be, and therefore humbly hope, according to thy promise to her in that case, thou wilt build upon me a palace of silver. **Towers**-Which stand out from and above the wall, and are an ornament and defence to it. **Then**-When by his grace I was made a wall, he was well-pleased with me, and with his own workmanship in me.

V. 11. **Baal-hamon**-A place not far from *Jerusalem*. **A thousand**-Whereby he signifies both the vast extent of the vineyard which required so many keepers, and its singular fertility.

V. 12. **My vineyard**-My church, which is here opposed to *Solomon's* vineyard. Possibly we may ascribe the first clause to Christ, and the latter to the spouse: such interlocutions being familiar in this book. **Mine**-This repetition is very emphatical, to shew that Christ had a more eminent title to his vineyard, the church, than *Solomon* had to his vineyard, because it was purchased not by his money, but by his blood. **Before me**-Is under my own eye and care. **Thou**-These words are the church's return to Christ, who is here called *Solomon*, as he was chap.#3:9, 11, as elsewhere he is called *David*. Dost thou, O Christ, keep thine own vineyard, which *Solomon* did not? Then surely it is meet that thou shouldst receive as large a revenue from thy vineyard, as he did from his. **Two hundred**-Though the chief revenue is justly given to thee, yet thy ministers, who serve thee in thy vineyard, are allowed by thee to receive some encouragement for their service.

V. 13. **Thou**-Christ speaks here to his spouse. **The gardens**-Not in the wilderness of the world, but in the church, the garden of God. He saith, *gardens*, because of the many particular congregations, into which the church is divided. **Companions**-The friends of the bride and bridegroom. **Hearken**-Diligently observe all thy words towards me. **Cause me**-When I am gone from thee, let me hear thy prayers, and praises, and the preaching of my gospel in the world.

V. 14. **Make haste**-Seeing we must part for a time, make haste, O my beloved bridegroom, and speedily finish the work which thou hast to do in the world, that so thou mayest take me to thyself, that I may live in thine everlasting embraces.

NOTES ON The Book of ISAIAH.

The holy prophets, whose writings are contained in the sacred scripture, are sixteen. Of these Isaiah, is first in place, and, as may seem probable, in time also. But undoubtedly he was cotemporary with Hosea. Compare #Isa 1:1, with #Hos 1:1. The Jews tell us that he was of the blood royal of Judah. But undoubtedly he was the prince of all the prophets, whether we consider the great extent and variety of his prophecies, the excellency and sublimity of those mysteries which were revealed to him and by him, the majesty and elegance of his style, or the incomparable liveliness and power of his sermons. He so evidently and fully describes the person, and offices, and sufferings, and kingdom of Christ, that some of the ancients called him the fifth Evangelist. And it is observed, that there are more quotations in the New Testament taken out of Isaiah, than out of all the other prophets.

ISAIAH.

CHAP. I.

Judah's sins, ver. 1-4. Her judgments, ver. 5-9. Her worship is rejected, ver. 10-15. Exhortations to repentance, promises of grace and mercy, threatenings of sore judgments, and complaints by reason of their backsliding, ver. 16-31.

V. 1. **Vision**-Or, *the visions*; the word being here collectively used: the sense is, this is the book of the visions or prophecies. As prophets were called *Seers*, #1Sam 9:9, so prophecies are called visions, because they were as clearly and certainly represented to the prophets minds, as bodily objects are to mens eyes. **Saw**-Foresaw and foretold. But he speaks, after the manner of the prophets, of things to come, as if they were either past or present. **Judah**-Principally, but not exclusively. For he prophecies also concerning *Egypt* and *Babylon*, and divers other countries; yet with respect to *Judah*. **The days**-In the time of their reign. Whence it may be gathered, that *Isaiah* exercised his prophetic office above fifty years altogether.

V. 2. **Hear**-He directs his speech to those senseless creatures, that he might awaken the *Israelites*, whom he hereby proclaims to be so dull and stupid that they were past hearing, and therefore calls in the whole creation of God to bear witness against them. **The Lord**-This is his plea against them, of the equity whereof he is willing that all the creatures should be judges.

V. 3. **Know**-Me their owner and master. **Knowing** is here taken practically, as it is usually in scripture, and includes reverence and obedience.

V. 4. **A seed**-The children of wicked parents, whose guilt they inherit, and whose evil example they follow. **Corrupters**-Heb. *that corrupt* themselves, or others by their counsel and example. **Backward**-Instead of proceeding forward and growing in grace.

V. 5. **Head**-The very head and heart of the body politick, from whence the plague is derived to all the other members.

V. 7. **In your presence**-Which your eye shall see to torment you, when there is no power in your hands to deliver you. **As**-Heb. *as the overthrow of strangers*, that is, which strangers bring upon a land which is not likely to continue in their hands, and therefore they spare no persons, and spoil and destroy all things, which is not usually done in wars between persons of the same, or of a neighbouring nation.

V. 8. **Is left**-Is left solitary, all the neighbouring villages and country round about it being laid waste.

V. 10. **Of Sodom**-So called for their resemblance of them in wickedness. **The law**-The message which I am now to deliver to you from God, your great lawgiver.

V. 11. **To me**-Who am a spirit, and therefore cannot be satisfied with such carnal oblations, but expect to have your hearts and lives, as well as your bodies and sacrifices, presented unto me. **Blood**-He mentions *the fat* and *blood*, because these were in a peculiar manner reserved for God, to intimate that even the best of their sacrifices were rejected by him.

V. 12. **To appear**-Upon the three solemn feasts, or upon other occasions. **Who required**-The thing I commanded, was not only, nor chiefly, that you should offer external sacrifices, but that you should do it with true repentance, with faith in my promises, and sincere resolutions of devoting yourselves to my service.

V. 13. **The solemn meeting**-The most solemn day of each of the three feasts, which was the last day.

V. 15. **Blood**-You are guilty of murder, and oppression.

V. 16. **Wash**-Cleanse your hearts and hands.

V. 17. **Learn**-Begin to live soberly, righteously, and godly. **Judgment**-Shew your religion to God, by practising justice to men. **Judge**-Defend and deliver them.

V. 19. **If**-If you are fully resolved to obey all my commands. **Shall eat**-Together with pardon, you shall receive temporal and worldly blessings.

V. 21. **The city**-*Jerusalem*, which in the reign of former kings was faithful to God. **An harlot**-Is filled with idolatry. **Murderers**-Under that one gross kind, he comprehends all sorts of unrighteous men and practices.

V. 23. **Rebellious**-Against me their sovereign Lord. **Companions of thieves**-Partly by giving them connivance and countenance, and partly by practising the same violence, and cruelty, and injustice that thieves used to do. **Gifts**-That is, bribes given to pervert justice.

V. 25. **And purge**-I will purge out of thee, those wicked men that are incorrigible, and for those of you that are curable, I will by my word, and by the furnace of affliction, purge out all that corruption that yet remains in you.

V. 26. **Thy counsellors**-Thy princes shall hearken to wise and faithful counsellors. **Called faithful**-Thou shalt be such.

V. 27. **Redeemed**-Shall be delivered from all their enemies and calamities. **With**-Or, *by judgment*, that is, by God's righteous judgment, purging out those wicked and incorrigible *Jews*, and destroying their unmerciful enemies. **Converts**-Heb. *her returners*, those of them who shall come out of captivity into their own land. **Righteousness**-Or, *by righteousness*, either by my faithfulness, in keeping my promise, or by my goodness.

V. 29. **The oaks**-Which, after the manner of the *Heathen*, you have consecrated to idolatrous uses. **Gardens**-In which, as well is in the groves, they committed idolatry.

V. 31. **The strong**-Your idols, which you think to be strong and able to defend you. **As tow**-Shall be as suddenly and easily, consumed by my judgments, as tow is by fire. **The maker**-Of the idol, who can neither save himself nor his workmanship.

ISAIAH

CHAP. II.

A prophecy of Christ's kingdom, and the calling of the Gentiles, ver. 1-5. And rejection of the Jews for their idolatry and pride, ver. 6-9. The great majesty and power of God, and his terrors on the wicked; with an exhortation to fear God, and not to trust in man, ver. 10-22.

V. 1. **The word**-Or, *the matter or thing*, as this *Hebrew* word commonly signifies; the prophecy or vision.

V. 2. **In the last days**-In the times of the Messiah. For Christ's institutions were to continue to the end of the world. **The mountain**-The temple of the Lord which is upon mount *Moriah*; which yet is not to be understood literally of that material temple, but mystically of the church of God; as appears from the flowing of all nations to it, which was not to that temple, nor indeed was fulfilled 'till that temple was destroyed. **Exalted**-Shall be placed and settled in a most conspicuous and glorious manner, being advanced above all other churches and kingdoms.

V. 3. **The law**-The new law, the doctrine of the gospel, which is frequently called *a law*, because it hath the nature and power of a law, obliging us no less to the belief and practice of it, than the old law did.

V. 4. **He**-Christ shall set up his authority among all nations, not only giving laws to them, but doing what no other can do, convincing their consciences, changing their hearts, and ordering their lives. **Rebuke**-By his word and Spirit, convincing the world of sin; and by his judgments upon his implacable enemies, which obstruct the propagation of the gospel.

V. 5. **The light**-Take heed that you do not reject that light which is so clear that even the blind *Gentiles* will discern it.

V. 6. **Therefore**-For the following reasons. **Thou**-Wilt certainly forsake and reject. **Thy people**-The body of that nation. **Because**-Their land is full of the idolatrous manners of the eastern nations, the *Syrians* and *Chaldeans*. **Philistines**-Who were infamous for those practices. **They please**-They delight in their company, and conversation, making leagues, and friendships, and marriages with them.

V. 7. **Treasures**-They have heaped up riches, and still are greedily pursuing after more.

V. 9. **The great man**-Men of all ranks fall down and worship idols.

V. 10. **Enter**-Such calamities are coming upon you, that you will be ready to hide yourselves in rocks and caves of the earth, for fear of the glorious and terrible judgments of God.

V. 12. **The day**-The time of God's taking vengeance upon sinners.

V. 13. **The cedars**-*The cedars and oaks* on the mountains shall be either thrown down by furious winds or earthquakes, or torn in pieces by thunder and lightning; and the stately houses built with cedars and oaks, shall be destroyed.

V. 14. **Hills**-To which men used to betake themselves in times of danger.

V. 15. **Wall**-To which you trusted for your defence.

V. 16. **Tarshish**-The ships of the sea, as that word is used, #**Psal 48:7**, whereby you fetched riches from the remote parts of the world.

V. 19. **They**-The idolatrous *Israelites*.

V. 20. **Shall cast**-Into the meanest and darkest places, in which moles and bats have their abode.

V. 22. **Cease ye**-Never admire or place your trust in man. **Breath**-Whose breath is quickly stopped and taken away. **Wherein**-What excellency is in him, considered in himself, and without dependence on God?

ISAIAH

CHAP. III.

Great confusion on both people and rulers for their sin and impudence in it, ver. 1-9. Peace to the righteous, and misery to the wicked, ver. 10, 11. The oppression and covetousness of the rulers, ver. 12-15. The pride of women, and its judgments, ver. 16-26.

V. 2. **The judge**-The civil magistrates. **The ancient**-Whose wisdom was increased by long experience.

V. 5. **Oppressed**-By thy command or permission of such childish rulers.

V. 6. **Thou hast**-We are utterly undone, and have neither food nor raiment; but thou hast something left to support the dignity which we offer to thee. **Under thine hand**-To heal it.

V. 7. **An healer**-A repairer of the ruins of the state.

V. 9. **The shew**-Their pride, and wantonness, and impiety manifestly shews itself in their very looks. **They declare**-They act it publicly, casting off all fear of God and reverence to men. **Rewarded**-Procured a fit recompense for their wickedness, even utter ruin.

V. 10. **Say ye**-O ye priests and *Levites*, that God will be their safeguard and portion.

V. 12. **Women**-Weak and effeminate rulers. **They**-Thy rulers civil and ecclesiastical.

V. 13. **Standeth**-He will shortly and certainly stand up as a judge, to enquire into the cause, and to give sentence. **To judge**-To defend and deliver them.

V. 14. **Ancients**-The princes or rulers; such were commonly chosen out of those who were in ripe years. **Eaten**-Destroyed instead of preserving the church and commonwealth of *Israel*. **Spoil**-The goods which you have violently taken away from the poor.

V. 16. **The daughters**-The women; (hitherto he reprov'd the men). **A tinkling**-By some ornaments which they wore upon their shoes.

V. 17. **Secret paths**-By giving her into the power of those enemies that shall strip her of all her raiment.

V. 18. **Cauls**-It is agreed by all, that this and several words that follow, were ornaments used in those times. And it is of no concern, exactly to understand the nature and differences of them. **The moon**-There were in ancient times, and at this day there are some ornaments worn, which carry a manifest resemblance to the moon or half moon.

V. 20. **Tablets**-He seems to mean boxes of perfumes.

V. 21. **Nose-jewels**-Which were fastened to the head, and hung down upon the forehead to the beginning of the nose.

V. 22. **Pins**-Of silver or gold, either used to curl the hair, or fastened and worn in the hair.

V. 23. **Glasses**-The looking-glasses, as we call them, tho' in truth they were not made of glass, but of bright and burnished brass.

V. 24. **Girdle**-Which were fine and costly, and useful to gird their garments about them. **A rent**-Torn and tattered garments. **Burning**-By the heat of the sun, to which they are now commonly exposed, from which they used formerly to guard themselves with the utmost care.

V. 26. **Gates**-The gates of *Zion* or *Jerusalem*, which, by a figure, are said to lament, to imply the great desolation of the place; that there would be no people to go out and come in by the gates, as they used to do. **Shall sit**-Like a mournful woman bewailing the loss of her husband and children.

ISAIAH

CHAP. IV.

In the extremity of evils, Christ's glorious kingdom should appear to those who are left alive, ver. 1, 2. They shall be holy, ver. 3. Purged, ver. 4. A glory and a defence upon them, ver. 5. A sanctuary from evils, ver. 6.

V. 1. **In that day**-In that calamitous time. **Seven**-Many. A certain number for an uncertain. **One man**-Because few men shall survive that dreadful stroke. **Only**-Own us for thy wives. **Our reproach**-Virginity was esteemed a reproach; children, the usual fruit of marriage, being both an honour to their parents, and a blessing of God, especially to that people, from some of whose loins the *Messiah* was to spring.

V. 2. **In that day**-About that time: *when the Lord shall have washed away the filth of Zion*, by those dreadful judgments now described. **The branch**-The *Messiah*. **The earth**-The land which for the sins of the people was made barren, upon their return to Christ shall recover its fertility. Under this one mercy he includes all temporal blessings, together with spiritual and eternal. **For them**-That shall survive all the forementioned calamities.

V. 3. **Holy**-Shall be really holy. **Jerusalem**-Of the people living in or belonging to *Jerusalem*.

V. 4. **When**-This shall be accomplished when God hath throughly cleansed the *Jewish* nation from their sins. **The blood**-The blood-guiltiness, and especially that of killing the Lord of life. **Burning**-This is opposed to the former legal way of purification, which was by water. The Holy Spirit of old accompanied the preaching of the gospel, and did this work in part, and will do it fully. This spirit may well be called *a spirit of judgment*, because it executes judgment in the church, and in the consciences of men, separating the precious from the vile, convincing men of sin, and righteousness, and judgment. And the same spirit may be fitly called *the spirit of burning*, because he doth burn up and consume the dross which is in the church, and in the hearts of men, and inflames the souls of believers with love to God, and zeal for his glory.

V. 5. **Create**-Will in a marvellous manner produce, as it were by a new creation. **A cloud**-A pillar of cloud and fire, like that wherewith he directed the *Israelites*, when they came out of *Egypt*: whereby he implies, that God would be their protector, and their glory. **The glory**-Upon all that church and people, which God will make so glorious; upon all holy assemblies of sincere Christians.

V. 6. **And there**-Or, *he*, the Lord, *shall be a tabernacle*, to defend them from the heat of the sun, and other injuries of the weather.

ISAIAH

CHAP. V.

Israel, *God's vineyard, his mercies, and their faithfulness, should be laid waste, ver. 1-7. Judgments upon covetousness, ver. 8-10. Upon drunkards, and the lascivious, ver. 11, 12. The great misery of the Jews, ver. 13-17. Judgments on impiety, scoffers at God's threatenings, those who corrupt the notions of good and ill, strong-drinkers, and unjust judges, ver. 18-23. God's anger, and the Chaldeans army against them, ver. 24-30.*

V. 1. **Now**-I will record it to be a witness for God, and against you, as *Moses* did his song, **#Deut 31:19 32:1. To**-To the Lord of the vineyard. **Of my beloved**-Not devised by me, but inspired by God. **Vineyard**-His church. **Hill**-Hills being places most commodious for vines.

V. 2. **He gathered**-He removed all hindrances, and gave them all the means of fruitfulness. **A tower**-For the residence of the keepers.

V. 6. **Nor digged**-Vine-dressers use to dig up and open the earth about the roots of the vines. The meaning is, I will remove my ministers, who used great care and diligence to make you fruitful. **Thorns**-I will give you up to your own lusts. **No rain**-I will deprive you of all my blessings.

V. 7. **Pleasant**-In whom God formerly delighted. **A cry**-From the oppressed, crying to men for help, and to God for vengeance.

V. 8. **Alone**-That they alone may be the lords and owners, and all others only their tenants and servants.

V. 9. **In mine ears**-I heard God speak what I am about to utter.

V. 10. **One bath**-Of wine. The bath contained about eight gallons. Thus an acre did not yield one gallon. **An ephah**-Which was of the same quantity with the bath, only the bath was the measure of liquid things, the ephah of dry things; and a ephah was the tenth part of an homer. So instead of the increase which that fruitful land commonly yielded, they should loose nine parts of their seed.

V. 12. **The harp**-They give up themselves wholly to luxury. **The work**-What God hath lately done, and is yet doing, and about to do among them; his grievous judgments, partly inflicted, and partly threatened, which required another course of life.

V. 13. **No knowledge**-No serious consideration of God's works, and of their own duty and danger. **Honourable men**-Who thought themselves quite out of the reach of famine.

V. 14. **And he**-That spends all his days in mirth and jollity.

V. 15. **The mighty**-All of them, both high and low, shall be brought to destruction.

V. 16. **Exalted**-By the execution of this just judgment. **Sanctified**-Shall appear to be an holy God, by his righteous judgments.

V. 17. **Then**-When God shall have finished that work of judgment. **The lambs**-The poor and harmless people, who shall be left in the land when the rich are carried into captivity. **Manner**-Or, *by their fold*, as this word is manifestly used, #**Mic 2:12**, the only place of scripture, except this, in which this word is found. **Waste places**-The lands left by their owners. **Fat ones**-Of the rich and great men. **Strangers**-The poor *Israelites*, who were left *to be vine-dressers and husbandmen*, #**2Kings 25:12**, who are called strangers, because they were so, in reference to that land, not being the proper owners of it.

V. 18. **That draw**-That are not only drawn to sin by the allurements of the world; but are active and illustrious in drawing sin to themselves. **Cords**-Or, *with cords of lying*, as the last word frequently signifies, with vain and deceitful arguments and pretences, whereby sinners generally draw themselves to sin. **A rope**-With all their might, as beasts commonly do that draw carts with ropes.

V. 19. **Let him**-God, in whose name thou and other prophets are always threatening us. This was the plain language of their actions; they lived as if they were of this opinion. **The Holy One**-They scornfully repeated the title usually given by the prophets to God.

V. 20. **To them**-That take away the difference between good and evil; that justify wicked men and things, and condemn piety, or righteous persons.

V. 22. **To mingle**-To drink: the antecedent being put for the consequent: for they mingled it in order to drinking.

V. 23. **Take away**-Pronounce sentence against him.

V. 24. **Rottenness**-They shall be like a tree which not only withers in its branches, but dies and rots at the roots, therefore is past recovery. **Dust**-Shall be resolved into dust, and yield no fruit.

V. 26. **An ensign**-To call them together for his service. **From far**-To the *Chaldeans*; for even *Babylon* is called a *far country*, chap.#**39:3**. And he saith *nations*, because the *Chaldean* army was made up of several nations. **Will hiss**-Or, *will whistle unto*, or *for them*: will gather them together by his word. as shepherds gather their sheep. He intimates how easily and speedily God can do this work. **From the ends**-Which is not to be understood strictly, but with a latitude, from very remote places.

V. 27. **Nor sleep**-They shall all be watchful and diligent to take all opportunities of executing my judgments. **Nor latchet**-I will take all impediments out of their way.

V. 28. **Bent**-Who are every way furnished and ready for my work, waiting only for my command. **Flint**-Because they shall not be broken or battered by the length or stonyness and ruggedness of the

way. **Whirlwind**-For the swiftness of their march, and for the force and violence of their chariots in battle.

V. 29. **Roar**-Which signifies both their cruelty, and their eagerness to devour the prey.

V. 30. **Sorrow**-Darkness; that is, sorrow; the latter word explains the former. **The heavens**-When they look up to the heavens, as men in distress usually do, they see no light there.

ISAIAH

CHAP. VI.

The glory of the Lord, ver. 1-4. Isaiah is terrified, ver. 5. Is confirmed for his message, ver. 6-8. The people's obstinacy unto desolation, ver. 9-12. A remnant shall be saved, ver. 13.

V. 1. **I saw**-In a vision. **The Lord**-The Divine Majesty as he subsisteth in three persons. **His train**-His royal and judicial robe; for he is represented as a judge.

V. 2. **Stood**-As ministers attending upon their Lord. **Seraphim**-An order of holy angels, thus called from *fire* and *burning*, which this word properly signifies; to represent either their nature, which is bright and glorious, subtile, and pure; or their property, of fervent zeal for God's service and glory. **Covered**-Out of profound reverence.

V. 3. **Cried**-Singing in consort. **Holy**-This is repeated thrice, to intimate the Trinity of persons united in the Divine essence. **Glory**-Of the effects and demonstrations of his glorious holiness, as well as of his power, wisdom, and goodness.

V. 4. **The posts**-Together with the door itself. Such violent motions were commonly tokens of God's anger. **Smoak**-Which elsewhere is a token of God's presence and acceptance, but here of his anger.

V. 5. **I am**-I am a great sinner, as many other ways, so particularly by my lips. I am an unclean branch of an unclean tree; besides my own uncleanness, I have both by my omissions and commissions involved myself in the guilt of their sins. **Have seen**-The sight of this glorious and holy God gives me cause to fear that he is come to judgment against me.

V. 6. **Flew**-By God's command. **A coal**-Both a token and an instrument of purification. **The altar**-Of burnt-offering.

V. 7. **Laid it**-So as only to touch my lips, and not to burn them; which God could easily effect. **Lo**-This is a sign that I have pardoned and purged the uncleanness of thy lips.

V. 8. **Who**-To deliver the following message. The change of the number, *I* and *us*, is very remarkable; and both being meant of one and the same Lord, do sufficiently intimate a plurality of persons in the Godhead.

V. 9. **Perceive not**-The *Hebrew* words are imperative; yet they are not to be taken as a command what the people ought to do, but only as a prediction what they would do. The sense is, because you have so long heard my words, and seen my works, to no purpose, and have hardened your hearts, and will not learn nor reform, I will punish you in your own kind, your sin shall be your punishment. I will still continue my word and works to you, but will withdraw my Spirit, so that you shall be as unable, as now you are unwilling, to understand.

V. 10. **Fat**-Stupid and senseless. This making of their hearts fat, is here ascribed to the prophet, as it is ascribed to God in the repetition of this prophecy, **#John 12:40**, because God inflicted this judgment upon them by the ministry of the prophet, partly by way of prediction, foretelling that this would be the effect of his preaching; and partly by withdrawing the light and help of his Spirit. **Heavy**-Make them dull of hearing. **Lest**-That they may not be able, as before they were not willing to see. **Convert**-Turn to God.

V. 11. **Lord**-An abrupt speech, arising from the prophet's great passion and astonishment: how long shall this dreadful judgment last? **Until**-Until this land be totally destroyed, first by the *Babylonians*, and afterward by the *Romans*.

V. 12. **Removed**-Hath caused this people to be carried away captive into far countries. **A forsaking**-Till houses and lands be generally forsaken of their owners.

V. 13. **A tenth**-A small remnant reserved, that number being put indefinitely. **Return**-Out of the *Babylonish* captivity, into their own land. **Eaten**-That remnant shall be devoured a second time, by the kings of *Syria*, and afterwards by the *Romans*. **Yet**-Yet there shall be another remnant, not such an one as that which came out of *Babylon*, but an holy seed, who shall afterwards look upon him whom they have pierced, and mourn over him. **When**-Who when their leaves are cast in winter, have a substance within themselves, a vital principle, which preserves life in the root of the tree, and in due time sends it forth into all the branches. **The support**-Of the land or people, which, were it not for the sake of these, should be finally rooted out.

ISAIAH

CHAP. VII.

Ahaz afraid of Rezin and Pekah, is comforted by Isaiah, ver. 1-9. Refusing to chuse a sign, Christ is promised for one, ver. 10-16. His judgment should come by Assyria, ver. 17-25.

V. 1. **Ahaz**-A most wicked king: yet no prophecies are more comfortable than those which were delivered in his time; God so ordering it for the encouragement of the faithful that lived under his impious reign.

V. 2. **David**-*Ahaz*, and his relations. He calls them *the house of David*, to intimate that the following comfortable message was sent to *Ahaz*, not for his own sake, but for the sake of his worthy progenitor *David*. **Ephraim**-The kingdom of the ten tribes, commonly called *Ephraim*, because that was the most numerous of all. **Moved**-With fear, arising from a consciousness of their own guilt, and their enemies strength.

V. 3. **Thy son**-Whose very name carried in it a sign and pledge of the promised deliverance, signifying, *The remnant shall return*. **Fuller's field**-Whither he probably went to take care about the waters which thence were brought into the city, to secure them to himself, or keep them from the enemy, as *Hezekiah* afterward did, #2Chron 32:3,4.

V. 4. **Be quiet**-Settle thy mind by the belief of that joyful message which I am now to deliver thee from the Lord. **Fire-brands**-They are not whole fire-brands, but small pieces or ends of them, taken out of the fire, in which there is more smook than fire. They have more of shew and terror, than of strength. *Pekah*, king of *Israel*, he calls only *the son of Remaliah*, to intimate, that he was unworthy the name of king, as having got that title by usurpation, and the murder of his master, #2Kings 15:25.

V. 6. **Let us**-Break their power and kingdom and subdue it to ourselves.

V. 7. **It**-Their evil counsel.

V. 8. **Damascus**-*Damascus* shall still continue the capital of the kingdom of *Syria*; and therefore *Jerusalem* shall not become a part of *Rezin's* dominion: but he shall keep within his own bounds, and be king of *Damascus* only.

V. 9. **Samaria**-*Samaria* shall continue to be the chief city if the kingdom of *Israel*, and *Pekah* shall not conquer *Jerusalem*. **If**-If you do not believe this, but seek to the *Assyrians* for succour, ye shall be consumed thereby.

V. 12. **I will not**-By asking a sign, as if I questioned the truth of his word: but this was deep hypocrisy.

V. 13. **David**-He reproves them all, because they were the king's counsellors. **Is it a small thing**-Is it not wickedness enough. **My God**-To vex God's prophets and people, with your oppressions and horrid impieties. And by your ingratitude and unbelief, and disobedience of his commands.

V. 14. **Therefore**-Because you despise me, and the sign which I now offer to you, God of his own free grace will send you a more honourable messenger, and give you a nobler sign. **A sign**-Of your deliverance. But how was this birth, which was not to happen 'till many ages after, a sign of their deliverance from present danger? This promised birth supposed the preservation of that city, and nation and tribe, in and of which the *Messiah* was to be born; and therefore there was no cause to fear that ruin which their enemies now threatened. **Immanuel**-*God with us*; God dwelling among us, in our nature, **#John 1:14**. God and man meeting in one person, and being a mediator between God and men. For the design of these words is not so much to relate the name by which Christ should commonly be called, as to describe his nature and office.

V. 15. **Butter**-The common food of children in that country. **He**-The virgin's son. **Know**-To discern between things good and evil.

V. 16. **Yea**-Not only this land shall be preserved until the virgin's son shall be born, but thine enemies land shall be sorely scourged, and these two kings destroyed within a very little time. **This child**-Shear-Jashub, whom in all probability the prophet pointed at, and who was brought hither by God's special command, ver.#3. for this very use. **The land**-The lands of *Syria* and *Israel*. **Forsaken**-So far shall *Pekah* and *Rezin* be from conquering thy land, that they shall lose their own lands, and their lives too; which they did within two years after this time, being both slain by the king of *Assyria*.

V. 17. **Shall bring**-But altho' God will deliver you at this time, yet he will requite all your wickedness. **Thee**-For part of this *Assyrian* storm fell in *Ahaz's* reign. **And**-Upon thy sons and successors, the kings of *Judah*. **Days**-Calamities. **Departed**-When ten tribes revolted from thy father's house. **The king**-Who may well be called their plague or calamity, as he is called *the rod of God's anger*, chap.#10:5.

V. 18. **The fly**-The flies. So he calls these enemies, to imply their great numbers. **In**-In their extremity, where they go out into the sea. **Rivers**-Of the river *Nile*, which may be called *rivers*, either for its greatness, or because towards the end of it, it is divided into seven streams. When the *Chaldeans* had in good measure subdued the *Egyptians*, it is probable great numbers of the *Egyptian* soldiers listed themselves in the *Chaldean* army, and with them invaded the land of *Judah*. **The bee**-The *Assyrian* army, compared to bees, as for their numerous forces and orderly march, so for their fierce attempts and mischievous effects. **Assyria**-In the empire of *Assyria*, or *Babylon*; for these two were united into one empire, and therefore in scripture are promiscuously called sometimes by one title, and sometimes by the other.

V. 19. **Valleys**-Such as they found fruitful, but made desolate. **Rocks**-To which possibly the *Israelites* fled for refuge. **Bushes**-Which he mentions because flies and bees use frequently to rest there; and to intimate, that no place should escape their fury.

V. 20. **Shave**-Utterly spoil, as *shaving* takes away the hair. **Hired**-By *Ahaz*, who did hire them, #2**Kings 16:7,8**. And so the prophet notes the just judgment of God, in scourging them with a rod of their own making. **By**-By the successive kings of the *Assyrian* empire, *Sennacherib*, *Esarhaddon*, and especially by *Nebuchadnezzar*. **The head**-By these metaphorical expressions he signifies the total destruction of their state, from head to foot, from the highest to the lowest.

V. 21. **Sheep**-They who formerly used to keep great herds of cattle, and many flocks of sheep, shall esteem it a happiness if they can keep but one cow and two sheep.

V. 22. **Abundance**-Because they shall have large pastures, by reason of the great scarcity of cattle. **Butter**-Which the poorer sort had formerly used to sell, to procure them cheaper food for themselves: but now the land should be so destitute of people, that there were none to whom they could sell them.

V. 23. **Of silver**-Each of the thousand vineyards might have been sold or let for a thousand shekels, which was the yearly rent of some excellent vineyards.

V. 24. **With arrows**-Either to hunt, or to defend themselves from wild beasts, which commonly abide in desolate grounds.

V. 25. **Digged**-That used to be digged and dressed for the planting of vines, or other choice fruit-trees. **The fear**-That they might be freed from briars and thorns. **Cattle**-All sorts of cattle may enter, and feed there, the fences being broken down, and the owners slain, or carried into captivity.

ISAIAH

CHAP. VIII.

Syria and Israel should be subdued by Assyria, ver. 1-4. Judah also should be afflicted, ver. 5-8. God's judgments irresistible, and to be feared, ver. 9-13. The Lord is a sanctuary to the godly, a stone of stumbling to the wicked, ver. 14, 15. The prophecy sure, God to be waited on, necromancers not to be consulted, but the prophecy, their misery, ver. 16-22.

V. 1. **A roll**-Or, *a great volume*, because the prophecy to be written in it was large, and God would have it written in large and legible characters. **Pen**-With such a pen as writers use. **Concerning**-Concerning that thing which is signified by the name of the child, which is here mentioned by way of anticipation.

V. 3. **Prophetess**-To his own wife, so called, because the wife of a prophet.

V. 4. **To cry**-To speak and to know his parents; which is within the space of two years. And his agrees with the other prophecy, chap. #7:16. *Before the child shall know to refuse the evil and chuse the good*, which requires a longer time than to distinguish his parents, and suits well to *Shear-Jashub*, who, being born some years before, was capable of that farther degree of knowledge, as soon as this was capable of the lower degree. **Before**-In his presence, and by himself and his forces.

V. 6. **This people**-The people of *Israel*, of whom he last spake, who rejoiced not only in their own king, but also in the assistance of so powerful an ally as *Rezin*. **Shiloah**-That small brook which ran by *Jerusalem*. Hereby he understands the munitions and strength of the *Jews*, which their enemies derided.

V. 7. **The river**-Of *Euphrates*, called *the river*, for its eminent greatness; whereby he understands the *Assyrian* forces. **Glory**-His numerous and puissant army. **He**-This great river shall overflow its own proper channels. That is, this great monarch shall enlarge his dominions, and add the lands of *Syria* and *Israel* to them.

V. 8. **Reach**-So that they shall be in great danger of being desired. He persists in the metaphor of a river swelling so high as to reach to a man's neck, and be ready to overwhelm him. Such was the danger of *Judah's* land, when *Sennacherib* took all the fenced cities of *Judah*, #2Kings 18:13, and sent his army against *Jerusalem*. **Wings**-Of his forces, or of the wings of his army, as they still are called. **My land**-Of the land of *Judah*, so called because the *Messiah*, who is called *Immanuel*, should be born there. And this is added emphatically for the consolation of God's people, to assure them, that notwithstanding this dreadful scourge, yet God would make a difference between *Israel* and *Judah*, and whereas *Israel* should not be a people, *Judah* should be restored, for the sake of the *Messiah*, to be the place of his birth and ministry.

V. 9. **Ye people**-Syrians and *Israelites*. **All ye**-Whosoever you be, who conspire against *Immanuel's* land. **Gird**-Prepare yourselves for war. **Broken**-This is repeated for the greater assurance of the thing, and the comfort of God's people.

V. 11. **Spake**-With a vehement and more than ordinary inspiration. **In the way**-Of the generality of the people of *Judah*; whose eminent danger and calamity he foretells.

V. 12. **Say not**-Thou *Isaiah*, and my children, do not consent to this confederacy with the king of *Assyria*. **Their fear**-That thing which they fear, that, if they do not call in the *Assyrian* succours, they shall be destroyed by those two potent kings.

V. 13. **Sanctify**-Give him the glory of his power, and goodness, and faithfulness, by trusting to his promises. **Let him**-Let God, and not the kings of *Syria* and *Israel* be the object of your fear.

V. 14. **Sanctuary**-A sure refuge to all that truly fear him, and rely upon him. **A stone**-An occasion of sin and ruin, at whom they will take offence and stumble, so as to fall and be broken. **To both**-To the two kingdoms, that of the ten tribes, and that of the two tribes. **Jerusalem**-Which are distinctly mentioned, as a wonderful thing, because *Jerusalem* was the seat of the temple, and of God's solemn worship, where all the means of knowledge and grace were in greatest plenty, where the thrones of civil and ecclesiastical judicature were established, where the most wise and learned doctors had their constant abode. And that such a place and people should reject *Immanuel* when he should appear, was so strange an occurrence, that the prediction of it was highly necessary, lest otherwise, when it came to pass, it should shake the faith of all who did believe on him; whereas now the accomplishment hereof was a notable confirmation of their faith.

V. 15. **Many**-Not all; for there shall be a remnant, as was foretold, chap.#4:2 6:13. **Stumble**-At that stone or rock, mentioned, ver.#8:14. This was accomplished at the coming of the *Messiah*, whom the *Jews* rejected to their own destruction.

V. 16. **The testimony**-By *the testimony* and *the law* or *doctrine*, he understands one and the same thing, as he doth also, ver.#20, the word of God, and especially that which is the main scope thereof, the doctrine of the *Messiah*, which, though now professed by all the *Israelites*, shall be disowned by the generality of them, when the *Messiah* shall come. *Bind up* and *seal* are to be understood prophetically, declare and prophesy, that it shall be bound up and sealed. Moreover, *bind up* and *seal*, design the same thing. Security and secrecy, signifying, that it should certainly be fulfilled, yet withal kept secret from the unbelieving *Jews*. By the *disciples* he means those who were *taught of God*.

V. 17. **Yet**-*Yet*, notwithstanding this dreadful prophecy concerning the rejection of *Israel*. **Wait**-I will cast my care upon him, and expect the accomplishment of his promise, in sending the *Messiah*, and in conferring upon me and all believing *Israelites* all his mercies and blessings. **Hideth**-That now withdraws his favour and blessings, from the people of *Israel*.

V. 18. **Behold**-These words are literally spoken by *Isaiah* concerning himself, but mystically concerning Christ; and therefore they are fitly ascribed to Christ, #Heb 2:13. **The children**-His

spiritual children, whom he had either begotten or brought up by his ministry. **Wonders**-Are a gazing flock, for our folly in believing God's promises. **From the Lord**-Which comes to pass by the wise providence of God. **Zion**-Where the temple now was, and where the *Messiah* was to set up his kingdom.

V. 19. **And when they**-The *Israelites*, who are fallen from God, into superstition and idolatry. **You**-My children, whom the prophet arms against the common temptation. **Mutter**-That speak with a low voice, as these two words signify, which they affected to do, speaking rather inwardly in their bellies, than audibly with their mouths. **Should not**-This answer the prophet puts into their mouths, doth not every nation, in cases of difficulty, seek to their gods? Much more should we do so, that have the only true God for our God. **For the living**-That is, for living men to enquire of the living God, is proper and reasonable; but it is highly absurd for them to forsake him, and to seek dead idols, either to the images, or to the spirits of dead men, which are supposed to speak in them.

V. 20. **To the law**-Let this dispute between you and them be determined by God's word, which is here and in many other places called *the law*, to signify their obligation to believe and obey it; and *the testimony*, because it is a witness between God and man, of God's will, and of man's duty. **They**-Your antagonists. **No light**-This proceeds from the darkness of their minds, they are blind, and cannot see.

V. 21. **It**-Their own land. **Hungry**-Sorely distressed, and destitute of food, and all necessaries. **Their king**-Either because he doth not relieve them; or because by his foolish counsels, he brought them into these miseries. **God**-Their idol, to whom they trusted, and whom they now find unable to help them. **Look**-To heaven for help.

V. 22. **Earth**-Finding no help from heaven, they turn their eyes downward, looking hither and thither for comfort.

ISAIAH

CHAP. IX.

Joy in the midst of affliction, ver. 1-5. The birth, person, office, and kingdom of Christ, ver. 6, 7. Judgments for their pride, ver. 8-12. For their impenitency and hypocrisy, ver. 13-21.

V. 1. **Nevertheless**-The calamity of this land and its inhabitants shall be great, yet not such as that which was brought upon it by the king of *Assyria*, who at first indeed dealt more gently with them, but afterwards rooted them out. **He-God. Zebulun**-These parts are particularly mentioned, because this storm fell most heavily upon them; but under them the other parts of the land are understood. **Afterward**-By *Shalmaneser*, who took *Samaria*, and carried *Israel* into captivity, #**2Kings 17:5,6**. Of which calamity, though yet to come, he speaks as if it were past, as the manner of the prophet is. **The sea**-In that part of the land which borders upon the sea, the lake *Genesareth*, upon which the portions of *Zebulun* and *Naphtali* bordered. **Galilee**-Or, *Galilee of the Gentiles*, namely, the upper *Galilee*, so called because it bordered upon the *Gentiles*.

V. 2. **The people**-*Israel* and *Judah*. **Darkness**-The expression is general and so may well comprehend both calamity and ignorance, idolatry and profaneness, in which those parts were eminently involved. **Have seen**-Shall see at the coming of the *Messiah*.

V. 3. **Thou hast**-Thou hast made good thy promise to *Abraham* concerning the multiplication of his seed, by gathering in the *Gentiles* to the *Jews*. **Before thee**-In thy presence, and in the place of thy worship.

V. 4. **The yoke**-His burdensome yoke. **The staff**-The staff or staves by which he was forced to carry burdens upon his shoulders. **The rod**-Wherewith he beat him. **Oppressor**-Of all his oppressors, but especially of sin and the devil. **As**-When God destroyed the *Midianites* in so admirable a manner by three hundred men.

V. 5. **Noise**-With the triumphant exclamations of the conqueror, and the bitter lamentations of the conquered, and the different cries of the same persons, sometimes conquering, and sometimes conquered. **Blood**-With great difficulty and slaughter. **But**-But this victory which God's people shall have over all their enemies, shall be more terrible to their adversaries, whom God will utterly consume, as it were by fire.

V. 6. **For**-Having spoken of the glorious light, and joy, and victory of God's people, he now proceeds to shew the ground of it. **Us**-Unto us *Jews*, of whom Christ was born, and to whom he was primarily sent. **A child**-The *Messiah* by the consent of interpreters, not only *Christian*, but *Jewish*: for so the ancient *Hebrew doctors* understood the place, and particularly the *Chaldee* paraphrast; although the latter *Jews*, out of opposition to Christ, wrest it to *Hezekiah*. Which extravagant conceit, as it hath no foundation in this or any other text of scripture, so it is fully confuted by the following titles, which are such as cannot without blasphemy and nonsense be ascribed to *Hezekiah*, nor indeed to any mere mortal man, as we shall see. **Is born**-Or, *shall be born*, as the prophets generally speak. **The government**-Of God's people, to whom he is given. **Shoulders**-Upon him, or in his hands. He

mentions *shoulders*, because great burdens are commonly laid upon men's shoulders. **His name**-This is not to be taken for a description of his name, but of his glorious nature and qualities. **Wonderful counsellor**-And so Christ is, because he hath been the counsellor of his church in all ages, and the author and giver of all those excellent counsels delivered not only by the apostles, but also by the prophets, and hath gathered and enlarged, and preserved his church, by admirable counsels and methods of his providence, and, in a word, hath in him *all the treasures of wisdom and knowledge*, #Col 2:3. **Mighty God**-This title can agree to no man but Christ, who was God as well as man, to whom the title of *God* or *Jehovah* is given, both in the Old and New Testament. And it is a true observation, that this *Hebrew* word *El* is never used in the singular number, of any creature, but only of the almighty God. **The father**-*The father of eternity*. Who, though as man he was then unborn, yet was and is from everlasting to everlasting.

V. 7. **No end**-His peaceable and happy government shall be extended to all the ends of the earth. **The throne**-Which was promised to *David*, and to his seed for ever. **For ever**-From the beginning of it to all eternity. **The zeal**-This great work shall be brought to pass by almighty God, out of that fervent affection which he hath to his own glory, to the honour of his son, and to his people.

V. 8. **The Lord**-The prophet, having inserted some consolatory passages for God's faithful people, returns to his former commination against the rebellious *Israelites*. **And**-Heb. *it fell*, that is, it shall fall, in the prophetic style. It shall certainly be accomplished.

V. 9. **Know**-They shall know whether my word be true or false. **Even**-The people of the ten tribes, and particularly *Ephraim*, the proudest of them all. **Samaria**-The strongest place, and the seat of the king and court.

V. 10. **Stones**-We have received some damage; but, we doubt not we shall quickly repair it with advantage.

V. 11. **Therefore**-To chastise your pride, and defeat your hopes. **Set up**-The *Assyrians*, who, presently after this prophecy, prevailed against him, #2Kings 16:7. He mentions *Rezin*, because he was confederate with *Ephraim*. **Join**-So that they shall invade him from several quarters. **His**-Not *Rezin's*, but *Ephraim*.

V. 12. **Syrians**-For though *Rezin*, king of *Syria* was destroyed, yet the body of the nation survived, and submitted themselves to the king of *Assyria*, and upon his command invaded *Israel* afterwards. **Before**-Heb. *on the east*: for *Syria* stood eastward from *Israel*. **Behind**-On the western side of the land of *Israel*. **Devour**-Like wild beasts.

V. 13. **Him**-To God.

V. 14. **Head**-High and low. **Branch**-The goodly branches of tall trees, the mighty and noble. **Rush**-The bulrush, the weakest and meanest persons. **One day**-All together, one as well as another.

V. 15. **The prophet**-Whose destruction he mentions, not as if it were a punishment to them to be deprived of such persons, but partly to shew the extent of the calamity, that it should reach all sorts

of persons; and partly to beat down their vain presumptions of peace and prosperity, by shewing that those false prophets, which had fed their vain hopes, should perish, and their false prophecies with them. **Tail**-The basest part of the whole people.

V. 16. **The leaders**-Their false prophets. **Cause**-By false doctrines and evil counsels and persuasions. **Destroyed**-Shall certainly perish.

V. 17. **No joy**-Shall not rejoice over them to do them good. **Fatherless**-Who are the special objects of his care and pity, and much less upon others. **Every one**-Not precisely; for there were seven thousand elect persons among them, when they seemed to *Elijah* to be universally corrupt, but the body of the people. **Hypocrite**-For though they professed to worship God, yet indeed they had forsaken him. **Folly**-Wickedness.

V. 18. **Burneth**-Shall burn you, as it follows, *shall devour*. **Thorns**-The low and mean persons; for these are opposed to *the thickets of the forest*, in the next clause. **Forest**-In the wood, where the trees are tall, and stand thick, having their bows entangled together, which makes them more ready both to catch and to spread the fire. **Smoak**-Sending up smoak like a vast furnace.

V. 21. **Manasseh**-Though more near and dear to one another than any other tribe, being both sons of *Joseph*.

ISAIAH

CHAP. X.

The woe of unjust oppressors, ver. 1-4. Of Assyria for their pride and ambition, his folly in it, ver. 5-19. A remnant of Israel shall be saved, and that speedily, ver. 20-27. Sennacherib marching toward Jerusalem, ver. 28-31. His judgment, ver. 32-34.

V. 1. **Woe**-Unto those magistrates who make unjust laws, and give unjust sentences. **Grievousness**-Grievous things, such unjust decrees as cause grief and vexation to their subjects.

V. 2. **Judgment**-From obtaining a just sentence.

V. 3. **From far**-From the *Assyrians*. This he adds, because the *Israelites*, having weakened the *Jews* and being in amity with the *Assyrians* their next neighbours, were secure. **Leave**-To be kept safe for your use. **Glory**-Your wealth.

V. 4. **Without me**-Without my favour and help, which you have forfeited. **Shall bow down**-Notwithstanding all your succours.

V. 5. **O Assyrian**-This is God's invitation to him to take the charge, and set upon the work. **The rod**-The instrument of mine anger, wherewith I shall chastise my people. **Anger**-Mine anger against my people puts the weapons of war into their hand.

V. 6. **Send him**-By my providence, giving him both occasion and inclination to this expedition.

V. 7. **Howbeit**-He doth not design the execution of my will, but only to enlarge his own empire. Which is seasonably added, to justify God in his judgments threatened to the *Assyrian*. **To cut off**-To sacrifice multitudes of people to his own ambition and covetousness.

V. 8. **Kings**-Equal for power and wealth, and glory, to the kings of other nations.

V. 9. **Is not**-Have not I conquered one place as well as another, the stronger as well as the weaker? **Samaria**-Or, shall *not Samaria* be *as Damascus*? Shall I not take that, as I have done this city?

V. 10. **The kingdoms**-Which worshipped their own idols, and vainly imagined that they could protect them from my power. He calls the gods of the nations, not excepting *Jerusalem*, idols, by way of contempt, because none of them could deliver their people out of his hands, and because he judged them to be but petty gods, far inferior to the sun, which was the god of the *Assyrians*.

V. 12. **Wherefore**-Because of this impudent blasphemy. **His work**-Of chastising his people so long as he sees fit. **Looks**-His insolent words and carriage.

V. 13. **Removed**-I have invaded their lands, and added them to my own dominions, #**Prov 22:28**. **Put down**-Deprived of their former glory and power.

V. 14. **Eggs**-Which the dam left in her nest. **Gathered**-All the riches of the earth. An hyperbole not unusual in the mouths of such persons. **Peeped**-As birds do, which, when they see the robbing of their nest, express their grief and anger, by hovering about them, and by mournful cries.

V. 15. **The ax**-How absurd is it, for thee, who art but an instrument in God's hand, to blaspheme thy Lord and master, who has as great power over thee, as a man hath over the ax wherewith he heweth?

V. 16. **The Lord**-The sovereign Lord of thine and all other armies, shall strip him and all his princes, of their wealth, and might, and glory; and destroy his numerous army, as the fire doth those combustible things which are cast into it.

V. 17. **The light**-That God who is and will be a comfortable light to his people. **A fire**-To the *Assyrians*. **Thorns**-His vast army, which is no more able to resist God, than dry thorns and briars are to oppose the fire.

V. 18. **The glory**-Of his great army, which may not unfitly be compared to a forest, for the numbers of men, who stood as thick as trees do in a forest. **Field**-Of his soldiers, who stood as thick as ears of corn in a fruitful field. **Soul and body**-Totally, both inwardly and outwardly. **They shall be**-Like that of an army when their standard-bearer is slain or flees away, which strikes a panic into the whole army.

V. 19. **The rest**-The remainder of that mighty host.

V. 20. **And such**-Such *Jews* as shall be preserved from that sweeping *Assyrian* scourge. **Stay**-Shall no more trust to the *Assyrians* for help.

V. 22. **A remnant**-Or, *a remnant* only. **The consumption**-The destruction of *Israel* was already decreed by the fixed counsel of God, and therefore must needs be executed, and like a deluge overflow them. **Righteousness**-With justice, and yet with clemency, inasmuch as he has spared a considerable remnant of them, when he might have destroyed them utterly.

V. 23. **In the midst**-In all the parts of the land, not excepting *Jerusalem*, which was to be preserved in the *Assyrian* invasion.

V. 24. **Therefore**-This is an inference, not from the words immediately foregoing, but from the whole prophecy. Seeing the *Assyrian* shall be destroyed. **Smite**-He shall afflict, but not destroy thee. **Egypt**-As the *Egyptians* formerly did.

V. 25. **Indignation**-Mine anger towards the *Assyrian*. **Cease**-As anger commonly does when vengeance is fully executed.

V. 26. **Stir up**-Shall send a destroying angel. **Midian**-Whom God slew suddenly and unexpectedly, in the night. **Oreb**-Upon which one of their chief princes was slain, and nigh unto

which the *Midianites* were destroyed. **The sea**-To divide it, and make way for thy deliverance, and for the destruction of the *Egyptians*.

V. 27. **Burden**-The burden of the *Assyrian*. **The anointing**-Possibly this may be understood of *David*, who is often mentioned in scripture by the name of God's *anointed*; and for whose sake, God gave many deliverances to the succeeding kings and ages, as is expressly affirmed, #**1Kings 11:32,34**. God declares that he would give this very deliverance from the *Assyrian*, for *David's sake*, #**2Kings 19:34 20:6**. But the *Messiah* is principally intended, of whom *David* was but a type; and who was in a particular manner *anointed* above *his fellows*, as is said, #**Psal 45:7**. For he is the foundation of all the promises, #**2Cor 1:20**, and of all the deliverances and mercies granted to God's people in all ages.

V. 28. **He**-Here the prophet returns to the *Assyrian* invasion; which he describes, after the manner of the prophets, as a thing present, and sets down the several stages by which he marched towards *Jerusalem*. *He, Sennacherib, king of Assyria, is come, in his way to Jerusalem*. **Laid up**-Leaving such things there as were less necessary, that so he might march with more expedition.

V. 29. **Fled**-The people fled to *Jerusalem* for fear of the *Assyrian*.

V. 30. **Daughter**-*Jerusalem* was the mother city, and lesser towns are commonly called *her daughters*.

V. 32. **Shake**-By way of commination.

V. 33. **The bough**-The top-bough, *Sennacherib*, with a most terrible stroke.

V. 34. **Iron**-Or, as *with iron*, as the trees of the forest are cut down with instruments of iron. **Lebanon**-Or, his *Lebanon*, the *Assyrian* army, which being before compared to a forest, and being called his *Carmel* in the *Hebrew* text, ver.#**18**, may very fitly upon the same ground, be called his *Lebanon* here.

ISAIAH

CHAP. XI.

Christ, a branch cut of the root of Jesse, endued with the spirit of the Lord, should set up a kingdom by the preaching of his word, ver. 1-5. The members of his church should live in peace and unity, ver. 6-9. And be victorious over their enemies: and to him should the Gentiles seek, ver. 10-16.

V. 1. **And**-And having said that the *Assyrian yoke should be destroyed because of the anointing*, he now explains who that anointed person was. **The stem**-Or, *stump*: for the word signifies properly a trunk cut off from the root. By which he clearly implies, that the *Messiah* should be born of the royal house of *David*, at that time when it was in a most forlorn condition, like a tree cut down, and whereof nothing is left but a stump or root under ground. **Of Jesse**-He doth not say of *David*, but of *Jesse*, who was a private and mean person, to intimate, that at the time of Christ's birth the royal family should be reduced to its primitive obscurity.

V. 2. **Wisdom**-It is not needful, exactly to distinguish these two gifts; it is sufficient that they are necessary qualifications for a governor, and a teacher, and it is evident they signify perfect knowledge of all things necessary for his own and peoples good, and a sound judgment, to distinguish between things that differ. **Counsel**-Of prudence, to give good counsel; and of might and courage, to execute it. **Knowledge**-Of the perfect knowledge of the whole will and counsel of God, as also of all secret things, yea of the hearts of men. **Fear**-A fear of reverence, a care to please him, and lothness to offend him.

V. 3. **In the fear**-He shall not judge rashly and partially, but considerately and justly, as the fear of God obliges all judges to do. **Judge**-Of persons or causes. **After the sight**-According to outward appearance, as men do, because they cannot search mens hearts. **Reprove**-Condemn or pass sentence against a person. **His ears**-By uncertain rumours or suggestions.

V. 4. **Judge**-Defend and deliver them. **Reprove**-Or condemn their malicious enemies. **Thy rod**-With his word, which is his scepter, and *the rod of his power*, #Psal 110:2, which is *sharper than a sword*, #Heb 4:12, by the preaching whereof he subdued the world to himself, and will destroy his enemies, #2Thes 2:8. This he adds farther, to declare the nature of Christ's kingdom, that it is not of this world.

V. 5. **The girdle**-It shall adorn him, and be the glory of his government, as a girdle was used for an ornament, #Isa 3:24, and as an ensign of power, #Job 12:18, and it shall constantly cleave to him in all his administrations, *as a girdle cleaveth to a man's loins*.

V. 6. **The wolf**-The creatures shall be restored to that state of innocency in which they were before the fall of man. Men of fierce, and cruel dispositions, shall be so transformed by the grace of Christ, that they shall become gentle, and tractable. **A child**-They will submit their rebellious wills to the conduct of the meanest persons that speak to them in Christ's name.

V. 7. **Feed**-Together, without any danger or fear. **Straw**-The grass of the earth, as they did at first, and shall not devour other living creatures.

V. 9. **My holy mountain**-In *Zion*, in my church. **The sea**-The channel of the sea.

V. 10. **A root**-A branch growing upon the root. **Ensign**-Shall grow up into a great tree, shall become an eminent ensign. **The people**-Which not only the *Jews*, but all nations, may discern, and to which they shall resort. **Rest**-His resting-place, his temple or church, the place of his presence and abode. **Glorious**-Shall be filled with greater glory than the *Jewish* tabernacle and temple were; only this glory shall be spiritual, consisting in the plentiful effusions of the gifts, and graces, of the Holy Spirit.

V. 11. **The second**-The first time, to which this word *second* relates, seems to be the deliverance out of *Babylon*: and then this second deliverance must be in the days of the *Messiah*. **To recover**-From all places far and near, into which either the ten tribes or the two tribes were carried captives. *Pathros* was a province in *Egypt*.

V. 12. **Nations**-All nations, *Jews* and *Gentiles*. **Out-casts**-That were driven out of their own land, into foreign parts. **Israel**-Of the ten tribes.

V. 13. **Ephraim**-Of the ten tribes, frequently called by the name of *Ephraim*. Of enemies they shall be made friends. **The adversaries**-Not the body of *Ephraim*, for they are supposed to be reconciled, and they shall not be cut off, but live in love with *Judah*, as we see by the next clause; but those few of them who continue in their enmity together with all the rest of their adversaries.

V. 14. **Fly**-It is a metaphor from birds and beasts of prey. **Spoil**-They shall subdue them, which is to be understood of the spiritual victory which the *Messiah* shall obtain by his apostles and ministers over all nations.

V. 15. **Destroy**-Shall not only divide it, as of old, but dry it up, that it may be an high-way. **The sea**-The Red Sea, which may well be called *the Egyptian sea*, both because it borders upon *Egypt*, and because the *Egyptians* were drowned in it, which is called *a tongue* in the *Hebrew* text, #**Jos 15:2,5**, as having some resemblance with a tongue: for which reason the name of *tongue* hath been given by geographers to promontories of land which shoot forth into the sea, as this sea did shoot out of the main ocean into the land. **Rivers**-*Nile*. **Seven streams**-For which it is famous in all authors.

V. 16. **As it was**-As there was another high-way from *Egypt*. All impediments shall be removed, and a way made for the return of God's *Israel* from all parts of the world. He mentions *Assyria*, because thither the ten tribes were carried, whose case seemed to be most desperate.

ISAIAH

CHAP. XII.

A thanksgiving of the faithful for their redemption, ver. 1-6.

V. 1. **In that day**-When this great work of the reduction of *Israel*, and conversion of the *Gentiles* is fulfilled.

V. 2. **God**-My salvation hath not been brought to pass by man, but by the almighty power of God.

V. 3. **With joy**-Your thirsty souls shall be filled with Divine graces and comforts, which you may draw from God, in the use of gospel-ordinances.

ISAIAH

CHAP. XIII.

God's armies, ver. 1-5. *The destruction of Babylon by the Persians and Medes, their great distress, anguish, and utter desolation*, ver. 6-22.

V. 1. **The burden**-This title is commonly given to sad prophecies, which indeed are grievous burdens to them on whom they are laid. **Babylon**-Of the city and empire of *Babylon* by *Cyrus*.

V. 2. **A banner**-To gather soldiers together. **Mountain**-Whence it may be discerned at a considerable distance. Withal he seems to intimate, that their enemies should come from the mountainous country of *Media*. **Them**-To the *Medes*. **Shake**-Beckon to them with your hand, that they may come to this service, that they may go and fight against *Babylon*, and take it, and so enter in to the palaces of the king, and his princes.

V. 3. **Sanctified ones**-The *Medes* and *Persians*, so called, because they were set apart by God, for this holy work of executing his just vengeance. **Mighty ones**-Those whom I have made mighty for this work. **Highness**-Or, as others render it, *in my glory*, in the doing of that work which tends to the advancement of my glory. Tho' the *Medes* had no regard to God, but only to their own ends.

V. 4. **Nations**-The *Medes* and *Persians* and other nations, which served under them in this war.

V. 5. **Thy come**-From the ends of the earth under heaven, which is not to be understood strictly. **The weapons**-The *Medes* and *Persians*, who were but a rod in God's hand, and the instruments of his anger. **Land**-Of *Babylon*.

V. 7. **Amazed**-To see so impregnable a city as *Babylon*, so easily and unexpectedly taken. **Flames**-Heb. *faces of flame*, inflamed with rage and torment.

V. 9. **Behold**-Divers words are heaped together, to signify the extremity of his anger.

V. 10. **Constellations**-Which consist of many stars, and therefore give a greater sight. **Darkened**-All things shall look darkly and dismally; men shall have no comfort or hope. **Going forth**-As soon as he rises. As soon as they have any appearance or hope of amendment, they shall be instantly disappointed.

V. 11. **The world**-The *Babylonish* empire, which is called *the world*, as the *Roman* empire afterwards was, because it was extended to a great part of the world.

V. 12. **More precious**-The city and nation shall be so depopulated.

V. 13. **Therefore**-A poetical and prophetic description of great horrors and confusions, as if heaven and earth were about to meet together.

V. 14. **It-Babylon.** **A roe**-Fearful in itself, especially when it is pursued by the hunter. **A sheep**-In a most forlorn condition. **Every man**-Those soldiers of other nations, whom she had hired to assist her.

V. 15. **Found**-In *Babylon*, at the taking of it.

V. 17. **Medes**-Under whom he comprehends the *Persians*. **Not delight**-Which is to be understood comparatively. They shall more eagerly pursue the destruction of the people, than the getting of spoil.

V. 18. **Bows**-Under which are comprehended, other weapons of war. **Dash**-Or, *shalt pierce the young men through*, as the *Chaldee*, renders it.

V. 19. **Glory**-Which once was the most noble of all the kingdoms. **Beauty**-The beautiful seat of the *Chaldean* monarchy shall be totally and irrecoverably destroyed.

V. 20. **Inhabited**-After the destruction threatened shall be fully accomplished. **Arabian**-Who dwelt in tents, and wandered from place to place, where they could find pasture.

V. 21. **Satyrs**-The learned agree, that these are frightful and solitary creatures.

V. 22. **Prolonged**-Beyond the time appointed by God.

ISAIAH

CHAP. XIV.

Israel shall be delivered from the Babylonish captivity, their triumph over Babylon, ver. 1-13. God's purpose against Assyria, ver. 14-27. Palestina threatened, ver. 28-32.

V. 1. **Chuse**-Will renew his choice of them; for he had rejected them.

V. 2. **Rule**-Which they literally did, after their return into their own land. But this was more eminently verified in a spiritual sense, in the days of the gospel.

V. 4. **Golden city**-As they used to call themselves; which therefore he expresses here in a word of their own language.

V. 6. **Anger**-With rigour and not with clemency. **None**-Neither the *Babylonians* themselves, nor their confederates.

V. 7. **The earth**-The subjects of that vast empire, who groaned under their cruel bondage.

V. 8. **The trees**-Which were felled for the service of her pride and luxury, but now are suffered to stand.

V. 9. **Thrones**-From their graves, which he seems to call their *thrones* by way of irony: the only thrones now left to them. Thrones both paved and covered with worms, instead of their former thrones, adorned with gold and precious stones.

V. 11. **Thy pomp**-All thy glory is buried with thee. **Viols**-All thy musical instruments, which were much used in *Babylon*, and were doubtless used in *Belshazzar's* solemn feasts, #**Dan 5:1**, at which time the city was taken; to which possibly the prophet here alludes. **The worm**-Instead of those stately carpets upon which thou didst frequently tread.

V. 12. **Fallen**-From the height of thy glory. **Lucifer**-Which properly is a bright star, that ushers in the morning; but is here metaphorically taken for the mighty king of *Babylon*. **Son**-The title of *son* is given in scripture not only to a person or thing begotten or produced by another, but also to any thing which is related, to it, in which sense we read of *the son of a night*, #**Jonah 4:10**, *a son of perdition*, #**John 17:12**, and, which is more agreeable, to the present case, *the sons of Arcturus*, #**Job 38:32**.

V. 13. **I-I** will advance myself above the state of a weak man. **Above**-Above all other kings and potentates; or, above the most eminent persons of God's church. **North**-This is added as a more exact description of the place of the temple; it stood upon mount *Moriah*, which was northward from the hill of *Zion* strictly so called.

V. 14. **Like**-In the uncontrollableness of my power, and the universal extent of my dominion.

V. 17. **Cried not**-Whereby he signifies both his irresistible power, and his continued cruelty.

V. 18. **All**-That is, other things most commonly do. **Lie**-Are buried in their own sepulchres, having stately monuments erected to their memory.

V. 19. **Cast out**-Or, *cast from thy grave or burying-place*. Which very probably happened to *Belshazzar*, when his people had neither opportunity nor heart to bestow an honourable interment upon him, and the conquerors would not suffer them to do it. **Like**-Like a rotten twig of a tree, which he that prunes the trees, casts away. **Raiment**-Which, being mangled, and besmeared with mire, and blood, was cast away with contempt. **Go down**-Who being slain, are cast into some pit. He saith, *to the stones of the pit*, because when dead bodies are cast in thither, men use to throw an heap of stones upon them. **Trodden**-Neglected, like such a carcase. And this might literally happen to *Belshazzar's* dead body.

V. 20. **Joined**-Not buried as they are. **Slain**-Thou hast exercised great tyranny and cruelty, not only to thine enemies, but even to thine own subjects. **The seed**-Such as *Belshazzar* was, being descended from that *Nebuchadnezzar* who had made such horrid slaughters and devastations in the world, merely to gratify his own insatiable lusts, and who had been so impious towards God and his temple, and so bloody towards his church and people. **Renowned**-Or, *shall not be renowned for ever*: although I have long borne with thee and thy family.

V. 21. **Children**-Cut off all the branches of the royal family. **Rise**-Not recover their former power.

V. 22. **Remnant**-The remembrance of those that are dead, and the persons of those who yet survive.

V. 23. **Bittern**-A great water fowl, which delights in solitary places, as also in watery grounds. Such as those were about *Babylon*. **Pools**-The ground about *Babylon* was of itself very moist, because of the great river *Euphrates*, running by it, which was kept from overflowing the country with charge and labour; this being neglected, when the city was destroyed, it was easily turned into pools of water.

V. 24. **Saying**-This verse does not only concern *Babylon's* destruction, but also the overthrow of *Sennacherib* and the *Assyrian* host, which was a pledge of the destruction of the city and empire of *Babylon*.

V. 25. **My land**-In *Judea*, which is my land in a peculiar manner. **Mountains**-In my mountainous country, for such *Judea* was, especially about *Jerusalem*.

V. 26. **The earth**-Upon this vast empire, now in the hands of the *Assyrians*, and shortly to come into the hands of the *Babylonians*. **The hand**-The providence of God executing his purpose.

V. 28. **This burden**-This following burdensome prophecy concerning the *Philistines*, who in *Ahaz's* time, made an inroad into *Judah*, and took divers of their cities.

V. 29. **Of him**-Most understand this of *Uzziah*, who did then much mischief, #**2Chron 26:3,6**. But he was dead thirty-two years before this time, and therefore their joy for his death was long since past. Others understand it of *Ahaz*: but he was so far from smiting them, that he was smitten by them. We may understand this of the royal race of *Judah*, who had been a terrible scourge to them, whose rod might be said to be broken, because that scepter was come into the hands of slothful princes. **A serpent**-From the root of *David* shall come *Hezekiah*, who, like a serpent, shall sting thee to death, as he did, #**2Kings 18:8**.

V. 30. **The poor**-The people of the *Jews*, who are brought to extreme poverty. The title of *first-born* is given to persons or things which are most eminent in their kinds, as to the people of *Israel*, #**Exod 4:22**, to *David*, #**Psal 89:27 Job 18:13**, and here to persons eminently poor. **Feed**-Shall have plenty of provisions. **Kill**-I will utterly destroy thee both root and branch.

V. 31. **Gate**-The gate is put for the city. **City**-*City* is here put collectively for their cities. **The north**-From *Chaldea*. **A smoak**-A grievous judgment and calamity. **Times**-When God's appointed time shall come, not one of all that numerous army shall desert his colours, or lag behind the rest.

V. 32. **What**-What shall a *Jew* say to the people of other nations, who shall enquire concerning the state of *Zion*, when not only the *Philistines*, but even the *Jews* themselves, shall fall by the hands of the same enemy? **That**-They shall give them this answer, That although *Zion* at present be in a very distressed condition, yet she stands upon a firm foundation, and God who first founded her, will restore her, and his poor despised people shall resort to her, as to a strong refuge.

ISAIAH

CHAP. XV.

The Destruction of Moab, ver. 1-9.

V. 1. **The burden**-A prophecy of the destruction of the *Moabites*, the inveterate enemies of the *Jews*, begun by the *Assyrian*, and finished by the *Babylonian* emperors. **In a night**-Suddenly and unexpectedly. **Ar**-The chief city of *Moab*. **Kir**-Another eminent city of *Moab*.

V. 2. **Bajith**-Which signifies *an house*. It is supposed to be some eminent house or temple of their idols. **Dibon**-Another city of *Moab*. **To weep**-To offer their supplications with tears to their idols for help. **Medeba**-Two considerable cities, anciently belonging to the *Moabites*. **Beard**-The hair of their heads and beards was shaved, as was usual in great mournings.

V. 3. **On the tops**-Which were made flat, to which men used to go up, to cry to God in heaven, or to men for help.

V. 4. **Heshbon**-Two other *Moabitish* cities. **Jahaz**-Another city in the utmost borders of *Moab*. **Soldiers**-Who use to be the most courageous.

V. 5. **Moab**-Tho' they are a most vile nation. **Zoar-Zoar** was a town bordering upon *Moab*. **Of destruction**-Such a cry as men send forth when they are just falling into the pit of destruction.

V. 6. **Waters**-Watery grounds being very fruitful, are commonly most inhabited; but now they also, much more the dry and barren grounds, shall be desolate and without inhabitant.

V. 7. **They**-Their enemies. **Brook**-Possibly he means some such river which ran into *Euphrates*, and so gave them opportunity of carrying their spoils by water unto *Babylon*.

V. 8. **The cry**-Their cry fills all the parts of the country.

V. 9. **More**-More than hath been already mentioned. **Lions**-God shall send lions to find out those that escape the fury of men.

ISAIAH

CHAP. XVI.

The Moabites exhorted to entertain kindly the banished Jews, ver. 1-5. They are threatened for their pride and arrogance, ver. 6-8. The prophet bewaileth them, ver. 9-11. Their judgment, ver. 12-14.

V. 1. **Send**-The prophet continues his prophecy against *Moab*, and gives them counsel what to do, to prevent, if possible, the desolation. Make your peace with God, by sacrifice, for all your injuries done to him, and to his people. **Sela**-An eminent city of *Moab*, seated upon a rock. **Unto the mount**-Unto the temple upon mount *Zion*.

V. 2. **Cast out**-Which knows not whither to go. **Arnon**-Which was the border of the land of *Moab*, where they were, with design to flee out of their land, tho' they knew not whither.

V. 3. **Take counsel**-Consider seriously what course to take. **Shadow**-Or, *as the shadow of the night*, large and dark, as the shadow of the earth is in the night-season. Conceal and protect my people in the time of their distress. **The out-casts**-Those of my people who are driven out of their land. **Wandereth**-Unto their enemies.

V. 4. **Mine out-casts**-Whom tho' I have sorely chastened, yet I own for my people. **At an end**-Shall shortly be destroyed, and then thou wilt not lose the fruit of thy kindness. The present tense is put for the future.

V. 5. **In mercy**-By my mercy. I am now punishing their sins, yet I will deliver them for my own mercy's sake. **The throne**-The kingdom of *Judah*. **He**-Their king. **In truth**-That is, firmly and constantly; for truth is often put for the stability and certainty of a thing, as #2Chron 32:1 Prov 11:18. **Tabernacle**-In the house, or palace, which is called *a tent*, or *tabernacle*, with respect to the unsettledness of *David's* house, which now indeed was more like a tabernacle than a strong palace. **Seeking**-Searching out the truth of things with care and diligence. **Hasting**-Neither denying, nor yet delaying justice.

V. 6. **We**-The prophet having spoken to the *Moabites*, now turns his speech to God's people. The sense is, I do not expect that my counsels will have any good effect upon *Moab*; they will still carry themselves insolently and outrageously. **His lies**-His vain imaginations, and false and crafty counsels, shall not take effect.

V. 7. **Moab**-One *Moabite* shall howl or lament to or for another. **Kirhareseth**-An ancient and eminent city of *Moab*, which was preserved when their other cities were ruined, and therefore the destruction of it was more lamented. **Stricken**-Or, *broken*, overthrown or destroyed.

V. 8. **The lords**-The *Assyrians* or *Chaldeans*, the great rulers of the eastern nations. **Plants**-The choicest vines. Under which one particular he seems to understand, not only all other fruits and goods, but even their choicest people. **They**-The lords of the heathen are come as far as *Jazer*, which is the utmost border of *Moab*. **Wandered**-The *Moabites* fled for their lives, and wandered hither and

thither in the wilderness of *Moab*. **Branches**-Her people, called *plants* before. **Stretched**-Driven from their own homes, and dispersed into several countries. **The sea**-Over the *Dead-sea*, which was the border of *Moab*. They were forced to flee out of their own country to save their lives.

V. 9. **Sibmah**-I will bewail *Sibmah*, as I did bewail *Jazer*, which was destroyed before *Sibmah*. **Fallen**-Those joyful shouts which were customary in the time of harvest and vintage, shall cease.

V. 10. **Treaders**-In those times they used to squeeze out the juice of their grapes by treading them with their feet.

V. 11. **My bowels**-Thro' compassion. In excessive grief, the bowels are sometimes rolled together, so as to make an audible noise.

V. 12. **When**-When it shall appear that all their other devotions are vain. **His sanctuary**-To the temple of his great god *Chemosh*. **But**-His god can neither hear nor help him.

V. 13. **Since**-Since the beginning of God's revelation to me concerning *Moab*, hitherto.

V. 14. **The Lord**-Hath made this farther discovery of his mind to me. **Three years**-This may well be understood of some great blow given to the *Moabites*, either by *Sennacherib*, or his son *Esarhaddon*, from which notwithstanding they recovered and flourished again 'till *Nebuchadnezzar* compleated their destruction. **Hireling**-Within three years precisely counted; for hirelings are very punctual in observing the time for which they are hired. **The glory**-Their strength, and wealth, and other things in which they glory, shall be made contemptible to those who formerly admired them. **With**-With the great numbers of their people, of which they boasted.

ISAIAH

CHAP. XVII.

Damascus, Samaria, Israel, *and their cities, to be ruined by the Assyrians*, ver. 1-5. *A remnant shall consider and repent*, ver. 6-8. *The rest plagued for their impiety*, ver. 9-11. *The woe of Israel's enemies*, ver. 12-14.

V. 1. **Damascus**-Both of that city and kingdom. **A heap**-This was fulfilled by *Tiglath-pilneser*, #2Kings 16:9, although afterwards it was re-edified.

V. 2. **Aroer**-Of that part of *Syria*, called *Aroer*, from a great city of that name. These cities were possessed by the *Reubenites* and *Gadites*, whom *Tiglath-pilneser* carried into captivity, #1Chron 5:26. These he mentions here, as he doth *Ephraim* in the next verse, because they were confederate with *Syria* against *Judah*. **Afraid**-Because the land shall be desolate, and destitute of men who might disturb them.

V. 3. **The fortress**-All their fortresses; the singular number being put for the plural. **Remnant**-The remainders of *Damascus* and *Syria* shall be an headless body, a people without a king. **Of Israel-Syria** shall have as much glory as *Israel*; that is, neither of them shall have any at all.

V. 5. **Gathereth**-Taking care, as far as may be, that all may be gathered in, and nothing left. So shall the whole body of the ten tribes be carried away captive, some few gleanings only being left. **Rephaim**-A very fruitful place near *Jerusalem*.

V. 6. **Yet**-Some few *Israelites* were left after their captivity, who joined themselves to *Judah*, and were carried captive to *Babylon* with them, from whence also they returned with them.

V. 7. **A man**-Those few men that are left. **Look**-They shall sincerely respect, and trust, and worship God, and God only.

V. 8. **Not look**-Not trust to them, or to worship offered to idols upon them. **The work**-Their own inventions. **Groves**-Which were devised by men, as fit places for the worship of their gods. **Images**-Worshipped in their groves.

V. 9. **In**-The day of *Jacob's* trouble, of which he spake ver.#4. **Uppermost branch**-Which he that prunes the tree neglects, because he esteems it useless and inconsiderable. **Left**-Which they (the *Canaanites*) left or forsook because of (or for fear of) the children of *Israel*. And this was a fit example, to awaken the *Israelites* to a serious belief of this threatening, because God had inflicted the same judgment upon the *Canaanites*, for the same sins of which they were guilty.

V. 10. **Thou**-O *Israel*. **The rock**-That God who was thy only sure defence. **Plants**-Excellent flowers and fruit-trees. **Strange**-Fetched from far countries, and therefore highly esteemed.

V. 11. **In the day**-Thou shalt from day to day, beginning early in the morning, use all diligence that what thou hast planted may thrive. **But**-When this grievous calamity shall come, all your harvest shall be but one heap.

V. 12. **Woe**-This is a new prophecy, added for the comfort of God's people. **Many**-Combined together against *Judah*. **Seas**-Who invade my land and people with great force, as the sea does when it enters into the land by a breach.

V. 14. **Behold**-At even there is great terror among God's people, for fear of their enemies; and before the morning comes, their enemies are cut off.

ISAIAH

CHAP. XVIII.

God in defence of his church and punishing her enemies, will destroy the Ethiopians, ver. 1-6. An access thereby shall be to the church, ver. 7.

V. 1. **The lord**-Either *Ethiopia* beyond *Egypt*; or of *Egypt*. **Wings**-The title of *wings* is given, in scripture, to divers things which have some kind of resemblance to wings, as to the battlements of an house or temple, to an army, and to the sails of a ship, as this word is here commonly understood. And *shadowing with wings* is nothing else but overspread or filled with them. Which title may be given either to *Ethiopia* or *Egypt*, in regard of the great numbers either of their armies, or of their ships or vessels sailing upon the sea or rivers. **Besides**-Situated on both sides of *the Nile*. **Rivers**-Called *rivers*, in the plural number, either for its greatness, or for the many rivulets that run into it, or for the various streams into which it is divided.

V. 2. **Sendeth**-That at this time are sending ambassadors, to strengthen themselves with alliances. **Bulrushes**-Both the *Egyptians* and *Ethiopians*, used boats of rushes or reeds, which were more convenient for them than those of wood, because they were both cheaper and swifter, and lighter for carriage from place to place. These seem to be the words of the prophet, who having pronounced a woe against the land hitherto described, here continues his speech, and gives a commission from God to these *messengers*, to go to this *nation scattered*, &c. Then he calls to all nations to be witnesses of the message sent, ver.#3, and then the message follows in the succeeding verses. **Messengers**-Whom I have appointed for this work, and tell them what I am about to do with them. **Scattered**-Not by banishment but in their habitations. Which agrees well to the *Ethiopians*, for the manner of their habitation, which is more scattered than that of other people. **Peeled**-Having their hair plucked off. This is metaphorically used in scripture, for some great calamity, whereby men are stripped of all their comforts. And this title may be given to them prophetically, to signify their approaching destruction. **Terrible**-Such were the *Egyptians*, and *Ethiopians*, as appears both from sacred and profane histories. **Meted**-Meted out as it were with lines to destruction. **Trodden**-By Divine sentence, and to be trodden down by their enemies. **The rivers**-Which may be understood of the *Assyrians* or *Babylonians* breaking in upon them like a river, and destroying their land and people.

V. 3. **When**-When God shall gather together the nations, as it were by the lifting up of an ensign, or by the sound of a trumpet, to execute his judgments upon this people.

V. 4. **Rest**-I will not bestir myself, to help this people. God is said in scripture *to rest*, or *sit still*, when he doth not work on the behalf of a person or people. **Dwelling-place**-In heaven, the place where God dwells. **Harvest**-The sense is, that God would look upon them with as uncomfortable an influence *as the sun with a clear heat upon the herbs*, which are scorched and killed by it; and *as a cloud of the dew*, which brings dew or rain, *in the heat of harvest*, when it is unwelcome and hurtful.

V. 5. **For**-Before they receive the end of their hopes. **When**-When the bud or flower is turned into a grape, which gives hopes of good vintage. **He**-The Lord. **The branches**-Instead of gathering the grapes, shall cut down the tree, and throw it into the fire.

V. 6. **Thy**-The branches being cut down and thrown upon the ground, with the unripe grapes upon them. **Left**-They shall lie upon the earth, so that either birds or beasts may shelter themselves with them, or feed on them, both summer and winter.

V. 7. **In that time**-At or after that time, when the judgment shall be compleatly executed. **A people**-The people of whom I am speaking shall present themselves, and their sacrifices, to the true God.

ISAIAH

CHAP. XIX.

The confusion of Egypt, their intestine dissention, their idols deceive them, cruel lords over them, waters fail them, their trade dead, their princes and counselors made foolish, their terror before the Lord, ver. 1-17. The calling of Egypt to the church, ver. 18-22. The covenant of Egypt, Assyria and Israel, ver. 23-25.

V. 1. **Rideth**-As a general in the head of his army. **A swift cloud**-This phrase shews that the judgment should come speedily, unexpectedly, and unavoidably. **Shall be moved**-So far shall they be from helping the **Egyptians**, that they shall tremble for themselves.

V. 2. **I will set**-*Egypt* was now one kingdom, but not many years after this time it was divided into twelve kingdoms, between whom there were many and cruel wars.

V. 3. **The spirit**-Their courage.

V. 4. **A fierce king**-*Psammetichus*, who being at first one of those twelve kings, waged war with the rest, and subdued them, and conquered all the land of *Egypt* and ruled it with rigour.

V. 5. **The waters**-Which may be understood either,

1. Metaphorically, of the taking away of their dominion or commerce, &c. or rather,

2. Properly, as may be gathered from the following words.

For as the river *Nile*, when it had a full stream, and free course, did pour forth a vast quantity of waters by its seven famous mouths into the sea, so when that was dried up, which is expressed in the next clause, those waters did truly and properly fail from the sea. So there is no need of understanding by *sea* either the river *Nile*, or the great lake of *Maeris*, which, after the manner of the *Hebrews*, might be so called.

The river-*Nile*: upon whose fulness and overflow both the safety and the wealth of the land depended; and therefore this was a very terrible judgment. **Dried up**-Not totally, but in a very great measure.

V. 6. **Rivers**-The *rivers* (those rivulets by which the waters of *Nile* were distributed into several parts of the land) *shall be turned far away*, as they must needs be, when the river which fed them was dried up. **Brooks**-The several branches of the river *Nile*, which were a great defence to *Egypt*. **Reeds**-Which were useful to them for making their boats. **Whither**-As they commonly do for want of water.

V. 7. **Paper-reeds**-These by a needle, or other fit instrument, were divided into thin and broad leaves, which being dried and fitted, were used at that time for writing; and consequently was a very good commodity. **By brooks**-And much more what was sown in more dry and unfruitful places.

V. 8. **Mourn**-Because they could catch no fish; which was a great loss to the people, whose common diet this was.

V. 9. **They**-That make fine linen, which was one of their best commodities.

V. 10. **Thereof**-Of *Egypt*, or of the *Egyptians*. They shall lose their hopes; for the fishes in them shall die for want of water.

V. 11. **Zoan**-The chief city, in which the king and court frequently resided. **How**-Why do you put such foolish words into *Pharaoh's* mouth? **I am the son**-Wisdom is heredity and natural to me.

V. 13. **Noph**-Another chief city, and one of the kings seats, called also *Moph*, and by latter authors, *Memphis*. **The stay**-Their chief counsellors. **Tribes**-Of the provinces, which he calls by a title borrowed from the *Hebrews*, in whose language he spake and wrote this prophecy.

V. 14. **Mingled**-Or, *hath poured out* or given them *to drink*. **To err**-In all their designs and undertakings. **Staggereth**-When he is so drunk, that he reels to and fro, and vomits up his drink.

V. 15. **Head, &c.**-All people, both high and low, shall be at their wits end.

V. 16. **Women**-Feeble and fearful. **Because**-Because they shall perceive that they do not fight with men only, but with the Lord of hosts, who now lifts up his hand against them, as he did against their forefathers.

V. 17. **A terror**-Because of their manifold injuries against *Judah*, for which they now apprehend God is calling them to account. **Determined**-Because God is now about to execute his appointed judgments. **It**-Against *Egypt*.

V. 18. **In that day**-After that time. In the times of the gospel. **Five**-A considerable number of their chief cities: a certain number being put for an uncertain. **Speak**-Profess the *Jewish* religion, agree with them in the same mind; which is fitly signified by speaking the same language. **Swear**-This implies the dedication, and yielding up of a person or thing to the Lord, by a solemn vow, or covenant. **One**-Not one of the five, but another city, the sixth city. As divers cities shall be converted and saved, so some other cities shall continue in their impenitency, and be destroyed.

V. 19. **An altar**-The **altar** is put for the worship of God, as it is in many places both of the Old and New Testament. And nothing is more common in the prophets than to speak of gospel-worship in the phrases of the law. **Pillar**-A monument of the true religion. Here also he alludes to the ancient custom of erecting pillars to God. **The border**-As before, *in the midst of it*. The meaning is, There shall be evidences of their piety in all places.

V. 20. **It**-The altar or pillar last mentioned. **A witness**-To testify that they own the Lord for their God. **Cry**-Being sorely distressed, they shall turn unto the true God. **A great one**-A great or mighty Saviour, even Christ.

V. 21. **Shall sacrifice**-Shall worship God spiritually; which yet is signified by typical phrases.

V. 22. **Smite**-God will afflict them and by those afflictions will convert and save them.

V. 23. **Assyria**-They who were implacable enemies one to another, and both to the church of God, shall now be reconciled and united together in the service of God, and love to his church. **Serve**-The Lord.

V. 24. **The third**-The third party, in that sacred league, whereby all of them oblige themselves to serve God. **Egypt**-These are named, because they were the most obstinate enemies to God's church, but they are here put for all the *Gentiles*. **A blessing**-This is peculiar to *Israel*, who is not only a *third* party, but is the most eminent of the three, as being the fountain, by which the blessing is conveyed to the other two; because Christ was to be born of them, and the gospel-church and ordinances were first established among them, and from them derived to the *Gentiles*. **The land**-Or, *of those lands, Egypt and Assyria, between which Israel lay.*

V. 25. **Whom**-That is, which people, *Israel, Egypt, and Assyria*; of whom he speaks as of one people, because they are all united into one church. **My people**-This title, and those which follow, that were peculiar to the people of *Israel*, shall now be given to these and all other nations.

ISAIAH

CHAP. XX.

The captivity of Egypt and Ethiopia represented, to take off the Jews from seeking to them for help,
ver. 1-6

V. 1. **Sargon-Sennacherib**, who, before he came to *Jerusalem*, came up against and took all the walled cities of *Judah*, of which *Ashdod* might be reckoned one, as being in the tribe of *Judah*.

V. 2. **Sackcloth**-Which he wore in token of his grief for the calamities that were already come upon *Israel*, and were coming upon *Judah*. **Naked**-Not wholly naked, but without his upper garment, as slaves and prisoners used to do, whose posture he was to represent. **Bare-foot**-After the manner of mourners and captives.

V. 3. **Three years**-Not constantly, but when he went abroad among the people, to whom this was appointed for a sign. **A sign**-When this judgment should come, namely, three years after this prophecy.

V. 4. **Uncovered**-Having their garments cut off by the middle.

V. 5. **They**-All that shall trust to them. But under this general expression the **Israelites**, seem to be principally intended.

V. 6. **Of the country**-Of this land, in which the prophet was, and to whose inhabitants, these words were uttered. **Such**-So vain is our hope placed upon such a people as are unable to deliver themselves.

ISAIAH

CHAP. XXI.

The prophet's fear and trouble at his vision of Babylon's ruin, the Medes and Persians, ver. 1-4. He mocketh Babel, ver. 5-9. Edom scorning the prophet is called to repentance, ver. 11, 12. The time of Arab's calamity set, ver. 13-17.

V. 1. **The plain**-Of *Babylon*, which lay in a very plain country. And the title of *the sea* might well be given to the waters of *Babylon*, because of the great plenty and multitude of them. **South**-In those parts which lay southward from *Judea*, where there were many and great deserts. **Pass through**-As meeting with no opposition. **It**-The burden or judgment. **Desert**-From *Media* and *Persia*; a great desert lay between them and *Chaldea*. **A terrible land**-From the *Medes*, a warlike and formidable people.

V. 2. **A vision**-A vision or prophecy, containing dreadful calamities which were to fall upon *Babylon*. **The spoiler**-The *Medes* and *Persians* used treachery as well as force against *Babylon*. **Elam-Persia**, so called, because *Elam* was an eminent province of *Persia*, bordering upon the *Medes*. **Besiege**-Namely, *Babylon*, ver.#9. **The sighing**-The sighing and groaning of God's people, and other nations under the oppressions of that cruel empire.

V. 3. **My loins**-Which he mentions with respect to the following similitude of child-bearing. **Pangs**-Sharp and grievous pains.

V. 4. **The night**-In which I used to have sweet repose. He seems to have had this vision in a night. But withal this signified that horror and destruction, which should befall the *Babylonians* in a night of feasting and jollity. **He**-God, who shewed him that vision.

V. 5. **Prepare**-Furnish it with meats and drinks. The prophet foretells what the *Babylonians* would be doing when their enemies were at their doors. **Watch**-To give us notice of any approaching danger, that in the meantime we may more securely indulge ourselves. **Princes**-Of *Babylon*: arise from the table and run to your arms. **Shield**-Prepare yourselves and your arms for the approaching battle. *The shield* is put for all their weapons of offence and defence. They used to anoint their shields with oil, to preserve and polish them, and to make them slippery.

V. 6. **Go set**-This was now done only in a vision, but it signified what should be done really afterwards.

V. 7. **A chariot**-Hereby he signifies the variety and abundance of warlike provisions which the *Medes* and *Persians* should have for their expedition, and particularly of chariots, whereof some were for the carriage of necessary things, and others for the battle.

V. 8. **A lion**-The watchmen cried out, I see also a lion marching before the horsemen and chariots: which they suppose to represent *Cyrus* or *Darius* marching in the head of their armies. **My lord**-The

watchman speaks to the prophet, who had set him in this station. **Whole nights**-According to thy command I have stood, and do yet stand continually, both day and night, upon my watch-tower.

V. 9. **Men**-Not fitted with goods, but provided with men to fight. **He**-The prophet, who here gives an explication of the vision. **He**-God, by the hands of *Cyrus*.

V. 10. **Threshing**-Threshing is put for the corn threshed; and the corn threshed for people sorely afflicted. This is probably spoken of *Babylon*. **The corn**-Which I will cause to be threshed upon the floor. **You**-Unto you my people; for all the prophecies, even concerning other nations, were published to them, and for their use and comfort.

V. 11. **Dumah**-Of *Edom* or *Idumea*. **He**-The people of *Dumah*, one of them in the name and by the appointment of the rest. **Me**-To the watchman: the prophet delivers his prophecy in the form of a dialogue between the people and the watchman. **Seir**-Out of *Edom*, which is frequently called *Seir*. **Watchman**-The watchman of *Edom*, whom they had set as people use to do in times of great danger. **Night**-The people are supposed to come to him very early in the morning, to enquire what had happened in the night; which shews a state of great perplexity and fear. **Night**-The repetition of the words, shew the greatness of their solicitude.

V. 12. **The night**-The night is past without any mischief, and the light of the morning is approaching; but tho' the morning is coming, it will be gone, and the night will return, and your fears with it. **Come**-*If you will enquire, enquire*: I perceive your danger is not past, and there will be occasion for farther enquiries. Therefore **return, come**-Come to me the next morning, and so from morning to morning.

V. 13. **Forest**-Not as you used to do, in the houses or tents of the *Arabians*: whereby he implies, that that populous country should be a wilderness. **Companies**-In those parts travellers then did, and still do, go together in companies. **Dedanim**-These were merchants, who used to trade with *Tyre*, and their way lay thro' *Arabia*.

V. 14. **Tema**-A part of *Arabia*. **Fled**-Whereby he implies, that those other *Arabians*, against whom this prophecy is principally directed, should be reduced to great scarcity, and forced to flee for their lives, from a bloody enemy.

V. 16. **A year**-From the time of this prophecy: an exact year. **Glory**-Their power, and riches, and all things wherein they used to glory. This was executed by the *Assyrians*.

ISAIAH

CHAP. XXII.

The anguish of Judah, the prophet much grieved, ver. 1-5. By the Persians, Medes, and Assyrians, ver. 6, 7. He reproves their human wisdom, ver. 8-11. And profane joy, ver. 12, 13. Which God would certainly punish, ver. 14. Shebna's deprivation for his pride, ver. 15-19. Eliakim put in his place, his glory, ver. 20-25.

V. 1. **The valley**-Of *Judah*; and especially of *Jerusalem*, called a *valley*, because great part of it flood in a valley; and *the valley of vision*, because of the many and clear visions or revelations of God's mind, in that place. **House-tops**-As they used to do in times of great consternation, that they might look, to and cry to heaven for help.

V. 2. **Noises**-Of joyful shouts. **Tumultuous**-Through revelling and jollity. **Battle**-But either by famine or pestilence in the siege, or in their flight.

V. 3. **Rulers**-*Zedekiah* and his chief commanders, whose flight he foretells. **Found**-That remain there with *Zedekiah* in the siege; for those who had fled to the *Chaldeans* saved their lives and liberties. **Bound**-In fetters, #**Jer 52:11**. **Fled**-Who fled from *Jerusalem*, but were pursued and overtaken by their enemies, and bound, as others had been.

V. 4. **Look away**-Take off your eyes and thoughts from me, and leave me alone.

V. 5. **Treading down**-In which my people are trodden under foot by their enemies. **By the Lord**-Not only men, but God himself fought against them. **Walls**-Of the strong cities of *Judah*. **Mountains**-With such loud and dismal outcries as should reach to the neighbouring mountains.

V. 6. **Elam**-The *Persians*, who now, and for a long time after, were subject to the *Assyrian* and *Chaldean* emperors. **Quiver**-Being expert bowmen. **Horsemen**-As some fought on foot, so others fought from chariots and horses. **Kir**-The *Medes*, so called from *Kir*, an eminent city and region of *Media*. **Uncovered**-Prepared it and themselves for the battle.

V. 7. **Valleys**-Valleys were the most proper places for the use of chariots. **Gate**-To assist the footmen while they made their assault, and to prevent those who endeavoured to escape.

V. 8. **He**-The enemy. **Covering**-He took those fenced cities, which were a covering or safe-guard both to the people of *Judah*, and to *Jerusalem*. **The armour**-Thy trust was placed in the arm of flesh. **The forest**-More fully called *the house of the forest of Lebanon*, #**1Kings 7:2**, not because it was built in *Lebanon*, for it was in *Jerusalem*; but because it was built of the trees of *Lebanon*.

V. 9. **Seen**-That is, observed in order to the reparation of them. **The waters**-That you might both deprive the enemy of water, and supply the city with it.

V. 10. **Numbered**-That they might exactly know their own strength. **The houses**-Which stood upon or without the walls, and so gave their enemies advantage, and hindered the fortifying the city.

V. 11. **Thereof**-Of *Jerusalem*, expressed in the foregoing verse. **Him**-God, who made it a city, and the place of his special presence and worship. **Long ago**-Which may be added to aggravate their sin, in distrusting that God, who had now for a long time given proof of his care and kindness in defending this city.

V. 12. **Call**-By his providence, and by his precepts requiring these things in such times. **Baldness**-By plucking or shaving off the hair of their heads, as was usual in great sorrows.

V. 13. **Let us, &c.**-A most perverse and desperate conclusion.

V. 14. **'Till ye die**-You shall feel the sad effects of this, as long as you live.

V. 16. **What**-What right hast thou to this place and office? **Whom**-What kindred or relations? For the *Jews* say, he was a stranger by birth; which is the more probable, because his pedigree is not mentioned in any of those places of scripture where he is named. **On high**-In an high and eminent place. **An habitation**-He erected a stately house to live in, and a stately sepulchre to receive him when he died. And these two are fitly joined together, because their sepulchres were commonly built in or near their houses. **A rock**-A fit place both for strength and state.

V. 17. **Will carry**-Will cause thee to be carried into captivity by a strong hand. **Cover**-This may be an allusion to the ancient custom of covering the faces of condemned persons.

V. 18. **Thy chariots**-Thy glorious chariots where thou didst ride in great state at *Jerusalem*, shall be turned into shame to thyself, and to thy master.

V. 19. **He**-The Lord; such sudden changes of persons being very usual in these writings.

V. 20. **Call**-By my powerful providence.

V. 21. **Girdle**-There was a peculiar sort of robe and girdle which was the badge of his office. **A father**-He shall govern them with fatherly care and affection.

V. 22. **The key**-The government, the power of opening and shutting, of letting men into it, or putting them out of it, whereof a *key* is a fit emblem. **Shoulder**-He mentions *the shoulder* rather than the hand, in which keys are commonly carried, from some ceremony then in use, of carrying a key upon the shoulder of the officer of state.

V. 23. **Fasten**-I will establish the power in his hands. **Sure place**-In the strong walls, or solid timber, in the house. **He shall be**-By his prudent and righteous government he shall procure great glory, to all that have any relation to him.

V. 24. **The glory**-Of his own kindred and family, who shall all depend upon him, and receive glory from him; of the house of *David*, which is called *his father's house*, because he was of the blood-royal. **The offspring**-Great and small, the children and grand-children of his father's house, the meanest of them shall receive a lustre from their relation to him. **All vessels**-All sorts of vessels, great or small, mean or precious, may be hanged upon him, without any fear of falling.

V. 25. **The nail**-*Shebna*, who seemed to be so. **The burden**-All those wicked officers that were advanced and supported by his power.

ISAIAH

CHAP. XXIII.

The destruction of Tyre, from God, for their pride, ver. 1-14. The time of her rising again, ver. 15-17. And conversion to God, ver. 18.

V. 1. **Of Tyre**-The prophecy of the heavy calamity and destruction of *Tyre*. *Tyre* was, according to this prophecy, destroyed; first by *Nebuchadnezzar*, and afterwards by *Alexander the great*. And tho' this prophecy seemed directly to respect the former destruction, yet it seems to have some reference to the latter also; only it is intimated, that after seventy years, *Tyre* should recover some former power and glory, before her second and final destruction. **Howl**-To which howling and lamenting is ascribed by a known figure. **No house**-So effectually wasted, that there is not an house left in it, nor any merchants or others that go into it, for traffick. **Chittim**-He mentions the land of *Chittim*, because this was an eminent place for shipping and trading, and therefore doubtless had great dealings with *Tyre*. It may here be put for all other countries which traded with her. It is not necessary to determine what *Chittim* is; it is sufficient to know, that it was a seafaring place in the *Midland Sea*.

V. 2. **Be still**-Heb. *be silent*, boast no more of thy wealth and power. **The isle**-Of *Tyre*, which was an island, 'till *Alexander* joined it to the continent. The title of *islands* is often given by the *Hebrews* to places bordering upon the sea. **That pass**-That are a sea-faring people. **Replenished**-With manners, and commodities.

V. 4. **Zidon**-*Zidon* was a great city near *Tyre*, strongly united to her by commerce and league, and called by some the mother of *Tyre*, which they say, was built and first inhabited by a colony of the *Sidonians*. **The sea**-That part of the sea in which *Tyre* was, and from which ships and men were sent into all countries. **The strength**-*Tyre* might be called *the strength of the sea*, because it defendeth that part of the sea from piracies and injuries. **I travel not**-I, who was so fruitful, that I sent forth colonies into other countries (of which *Carthage* was one), am now barren and desolate.

V. 5. **Waters**-By the sea, which is very fitly called *the great waters*, understand, *cometh*, or is brought to her. **The seed**-The corn of *Egypt*, wherewith *Egypt* abounded. *Sihor* is the same as the *Nile*. **The harvest**-The plentiful harvest of corn which comes from the inundation of the *Nile*; emphatically called *the river*. **The revenue**-Is as plentifully enjoyed by her, as if it grew in her own territories. **A mart**-A place to which all nations resort for traffick.

V. 7. **Antiquity**-Being built before *Joshua's* time, #**Joshua 19:29**. **Her feet**-Whereas before, like a delicate lady, she would not set her foot to the ground, but used to be carried in stately chariots. **To sojourn**-To seek for new habitations.

V. 8. **Who**-This is the word of God, and not of man. **The crowning city**-Which was a royal city, and carried away the crown from all other cities. **Princes**-Equal to princes for wealth, and power, and reputation.

V. 9. **The Lord**-This is the Lord's own doing. **To stain**-God's design is by this example to abase the pride of all the potentates of the earth.

V. 10. **Pass through**-Tarry no longer in thy own territories, but flee through them, into other countries, for safety and relief. **As a river**-Swiftly, lest you be prevented. **Tarshish**-O *Tyre*, which might well be called *daughter of Tarshish*, that is, of the sea, as that word is used, ver.#1, and elsewhere, because it was an island, and therefore as it were, born of the sea, and nourished and brought up by it.

V. 11. **He**-The Lord. **Shook**-Heb. *he made the kingdoms to tremble*; the neighbouring and confederate kingdoms, who might justly quake at her fall, for the dreadfulness and unexpectedness of the thing; and because *Tyre* was a bulwark, and a refuge to them. **A commandment**-Hath put this design into the hearts of her enemies, and given them courage to attempt, and strength to execute it.

V. 12. **Virgin**-So he calls her, because she had hitherto never borne the yoke of a conquering enemy. **Zidon**-*Tyre* may be called *the daughter of Zidon*, because she was first built and possessed by a colony of the *Zidonians*. **No rest**-Thither thine enemies shall pursue thee, and there shall they overtake thee.

V. 13. **Behold**-Thou *Tyrians*, cast your eyes upon the *Chaldeans* or *Babylonians*; who tho' now flourishing, grow far more glorious and potent, even *the glory of kingdoms*, yet shall certainly be brought to utter ruin. **This people**-The *Chaldeans* at first were not a people, not formed into any commonwealth or kingdom, 'till *Nimrod*, the head and founder of the *Assyrian* monarchy, built *Babel*, #**Gen 10:9,10**, now the head of the *Chaldean* monarchy; which he built for those people, who then lived in tents, and were dispersed here and there in waste places. **He**-The Lord. **To ruin**-Will infallibly bring that great empire to ruin. He speaks of a future thing as if it were already past.

V. 14. **Your strength**-The city of *Tyre*, where you found safety and wealth.

V. 15. **Forgotten**-Neglected and forsaken. **Seventy years**-During the time of the *Jewish* captivity in *Babylon*. *Tyre* was taken by *Nebuchadnezzar*, #**Jer 27:3,8 Ezek 26:7**, a little after the taking of *Jerusalem* and was restored by the favour of the *Persian* monarchs after the return of the *Jews*. **One king**-One royal race of *Nebuchadnezzar*, including his son, and his son's son, in whom his family and kingdom were to expire. **Sing**-She shall by degrees return to her former traffick, whereby she shall easily entice the merchants of the world to trade with her, as harlots use to entice men by lascivious songs.

V. 16. **Go about**-As harlots use to do. **Thou harlot**-So he calls *Tyre*, because she enticed the merchants to deal with her by various artifices, and even by dishonest practices, and because of the great and general uncleanness which was committed in it.

V. 17. **Visit**-In mercy. **Her hire**-The *Hebrew* word properly signifies, *the hire of an harlot*. **Fornication**-Shall trade promiscuously with people of all nations, as harlots entertain all comers.

V. 18. **Holiness**-This is a prophecy concerning the conversion of the *Tyrians* to the true religion. **Laid up**-Either out of covetousness, or for their pride and luxury, as they formerly did; but now they shall freely lay it out upon pious and charitable uses. **Shall be**-For the support and encouragement of the ministers of holy things, who shall teach the good knowledge of the Lord. Although this does not exclude, but rather imply their liberality in contributing to the necessities of all Christians.

ISAIAH

CHAP. XXIV.

Judgments on Judah for their defilements and transgression, ver. 1-12. A remnant shall praise God, ver. 13-15. God, by his judgments on his people and their enemies, will advance his kingdom, ver. 16-23.

V. 1. **The land**-Of *Canaan*. **Waste**-He will shortly make it waste, first by the *Assyrians*, and then by the *Chaldeans*. **Turneth**-Brings it into great disorder and confusion.

V. 2. **It shall be**-The approaching calamity shall be universal, without any distinction of persons or ranks; the priests themselves having been partakers of the peoples sins, shall also partake with them in their plagues. **The seller**-The purchaser of lands shall have no more left than he that hath sold all his patrimony; and all persons shall be made equal in beggary and slavery.

V. 4. **The world**-The land of *Judea*. **The majesty**-Not only common people, but the high and lofty ones.

V. 5. **Defiled**-By the wickedness of its people. **The laws**-The laws of God. **Ordinance**-God's ordinances concerning his worship and service; the singular being put for the plural. **Covenant**-The covenant made between God and *Abraham*, and all his posterity, which was everlasting, both on God's part, who, upon the conditions therein expressed, engaged himself to be a God to them and to their seed forever; and on *Israel's* part, who were obliged thereby to constant and perpetual obedience thro' all generations.

V. 6. **The curse**-The curse of God threatened to transgressors. **Burned**-Are consumed by the wrath of God, which is commonly compared to fire.

V. 7. **Mourneth**-Because there are none to drink it. Grief is ascribed to senseless creatures by a figure usual in all authors. **Languisheth**-Because there are no people left to dress it, or gather its grapes. **The merry-hearted**-That made their hearts merry with wine.

V. 8. **Tabrets**-Which they used in their feasts. **The noise**-The word properly signifies a confused clamour, such as drunken men make.

V. 9. **Bitter**-Because of the fears and miseries wherewith it is mixed.

V. 10. **The city**-*Jerusalem*, and other cities; for the singular word may be here taken collectively. A city of confusion or disorder, breaking all the laws and orders which God had established among them. **Shut up**-Because the inhabitants are either dead, or gone into captivity.

V. 11. **A crying**-Such was their gross sensuality and sottishness, that instead of crying for their sins, they did only *howl for their corn, and wine, and oil, #Hosea 7:14*.

V. 13. **When**-When this judgment shall be executed, there shall be left a remnant; as there are some few olives or grapes left after the vintage is over.

V. 14. **They**-The remnant shall sing for the glorious power and goodness of God, manifested in their deliverance. **The sea**-From the isles of the sea; from those parts beyond the sea into which, they were carried captive.

V. 15. **In distress**-When you are in the furnace of affliction. **In the isles**-In remote countries, beyond the sea, which in scripture are commonly called *isles*.

V. 16. **From**-From all the parts of the earth in which the *Jews* are or shall be. **Songs**-Of joy and praise. **Glory**-Or, *glory be to the righteous*. The Lord, the righteous one. **But**-In the midst of these joyful tidings, I discern something which gives me cause of lamentation. **My leanness**-I faint and pine away for grief, for the following reason. **Treacherously**-The *Jews*, who have been frequently guilty of great perfidiousness towards God, are now acting the same part. Even the *Hebrew* doctors expound this place of the perfidiousness of some *Jews* in the times of the Messiah. And it is not strange that so sad a sight made the prophet cry out, **My leanness**, &c. He repeats it to shew the horridness of the crime.

V. 17. **The snare**-Great and various judgments, some actually inflicted, and others justly feared.

V. 18. **Fleeth**-Upon the report of some terrible evil. **The foundations**-Both heaven and earth conspire against him. He alludes to the deluge of waters which God poured down from heaven, and to the earthquakes which he often causes below.

V. 19. **The earth**-This is repeated again, to shew the dreadful and, certainty of these judgments, and to awaken the stupid *Israelites*.

V. 20. **A tent**-Which is easily and commonly carried from place to place.

V. 22. **Gathered**-By God's special providence, in order to their punishment. And thus the unbelieving *Jews* were generally gathered together at *Jerusalem*, to their solemn feast, when *Titus* came and besieged, and destroyed them. **Shut up**-As malefactors, which are taken in several places, are usually brought to one common prison. **After**-After the apostate *Jews* shall have been shut up in unbelief, and in great tribulations for many ages together, they shall be convinced of their sin in crucifying the *Messiah*, and brought home to God and Christ by true repentance.

V. 23. **The sun**-All earthly powers and glories shall be obscured with the far greater splendor of Christ, the king of kings, at whose feet even the kings of the earth shall fall down and worship. **The Lord**-The Messiah, who, tho' man, yet is also God, and the Lord of hosts. **Shall reign**-Shall come in the flesh, and set up his kingdom, first in *Jerusalem*, and afterward in all other nations. **Before**-Before his ministers, who are in some sort the courtiers of the King of Glory. But *the ancients* are here put for the whole church, in whose name and for whose service they act.

ISAIAH

CHAP. XXV.

*God glorious in his judgments on Babel, ver. 1-5.
and his people's salvation, ver. 6-12.*

V. 1. **O Lord**-The prophet reflecting upon those great and glorious prophecies which he had delivered, interrupts the course of his prophecies, and breaks forth into a solemn celebration of God's wonderful works. **Thy counsels**-From which all thy works proceed, and which thou hast from time to time revealed to thy prophets and people, which were *of old*, being conceived from all eternity, are *true* and *firm*, and shall certainly be accomplished.

V. 2. **A city**-Which is put for *cities*: or of enemies of God and his people. And under the name *cities* he comprehends their countries and kingdoms. **Strangers**-The royal cities, in which were *the palaces of strangers*, of *Gentiles*. **No city**-Their cities and palaces have been or shall be utterly and irrecoverably destroyed.

V. 3. **Shall fear**-Thy stoutest enemies observing thy wonderful works, shall be converted, or at least forced to tremble before thee.

V. 4. **For**-For thou hast defended thy poor and helpless people. **As a storm**-Makes a great noise, but without any effect.

V. 5. **The noise**-The tumultuous noise, as the word properly signifies; the rage and furious attempts of those Heathen nations that fought against God's people. **As the heat**-With as much ease as thou dost allay the heat of a dry place, by the shadow of thy clouds, or by the rain which falls from black and shadowy clouds. **The branch**-The arm or power, as a branch is the arm of a tree.

V. 6. **And**-In mount *Zion*, in God's church. **All people**-Both *Jews* and *Gentiles*. **A feast**-A feast made up of the most delicate provisions, which is manifestly meant of the ordinances, graces, and comforts given by God in his church. **Of wines**-Which have continued upon the lees a competent time, whereby they gain strength, and are afterwards drawn off, and refined.

V. 7. **The face**-The covering of the face. **The veil**-The ignorance of God, and of the true religion, which then was upon the *Gentiles*, and now is upon the *Jews*.

V. 8. **He**-Christ will by his death destroy the power of death, take away the sting of the first death, and prevent the second. **In victory**-Heb. *unto victory*; so as to overcome it perfectly; which complete victory Christ hath already purchased for, and will in due time actually confer upon his people. **Rebuke**-The reproach and contempt cast upon his faithful people by the ungodly world.

V. 9. **Our God**-Our Messiah, long since promised, and for whom we have waited long, is come into the world, bringing salvation with him.

V. 10. **Rest**-The powerful and gracious presence, of God shall have its constant and settled abode.
Moab-The *Moabites* are put for all the enemies of God's church.

V. 11. **He**-The Lord, whose power they shall be no more able to resist, than the waters can resist a man that swims. **Spread**-To smite and destroy them. **The spoils**-With all their wealth which they have gained by rapine, and spoiling of God's people.

V. 12. **And**-All thy fortifications, in which thou trustest.

ISAIAH

CHAP. XXVI.

A song of praise and confidence in God, for the blessings of righteousness, judgments on their enemies, and favour to his people: their chastisement, repentance, and hope, ver. 1-21.

V. 1. **In that day**-When God shall do such glorious works, as are described in the foregoing chapter. **Sung**-In the church of God. **A city**-*Jerusalem*, or the church, which is often compared to a city. **For walls**-God's immediate and saving protection shall be to his church instead of walls.

V. 2. **The gates**-Of the city, mentioned ver.#1. **The nation**-The whole body of righteous men, whether *Jews* or *Gentiles*. For he seems to speak here, as he apparently did in the foregoing chapter, of the times of the gospel. **Keepeth truth**-Which is sincere in the true religion.

V. 4. **For ever**-In all times and conditions.

V. 5. **On high**-He speaks not so much of height of place, as of dignity and power, in which sense also he mentions *the lofty city* in the next clause. **Lofty city**-Which may be understood either of proud *Babylon*, or of all the strong and stately cities of God's enemies.

V. 6. **The needy**-God will bring it under the feet of his poor, and weak, and despised people.

V. 7. **Thou**-O God, who art upright in all thy ways, and therefore a lover of uprightness, and of all upright men, *dost weigh* (examine) *the path of the just*, the course of his actions, and, which is implied, dost approve of them, and therefore direct them to an happy issue.

V. 9. **In the night**-When others are sleeping, my thoughts and desires are working towards God. **Early**-Betimes in the morning. **For**-And good reason it is that we should thus desire and seek thee in the way of thy judgments, because this is the very design of thy judgments, that men should thereby be awakened to learn and return to their duty; and this is a common effect, that those who have been careless in prosperity, are made wiser and better by afflictions.

V. 10. **Will not learn**-This is the carriage of thy people; but the course of wicked men is directly contrary in all conditions: for if thou dost spare them, they will not accept of that gracious invitation to repentance. **In the land**-Even in God's church, and among his people, where righteousness is taught and practised. **Will not behold**-Tho' God gives such plain discoveries of his majesty and glory, not only in his word, but also in works, and especially in this glorious work of his patience and mercy to wicked men, yet they will not acknowledge it.

V. 11. **Will not see**-And they are guilty of the same obstinate blindness when thou dost smite and punish them, which is commonly signified by *lifting up the hand*. **They shall see**-They shall know that by sad experience, which they would not learn by easier ways. **These**-Such fire or wrath as thou usest to pour forth upon thine implacable enemies.

V. 12. **Our works**-All the good works done by us, are the effects of thy grace.

V. 13. **Other lords**-Others besides thee, and besides those governors who have been set up by thee, even foreign and heathen lords. **By thee**-By thy favour and help. **Will we**-Celebrate thy praise.

V. 14. **Rise**-Those tyrants are destroyed; they shall never live or rise again to molest us.

V. 15. **The nation**-This *nation* seems to be the people of *Israel*. **Removed**-Thou hast removed thy people out of their own land, and suffered them to be carried captive to the ends of the earth.

V. 16. **They**-Thy people. **Visited**-Come into thy presence, with their prayers and supplications.

V. 17. **Like**-Such was our anguish and danger.

V. 18. **We**-We have had the torment of a woman in child-bearing, but not the comfort of a living child, for we have brought forth nothing but wind; all our labours and hopes were unsuccessful. **The world**-The *Assyrians*, or our other enemies.

V. 19. **Thy**-The prophet here turns his speech to God's people, and gives them a cordial in their distress. Thy dead men are not like those, ver.#14, for they shall not live; but thine shall live. You shall be delivered from all your fears and dangers. **My dead body**-As I myself, who am one of these dead men, shall live again; you shall be delivered together with me. **Awake**-Out of your sleep, even *the sleep of death*, you that are dead and buried in the dust. **Thy dew**-The favour and blessing of God upon thee. **The dew**-Which makes them grow and flourish.

V. 20. **Shut thy doors**-Withdraw thyself from the world, and pour out thy prayers to God in thy closet. **Indignation**-The dreadful effects of God's anger, mentioned in the following verse.

V. 21. **Cometh**-Cometh down from heaven. **To punish**-All the enemies of God, and of his people. **Her slain**-The innocent blood which hath been spilled upon the earth shall be brought to light, and severely revenged upon the murderers.

ISAIAH

CHAP. XXVII.

God's care over his vineyard, ver. 1-6. His chastisements on them, ver. 7-9. His severe judgments against them, ver. 10, 11. Their return, ver. 12, 13.

V. 1. **Leviathan**-By this *leviathan, serpent* and *dragon* (for all signify the same thing) be understands some powerful enemy or enemies of God, and of his church or people, which may well be called by these names, partly for their great might, and partly for the great terror and destruction which they cause upon the earth. **The piercing**-Which by its sting pierces deeply into mens bodies. **Crooked serpent**-Winding and turning itself with great variety and dexterity. Whereby he seems to signify the craftiness and activity of this enemy, whose strength makes it more formidable.

V. 2. **In that day**-When this enemy shall be destroyed. **A vineyard**-My church and people, *of red wine*, of the choicest and best wine, which in those parts was red.

V. 3. **I keep it**-I will protect my church from all her enemies, and supply her with all necessary provisions.

V. 5. **Or**-Or if at any time fury seem to be in me against my people. **Let him**-My people. **Take hold**-Which he may by humble prayer not only restrain from doing him hurt, but engage to do him good.

V. 6. **Take root**-To be firmly settled in their possessions. **Fruit**-Their posterity shall seek habitations in other countries, and replenish them with people. But this seems to be understood of the spiritual seed of *Jacob*.

V. 7. **Hath he**-He hath not dealt so severely with his people, as he hath dealt with their enemies, whom he hath utterly destroyed. **Of them**-Of those who were slain by God on the behalf of *Israel*.

V. 8. **In measure**-With moderation. **When**-When the vine shooteth forth its luxuriant branches, he cuts them off, but so as not to destroy the vine. **Contend**-God is said to *contend* with men, when he executes his judgments upon them, #**Amos 7:4**. **Stayeth**-He mitigates the severity of the judgment. **In the day**-In the time when he sends forth his east-wind; which he mentions because that wind in those parts was most violent and most hurtful.

V. 9. **By this**-By this manner of God's dealing with them. **When**-Which sin of *Jacob's* shall be purged, when he shall truly repent of all his sins, and especially of his idolatry. **Altar**-Their idolatrous altars. Possibly he may say *the altar*, with respect to that particular altar, which *Ahaz* had set upon the place of God's own altar; and this prophecy might be delivered in *Ahaz's* time, while that altar stood. **Chalk-stones**-When he shall break all those goodly altars in pieces. **Not stand**-Shall be thrown down with contempt.

V. 10. **Yet**-Yet before this glorious promise be fulfilled, a dreadful and desolating judgment shall come. **The city**-*Jerusalem* and the rest of the defenced cities in the land. **The habitation**-The most inhabited and populous places. **The calf**-This is put for all sorts of cattle, which may securely feed there, because there shall be no men left to disturb them.

V. 11. **Broken**-That there may be no hopes of their recovery. **Women**-He mentions *women*, because the men would be destroyed. **Not understanding**-They know not the things which concerns their peace, but they blindly and wilfully go on in sin. **Therefore**-Thus he overthrows their conceit that God would never destroy the work of his own hands.

V. 12. **Beat out**-It is a metaphor from grain which was beaten out with a rod or staff, and then carefully gathered and laid up. **From**-From *Euphrates* to the *Nile*, which were the two borders of the land of promise. All the *Israelites* who are left in the land. **One by one**-Which signifies, God's exact care of them.

V. 13. **Trumpet**-God shall summon them altogether by sound of trumpet, by an eminent call of his providence. He alludes to the custom of calling the *Israelites* together with trumpets.

ISAIAH

CHAP. XXVIII.

The drunkenness of Ephraim bringeth destruction on them, a remnant shall be honourable, ver. 1-8. Their unteachableness, 9-13. Their mock at God's threatening, ver. 14, 15. Christ a sure foundation to believers, ver. 16. And destruction to the mockers, who are exhorted to amend, ver. 17-22. God's providence, its work and seasons towards the church, under the figure of a husbandman, 23-29.

V. 1. **Pride**-That proud and insolent kingdom. **Drunkards**-Having many and excellent vines among them, they were much exposed to this sin. **Ephraim**-Of the kingdom of the ten tribes. **Who are**-Who have their common abode. **The head**-*Samaria*, might well be called *the head*, as being seated upon a mountain, and the head of the kingdom, and *the head of the fat valleys*, because it was encompassed with many fat and rich valleys.

V. 2. **A strong one**-The king of *Assyria*. **Shall cast down**-The crown of pride. **The hand**-By the hand of God, which shall strengthen him in this work.

V. 3. **Trodden**-The expression is emphatical; the crown which was upon their own heads, shall be trodden under the feet of others; and they, whose drunkenness made them fall to the ground, shall be trodden down there.

V. 4. **He eateth**-Which, as soon as a man sees he plucks it off, and devours it, as soon as he can get it into his hand. And so shall it be with *Ephraim's* glory, which his enemies shall devour greedily.

V. 5. **In that day**-When the kingdom of *Israel* shall be destroyed. **A diadem**-God shall give eminent glory and beauty, to the kingdom of *Judah*.

V. 6. **To them**-Who not only drive their enemies from their land, but pursue them into their own lands, and besiege them in their own cities.

V. 7. **But**-*Judah* is guilty of the same sins with *Israel*, therefore they also must expect the same calamities; of which he speaks afterward. **The prophet**-The teachers, who should have been patterns of sobriety to the people. **They err**-The prophets miscarry in their sacred employment. **Stumble**-The priests mistake in pronouncing the sentence of the law, which was their duty.

V. 9. **He**-God. **Them**-Who is there among this people that are willing to be taught the knowledge of God? A minister may as soon teach an infant as these men.

V. 10. **For**-They must be taught like little children, because of their great dullness. **Line**-One line of the book after another, as children are taught to read.

V. 11. **Another tongue**-By people of a strange language, whom he shall bring among them, seeing they will not hear him speaking, by his prophets, in their own language.

V. 12. **This**-This doctrine. **The rest**-The only way, in which you will find rest.

V. 13. **Here a little**-As this method has been used and was altogether necessary for them; so it still is, and for the future shall be. As they were children in understanding, they shall still continue to be such; they shall be ever learning, and never come to the knowledge of the truth. **That**-This will be the event, or consequence of their sin: they will fall backward, which is the worst, and most dangerous way of falling; and so be broken to pieces.

V. 15. **Said**-In your hearts. **We**-We are as safe from *death*, and *hell*, or the *grave*, as if they had entered into covenant with us. **The scourge**-The judgment of God. **Through**-The land. **For**-We shall secure ourselves by lying and dissimulation.

V. 16. **Therefore**-Because your refuges are so vain, and deceitful; therefore I will direct you to a surer refuge, which God hath laid in *Zion*. But if you despise that refuge; then know, that *I will lay judgment to the line*, &c. **I lay**-I have promised it, and will, in the fulness of time, perform it. **In Zion**-In my church. **A foundation**-Upon which I will build my church. **A stone**-The *Messiah*. **Tried**-Which I have tried, and approved as every way sufficient. **Corner-stone**-Uniting the several parts of the building together. **Sure**-Upon whom you may securely rest. **Believeth**-This promise. **Shall not**-Hastily catch at any way of escaping danger, but shall patiently wait upon God in his way, 'till he deliver him.

V. 17. **Plummet**-I will execute just judgment, as it were by a line and plummet annexed to it; that is, with exactness and care: I will severely punish, and utterly destroy all who reject that stone. For *the line* and *plummet*, or *the plumb-line*, was not only used in erecting buildings, but also in pulling them down; those parts of the building being thus marked out, which were to be demolished.

V. 19. **Pass over**-It shall not only come to you, but it shall abide upon you; and when it hath passed over you, it shall return again to you, morning after morning; and shall follow you day and night, without giving you the least respite. **The report**-So dreadful shall the judgment be, that it shall strike you with horror, when you only hear the rumour of it.

V. 20. **For**-For those lying refuges, to which you trust, will not be able to give you that protection, which you expect from them; no more than a man can stretch himself upon a bed that is too short for him.

V. 21. **Perazim**-Where he fought against the *Philistines*, #2Sam 5:20. **Gibeon**-Where he fought against the *Canaanites*, #Josh 10:10, &c. and afterwards against the *Philistines*, #1Chron 14:16. **Strange work**-For this work of bringing total destruction upon *Israel*, was contrary to the benignity of his own nature, and to the usual way of dealing with his people.

V. 22. **Lest**-Lest thereby you make the judgments of God sure and unavoidable. **For**-God hath assured me, that he will utterly destroy the people of **Israel**.

V. 24. **Doth**-The plowman doth not spend all his time in plowing the ground; but he has several times for several works. And so God has his times and seasons for several works, and his providence is various at several times, and towards several people. Therefore those scoffing *Israelites* were guilty of great folly, in flattering themselves, because of God's long patience towards them; for God will certainly take a time to thresh, and break them with his judgments, as at present he plowed and harrowed them, and so prepared them for it by his threatenings. **Open**-Understand, *all day*. **Break**-Which they used to do with a kind of harrow.

V. 25. **Made plain**-By breaking the clods. **The wheat**-The best which he chuses for seed. **Barley**-That proportion of barley which he appointed. **Place**-Heb. in *his border*; each seed in a several place.

V. 27. **A threshing instrument**-This then was made like a sledge shod with iron, which was drawn by men or beasts, over the sheafs of corn, to bruise them, and tear the grain out of them. **A wheel**-A lower wheel than a cart wheel, but of the same form, upon which possibly the threshing instrument was drawn.

V. 28. **Bruised**-With a threshing instrument. **Break it**-Understand, *forever*. **Horses**-This was another way of threshing out the corn, by driving horses, or other cattle, over the sheaves to tread it.

V. 29. **This also**-This part of the husbandman's discretion. These words contain the application of the similitude. The husbandman manages his affairs with common discretion; but God governs the world, and his church, with wonderful wisdom: he is great and marvellous, both in the contrivance of things, and in the execution of them.

ISAIAH

CHAP. XXIX.

The temple and city of Jerusalem destroyed, ver. 1-6. Her enemies insatiable, ver. 7, 8 Their senselessness, ver. 9-12. And deep hypocrisy, ver. 13-17. These scorner and oppressor being cut off, the rest shall be converted, ver. 18-24.

V. 1. **The city**-The royal city, and seat of *David* and his posterity. **Set them**-Go on in killing sacrifices from time to time, one year after another, whereby you think to appease me, but all shall be in vain.

V. 4. **And thou**-Thou who now speakest so loftily, shall be humbled, and with a low voice, beg the favour of thine enemies. **As one**-Who, that they might possess the people with a kind of reverence and horror, used to deliver their answers with a low voice, from some cave under the ground.

V. 5. **Strangers**-Whom thou hast hired to assist thee, as indeed they did, when the *Chaldeans* came against them. **Terrible ones**-Thy great commanders, and stout soldiers. **It**-This destruction of thy strangers, and terrible ones shall come to pass.

V. 6. **Thou**-Thou, O *Jerusalem*. **Fire**-With dreadful judgments, which are frequently expressed by these metaphors.

V. 8. **His soul**-His appetite or desire is unsatisfied. **So**-No less unsatisfied and insatiable; they shall be always thirsting after more of your blood.

V. 9. **Wonder**-At the stupidity of this people. **Cry**-Cry out again and again through astonishment. **They stagger**-With giddiness or stupidity, which makes them like drunken men, insensible of their danger.

V. 10. **Dead sleep**-Hardness of heart, and insensibleness of your danger. **Seers**-Your magistrates and ministers. **Covered**-With the veil of ignorance and stupidity.

V. 12. **Of all**-Of all, your prophets. **As a book**-In which no man can read, while it is sealed up, as books then sometimes were, being made in the form of rolls. **Delivered**-Unsealed and opened.

V. 13. **Draw near**-Namely, in acts of worship. **With lips**-With outward devotions. **But**-They do not pay me that love, and fear, and obedience, which I require. **And**-They worship me not in such a manner, as I have prescribed, but according to mens inventions, preferring the devices and traditions of their false prophets, before my institutions.

V. 14. **Hid**-Shall disappear and vanish.

V. 15. **Seek deep**-A metaphor from men, who use to dig deep into the earth, that they may hide any thing there. **To hide**-Vainly imagining, that they can deceive, not only men, but God, by their external professions. **Who**-Neither God nor man can discover us.

V. 16. **Surely**-All your subtle devices, by which you turn yourselves into all shapes. **As clay**-It is no more to me, than the clay is to the potter, who can alter and dispose it as he sees fit.

V. 17. **As a forest**-The forest of *Lebanon*, which was a barren mountain, shall by God's providence, become a fruitful and populous place; and these places which are now fruitful and populous, shall then become as barren and desolate, as that forest. This is a prophecy of the rejection of the *Jews*, and of the calling of the *Gentiles*.

V. 18. **Shall see**-Being, by God's grace, brought out of gross, ignorance and wickedness, unto a clear and saving knowledge of the truth.

V. 19. **Meek**-The humble and meek believers. **Poor**-Mean and despicable people, such as the *Gentiles* were in the opinion of the *Jews*, and such as the greatest part of the first Christians were.

V. 20. **That watch**-That early and diligently apply themselves to the practice of wickedness.

V. 21. **That make a man**-That condemn a man, as if he was a great criminal. **For him**-For God's faithful prophets and ministers. **The gate**-There the people used to assemble, both upon civil and sacred accounts, and there prophets used to deliver their prophecies. **Turn**-From his right. **The just**-The faithful ministers of God. **Nought**-Not for any great advantage, but for a trifle.

V. 22. **Redeemed**-From manifold dangers, and especially from idolatry. **Jacob**-The *Israelites* or posterity of *Jacob*, who had great cause to be ashamed, for their continued infidelity, shall at last be brought back to the God of their fathers, and to their *Messiah*. **Pale**-Through fear of their enemies.

V. 23. **He seeth**-When the believing seed of *Jacob* shall see those children, whom they have begotten to God, by the gospel, even the *Gentiles*. **The work**-*The children, not of the flesh, but of the promise*, whom I, by my almighty grace, have regenerated. **In the midst**-Incorporated with the *Jews*, into one and the same body. **Shall sanctify**-They shall glorify God, with them and for them.

V. 24. **That erred**-Those *Gentiles* who erred from God's truth. **Murmured**-They that murmured at God's faithful teachers, shall now receive God's truth in the love of it.

ISAIAH

CHAP. XXX.

The prophet threatens the people for their confidence in Egypt, ver. 1-7. And contempt of God's word, ver. 8-11. Wherefore they shall be destroyed, ver. 12-17. God's mercies towards the church, ver. 18-26. God's wrath and the peoples joy in the destruction of Assyria, ver. 27-33.

V. 1. **The rebellious**-The *Jews*. **Take counsel**-That consult together. **Cover**-That seek protection. **But not**-Not such as by my spirit, speaking in my word, I have required them to do. **That they may add**-That unto all their sins, they may add distrust of my power and mercy, and put confidence in an arm of flesh.

V. 2. **Asked**-Either by the priests or prophets.

V. 4. **His princes**-The princes of *Judah*. **Hanes**-An eminent city of *Egypt*.

V. 5. **They**-Both the messengers, and they who sent them.

V. 6. **The burden**-The treasures, which were carried upon asses or camels, into *Egypt*, which lay southward from *Judea*. **The land of trouble**-*Egypt*, so called prophetically. **From whence**-This may be understood properly, but withal, seems to design the craft and cruelty of that people. **They**-The *Jews*. **Their riches**-To procure their assistance. **Bunches**-Upon the backs.

V. 7. **To her**-To *Jerusalem* or *Judah*. **Sit still**-It is safer and better for them to sit quietly at home, seeking to me for help.

V. 8. **Write**-This warning. **Before**-In their presence. **Note it**-So this was to be written twice over, once in a table, to be hanged up in some public place, that all present might read it; and again, in a book, that it might be kept for the use of posterity. **The time to come**-As a witness for me and against them.

V. 11. **Cause, &c.**-Do not trouble us with harsh messages from God.

V. 12. **And trust**-In the wealth which you have gotten by oppression, and in your perverse course of sending to *Egypt* for help.

V. 13. **This iniquity**-Of trusting to *Egypt*, shall be like a wall which is high, but swelling forth in some parts, which, upon the least accident, falls down suddenly.

V. 14. **He**-God.

V. 15. **In returning**-To God. **Quietness**-In sitting still, and quieting your minds. **Confidence**-Placed upon me, and my promises.

V. 17. **'Till**-Till you be destroyed, and but a few of you left.

V. 18. **Wait**-Patiently expect your repentance. **Exalted**-He will work gloriously. **Judgment**-Or mercy. **That wait**-In his way, with faith and patience.

V. 19. **Shall dwell**-After a set time, they shall return to *Jerusalem*, and have a fixed abode. This was in part accomplished upon their return from *Babylon*; but more fully in the times of the gospel, when many of them were, and the whole body of them shall be brought into Christ's church.

V. 21. **Shall hear**-Thou shalt hear the voice of God's word and spirit. **Behind thee**-A metaphor borrowed from shepherds, who use to follow their sheep, and recall them when they go out of the way.

V. 22. **Defile**-To shew your contempt of it. **Covering**-The leaves or plates wherewith their images were frequently covered. **Ornament**-It was a costly and glorious robe.

V. 23. **Bread**-Which shall be the fruit of thy own land and labour: and excellent for quality, which is called, *fat*, #**Deut 32:14**, and abundant for quantity.

V. 24. **Clean provender**-There should be such plenty of corn, that the very beasts, instead of straw, should eat corn; and that not in the ear, or with the straw, but the pure grain.

V. 25. **Hill**-Which is commonly dry and barren. **In the day**-When God shall destroy the enemies of his people. **The towers**-The mighty potentates, who fought against God's people.

V. 26. **Sevenfold**-As if the light of seven days were combined together in one. **Healeth**-When God shall effectually cure the wounds of his people, making *Israel* and *Judah* to be one, and making *Jew* and *Gentile* to be one fold under one shepherd.

V. 27. **Behold**-Here he gives them an earnest of those greater mercies in times to come, by assuring them of the approaching destruction of the *Assyrian* forces. **The name**-The Lord himself. **From far**-From a remote place: even from heaven. **Heavy**-He will inflict heavy judgments upon them. **Indignation**-He hath pronounced a severe sentence against them, and will give command for the execution of it.

V. 28. **His breath**-God's anger. **A stream**-Coming from him as vehemently, as a mighty torrent of waters. **To sift**-To shake and scatter, as it were with a sieve. **The nations**-The *Assyrian* army, which was made up of several nations. **With**-Not with an ordinary sieve, which casteth away the chaff only, but with a sieve, which should shake them so long and so vehemently, as to cast away altogether. **A bridle**-God will over-rule them by his powerful providence. **To err**-Whereas other bridles guide into the right way, this shall turn them out of the way, by giving them up to their own foolish counsels, which shall bring them to certain ruin.

V. 29. **A song**-You shall have songs of praise. **The night**-He seems to have a particular respect to the solemnity of the passover, in which they spent some considerable part of the night in rejoicing,

and singing psalms before the Lord. **As when**-Like the joy of one that is going up to the solemn feasts with musick.

V. 30. **His voice**-His thunder, metaphorically taken for some terrible judgment. **The lightning**-Upon the *Assyrian*. **With**-With great wrath; which is signified by heaping so many words of the same signification together.

V. 32. **The rod**-Heb. *the founded rod*, the judgment of God, called *a founded rod*, because it was firmly established, by God's immutable purpose. **Him**-Upon the *Assyrian*. **With harps**-Their destruction shall be celebrated by God's people, with joy and musick, and songs of praise. **Of shaking**-Or, shaking of the hand, of which kind of shaking this *Hebrew* word is constantly used. God will fight against them, and destroy them by his own hand. **With it**-With the army of the *Assyrians*.

V. 33. **Tophet**-This was a place near *Jerusalem*, in which the idolatrous *Israelites* used to offer up their children to *Moloch*. It may be put, for any place of torment; and particularly it is put for hell. **For the king**-For the king of *Assyria*. **Fire**-He alludes to the ancient custom, of burning sacrifices, and particularly of burning children to *Moloch*. **The breath**-The immediate hand of God, or his word of anger. **Brimstone**-He seems to allude to that shower of fire and brimstone, #**Gen 19:24**.

ISAIAH

CHAP. XXXI.

The folly and punishment of trusting in Egypt, ver. 1-3. God will fight for Jerusalem, ver 4, 5. If they will turn unto him, ver. 6, 7. The fall of Assyria, ver. 8, 9.

V. 1. **Horses**-For *Egypt* had many and choice horses.

V. 2. **He is safe**-You think you are safe, in engaging the *Egyptians*; but God is not inferior to them in wisdom or strength, and therefore you have done foolishly, in preferring them before him, who will execute his judgments upon you, notwithstanding all the *Egyptians* can do. **The help**-The helpers, as it is explained in the next verse.

V. 3. **Flesh**-Weak and frail.

V. 4. **For**-Although you have done evil in sending to *Egypt* for help, yet the Lord himself will, of his own grace, give you that help which you do not deserve.

V. 5. **As birds**-Which come from above, and so cannot be kept off; which fly swiftly, and engage resolutely, when their young ones are in danger. **Passing over**-The destroying angel shall pass over *Jerusalem*.

V. 8. **The sword**-Not of any man, but of an angel. **Discomfited**-Heb. *shall melt* away, a great part of them being destroyed by the angel; and the hearts of the rest melting for fear.

V. 9. **He**-*Sennacherib* shall flee away, from *Jerusalem*, to his strong city of *Nineveh*. **The ensign**-Of the Lord's ensign, which he hath lifted up against them. **Whose fire**-Who is, and will appear to be in *Zion*, like a fire to defend his people, and to consume their enemies.

ISAIAH

CHAP. XXXII.

Christ's kingdom and its blessings, ver. 1-8. Careless women, shall be troubled, ver. 9-11. And the land laid waste, ver. 12-14. Until a restoration, ver. 16-20.

V. 1. **Behold**-This seems to be a distinct prophecy from the former, and delivered before that which is related in the former chapters. The prophecies are not always set down in that order, in which the prophets delivered them. The foregoing prophecy was delivered, not in the time of *Ahaz* for he sent to the *Assyrian*, not the *Egyptian*, for help; it was *Hezekiah*, who *rebelled against the king of Assyria*, and was too prone to *trust upon the staff of Egypt*. But this seems to have been delivered in the time of *Ahaz*. A **king-Hezekiah**, a type of Christ, and Christ typified by him.

V. 2. A **man**-Each of his princes. A **hiding place**-Unto the people under their government. **The wind**-From the rage and violence of evil men. **As rivers**-No less refreshing. **As the shadow**-In a dry and scorched country, which is called *weary*, because it makes travellers weary; as *death* is called *pale* in other authors, because it makes mens faces pale.

V. 3. **The eyes**-The people, they shall not shut their eyes and ears against the good counsels and examples of their religious king and rulers, as they have done formerly: both princes and people shall be reformed.

V. 4. **The rash**-Who were hasty in judging of things; which is an argument of ignorance and folly. **The tongue**-That used to speak of the things of God, darkly, and doubtfully; which though it was in part fulfilled in *Hezekiah*, yet was truly and fully accomplished only by Christ, who wrought this wonderful change in an innumerable company both of *Jews* and *Gentiles*.

V. 5. **The vile**-Base and worthless men. **Liberal**-Shall no longer be reputed honourable, because of their high and honourable places, but wickedness shall be discovered where ever it is, and virtue manifested and rewarded. **The churl**-The sordid and covetous man; but under this one vice, all vices are understood, as under the opposite virtue of *bountifulness*; all virtues are comprehended.

V. 6. **Villainy**-Men shall no longer be miscalled; for every one will discover what he is by his words and actions. **Will work**-He will, from time to time, be advising wickedness, that he may execute it when he hath opportunity. **To practise**-To do bad things, tho' with a pretence of religion and justice. **To utter**-To pass unjust sentence, directly contrary to the command of God. **Cause the drink**-Whereby they take away the bread and the drink of the poor.

V. 7. **Lying words**-With false and unrighteous decrees. **Even**-When their cause is just and good.

V. 9. **Ye**-That indulge yourselves in idleness and luxury. **Careless**-Who are insensible of your sin and danger.

V. 10. **The vintage shall fail**-During the time of the *Assyrian* invasion. **The gathering**-Of the other fruits of the earth.

V. 11. **Strip**-Put off your ornaments.

V. 12. **The teats**-For the pleasant and fruitful fields, which like teats yielded you plentiful and excellent nourishment.

V. 13. **Yea**-Upon that ground, where now your houses stand, in which you take your fill of mirth and pleasure.

V. 14. **Forsaken**-Of God, and given up into their enemies hands. **A joy**-Desolate places, in which wild asses delight to be.

V. 15. **Until**-Until the time come, in which God will *pour*, or, as the *Hebrew* word properly signifies, *reveal*, evidently and plentifully pour out *his spirit* from heaven upon his people, which was fully accomplished in the days of the *Messiah*. **The fruitful field**-God's people who were desolate, shall be revived and flourish, and their flourishing enemies shall be brought to destruction.

V. 16. **Judgment**-Just judgment. **Righteousness**-Justice shall be executed in all the parts of the land.

V. 17. **The work**-The effect of this shall be prosperity. **Quietness**-Tranquility, both of mind and outward estate. **Assurance**-Of God's mercy, and the fulfilling of his promises.

V. 19. **It shall hail**-As my blessings shall be poured down upon my people, who, from a wilderness, are turned into a fruitful field, so my judgments (which are signified by *hail*, chap.#28:2,17, and elsewhere) shall fall upon them, who were a fruitful field, but are turned into a forest, upon the unbelieving and rebellious *Jews*. **The city**-*Jerusalem*, which, though now it was the seat of God's worship and people, yet he foresaw, would be the great enemy of the *Messiah*. **Low**-Heb. *shall be humbled with humiliation: shall be greatly humbled, or brought very low.*

V. 20. **Blessed**-As the barren forest shall be destroyed, so the fruitful field shall be improved, and bring forth much fruit; which is signified by a declaration of the blessedness of them that sow in it. **Waters**-In all moist grounds, which are like to yield good fruit. But this also is to be understood of the times of the gospel, and of the great and happy success of the ministers of it. **The ox**-Which they employed in plowing and sowing the ground.

ISAIAH

CHAP. XXXIII.

The destruction of the enemies of the church, who are derided, ver. 1-13. Which terrifies the sinners in Zion, ver. 14. The safety and privileges of the godly, ver. 23, 24.

V. 1. **To thee**-*Sennacherib*, who wasted the land of *Judah*.

V. 2. **O Lord**-The prophet contemplating the judgment which was now coming upon God's people, directs his prayer to God for them. **Their arm**-Our arm or strength. The change of persons is frequent in prophetic writings. **Every morning**-When we offer the morning sacrifice, and call upon thee: which yet is not meant exclusively, as if he did not desire God's help at other times; but comprehensively, the morning being put for the whole day. The sense is, help us speedily and continually.

V. 3. **The noise**-Which the angel shall make in destroying the army. **The people**-Those of the army, who escaped that stroke. **The nations**-The people of divers nations, which made up this army.

V. 4. **Your spoil**-That treasure which you have raked together, by spoiling divers people. **Gathered**-By the *Jews* at *Jerusalem*, when you flee away. **Like the caterpillar**-As caterpillars gather and devour the fruits of the earth. **As locusts**-As locusts, especially when they are armed by commission from God, come with great force, and run hither and thither.

V. 5. **Exalted**-By the destruction of so potent an army; and by the defence of this people.

V. 6. **Thy times**-He turns his speech to *Hezekiah*. Thy throne shall be established upon the sure foundations of wisdom and justice. **And strength**-Thy strong salvation. **The fear**-Thy chief treasure is in promoting the fear and worship of God.

V. 7. **Behold**-That the mercy promised might be duly magnified, he makes a lively representation of their great danger and distress. **The ambassadors**-Whom he shall send to beg peace of the *Assyrian*. **Shall weep**-Because they cannot obtain their desires.

V. 8. **The covenant**-*Sennacherib* broke his faith, given to *Hezekiah*, of departing for a sum of money, #**2Kings 18:14,17**. **Cities**-The defenced cities of *Judah*, which he contemned, and easily took.

V. 9. **Mourneth**-Being desolate and neglected. **Hewn**-By the *Assyrians*. **Bashan**-Two places eminent for fertility, are spoiled of their fruits.

V. 11. **Stubble**-Instead of solid corn. Your great hopes and designs, shall be utterly disappointed. **Your breath**-Your rage against my people shall bring ruin upon yourselves.

V. 12. **The people**-Shall be burnt as easily and effectually as chalk is burned to lime.

V. 14. **The sinners**-This is spoken of the *Jews*. The prophet having foretold the deliverance of God's people, and the destruction of their enemies, gives a lively representation of the unbelieving condition, in which the *Jews* were, before their deliverance came. **Who**-How shall we be able to endure, or avoid the wrath of that God, who is a consuming fire; who is now about to destroy us utterly by the *Assyrians*, and will afterwards burn us with unquenchable fire?

V. 15. **He**-Who is just in all his dealings. **From hearing**-Who will not hearken to any counsels, tending to shed innocent blood. **From seeing**-That abhors the very sight of sin committed by others, and guards his eyes from beholding occasions of sin.

V. 16. **On high**-Out of the reach of danger. **His waters**-God will furnish him with all necessaries.

V. 17. **The king**-First *Hezekiah*, and then *Christ*, triumphing over all enemies, and ruling his own people with righteousness. **Very far**-Thou shalt not be shut up in *Jerusalem*, but shalt have free liberty to go abroad with honour and safety.

V. 18. **Thine heart**-This is a thankful acknowledgment of deliverance from their former terrors and miseries. **Where**-These words they spoke in the time of their distress. *The scribe*, whom we call *muster-master*, was to make and keep a list of the soldiers, and to call them together as occasion required: *the receiver*, received and laid out the money for the charges of the war; and he *that counted the towers*, surveyed all the parts of the city, and considered what towers or fortifications were to be made or repaired. And unto these several officers the people resorted, with great distraction and confusion.

V. 19. **A fierce**-That fierce and warlike people, whom thou hast seen with terror, near the walls of *Jerusalem*, thou shalt see no more. **A people**-A foreign nation, whose language is unknown to thee.

V. 20. **Look upon**-Contemplate *Zion's* glorious and peculiar privileges. **Solemnities**-This was the chief part of *Zion's* glory, that God was solemnly worshipped, and the solemn assemblies and feasts kept in her. **Quiet**-This was but imperfectly fulfilled in the literal *Zion*; but clearly and fully in the mystical *Zion*, the church of God, in the times of the gospel.

V. 21. **There**-In and about *Zion*. **Rivers**-Tho' we have nothing but a small and contemptible brook to defend us; yet God will be as sure a defence to us, as if we were surrounded with great rivers. **No galley**-No ships of the enemies shall be able to come into this river to annoy them.

V. 22. **Is judge**-To plead our cause against our enemies. **Lawgiver**-Our chief governor, to whom it belongs, to give laws, and to defend his people.

V. 23. **Tacklings**-He directs his speech to the *Assyrians*; and having designed their army under the notion of a *gallant ship*, ver. #21, he here represents their undone condition, by the metaphor of a ship, tossed in a tempestuous sea, having her cables broke, and all her tacklings loose, so that she could have no benefit of her masts and sails; and therefore is quickly swallowed up. **The lame**-They

shall leave so many spoils behind them, that there shall be enough left for the lame, who come last to the spoil.

V. 24. **The inhabitant**-Of *Jerusalem*. **Sick**-Shall have no cause to complain of any sickness or calamity. **Forgiven**-They shall not only receive from me a glorious temporal deliverance; but, which is infinitely better, the pardon of all their sins, and all those spiritual and everlasting blessings, which attend upon that mercy.

ISAIAH

CHAP. XXXIV.

God's fury and wrath against his church's enemies, ver. 1-10. Their land utterly desolate, ver. 11-15. The certainly hereof, and duration, ver. 16, 17.

V. 2. **All nations**-Not only upon the *Assyrians*, but on all enemies of my people.

V. 3. **Cast out**-Into the fields.

V. 4. **Dissolved**-The sun, moon, and stars. So great shall be the confusion and consternation of mankind, as if all the frame of the creation were broken into pieces. It is usual for prophetic writers, both in the Old and New Testament, to represent great and general calamities, in such words and phrases, as properly agree to the day of judgment; as on the contrary, the glorious deliverances of God's people, in such expressions, as properly agree to the resurrection from the dead.

V. 5. **Bathed**-In the blood of these people. **Heaven**-Where God dwells; in which this is said to be done, because it was there decreed and appointed. **Idumea**-Upon the *Edomites*, who, tho' they were nearly related to the *Israelites*, yet were their implacable enemies. But these are named for all the enemies of God's church, of whom they were an eminent type. **The people**-Whom I have cursed, and devoted to utter destruction, as the word properly signifies.

V. 6. **The sword**-The metaphor is taken from a great glutton, who is almost insatiable. **Rams**-By lambs, and goats, and rams, he means people of all ranks and conditions, high and low, rich and poor. **Bozrah**-A chief city of *Edom*, and a type of those cities which should be most opposite to God's people.

V. 7. **The unicorns**-It is confessed, this was a beast of great strength and fierceness; and it is used in this place to signify their princes and potentates, who shall be humbled and cast down. **Them**-With the lambs, and goats, and rams. **Fatness**-With the fat of the slain sacrifices, mingled with it.

V. 8. **For**-This is the time which God hath fixed, to avenge the cause of his persecuted people.

V. 9. **The land**-*Idumea* shall be dealt with, as *Sodom* and *Gomorrah* were.

V. 10. **For ever**-It shall remain as a spectacle of God's vengeance to all succeeding ages.

V. 11. **Dwell**-It shall be entirely possessed by those creatures which delight in deserts and waste places. **Stretch**-He shall use the line, or the stone or plummet joined to it, not to build them, but to mark them out to destruction, as workmen commonly use them to mark what they are to pull down.

V. 12. **None**-They shall not find any willing to undertake the government. **Nothing**-Shall have no courage or strength left in them.

V. 16. **Seek**-When this judgment is executed, if you pursue this prophecy, you will find, that all things exactly come to pass, as I have told you. **His**-My spirit, (such sudden changes of persons being frequent here) hath brought all these creatures together, as he formerly brought the creatures to *Adam*, and to *Noah*, by an instinct which he put into them.

V. 17. **Divided**-He hath divided the land to them, as it were by lot and line, as *Canaan* was divided among the *Israelites*.

ISAIAH

CHAP. XXXV.

The joyful flourishing of Christ's kingdom, ver. 1, 2. The weak he strengthens and comforts, ver. 3, 4. His miracles, ver. 5, 6. The prosperity and peace of his people, ver. 7-10.

V. 1. **The solitary place**-*Emmanuel's* land, or the seat of God's church and people, which formerly was despised like a wilderness, and which the rage of their enemies had brought to desolation, shall flourish exceedingly.

V. 2. **The excellency**-The wilderness shall be as pleasant and fruitful as *Lebanon*, and *Carmel*, and *Sharon*. **They**-The inhabitants of the wilderness aforesaid. **The glory**-The glorious discoveries of God's power and goodness.

V. 3. **Strengthen**-Ye ministers of God, comfort and encourage God's people, who are now ready to faint.

V. 4. **Your God**-Tho' he seems to be departed, he will come to you, and abide with you. He will shortly come in the flesh, to execute vengeance upon the enemies of God.

V. 5. **Then**-The poor *Gentiles*, who before were blind and deaf, shall now have the eyes and ears of their minds opened to see God's works, and to hear and receive his word.

V. 7. **Streams**-The most dry and barren places shall be made moist and fruitful; which is principally meant of the plentiful effusion of God's grace upon such persons and nations, as had been wholly destitute of it. **Rushes**-Those dry and parched deserts, in which dragons have their abode, shall yield abundance of grass, and reeds, and rushes, which grow only in moist ground.

V. 8. **A way**-*The high-way* and *the way* are not to be taken for two different ways, but for one and the same way, even a causeway, which is raised ground, and a way. **Holiness**-The people (walking in it) *shall be all righteous*. **For those**-But this way shall be appropriated to those persons above-mentioned; the weak, and blind, and lame, whom God will lead and save. **Though fools**-The way shall be so plain and strait, that even the most foolish travellers cannot easily mistake it.

ISAIAH

CHAP. XXXVI.

Sennacherib *invades* Judah, ver. 1. *He sends Rabshakeh, who by his blasphemous persuasions tempts Hezekiah to despair, and the people to revolt, ver. 2-22. The history related here, and in the three following chapters, is, almost in the same words contained #2Kings 18, 19, 20. It is inserted here, to explain and confirm some of the foregoing predictions. It may seem to have first been written by this prophet, and from him taken into the book of Kings, to compleat that history.*

ISAIAH

CHAP. XXXVII.

Hezekiah *mourns and sends to Isaiah to pray for them*, ver. 1-5. *He comforts them*, ver. 6, 7. *Sennacherib called away against the king of Ethiopia, sends a blasphemous letter to Hezekiah*, ver. 8-13. *His prayer*, ver. 14-20. *Isaiah's prophecy*, ver. 21-35. *An angel slays the Assyrians*, ver. 36. *Sennacherib is slain at Nineveh by his own sons*, ver. 37, 38.

ISAIAH

CHAP. XXXVIII.

Hezekiah *in his sickness receives from Isaiah a message of death*, ver. 1. *By prayer*, ver. 2, 3. *hath his life lengthened; the sun goeth backward for a sign thereof*, ver. 4-8. *His song of praise to God*, ver. 9-20.

V. 13. **I reckon**-When I could not rest all the night even 'till morning, my thoughts were presaging that God would instantly break me to pieces, and the like thoughts followed me from morning 'till evening.

V. 16. **By these**-By thy promises, and thy performance of them; therefore it is not strange, that one word of God hath brought me back from the jaws of death.

V. 18. **Praise**-The dead are not capable of glorifying thy name among men upon earth. They cannot expect nor receive the accomplishment of thy promised goodness in the land of the living.

V. 20. **Was ready**-Was a present help.

ISAIAH

CHAP. XXXIX.

The king of Babylon sends ambassadors with letters and a present to Hezekiah, who shews them his treasures, ver. 1, 2, Isaiah foretells the Babylonish captivity, ver. 4-7. His resignation, ver. 8.

ISAIAH

CHAP. XL.

The prophet having now foretold the Babylonish captivity, chap.#39:6,7, does here arm his people against it by the consideration of their certain deliverance out of it, and their blessed condition after it, as in other things so especially in the coming of the Messiah, and the great and glorious privileges conferred upon God's church and people in his days. The preaching of the gospel by John the baptist and the apostles, ver. 1-11. The power and wisdom of God in governing the world, ver. 12-17. The folly of idolatry, ver. 18-26. God knows the state of his people, and both can and will protect them, ver. 27-31.

V. 1. **Ye-Ye** prophets and ministers.

V. 2. **Warfare**-The time of her captivity, and misery. **Double**-Not twice as much as her sins deserved, but abundantly enough to answer God's design in this chastisement, which was to humble and reform them, and to warn others by their example.

V. 3. **The voice**-An abrupt speech. Methinks I hear a voice. **Wilderness**-This immediately relates to the deliverance of the *Jews* out of *Babylon*, and smoothing their passage from thence to *Judea*, which lay through a great wilderness; but principally to their redemption by the *Messiah*, whose coming was ushered in by the cry of *John* the baptist, in the wilderness. **Prepare ye the way**-You to whom this work belongs. He alludes to the custom of princes who send pioneers before them to prepare the way through which they are to pass. The meaning is, God shall by his spirit so dispose mens hearts, and by his providence so order the affairs of the world, as to make way for the accomplishment of his promise. This was eminently fulfilled, when Christ, who was, and is God, blessed for ever, came into the world in a visible manner.

V. 6. **Cry**-God speaks unto his ministers. **He**-The prophet. **All flesh**-The prophet having foretold glorious things, confirms the certainty of them, by representing the vast difference between the nature, and word, and work of men and of God. All that men are or have, yea, their highest accomplishments, are but like the grass of the field, weak and vanishing, soon nipt and brought to nothing; but God's word is like himself, immutable and irresistible: and therefore as *the mouth of the Lord*, and not of man, *hath spoken* these things, so doubt not but they shall be fulfilled.

V. 9. **Zion**-*Zion* or *Jerusalem* is the publisher, and *the cities of Judah* the hearers. **Get up**-That thy voice may be better heard. **Afraid**-Lest thou shouldest be found a false prophet. **Say**-To all my people in the several places of their abode. **Behold**-Take notice of this wonderful work, and glorious appearance of your God.

V. 10. **His arm**-He shall need no succours, for his own power shall be sufficient to govern his people, and to destroy his adversaries. **His reward**-He comes furnished with recompences as well of blessings for his friends, as of vengeance for his enemies. **His work**-He carries on his work effectually: for that is said in scripture to *be before a man* which is in his power.

V. 12. **Who hath**-Who can do this but God? And this discourse of God's infinite power and wisdom, is added to give them the greater assurance, that God was able to do the wonderful things, he had promised.

V. 13. **Who**-Who did God either need or take to advise him in any of his works, either of creation or the government of the world.

V. 15. **Are counted**-By him, and in comparison of him. **The dust**-Which accidentally cleaves to the balance, but makes no alteration in the weight. **The isles**-Those numerous and vast countries, to which they went from *Judea* by sea, which are commonly called *isles*.

V. 16. **Lebanon**-If men were to offer a sacrifice agreeable to his infinite excellency, the whole forest of *Lebanon* could not afford either a sufficient number of beasts to be sacrificed: or, a sufficient quantity of wood to consume the sacrifice.

V. 18. **To whom**-This is a proper inference from the foregoing discourse of God's infinite greatness; from whence he takes occasion to shew both the folly of those that make mean and visible representations of God, and the utter inability of men or idols to give any opposition to God.

V. 19. **Melteth**-He melts metal into a mould, which afterwards is graven or carved to make it more exact.

V. 20. **He**-That can hardly procure money to buy a sacrifice. **Chuseth**-He is so mad upon his idols, that he will find money to procure the choicest materials, and the best artist to make his idol. **An image**-Which after all this cost, cannot stir one step out of its place to give you any help.

V. 21. **Known**-God to be the only true God, the maker and governor of the world.

V. 22. **Sitteth**-Far above this round earth, even in the highest heavens; from whence he looketh down upon the earth, where men appear to him like grasshoppers. As here we have *the circle of the earth*, so elsewhere we read of *the circle of heaven*, #**Job 22:14**, and of *the circle of the deep*, or *sea*, #**Prov 8:27**, because the form of the heaven, and earth and sea is circular. **Spreadeth**-For the benefit of the earth and of mankind, that all parts might partake of its comfortable influences.

V. 24. **Sown**-They shall take no root, for *planting* and *sowing* are in order to taking root. They shall not continue and flourish, as they have vainly imagined, but shall be rooted up and perish.

V. 26. **Bringeth**-That at first brought them out of nothing, and from day to day brings them forth, making them to rise and set in their appointed times. **Faileth**-Either to appear when he calls them; or to do the work to which he sends them.

V. 27. **What**-Why dost thou give way to such jealousies concerning thy God, of whose infinite power and wisdom, and goodness, there are such evident demonstrations. **Is hid**-He takes no notice of my prayers and tears, and sufferings, but suffers mine enemies to abuse me at their pleasure. This complaint is uttered in the name of the people, being prophetically supposed to be in captivity.

Judgment-My cause. God has neglected to plead my cause, and to give judgment for me against mine enemies.

V. 30. **The youths**-The youngest and strongest men, left to themselves.

V. 31. **Wait**-That rely upon him. **Renew**-Shall grow stronger and stronger.

ISAIAH

CHAP. XLI.

God called Cyrus, and was with him, the nations idolatrous, ver. 1-8. Israel encouraged by promises of safety and deliverance, ver. 9-20. The vanity of idols, ver. 21-24. Redemption by Christ, ver. 25-29.

V. 1. **Keep silence**-Attend diligently to my plea. **Islands**-By islands he means countries remote from *Judea*, inhabited by the idolatrous *Gentiles*. **Renew**-Strengthen themselves to maintain their cause against me; let them unite all their strength together. **Near**-Unto me that we may stand together, and plead our cause, and I will give them free liberty to say what they can on their own behalf.

V. 2. **Who**-Was it not my work alone? **Raised**-Into being and power, stirring up his spirit, and strengthening him to the work. **The man**-*Cyrus*. **The east**-*Persia* was directly eastward, both from *Judea* and from *Babylon*. He was *raised up* by God in an eminent manner. And although these things were yet to come; yet the *prophet* speaks of them as if they were already past. And by this instance he pleads his cause against the *Gentiles*; because this was an evident proof of God's almighty power, and of the vanity of idols, which eminently appeared in the destruction of the *Babylonians*, who were a people mad *upon their idols*. **Called him**-To march after him, and under God's banner against *Babylon*.

V. 3. **Pursued**-Went on in the pursuit with ease and safety. **Even**-Through unknown paths.

V. 4. **Calling**-Them out of nothing, giving them breath and being: disposing and employing them as he sees fit. **From the beginning**-All persons and generations of mankind from the beginning of the world. **I**-Who was before all things even from eternity, and shall be unto eternity.

V. 5. **The isles**-Even remote countries. **Saw**-Discerned the mighty work of God in delivering his people, and overthrowing their enemies. **Feared**-Lest they should be involved in the same calamity. **Came**-They gathered themselves together.

V. 7. **Fastened it**-To the wall or pillar.

V. 9. **Thou**-Thou *Israel*, whom I took to myself, and brought hither in the loins of thy father *Abraham*, from a remote country. **Called thee**-From the midst of many great persons among whom he lived in *Chaldea*. **Chosen**-I have chosen thee and thy seed through all generations.

V. 11. **Confounded**-Because the mischief which they contrived against thee shall fall upon themselves.

V. 13. **Will hold**-Will enable thee to vanquish all thine enemies.

V. 14. **Thou worm**-Who art weak in thyself, and trodden under foot by thy proud enemies.

V. 15. **An instrument**-Such as were usual in those times and places. **The mountains**-The great and lofty potentates of the world.

V. 16. **Fan**-When thou hast beaten them as small as chaff. **In the Holy One**-For to him, thou shalt ascribe thy victory.

V. 18. **In high places**-Upon the mountains where by the course of nature there are no rivers. **The dry land**-Their people who are like a dry and barren wilderness. I will abundantly water with my blessings.

V. 19. **The box tree**-Trees which are both useful and pleasant to the eye, and giving a good shadow to the traveller. But what particular trees these *Hebrew* words signify, is not certainly known.

V. 22. **Them**-The idols. **Former things**-Such things as should shortly come to pass. **The latter end**-Whether the events answer to their predictions.

V. 23. **Do good**-Protect your worshippers whom I intend to destroy, and destroy my people whom I intend to save. **That**-That I and my people may be astonished, and forced to acknowledge your godhead.

V. 24. **Your work**-Your operations are like your beings: there is no reality in your beings, nor efficacy in your actions.

V. 25. **Raised**-*Cyrus*, might be said to come *from the north*, because he was a *Mede* by his mother, as he was a *Persian* by his father; or because a great part of his army was gathered out of *Media*, which was *northward*, in reference to *Judea*, and because *Darius* the *Mede* was joined with him in this expedition. **Proclaim**-This *Cyrus* did in express, emphatical terms, **#Ezra 1:1,2. As on mortar**-Treading them down, as easily as a man treads down mortar.

V. 26. **Who**-Which of your idols could foretel such things as these from the beginning of the world unto this day? **Before-time**-Before the things come to pass. **Righteous**-His cause is good: he is a God indeed. **Heareth**-Because you are dumb and cannot speak.

V. 27. **The first**-I who am the first, do and will foretel to my people things to come. **Them**-I also represent future things as if they were present. By *them* he means things which are to come. **One**-Messengers, who shall foretel the good tidings of their deliverance from captivity.

V. 28. **For**-I looked to see if I could find any man that could foretel future events. **No man**-Not any, of the idols; for the word *man* is sometimes used by the *Hebrews* of brute creatures, and even of lifeless things. **No counsellor**-Though these idols were often consulted, yet none of them were able to give any solid and certain advice concerning future things.

V. 29. **Behold**-This is the conclusion of the dispute, but under these he comprehends all images whatsoever. **Wind**-Empty and unsatisfying things. **Confusion**-Confused and useless things, like that rude heap in the beginning of God's creation, of which this very word is used, #**Gen 1:2**.

ISAIAH

CHAP. XLII.

The person and office of Christ appointed by the Father, ver. 1-9. A new song to God for his gospel, among the Gentiles, ver. 10-16. The idolatry of the Heathen, and obstinacy of the Jews, ver. 17-25.

V. 1. **Behold**-The prophet having given one eminent instance of God's certain fore-knowledge, in the deliverance of the *Jews* by *Cyrus*, now adds another more eminent example of it, by foretelling the coming of the *Messiah*. This place therefore is expressly interpreted of Christ, #**Matt 12:18**, &c. And to him, and to him only, all the particulars following, truly and evidently belong. **Whom**-Whom I will enable to do and suffer all those things which belong to his office. **Elect**-Chosen by me to this great work. **Delighteth**-Both for himself and for all his people, being fully satisfied with that sacrifice, which he shall offer up to me. **Bring forth**-Shall publish or *shew*, as this word is translated, #**Matt 12:18**. **Judgment**-The law, and will, and counsel of God, concerning man's salvation. **Gentiles**-Not only to the *Jews*, but to the *Heathen* nations.

V. 2. **Cry**-In a way of contention, or ostentation. **Lift**-His voice. **Heard**-As contentious and vain-glorious persons frequently do.

V. 3. **Break**-Christ will not deal rigorously with those that come to him, but he will use all gentleness, cherishing the smallest beginnings of grace, comforting and healing wounded consciences. **Quench**-That wick of a candle which is almost extinct, he will not quench, but revive and kindle it again. **Judgment**-The law of God, or the doctrine of the gospel, which he will *bring forth, unto, with, or according to truth*, that is, truly and faithfully.

V. 4. **Till**-Till he has established his law or doctrine, among the nations of the earth. **Isles**-The countries remote from *Judea*, shall gladly receive his doctrine.

V. 5. **He**-This description of God's infinite power, is seasonably added, to give them assurance of the certain accomplishment of his promises.

V. 6. **Called thee**-To declare my righteousness, or faithfulness. **With-hold**-Will give thee counsel and strength for the work. **Give thee**-To be the mediator in whom my covenant of grace is confirmed with mankind. **The people**-Of all people, not only of *Jews* but *Gentiles*. **A light**-To enlighten them with true and saving knowledge.

V. 8. **The Lord**-Heb. *Jehovah*: who have all being in and of myself, and give being to all my creatures. The everlasting, and unchangeable, and omnipotent God, who therefore both can, and will fulfil all my promises.

V. 9. **I tell you**-That when they come to pass, you may know that I am God, and that this is my work.

V. 10. **Sing**-Upon this new and great occasion, the salvation of the world by Christ. **From the end**-All nations from one end of the earth to another. **Ye**-You that go by sea carry these glad tidings from *Judea*, where Christ was born, and lived, and died, and published the gospel, unto the remotest parts of the earth.

V. 11. **The wilderness**-Those parts of the world which are now desolate and forsaken of God, and barren of all good fruits. **Kedar**-The *Arabians*: who were an *Heathen* and barbarous people, and are put for all nations. **Mountains**-Who are commonly more savage and ignorant than others.

V. 12. **The islands**-In the remotest parts of the world, as well as in *Arabia*, which was near to them.

V. 13. **Go forth**-To battle. **Stir up**-He shall stir up his strength, and anger against the obstinate enemies of his Son and gospel. **Roar**-As a lion doth upon his prey, and as soldiers do when they begin the battle.

V. 14. **Long**-I have for many ages suffered the devil and his servants, to prevail in the world, but now I will bring forth and accomplish that glorious work which I have long conceived in my mind; yea, I will suddenly destroy the incorrigible enemies of my truth.

V. 15. **Hills**-My most lofty and flourishing enemies. **Dry up**-I will remove all impediments out of the way.

V. 16. **The blind**-The *Gentiles*. **By a way**-By the way of truth, which hitherto has been hidden from them, yea, I will take away all hindrances; I will direct then in the right way; I will enlighten their dark minds, and rectify their perverse wills and affections, until I have brought theirs to the end of their journey.

V. 18. **Hear**-O you, whosoever you are, who resist this clear light.

V. 19. **My servant**-The *Jews*, who will not receive their, *Messiah*. **Messenger**-My messengers, the singular number being put for the plural, namely the priests and other teachers whom I have appointed to instruct my people. **The Lord's servant**-As the most eminent teachers and rulers of the *Jews*, who were called and obliged to be the Lord's servants, in a special manner.

V. 20. **Heareth not**-Thou dost not seriously consider the plain word, and the wonderful works of God.

V. 21. **Well pleased**-Altho' God might justly destroy thee suddenly, yet he will patiently wait for thy repentance, that he may be gracious; and that not for thy sake, but for the glory of his own faithfulness, in fulfilling that covenant, which he made with thy pious progenitors. **Magnify**-He will maintain the honour of his law, and therefore is not forward to destroy you, who profess the true religion, lest his law should upon that occasion be exposed to contempt.

V. 22. **But**-But not withstanding this respect which God hath to his people, he hath severely scourged you for your sins. **Hid**-They have been taken in snares made by their own hands, and by God's just judgment cast into dungeons and prisons. **None**-None afforded them help.

V. 25. **Fury**-Most grievous judgments. **Yet**-They were secure and stupid under God's judgments.

ISAIAH

CHAP. XLIII.

Promises to protect and enlarge the church, ver. 1-5. God appeals to them as witnesses of his power and knowledge, ver. 6-13. He foretells the destruction of Babylon, and a new deliverance of his people, ver. 14-21. whose sins, ver. 22-24. against God's mercies render them inexcusable, ver. 25-28.

V. 1. **But**-Notwithstanding thy gross insensibleness, I will deal mercifully with thee. **Created**-That made thee his people, and that in so miraculous a manner as if he had created thee a second time. **Redeemed**-From the *Egyptians*. **Called thee**-By the name of *God's people*, which was as proper and peculiar to them, as the name of *Israel*.

V. 3. **I gave Egypt**-This was fulfilled when the king of *Assyria*, *Esar-haddon*, who designed to revenge his father's disgrace, upon the *Jews*, was diverted and directed by God to employ his forces against *Egypt*, and *Ethiopia*, and *Seba*. **Seba**-The *Sabaeans* were confederate with the *Ethiopians*.

V. 4. **Since**-From the time that I chose thee for my people, I have had an affection for thee. **Men**-As I gave up the *Egyptians*, so I am ready to give up others to save thee, as occasion requires.

V. 7. **For my glory**-And therefore I will glorify my power and goodness, and faithfulness in delivering them. **Formed**-I have not only *created* them out of nothing, but I have also *formed* and *made* them my peculiar people.

V. 8. **Bring**-O ye idolatrous *Gentiles*, bring forth your false gods, which have eyes but see not, and ears but hear not.

V. 9. **Assembled**-To plead the cause of their idols with me. **This**-This wonderful work of mine in bringing my people out of captivity. **Former things**-Such things as shall happen long before the return from the captivity, which yet your blind idols cannot foresee. **Witnesses**-Who can testify the truth of any such predictions of theirs, that they may be owned for true gods; or if they can produce no evidence of any such thing, let them confess, that what I say is truth, that I only am the true God.

V. 10. **Ye**-You my people are able to witness for me, that I have given you plain demonstrations of my certain knowledge of future events. **My servant**-*Cyrus* who is an eminent instance and proof of God's foreknowledge: or, the *Messiah*, who is the most eminent witness in this cause. **Understand**-That I am the true God. **Nor after me**-The gods of the *Heathens* neither had a being before me nor shall continue after me: whereas the Lord is God from everlasting to everlasting; but these pretenders are but of yesterday. And withal he calls them *formed gods*, in a way of contempt, and to shew the ridiculousness of their pretence.

V. 12. **I**-I first foretold your deliverance, and then effected it. **When**-And this I did when you did not worship any idols.

V. 13. **Yea**-Before all time; from all eternity, I am God.

V. 14. **Sent**-I have sent *Cyrus* against *Babylon*, to this very end, that he might deliver you out of captivity. **Chaldeans**-The common people of *Chaldea*, who make fearful outcries, as they flee away from the *Persians* in ships.

V. 17. **The chariot**-*Pharaoh* and his chariots and horses, and army. **Lay down**-In the bottom of the sea. They never rose again to molest the *Israelites*. **Quenched**-As the wick of a candle when it is put into the water, is extinguished.

V. 18. **Remember not**-Tho' your former deliverance out of *Egypt* was glorious: yet in comparison of that inestimable mercy of sending the *Messiah*, all your former deliverances are scarce worthy of your remembrance and consideration.

V. 19. **A new thing**-Such a work as was never yet done in the world. **Now**-The scripture often speaks of things at a great distance of time, as if they were now at hand; to make us sensible of the inconsiderableness of time, and all temporal things, in comparison of God, and eternal things; upon which account it is said, that *a thousand years are in God's sight but as one day*.

V. 20. **The beast**-Shall have cause, if they had abilities, to praise me for their share in this mercy. **Dragons**-Which live in dry and barren deserts.

V. 22. **For**-God called to the *Gentiles* to be his people, because the *Jews* forsook him. **Weary**-Thou hast not esteemed my service to be a privilege, but a burden and bondage.

V. 23. **Honoured**-Either thou didst neglect sacrificing to me; or didst perform it merely out of custom or didst dishonour me, and pollute thy sacrifices by thy wicked life. **Although**-Altho' God had not laid such heavy burdens upon them, nor required such costly offerings, as might give them cause to be weary, nor such as idolaters did freely perform in the service of their idols.

V. 24. **Sweet cane**-This was used in the making of that precious ointment, #Exod 30:34, and for the incense, #Exod 30:7. Thou hast been niggardly in my service, when thou hast, spared for no cost in the service of thine idols. **Nor filled me**-Thou hast not multiplied thy thank-offerings and free-will offerings, tho' I have given thee sufficient occasion to do so. **But**-Thou hast made me to bear the load and burden of thy sins.

V. 25. **I**-I whom thou hast thus provoked. **Mine own sake**-Not for thy merits, but my own mere goodness.

V. 26. **Put me**-I remember nothing by which thou hast deserved my favour.

V. 27. **Thy father**-This may be put for their forefathers; and so he tells them, that as they were sinners, so also were their progenitors, yea even the best of them. **Teachers**-Thy priests and prophets; who were their intercessors with God: and if these were transgressors, the people had no reason to fancy themselves innocent.

V. 28. **Therefore**-I have exposed them to contempt and destruction. **Princes**-The highest and best of your priests. **Curse**-To utter destruction, to which persons or things accursed were devoted.

ISAIAH

CHAP. XLIV.

A farther promise of spiritual blessings, ver. 1-6. The vanity of idols, and folly of idol-makers, and worshippers, ver. 7-20. An exhortation to praise God, ver. 21-23. our Redeemer and maker, ver. 24. for his wisdom, ver. 25. truth, ver. 26. power, ver. 27. and goodness, ver. 28.

V. 2. **Formed thee**-From the time that I first took thee to be my people, I have been forming and fashioning thee. **Jesurun**-Another name of *Jacob* or *Israel*, given to him, #**Deut 32:15**.

V. 3. **Water**-Upon him that is destitute of it.

V. 5. **Israel**-The blessing of God upon the *Jews* shall be so remarkable, that the *Gentiles* shall join them, and accept the Lord for their God.

V. 7. **Who**-Which of all the Heathen gods. **Declare**-Shall by his powerful word cause it to be, and by his fore-knowledge declare that it shall be. **Set in order**-Orderly relate all future events in the same manner as they shall happen. **Since**-Since I first made man upon earth. **The things**-Such things as are near at hand, and such as are to come hereafter.

V. 8. **Ye**-Thee, O *Israel*, whom he bids not to fear. **Told thee**-Even from the first ages of the world. **Declared**-Have published it to the world in my sacred records. **Witnesses**-Both of my predictions, and of the exact agreeableness of events to them.

V. 9. **Delectable things**-Their idols, in which they take so much pleasure. **They**-They that make them, are witnesses against themselves, and against their idols, because they know they are the work of their own hands. **See not**-Have neither sense nor understanding, therefore they have just cause to be ashamed of their folly, in worshipping such senseless things.

V. 11. **Men**-They are of mankind, and therefore cannot possibly make a god. **Together**-Tho' all combine together, they shall be filled with fear and confusion, when God shall plead his cause against them.

V. 12. **Faint**-This is mentioned as an evidence of great zeal and industry in carrying on this work; so that they forget or neglect to eat and drink.

V. 13. **According to**-In the same comely shape and proportions which are in a living man. **House**-In the dwelling-house of him that made it.

V. 14. **Oak**-Which afford the best and most durable timber. **Strengtheneth**-He plants, and with care and diligence improves those trees, that he or his posterity may thence have materials for their images, and those things which belong to them.

V. 15. **Fallen down**-Having related the practices of idolaters, he now discovers the folly of them, that he makes his fire and his god of the same materials, distinguished only by the art of man.

V. 17. **He eateth**-He dresses flesh for his eating. **Seen**-I have felt the warmth of it.

V. 18. **Not known**-This shews that they have not the understanding of a man. **For he**-God. Not as if God did make men wicked; he only permits them so to be, and orders, and over-rules their wickedness to his own glorious ends.

V. 20. **Ashes**-An unprofitable and pernicious food, and no less unsatisfying and mischievous is the worship of idols. **Deceived heart**-A mind corrupted and deceived by deep prejudice, gross error, and especially by his own lusts. **Turned**-From the way of truth. **Deliver**-From the snares and dangers of idolatry. **Is there not**-What is this idol which I set at my right-hand, as the true God is said in scripture to be *at the right-hand* of his people; which I highly honour, for the most honourable place was on the right-hand; to which I look for relief and assistance, which God in scripture is said to afford to his people, by *being at* and *holding their right-hand*. What, I say, is this idol? Is it not a lie, which tho' it pretends to be a god, yet, in truth is nothing but vanity and falsehood?

V. 21. **These**-These things, the deep ignorance and stupidity of idolaters. **Forgotten**-I will not forget nor forsake thee; therefore thou shalt have no need of idols.

V. 22. **As a cloud**-So that there is no remnant of it left.

V. 23. **Sing**-By such invitations to the senseless creatures, he signifies the transcendent greatness of this mercy, sufficient to make even the stones, if it were possible, to break forth into God's praises.

V. 25. **Liars**-Of the magicians, and astrologers, who were numerous, and greatly esteemed in *Babylon*, and who had foretold the long continuance and prosperity of the *Chaldean* empire. **Mad**-With grief for the disappointment of their predictions, and their disgrace which followed it. **Turneth**-Stopping their way, and blasting their designs.

V. 27. **That saith**-That with a word can dry up the sea and rivers, and remove all impediments.

V. 28. **Cyrus**-Whom God here mentions by his proper name, two hundred years before he was born, that this might be an undeniable evidence of the exactness of God's fore-knowledge, and a convincing argument to conclude this dispute between God and idols. **Shepherd**-Then will I set up to be the shepherd of my people, to rescue them from wolves or tyrants, to gather them together, to rule them gently, and to provide comfortably for them.

ISAIAH

CHAP. XLV.

Cyrus's work and strength foretold, ver. 1-4. God hath all power, ver. 5-12. Will assist Cyrus, ver. 13, 14. The mystery of providence, ver. 15. Idols and their worshippers shall be destroyed, and God alone exalted, ver. 16-21. The Gentiles come in to Christ, ver. 22, 23.

V. 1. **His anointed**-His king, whom God has designed, and separated, and fitted, in all respects, for this work. **Loose**-I will take away their girdle, which was about their loins; their power and authority, whereof that was an ensign. **Gates**-The great and magnificent gates of their cities and palaces, which shall be opened to him as conqueror.

V. 2. **Go**-To remove all obstructions, to destroy all them that oppose thee, and carry thee through the greatest difficulties.

V. 3. **The treasures**-Such as have been long kept in dark and secret places.

V. 4. **I have**-I knew, and called thee by thy name, when thou didst neither know nor think of me; nay, when thou hadst no being.

V. 5. **I girded**-I made thee strong and active, and disposed thee for these great and warlike enterprizes.

V. 6. **That**-That all nations may know it by my foretelling these things so long before, and by the wonderful success that I shall give thee, and by my over-ruling thine heart and counsels, to the deliverance of my people.

V. 7. **Light**-All mens comforts and calamities come from thy hand.

V. 8. **Drop**-The righteous and gracious acts of God for his people, shall be so many, as if God rained showers of righteousness out of heaven. **Open**-Open itself to bring forth those fruits which may be expected from such showers. **Them**-The heavens and the earth conspiring together. **Together**-Together with salvation. **It**-This great work of salvation and righteousness; whereof, tho' *Cyrus* is the instrument, I am the author.

V. 9. **Woe**-As God here makes many glorious promises to *Cyrus*, so he pronounces a curse upon them, who should endeavour to hinder him. **Contend**-Contend, if you please, with your fellow creatures, but not with your creator. **Or**-He turns his speech to the potter.

V. 11. **Thus saith**-Will you not allow me that liberty which yourselves take, of disposing of my own children and works, as I see fit?

V. 13. **Him**-*Cyrus*. **In righteousness**-Most justly, to punish the wicked *Babylonians*, to plead the cause of the oppressed ones, to manifest my righteousness, and truth, and goodness.

V. 14. **The labour**-The wealth gotten by their labour. **Thee**-*Jerusalem* shall not only be rebuilt, but the wealth and glory of other countries shall be brought to it again. This was in part verified in *Jerusalem*; but it was much more fully accomplished in the church of the gospel, in the accession of the *Gentiles* to that church which began in *Jerusalem*, and from thence spread itself into all the parts of the world. **Come over**-They shall be taken captive by thee, and willingly submit themselves to thee.

V. 15. **Verily**-These are the words of the prophet, on contemplation of the various dispensations of God towards his church, and in the world. **Hidest**-Thy counsels are deep and incomprehensible, thy ways are past finding out.

V. 19. **In secret**-The Heathen idols deliver oracles in obscure cells and caverns: but I have delivered my oracles to *Israel* publickly and plainly. **In vain**-Serve and worship me for nought. As I appointed them work, so from time to time I have given them abundant recompence. **Right**-I require nothing of my people which is not highly just and good.

V. 20. **Draw near**-To hear what I have said, and am now about to say. **Of the nations**-The remnant of the *Gentiles*, who survive the many destructions, which I am bringing upon the Heathen nations.

V. 21. **Take counsel**-To maintain the cause of their idols. **This**-This great work, *Babylon's* destruction, and the redemption of God's people.

V. 23. **In righteousness**-It is what I will faithfully perform. **Return**-Without effect. It is a metaphor from ambassadors, who sometimes return to their princes without any success in their business. **Every tongue**-Not only the *Jews*, but all nations.

V. 24. **In the Lord**-By or from God alone, or the *Messiah*, who is the true *Jehovah* as well as man. **Righteousness**-To *justify me from all things which I could not be justified by the law of Moses*. **Strength**-Support and assistance to bear all my burdens, overcome all my enemies, and perform all my duties. **Men**-The *Gentiles* shall come to Christ. **Ashamed**-But all his implacable enemies shall be brought to shame.

V. 25. **All**-All *Israelites* indeed, whether *Jews* or *Gentiles*.

ISAIAH

CHAP. XLVI.

The ruin of Babylon and her idols, ver. 1-2. God's love and faithfulness to the Jews. ver. 3-4. Idols not to be compared with God, ver. 5-8. for power, knowledge, and sure salvation, ver. 9-13.

V. 1. **Bel**-The chief idol of the *Babylonians*, called by profane historians *Jupiter Belus*. **Boweth**-As the *Babylonians* used to bow down to him to worship, so now he bows down to the victorious *Persians*. **Nebo**-Another of the famous idols, which used to deliver oracles. **Their idols**-Were taken and broken, and the materials of them, gold, silver, and brass, were carried upon beasts into *Persia*. **Your carriages**-O ye *Persians*, to whom he turns his speech.

V. 2. **They**-The *Babylonians*. **Together**-The *Babylonians* and their idols together, neither could help the other. **Deliver**-The *Babylonians* could not deliver their idols.

V. 3. **Carried**-Whom I have nourished, ever since you were a people, and came out of *Egypt*; and that as tenderly, as parents bring up their own children.

V. 7. **Remove**-He can stir neither hand nor foot to help his people.

V. 8. **Bring it**-Think of this again and again, ye who have been guilty of this foolish sin.

V. 10. **Declaring**-Foretelling from the beginning of the world, future events which should happen in succeeding ages, even to the end of the world.

V. 11. **A bird**-*Cyrus*, called a bird for his swiftness, and *ravenous* for his fierceness, and victoriousness over his enemies.

V. 13. **I bring**-Tho' you are unrighteous, I will shew myself a righteous and faithful God, making good my promise of delivering you out of *Babylon* after seventy years. **It**-My work of saving you from the *Babylonish* captivity. **Will place**-I will bring my people to *Zion*, and save them from all their enemies. **My glory**-In whom I will once again glory as my people.

ISAIAH

CHAP. XLVII.

God's judgments upon Babylon and Chaldea, for their cruelty towards God's people, ver. 1-6. Their pride and other sins, ver. 7-10. Their enchantments shall not deliver them, ver. 11-15.

V. 1. **Down**-From thy throne. **Virgin**-So, called, because she was *tender and delicate*. **No throne**-For thee. The empire is taken from thee, and translated to the *Persians*. **Called**-Be so.

V. 2. **Millstones**-Thou shalt be brought to the basest slavery, which grinding at the mill was esteemed. For this work was not performed by horses, as now it is, but by the labour of slaves and captives. **Grind**-Grind bread-corn into meal for thy master's use. **Uncover**-Take off the ornaments wherewith such women as were of good quality, used to cover and dress their heads. These are predictions of what they should be forced to do or suffer. **Thigh**-Gird up thy garments close and short about thee, that thou mayest be fit for travelling on foot, and for passing over those rivers, through which thou wilt be constrained to wade, in the way to the land of thy captivity.

V. 3. **Uncovered**-Either for want of raiment to cover it; or rather, by thine enemies in way of scorn and contumely. **As a man**-With moderation and gentleness, as those men who have not quite put off humanity use to do.

V. 5. **Silent**-Thro' grief and shame, as mourners use to do. **The lady**-The chief and glory of all kingdoms.

V. 6. **Polluted**-I cast them away as an unclean thing. **Into thine hand**-To punish them. **No mercy**-Thou hast exceeded the bounds of thy commission. **The ancient**-Who besides their common calamity were afflicted with the miseries of old age, and therefore did require both pity and reverence.

V. 7. **These things**-Thy cruel usages of my people, and the heavy judgments which thou hadst reason to expect for them. **Nor remember**-Thou didst not consider what might and was likely to befall thee afterward.

V. 8. **I am**-Independent, and self-sufficient. **None**-Which is not either subject to me, or far inferior to me in power and glory. **Shall not sit**-I shall never want either a king or people to defend me.

V. 9. **Perfection**-In the highest degree.

V. 10. **Trusted**-Confidently expecting to preserve thyself by these and other wicked arts. **None seeth**-My counsels are so deeply laid. **Perverted**-Hath misled thee into the way of perdition. **None seeth**-Which is repeated, to denote their intolerable self-confidence.

V. 11. **Therefore**-This agrees with the history. *Babylon* being surprized by *Cyrus*, when they were in deep security.

V. 12. **Stand**-Persist in these practices. **Laboured**-From the beginning of thy kingdom. For the *Chaldeans* in all ages were famous for the practice of these arts.

V. 13. **Wearied**-Thou hast spent thy time and strength in going from one to another, and all to no purpose.

V. 15. **Thus**-Such comfortless and helpless creatures. **They**-Merchants who came from several countries to trade with *Babylon*. And the verse may be thus rendered; *Thus* (vain and unprofitable) *shall they* (thy sorcerers) *with whom thou hast laboured be unto thee*: (So here is only a transposition of words, than which nothing is more usual in scripture. Then follows another matter:) also *thy merchants*, or *they with whom thou hast traded from thy youth, shall wander every one to his own quarter*.

ISAIAH

CHAP. XLVIII.

God reproves their hypocrisy and obstinacy by his prophecies, ver. 1-8. He spares them for his name's sake, and that they may learn to know him aright, ver. 9-11. God's powerful salvation a motive to obedience, ver. 12-17. God laments their backwardness, ver. 18, 19. Deliverance out of Babylon, ver. 20, 21. No peace to the wicked, ver. 22.

V. 1. **Called**-Who are *Israelites* in name, but not in truth. **Are come**-From the lineage of your progenitor, *Judah*, as waters flow from a fountain. **Swear**-Who profess the true religion; (one act of religion being put for all) and call themselves by his name.

V. 2. **Though**-They glory that they are citizens of *Jerusalem*, a city sanctified by God, to be the place of his true worship, and gracious presence. **And stay**-Not by a true faith, but a vain confidence.

V. 4. **I knew**-Therefore I gave thee clearer demonstrations of my nature and providence, because I knew thou wast an unbelieving nation. **Thy neck**-Will not bow down to receive my yoke. **Thy brow**-Thou wast impudent.

V. 6. **See**-As thou hast heard all these things, from time to time, seriously consider them. **Declare**-I call you to witness: must you not be forced to acknowledge the truth of what I say? **Shewed**-And I have now given thee new predictions of secret things, such as 'till this time were wholly unknown to thee, concerning thy deliverance out of *Babylon* by *Cyrus*.

V. 7. **Created**-Revealed to thee by me; brought to light, as things are by creation. **Not**-Heb. *not from thence*, not from these ancient times when other things were revealed to thee. **Or**-Heb. *and* (or, or, as this particle is frequently used) *before this day*. *This day* answers to *now* in the first clause: and seems to be added as an exposition of it. Before this time in which God hath revealed them to thee by my ministry. **I knew**-Either by thine own sagacity: or by the help of thine idols.

V. 8. **Yea**-The same thing is repeated, because this was so illustrious a proof of the infinite power and providence of God. **Thine ear**-Thou didst not hear, I did not reveal these things unto thee: for so this phrase of opening the ear is understood, #**1Sam 9:15**. **I knew**-I knew all these cautions were necessary to cure thine infidelity. **Called**-Justly, thou wast indeed such.

V. 9. **For my sake**-I will spare thee, and deliver thee out of captivity, not for thy sake, but merely for my own sake, and for the vindication of my name, that I may be praised for my power, faithfulness, and goodness.

V. 10. **Behold**-Although I will not cut thee off, yet I will put thee into the furnace. **Silver**-Which is kept in the furnace so long 'till all the dross be purged away, I will not deal so rigorously with thee; for then I should wholly consume thee. **I will chuse**-God had in a manner rejected *Israel*, and therefore it was necessary he should chuse and try this people a second time.

V. 11. **It**-This great work of delivering my people out of *Babylon*. **Name**-If I should not deliver my people, my name would be profaned and blasphemed. **Glor**y-I will not give any colour to idolaters, to ascribe the divine nature and properties, to idols, as they would do if I did not rescue my people out of their hands in spite of their idols.

V. 12. **O Israel**-Whom I have called out of the world to be my peculiar people.

V. 13. **Stand up**-They are still continually in readiness to execute my commands.

V. 14. **Which**-Which of the gods whom any of you serve. **Him**-*Cyrus*.

V. 16. **In secret**-I have openly revealed my mind to you. **The beginning**-Either from the first time that I began to prophecy until this time: or from the beginning of my taking you to be my people, and of revealing my mind unto you. **From the time**-From the time that I first spoke of it, I am or was there, to effect what I had foretold. **The Lord**-God by his Spirit. **Me**-The prophet *Isaiah*; who was a type of Christ, and so this may have a respect to him also.

V. 17. **Teacheth**-Who from time to time have made known to thee, all necessary doctrines; which, if observed by thee, would have been infinitely profitable to thee, both for this life and that to come. So that it is not my fault, but thine own, if thou dost not profit. **Leadeth**-Who acquainteth thee with thy duty in all the concerns of thy life; so that thou canst not pretend ignorance.

V. 18. **As the waves**-Infinite and continual.

V. 20. **Singing**-With joy and songs of praise. **Declare**-Publish God's wonderful works.

V. 21. **They thirsted not**-They shall not thirst. He speaks of things to come, as if they were already past.

V. 22. **No peace**-God having foretold that peace which he would give to *his servant Jacob*, adds an explication; and declares, that wicked men should not enjoy the benefit of this mercy.

ISAIAH

CHAP. XLIX.

Christ, being sent to the Jews complains of them, ver. 1-4. He is sent to the Gentiles with gracious promises, ver. 5-12. God's love to his church perpetual, ver. 13-17. The ample restoration of the church, and its enlargement, ver. 18-23. Its powerful deliverance out of captivity, ver. 24-26.

V. 1. **Listen**-God turns his speech to the *Gentiles*, and invites them to hearken to those counsels and doctrines which the *Jews* would reject. **Me**-Unto Christ: *Isaiah* speaks these words in the name of Christ.

V. 2. **A sword**-As he made me the great teacher of his church, so he made my word, *quick and powerful, and sharper than any two-edged sword*. **Hath he hid**-He will protect me from all mine enemies. **Made me**-Like an arrow, whose point is bright and polished; which therefore pierceth deeper.

V. 3. **O Israel**-As the name of *David* is sometimes given to his successors, so here the name of *Israel* may not unfitly be given to Christ, not only because he descended from his loins; but also because he was the true and the great *Israel*, who, in a more eminent manner, prevailed with God, as that name signifies, of whom *Jacob*, who was first called *Israel*, was but a type.

V. 4. **Then said I**-Lord, thou sayest thou wilt be glorified by my ministry; but I find it otherwise. **In vain**-Without any considerable fruit of my word and works among the *Israelites*. **My judgment**-My right, the reward which by his promise, and my purchase, is my right.

V. 5. **To bring**-To convert the apostate *Israelites* to God. **Not gathered**-Not brought home to God by my ministry. **Yet**-God will not despise me for the unsuccessfulness of my labours, but will honour and glorify me. **My strength**-To support and strengthen me under this and all other discouragements.

V. 6. **He**-The Lord. **It is**-This is but a small favour. **The tribes**-That remnant of them which shall survive all their calamities. **My salvation**-The great instrument and author of that eternal salvation which I will give to the *Gentiles*.

V. 7. **His Holy One**-The Holy One of *Israel*. **To him**-To Christ, to whom, in the days of his flesh, this description fully agrees: for *men*, both *Jews* and *Gentiles* among whom he lived, did *despise him* from their hearts; and *the nation*, of which he was a member, *abhorred* both his person and his doctrine; and he was so far from being a temporal monarch, that he came in the form of a servant, and was a *servant of rulers*, professing subjection and paying tribute unto *Caesar*. **Kings**-Though for a time thou shalt be despised, yet after a while thou shalt be advanced to such glory, that kings shall look upon thee with reverence. **Arise**-From their seats to worship thee. **Faithful**-Because God shall make good his promises to thee. **Chuse thee**-And although thou shalt be rejected by thine own people, yet God will manifest to the world, that thou, and thou only, art the person whom he hath chosen to be the Redeemer of mankind.

V. 8. **The Lord**-God the Father unto Christ. **Heard thee**-Though not so as to deliver thee from death; yet so as to crown thee with glory and honour. **For a covenant**-To be the *Mediator* and *surety* of that *covenant*, which is made between me and them. **To establish**-To establish truth and righteousness upon earth, and subdue those lusts and passions, which are the great disturbers of human society. **Desolate heritages**-That desolate places may be repaired and repossessed. That Christ may possess the *Heathen*, who were in a spiritual sense in a most desolate condition.

V. 9. **Prisoners**-To the *Gentiles* who are fast bound by the cords of their sins, and taken captive by the devil at his will. **Go forth**-Come forth to the light, receive divine illumination. **In high places**-They shall have abundant provision in all places, yea even in those which commonly are unfruitful, such are both common roads and high grounds.

V. 11. **A way**-I will remove all hindrances, and prepare the way for them, by levelling high grounds, and raising low grounds.

V. 12. **These**-My people shall be gathered from the most remote parts of the earth. He speaks here, and in many other places, of the conversion of the *Gentiles*, with allusion to that work of gathering, and bringing back the *Jews* from all parts where they were dispersed, into their own land. **Sinim**-Either of the *Sinites* as they are called, #**Gen 10:17**, who dwelt about the wilderness. Or of *Sin*, a famous city of *Egypt*, which may be put for all *Egypt*, and that for all southern parts.

V. 14. **But**-This is an objection. How can these things be true, when the condition of God's church is now so desperate?

V. 16. **Graven**-He alludes to the common practice of men who put signs upon their hands or fingers of such things as they would remember.

V. 18. **These-Gentiles**. Thy church shall not only be restored, but vastly enlarged and adorned by the accession of the *Gentiles*.

V. 19. **Thy waste places**-Thy own land, whereof divers parts lie waste for want of people to possess them. **Land of destruction**-Which before was desolate and destroyed.

V. 20. **The children**-Those *Gentiles* which shall be begotten by thee, when thou shalt be deprived of thine own natural children, when the generality of the *Jews* cut themselves off from God.

V. 21. **Who**-Whence have I this numberless issue? **Seeing**-Seeing I was in a manner left childless. **Desolate**-Without an husband, being forsaken by God, who formerly owned himself for my *husband*.

V. 22. **Behold**-I will call them to me. **Set my standard**-As generals do to gather their forces together. **Thy sons**-Those who shall be thine by adoption, that shall own God for their father, and *Jerusalem* for their mother. **Carried**-With great care and tenderness, as nurses carry young infants. **Carried**-As sick or infirm persons used to be carried.

V. 23. **Lick the dust**-They shall highly reverence and honour thee. These expressions are borrowed from the practice of the eastern people, who bowed so low as to touch the ground. **Ashamed**-Their expectations shall not be disappointed.

V. 24. **Shall the prey**-Here is a double impediment to their deliverance, the power of the enemy who kept them in bondage, and the justice of God which pleads against their deliverance.

V. 25. **For I**-I the almighty God will undertake this work.

ISAIAH

CHAP. L.

The dereliction of the Jews is not of Christ; for he hath power to save, ver. 1-4. And was obedient in that work, and God is present with him, ver. 5-9. An exhortation not to trust in ourselves, but in God, ver. 10, 11.

V. 1. **Thus saith the Lord**-The scope of this and the next chapter, is to vindicate God's justice and to convince the *Jews* that they were the causes of their own calamities. **Behold**-You can blame none but yourselves and your own sins, for all your captivities and miseries.

V. 2. **Wherefore**-The general accusation delivered in the last words he now proves by particular instances. **When**-*When I*, first by my prophets, *came* to call them to repentance. **No man**-That complied with my call. **To answer**-To come at my call. **Is my hand**-What is the reason of this contempt? Is it because you think I am either unwilling or unable to save you? **A wilderness**-As dry and fit for travelling as a wilderness.

V. 3. **I clothe**-When it is necessary to save my people, I cover them with thick and dark clouds *black as sackcloth*, #**Rev 6:12**.

V. 4. **Given me**-This and the following passages may be in some sort understood of the prophet *Isaiah*, but they are far more evidently and eminently verified in Christ, and indeed seem to be meant directly of him. **The tongue**-All ability of speaking plainly, and convincingly, and persuasively. **Weary**-Burdened with the sense of his, deplorable condition. **Wakeneth**-*Me*, from time to time, and continually. **To hear**-He by his Divine power assists me to the practice of all his commands and my duties, with all attention and diligence.

V. 6. **I gave**-I patiently yielded up myself to those who smote me.

V. 8. **Justifieth**-God will clear up my righteousness, and shew by many and mighty signs and wonders, that I lived and died his faithful servant. **Let him come**-I am conscious of mine own innocence, and I know that God will give sentence for me.

V. 9. **They**-Mine accusers and enemies. **The moth**-Shall be cut off and consumed by a secret curse.

V. 10. **The voice**-Of Christ, who is called God's *servant*, by way of eminency and to intimate that though he was God, yet he would *take upon himself the form of a servant*. **In darkness**-Not in sin, but in misery, that lives in a disconsolate and calamitous condition. **No light**-No comfort. **Trust**-Let him fix his faith and hope in the mercy, and faithfulness, *of the Lord*, declared in his word, and in his interest in God, who by the mediation of this servant is reconciled to him and made *his God*.

V. 11. **All ye**-You that reject the light which God hath set up, and seek for comfort and safety, by your own inventions. **Walk**-Use your utmost endeavours to get comfort from these devices. **This**-This shall be the fruit of all, you shall receive nothing but vexation and misery.

ISAIAH

CHAP. LI.

Abraham, *our pattern to trust in Christ, in his promises, and righteous salvation: this is constant, but men are transitory*, ver. 1-8. *A prayer of the Godly in affliction*, ver. 9-11. *The Lord's answer*, ver. 12-17. *He bewails Jerusalem*, ver. 18-20. *The bitter cup taken from her, and given to her enemies*, ver. 21-23.

V. 1. **Look**-Consider the state of *Abraham* and *Sarah*, from whom all of you sprang.

V. 2. **Him alone**-To follow me to an unknown land: him only of all his kindred. **Increased**-Into a vast multitude, when his condition was desperate in the eye of reason. And therefore God can as easily raise his church when they are in the most forlorn condition.

V. 3. **Therefore**-For the sake of *Abraham*, and of that covenant which I made with him. **Garden**-Flourishing as the garden of *Eden*.

V. 4. **My people**-Ye *Jews*, whom I chose to be my peculiar people. **A law**-A new law, even the doctrine of the gospel. **Judgment**-*Judgment* is here the same thing with *law*, the word of God, or the evangelical doctrine, of which he saith that he *will make it to rest*, that is settle and establish it. **The people**-People of all nations.

V. 5. **My righteousness**-My salvation, the redemption of all my people, *Jews* and *Gentiles*, which is the effect of his *righteousness*, his justice, faithfulness, or mercy. **Is gone**-Shall shortly go forth. **Judge**-Shall subdue the *Gentiles* to my authority, and rule them by my word and spirit. **Isles**-The remote countries shall expect this salvation from me, and from me only.

V. 6. **The heavens**-The heavens and earth shall pass away, in regard of their present state, and properties, and use, as *smoak* is said to vanish, tho' the substance of it be not destroyed.

V. 7. **Know**-That love and practise it.

V. 8. **Like wool**-Like a woollen garment, which is sooner corrupted by moths or such creatures, than linen.

V. 9. **Put on**-Put forth thy strength. **Rahab**-*Egypt*, from its pride or strength. **The dragon**-*Pharaoh* so called, #Psa 74:13.

V. 11. **Therefore**-This verse contains an answer to the prophet's prayer. I did these great things, and I will do the like again. **Joy**-Like a crown of glory.

V. 13. **Where is the fury**-Is it not all gone? He speaks of the thing as if it were already done, because it should certainly and suddenly be done.

V. 16. **I have**-These words are spoken by God to his church and people, to whom he speaks both in the foregoing and following verses. For God's word is frequently said to be *put into the mouths*, not only of the prophets, but of the people also. **Covered**-Have protected thee by my almighty power, that I may bring thee to that perfect and blessed estate which is reserved for the days of the *Messiah*, which in scripture phrase is called a *making of new heavens, and a new earth*, chap.#65:17.

V. 17. **Awake**-Heb. *Rouse up thyself*: come out of that forlorn condition in which thou hast so long been. **Stand up**-Upon thy feet, O thou who hast been thrown to the ground. **Drunk**-Who hast been sorely afflicted. **The cup**-Which strikes him that drinks it with deadly horror. **And wrung**-Drunk every drop of it.

V. 18. **None to guide**-When thou wast drunk with this cup, and not able to go.

V. 19. **These things**-Those which follow, which tho' expressed in four words, may fitly be reduced to two things, *the desolation* or *devastation* of the land, and *the destruction* of the people by *famine* and *sword*. So *famine* and *sword* are not named as new evils, but only as the particular ways of bringing the destruction. **By whom**-I cannot find any man who is able to comfort and relieve thee.

V. 20. **Fainted**-They are so far from being able to comfort thee, that they themselves faint away. **They lie**-Dead by famine or the sword. **As a bull**-Those of them who are not slain are struggling for life.

V. 21. **Not with wine**-But with the cup of God's fury.

V. 22. **That pleadeth**-Who, tho' he has fought against thee, is now reconciled to thee, and will maintain thy cause against all thine adversaries.

V. 23. **Go over**-That we may trample upon thee.

ISAIAH

CHAP. LII.

The church redeemed and called upon to rejoice therein, ver. 1-6. The universal preaching of the gospel glorious, ver. 7-10. A call to free ourselves from bondage, ver. 11, 12. Christ's kingdom shall be exalted, ver. 13-15.

V. 1. **Awake**-This is a prediction and promise what she should do, that she should *awake* or *arise* out of her low estate, and be strong and courageous. **Beautiful garments**-Thy sorrows shall be ended, and thou shalt be advanced into a glorious condition. **O Zion**-O my church. **Come**-Either to molest thee, or defile thee. **The uncircumcised**-*Heathens* or infidels. **Unclean**-Nor any others, who are unholy.

V. 2. **The dust**-In which thou hast sat as a mourner. **The bands**-The yoke of thy captivity shall be taken off from thee.

V. 3. **Sold yourselves**-By your sins, without any valuable consideration paid by them either to you, or to your Lord and owner. **Without money**-Without paying any ransom.

V. 4. **Egypt**-Where they had protection and sustenance, and therefore owed subjection to the king of *Egypt*. And yet when he oppressed them, I punished him severely, and delivered them out of his hands. **The Assyrian**-The king of *Babylon*, who is called *the king of Assyria*, #2Kings 23:29, as also the *Persian* emperor is called, #Ezra 6:22, because it was one and the same empire which was possessed, first by the *Assyrians*, then by the *Babylonians*, and afterwards by the *Persians*. **Without cause**-Without any such ground or colour, by mere force invading their land, and carrying them away into captivity.

V. 5. **What have I**-Why do I sit still here, and not go to *Babylon* to punish the *Babylonians*, and to deliver my people? **For nought**-Without any provocation, or pretence of right. **Howl**-By their unmerciful usage. **Blasphemed**-The *Babylonians* blasphemed me as if I wanted either power or good will to save my people out of their hands.

V. 6. **Shall know**-They shall experience my power and goodness in fighting for them. **In that day**-When I shall redeem my people: which work was begun by the return of the *Jews* from *Babylon*, and perfected by the coming of the *Messiah*. **Behold**-That all these promises are the words of the omnipotent, unchangeable God.

V. 7. **The mountains**-Of *Judea*, to which these glad tidings were brought, and from which they were spread abroad into other countries. **Of him**-Or, of them; the singular number being put for the plural. **Returneth**-In the days of the *Messiah*, God did discover and exercise his dominion over the world far more eminently than ever he had done from the beginning of the world until that time.

V. 8. **Thy watchmen**-Thy ministers, who descry the approach of this heavenly king. **Lift up thy voice**-To give notice to all people of these glad tidings; and by way of exultation, to sing forth the

praises of God for this glorious day. **Eye**-Distinctly and familiarly, their eyes beholding the eyes of this king of glory. They shall be eye and ear-witnesses of the words and works of Christ, and therefore their testimony shall be more certain and valuable. **Bring again**-When God shall complete the work of bringing his church out of captivity.

V. 11. **Depart**-Out of *Babylon*. **Touch**-Carry not along with you any of their superstitions or idolatries. **Ye**-And especially your priests and *Levites*, who minister in holy things, and carry the holy vessels of the temple, keep yourselves from all pollution.

V. 12. **Not by flight**-But securely, and in triumph, being conducted by your great captain the Lord of hosts. **Reward**-So that none shall be able either to oppose you in your march, or to fall upon you in the rear.

V. 13. **Behold**-This is the beginning of a new prophecy, which is continued from hence to the end of the next chapter. **My servant**-That it is Christ who is here spoken of, is so evident, that the *Chaldee* paraphrast, and other ancient, and some later *Hebrew* doctors, understand it directly of him, and that divers *Jews* have been convinced and converted to the Christian faith, by the evidence of this prophecy. **Prosper**-This is fitly put in the first place to prevent those scandals which otherwise might arise from the succeeding passages, which describe his state of humiliation. **Very high**-Here are three words signifying the same thing to express the height and glory of his exaltation.

V. 14. **Astonished**-At his humiliation. **Thee**-At thee, O my servant. **His form**-Christ, in respect of his birth, breeding, and manner of life, was most obscure and contemptible. His countenance also was so marred with frequent watchings, and fastings, and troubles, that he was thought to be near fifty years old when he was but about thirty, **#John 8:57**, and was farther spoiled with buffetings, and crowning with thorns, and other cruel and despitiful usages.

V. 15. **So**-His exaltation shall be answerable to his humiliation. **Sprinkle**-With his word or doctrine; which being often compared to rain or water, may be said to be *sprinkled*, as it is said to be *dropped*, **#Deut 32:2 Ezek 20:46**. **Kings**-Shall be silent before him out of profound humility, reverence, and admiration of his wisdom. **For**-They shall hear from his mouth many excellent doctrines, which will be new and strange to them. And particularly that comfortable doctrine of the salvation of the *Gentiles*, which was not only new to them, but strange and incredible to the *Jews* themselves.

ISAIAH

CHAP. LIII.

The incredulity of the Jews; the death of Christ, and the blessed effects thereof, ver. 1-10. His exaltation and glory, ver. 11, 12.

V. 1. **Who-Who**, not only of the *Gentiles*, but even of the *Jews*, will believe the truth of what I say? And this premonition was highly necessary, both to caution the *Jews* that they should not stumble at this stone, and to instruct the *Gentiles* that they should not be seduced with their example. **The arm**-The *Messiah*, called the arm or *power of God*, because the almighty power of God was seated in him. **Revealed**-Inwardly and with power.

V. 2. **As a root**-And the reason why the *Jews* will generally reject their *Messiah*, is, because he shall not come into the world with secular pomp, but *he shall grow up*, (or *spring up*, out of the ground) *before him*, (before the unbelieving *Jews*, of whom he spake ver.#1, and that in the singular number, as here, who were witnesses of his mean original; and therefore despised him) *as a tender plant* (small and inconsiderable) *and as a root*, or *branch*, grows out of a dry, barren ground. **No form**-His bodily presence shall be mean and contemptible. **No beauty**-This the prophet speaks in the person of the unbelieving *Jews*. **We**-Our people, the *Jewish* nation.

V. 3. **We hid**-We scorned to look upon him.

V. 4. **Yet**-Our people believed that he was thus punished by the just judgment of God.

V. 5. **Wounded**-Which word comprehends all his pains and punishments. **For our iniquities**-For the guilt of their sins, which he had voluntarily taken upon himself, and for the expiation of their sins, which was hereby purchased. **The chastisement**-Those punishments by which our *peace*, our reconciliation to God, was to be purchased, were laid upon him by God's justice with his own consent. **Healed**-By his sufferings we are saved from our sins.

V. 6. **We**-All mankind. **Astray**-From God. **Have turned**-In general, to the way of sin, which may well be called a man's *own way*, because sin is natural to us, inherent in us, born with us; and in particular, to those several paths, which several men chuse, according to their different opinions, and circumstances. **Hath laid**-Heb. *hath made to meet*, as all the rivers meet in the sea. **The iniquity**-Not properly, for he knew no sin; but the punishment of iniquity, as that word is frequently used. That which was due for all the sins of all mankind, which must needs be so heavy a load, that if he had not been God as well as man, he must have sunk under the burden.

V. 7. **He opened not**-He neither murmured against God, nor reviled men.

V. 8. **Taken away**-Out of this life. **By distress and judgment**-By oppression and violence. and a pretence of justice. **His generation**-His posterity. For his death shall not be unfruitful; when he is raised from the dead, he shall have a spiritual seed, a numberless multitude of those who shall believe in him. **Cut off**-By a violent death. And this may be added as a reason of the blessing of a

numerous posterity conferred upon him, because he was willing to be cut off for the transgression of his people.

V. 9. **With the wicked**-This was a farther degree of humiliation. He saith, *he made his grave*, because this was Christ's own act, and he willingly yielded up himself to death and burial. And that which follows, *with the wicked*, does not denote the sameness of place, as if he should be buried in the same grave with other malefactors, but the sameness of condition.

V. 10. **He**-God was the principal cause of all his sufferings, tho' mens sins were the deserving cause. **When**-When thou, O God, shalt have made, thy son a sacrifice, by giving him up to death for the atonement of mens sins. His *soul* is here put for his life, or for himself. **Shall see**-He shall have a numerous issue of believers reconciled by God, and saved by his death. **Prolong**-He shall live and reign with God for ever. **The pleasure**-God's gracious decree for the salvation of mankind shall be effectually carried on by his ministry and mediation.

V. 11. **Shall see**-He shall enjoy. **The travel**-The blessed fruit of all his labours, and sufferings. **Satisfied**-He shall esteem his own and his father's glory, and the salvation of his people, an abundant recompence. **By his knowledge**-By the knowledge of him. **Justify**-Acquit them from the guilt of their sins, and all the dreadful consequences thereof. And Christ is said to *justify* sinners meritoriously, because he purchases and procures it for us. **Many**-An innumerable company of all nations. **For**-For he shall satisfy the justice of God, by bearing the punishment due to their sins.

V. 12. **I**-God the father. **A portion**-Which is very commodiously supplied out of the next clause. **With the strong**-God will give him happy success in his glorious undertaking: he shall conquer all his enemies, and set up his universal and everlasting kingdom in the world. **Because**-Because he willingly laid down his life. **Transgressors**-He prayed upon earth for all sinners, and particularly for those that crucified him, and in heaven he still intercedes for them, by a legal demand of those good things which he purchased; by the sacrifice of himself, which, though past, he continually represents to his father, as if it were present.

ISAIAH

CHAP. LIV.

The blessings and fulness of the gospel-church, ver. 1-4. The Gentiles becoming Christ's spouse, to whom his love is everlasting, ver. 5-10. Her glories, ver. 11, 12. The gifts of the Holy Ghost, ver. 13. Her sure preservation, ver. 14-17

V. 1. **Sing**-The prophet having largely discoursed of the sufferings of Christ, and of the blessed fruits thereof, and here foreseeing that glorious state of the church, he breaks forth into this song of triumph. And as the foregoing chapter literally speaks of Christ, so doth this of the church of Christ. This church, consisting at first of the *Jews*, and afterwards of the *Gentiles*, had been *barren*, 'till the coming of Christ. **The desolate**-The church of the *Gentiles*, which in the times of the Old Testament was desolate, does now bring forth to God a more numerous posterity than that of the *Jews*.

V. 2. **Enlarge**-That it may be capable of the *Gentiles*, who shall flock to thee in great numbers. **Strengthen**-That they may be able to support that great weight which the tents thus enlarged, shall be upon them.

V. 3. **For**-Thou shalt bring forth a multitude of children; for this word is commonly used of any extraordinary propagation of living creatures. **On the left**-On every side, in all the parts of the world. **Thy seed**-Thy spiritual seed, the church of the New Testament, which is accounted *Abraham's* seed, or children.

V. 4. **Ashamed**-For the barrenness and widowhood, which once was the matter of thy grief and shame. **Forget**-Thou shalt not be upbraided with thy former barrenness in thy youthful state.

V. 5. **Thy maker**-Will own thee for his spouse. **The Lord**-Who hath the sovereign command of all men and creatures, and therefore can subdue the *Gentiles* to thee, and can make thee to increase and multiply in so prodigious a measure, even in thine old age, notwithstanding thy barrenness in the days of thy youth, of which he speaks in the foregoing verse. **The God**-The God and father of all nations, whereas formerly he was called only *the God of Israel*.

V. 6. **Called thee**-To return to him. **As forsaken**-When thou wast like a woman forsaken. **And grieved**-For the loss of her husband's favour. **Of youth**-As affectionately as an husband recalls his wife which he married in his youth.

V. 7. **For a moment**-In comparison of God's *everlasting kindness*. **Gather thee**-From all the places where thou art dispersed, from all parts of the world.

V. 8. **With everlasting kindness**-With kindness to thee and thy seed through all succeeding generations.

V. 9. **This**-This covenant of grace and peace made with thee shall be as certain and perpetual as that which I made with *Noah*, that there should never be another flood to drown the world. **Wrath**-So as to forsake thee utterly.

V. 10. **The mountains**-Shall sooner depart from their places than any kindness shall depart from thee. **The covenant**-That covenant whereby I have made peace and friendship with thee, and have promised to thee all manner of happiness. God will not cast off his Christian church, as he cast off the church of the *Jews*, the New covenant is established upon better and surer promises than the Old. **The Lord**-Who doth this not for thine own merits, but merely for his own grace and mercy.

V. 11. **O thou**-Who hast been, in a most afflicted and comfortless condition. **With sapphires**-I will make thee exceeding beautiful and glorious, by a plentiful effusion of excellent gifts, and graces.

V. 12. **Agates**-The proper signification of the *Hebrew* names of precious stones is unknown to the *Jews* themselves. It may suffice us to know that this was some very clear and transparent, and precious stone. **Thy borders**-The utmost parts or walls.

V. 13. **Taught**-Not only outwardly by his word, but inwardly by his spirit. **The peace**-1. Inward peace arising from the clear discoveries of God's love and reconciliation to us, and wrought by the spirit of adoption, which is more abundantly given to believers under the gospel, than under the law. 2. Outward peace, safety, and happiness.

V. 14. **Established**-Thine affairs shall be managed with righteousness, which is the glory of any society. **Oppression**-Either by thine own governors, or by foreign powers.

V. 15. **Behold**-It is true some will combine and make an attempt against thee. **But**-Without any such commission from me, as *Sennacherib* and *Nebuchadnezzar* had.

V. 16. **The smith**-Both the smith that makes warlike instruments, and the soldier that uses them, are my creatures, and totally at my command, and therefore they cannot hurt you without my leave. **The waster**-To destroy only whom and when I please.

V. 17. **Condemn**-And I will deliver thee not only from the fury of war, but also from the strife of tongues. **This**-This blessed condition, is the portion allotted them by me. **Righteousness**-The reward of their righteousness. **Of me**-I give it, and I will continue it to them.

ISAIAH

CHAP. LV.

An invitation to seek for spiritual blessings from Christ, whom the Father sends, ver. 1-5. To come to him speedily and by repentance, ver. 6, 7. His grace infinite, ver. 8, 9. His word powerful, ver. 10, 11. The joy of believers, ver. 12, 13.

V. 1. **Thirsteth**-For the grace of God and the blessings of the gospel. This *thirst* implies a vehement, and active, and restless desire after it. **No money**-Those who are most worthless and wicked, if they do but thirst may be welcome. **Buy**-Procure or receive that which is freely offered. **Wine and milk**-All gospel-blessings; in particular, that peace and joy in the Holy Ghost, which are better than *wine*, and that love of God which nourishes the soul, as *milk* does the body.

V. 2. **Money**-All your time, and strength, and cost. **Not bread**-For those things which can never nourish or satisfy you, such as worldly goods, or pleasures. **Eat ye**-That which is truly and solidly, and everlastingly good. **In fatness**-In this pleasant food of gospel-enjoyments.

V. 3. **An everlasting covenant**-That everlasting covenant of grace and peace which I made with *Abraham*, and his seed. **Of David**-Even that covenant which was made first with *Abraham*, and then with *David*, concerning those glorious and sure blessings which God hath promised to his people, one and the chief of which was giving Christ to die for their sins. *David* here seems to be put for the son of *David*.

V. 4. **Behold**-I have appointed, and will in due time actually give. **Him**-The *David* last mentioned, even Christ. **A witness**-To declare the will of God concerning the duty and salvation of men, *to bear witness to truth, to confirm God's promises*, and, among others, those which respect the calling of the *Gentiles*: to be a witness of both parties of that covenant made between God and men. **The people**-To all people.

V. 5. **Thou**-Thou, O *Messiah*. **Call**-To the knowledge of thyself. **Knewest not**-With that special knowledge which implies approbation. **Because**-Because the Lord shall by many tokens, manifest himself to be thy God, and thee to be his son and faithful servant. **Glorify thee**-By confirming thy word with illustrious signs and miracles, and particularly by thy resurrection, and glorious ascension.

V. 6. **Seek**-Labour to get the knowledge of God's will, and to obtain his grace and favour. **While**-In this day of grace, while he offers mercy and reconciliation. **Near**-Ready and desirous to receive you to mercy.

V. 7. **Return**-By sincere repentance, and faith.

V. 8. **For**-If any man injure you, especially if he do it greatly and frequently, you are slow and backward to forgive him. But I am ready to forgive all penitents, how many, and great, and numberless soever their sins be.

V. 10. **The snow**-Which in its season contributes to the fruitfulness of the earth. **Returneth not**-Without effect. **And bread**-That it may bring forth store of bread-corn, both for mens present supplies, and for seed for the next year.

V. 11. **My word**-My promises, concerning the pardon of the greatest sinners. **Void**-Without success.

V. 12. **Therefore**-Ye shall be released from your bondage. **Peace**-Safely and triumphantly. **Clap**-There shall be a general rejoicing, so that even the senseless creatures shall seem to rejoice with you.

V. 13. **Instead**-Whereas your land was filled *with thorns and briars*, as was foretold, they shall be rooted out, and it shall be planted with fir-trees and myrtle-trees, and such other trees, as are useful either for fruit or for delight. The church shall be delivered from pernicious things, and replenished with all divine graces and blessings. **It**-This wonderful change shall bring much honour to God. **A sign**-For a monument, of God's infinite power, and faithfulness, and love to his people to all succeeding generations.

ISAIAH

CHAP. LVI.

The blessedness of the Godly without any respect of persons, ver. 1-8. Blind watchmen shall be destroyed, ver. 9-12.

V. 1. **My salvation**-That eminent salvation by the *Messiah*, and in which, without this you shall have no share. **Is near**-So the scripture often speaks of things which are at a great distance, as if they were present or at hand, #**Hab 2:3 James 5:8,9 Rev 22:20**. **My righteousness**-The same thing which he called *salvation*.

V. 2. **The man**-Every man not only *Jews* but *Gentiles*, as it is explained in the following verses. **The sabbath**-The sabbath seems to be put here, as sacrifice is elsewhere, for the whole worship of God.

V. 3. **The stranger**-The stranger, the *Gentile*, who by birth is a stranger to God, that hath turned from dumb idols to the living God. **The eunuch**-Who is here joined with the stranger, because he was forbidden to *enter into the congregation of the Lord*, #**Deut 23:1**. Under these two instances he understands all those, who either by birth, or by any ceremonial pollution, were excluded from church privileges, and so he throws open the door to all true believers. **A dry tree**-A fruitless tree, accursed by God with the curse of barrenness.

V. 4. **Take hold**-That stedfastly keep the conditions of my covenant.

V. 5. **In mine house**-In my temple. **Better**-A far greater blessing and honour than that of having posterity, even my favour, and my spirit, and eternal felicity.

V. 7. **Mountain**-To my house, which stood upon mount *Zion*. **Joyful**-By accepting their services, and comforting their hearts with the sense of my love. **Accepted**-They shall have as free access to mine house and altar, as the *Jews* themselves, and their services shall be as acceptable to me. Evangelical worship is here described under such expressions as agreed to the worship of God which then was in use.

V. 8. **The Lord**-Who will gather to himself, and bring into their own land, those that are cast out of their own land. **Yet**-I will make a far more comprehensive gathering of the *Gentiles*.

V. 9. **Come**-This is a prediction of *Israel's* destruction by their cruel enemies. The prophet having largely discoursed concerning the *Messiah*, and his kingdom, and having encouraged the *Gentiles* with God's gracious promises made to them, now proceeds to terrify the unbelieving *Jews*, and to shew that as the *Gentiles* would believe, and be saved, so they would reject their *Messiah*, and be destroyed.

V. 10. **His-Israel's. Watchmen**-Priests and teachers; he mentions only the teachers, because ignorance was most shameful in them, but hereby he supposes the gross ignorance of the people.

Bark-They are also slothful and negligent in instructing the people, and do not faithfully reprove them for their sins.

V. 11. **They look**-They regard neither God's glory, nor the peoples good, but only the satisfaction of their own base desires. **Quarter**-In their several stations.

V. 12. **Say they**-Unto their brethren, fellow-priests, or other jolly companions. **Fill ourselves**-We will drink not only to delight, but even to drunkenness, as the word signifies, which shews their dreadful security and contempt of God, and their abandoning of all care of their own or peoples souls.

ISAIAH

CHAP. LVII.

The blessed death of the righteous, not duly lamented by the Jews, who also commit idolatry, and trust in man: they are threatened, ver. 1-12. Evangelical promises to the penitent, ver. 13-19. No peace to the wicked, ver. 20, 21.

V. 1. **The righteous**-Just and holy men. **No man**-Few or none. **Layeth it to heart**-Is duly affected with this sad sign of God's displeasure.

V. 2. **He**-This just and merciful man shall enter into a state of rest, where he shall be out of the reach of the approaching miseries. **They**-just men. Here is a sudden change of the number, which is very frequent in the prophets. **Beds**-In their graves, which are not unfitly called their *beds*, as their death is commonly called *sleep* in scripture.

V. 3. **Hither**-To God's tribunal, to receive your sentence. **Sons**-Not by propagation, but by imitation. **And the whore**-Not the genuine children of *Abraham*, their dispositions were far more suitable to a bastardy brood, than to *Abraham's* seed.

V. 4. **Against whom**-Consider whom it is that you mock and scoff, when you deride God's prophets. **A seed**-A generation of liars, whose practices contradict your professions, who deal deceitfully both with God and men.

V. 5. **Enflaming**-Lusting after them, and mad upon them. **Slaying**-In way of sacrifice to their idols. **Valleys**-He seems to allude to the valley of *Hinnom* in which these cruelties were practised. **Clifts**-Which they chuse either for shade, or for those dark vaults, in rocks, which were convenient for idolatrous uses.

V. 6. **Portion**-Thou hast chosen for thy portion those idols, which were worshipped by the sides of brooks or rivers where such smooth stones commonly lie. **They**-Thou hast forsaken me and chosen idols. **Offered**-For the devil is God's ape, and idolaters used the same rites and offerings in the worship of idols which God had prescribed in his own. **Comfort**-Should I be pleased with such a people and such actions?

V. 7. **Mountain**-In high places, which were much used for religious worship, both by *Israelites* and by Heathens. **Thy bed**-Thine altar, in which thou didst commit spiritual whoredom with idols.

V. 8. **The posts**-Behind the posts of the doors of thine house: where the Heathens placed their tutelar gods to whose protection they committed their houses, that so they might have their eyes and minds upon them, whensoever they went out or came in. **Set up**-Those monuments which thou didst set up there as remembrances of those idol-gods whom they represented. **Discovered**-Thou hast uncovered thy nakedness; to others beside me thine husband. **Gone up**-Into the adulterous bed. **Enlarged**-That it might receive many adulterers together. Thou hast multiplied thine idols and altars. **A covenant**-Thou hast covenanted to serve them.

V. 9. **The King**-The king of *Assyria*, called *the king* by way of eminency, to whom the *Israelites* in the days of *Isaiah* were very prone to trust, and send presents. And so the prophet passes from their idolatry to another sin, even their confidence in Heathen princes. **Increase**-Didst send great quantities. **Far off**-Into *Assyria*, which was far from *Judea*. **Debase**-Thou wast willing to submit to the basest terms to procure their aid.

V. 10. **Wearied**-Thou hast not eased, but tired thyself with thy tedious journey. **Yet**-And yet thou didst not perceive that thy labour was lost. **Hast found**-Thou hast sometimes found success in these ways. **Not grieved**-Therefore thou didst not repent of thy sin herein.

V. 11. **Feared**-And who are they, the fear of whom drives thee to these wicked courses? **Lied**-That thou hast dealt thus perfidiously with me. **Not remembered**-Hast thou forgotten all those great things which I have done for thee. **Held my peace**-Have not I forbore to punish thee from time to time, that by this goodness I might oblige thee to love me. **And thou**-Or, *therefore thou dost not fear or regard me*. Thou abusest my long-suffering.

V. 13. **But**-But they shall be carried away suddenly and violently by the blast of mine anger. **Vanity**-A vapour which quickly vanishes away. **Inherit**-Shall enjoy my favour and presence in my temple.

V. 14. **And he**-God will raise up a man who shall say with authority and efficacy. **Cast up**-Make causeways, where it is needful, for their safe and easy passage, and remove all things which may hinder them in their return.

V. 16. **For**-I will not proceed to the utmost severity with sinful men.

V. 17. **Covetousness**-Of which sin the *Jews* were eminently guilty. But this comprehends all those sins for which God contended with them. **He went**-Yet he was not reformed, but trespassed more and more.

V. 18. **Mourners**-To those who are humbled under God's hand, *that mourn in Zion* for their own and others sins.

V. 19. **I create**-I will by my almighty power produce. **Peace**-That peace which is not wrought by mens hands, but only by God's lips or word. The doubling of the word signifies the certainty and abundance this peace. **Far off**-To the *Gentiles* who are far from God, as well as to the *Jews*, who are called *a people near unto God*, #Psal 148:14.

V. 20. **Cast up**-Their minds are restless, being perpetually hurried with their own lusts and passions, and with guilt, and the dread of the divine vengeance.

V. 21. **No peace**-Though they may have a great share of prosperity, yet they have no share in this inward, and spiritual, and everlasting peace.

ISAIAH

CHAP. LVIII.

The hypocrisy of the Jews, in their fasts, ver. 1-5. A true fast described, ver. 6, 7. Promises to Godliness, ver. 8-12. To the keeping of the sabbath, ver. 13, 14.

V. 2. **Yet**-They cover all their wickedness with a profession of religion. **Delight**-There are many men who take some pleasure in knowing God's will and word, and yet do not conform their lives to it. **As**-As if they were a righteous people. **Forsook**-As if they were not guilty of any apostacy from God, or disobedience to God's precepts. **Ask**-As if they resolved to observe them. **In approaching**-In coming to my temple to hear my word, and to offer sacrifices.

V. 3. **Afflicted**-Defrauded our appetites with fasting, of which this phrase is used, #**Levit 16:29**. **Ye find**-Either you indulge yourselves in sensuality, as they did, #**Isa 22:13**. But this does not agree with *that afflicting of their souls* which they now professed, and which God acknowledges; or you pursue and satisfy your own desires: though you abstain from bodily food, you do not mortify your sinful inclinations. **Exact**-Your money, got by your labour, and lent to others, either for their need or your own advantage, which you require either with usury, or at least with rigour, when either the general law of charity, or God's particular law, commanded the release, or at least the forbearance of them.

V. 4. **Behold**-Your fasting days, wherein you ought in a special manner to implore the mercy of God, and to shew compassion to men, you employ in injuring or quarrelling with your brethren, your servants or debtors, or in contriving mischief against them. **Heard**-In strife and debate. By way of ostentation.

V. 5. **Chosen**-*Approve of, accept, or delight in*, by a metonymy, because we delight in what we freely chuse. **For a day**-This may be understood, either for a man to take a certain time to afflict his soul in, and that either from even to even, #**Lev 23:32**, or from morning to evening, or for a little time. **Wilt thou call**-Canst thou suppose it to be so? **A fast**-It being such an one as has nothing in it, but the dumb signs of a *fast*, nothing of deep *humiliation* appearing in it, or, real *reformation* proceeding from it. **Acceptable day**-A day that God will approve of.

V. 6. **The bands**-The cruel obligations of usury and oppression.

V. 7. **Cast out**-And thereby become wanderers, having no abiding place. **To thy house**-That thou be hospitable, and make thy house a shelter to them that have none of their own left. **Hide not**-That seek no occasion to excuse thyself. **Thy own flesh**-Some confine this to our own kindred; but we can look on no man, but there we contemplate our *own flesh*, and therefore it is barbarous, not only to tear, but not to love and succour him. Therefore feed him as thou wouldest feed thyself, or be fed; shelter him as thou wouldest shelter thyself, or be sheltered; clothe him as thou wouldest clothe thyself, or be clothed; if in any of these respects thou wert in his circumstances.

V. 8. **Thy light**-*Happiness* and prosperity. **Break forth**-It shall not only appear, but *break forth*, dart itself forth, notwithstanding all difficulties, as the sun breaks, and pierces through a cloud. **Thy health**-Another metaphor to express the same thing. **Righteousness**-The reward of thy righteousness. **Before thee**-As the morning-star goes before the sun. **The glory**-His glorious power and providence. **Thy reward**-Thus the angel of his presence secured the *Israelites* when they came up out of *Egypt*.

V. 9. **Answer**-He will give an effectual demonstration, that he hears thee. **Here I am**-A phrase that notes a person to be ready at hand to help. **Take away**-From among you. **The yoke**-All those pressures and grievances before mentioned. **Putting forth**-Done by way of scoff, or disdainful insulting. **Vanity**-Any kind of evil words.

V. 10. **Draw out**-Or, *open*, as when we open a store, to satisfy the wants of the needy. **Thy soul**-Thy affection, thy pity and compassion. **Thy darkness**-In the very darkness of the affliction itself thou shalt have comfort.

V. 11. **Guide thee**-Like a shepherd. And he adds *continually* to shew that his conduct and blessing shall not be momentary, or of a short continuance, but all along as it was to *Israel* in the wilderness. **Satisfy**-Thou shalt have plenty, when others are in scarcity. **Make fat**-This may be spoken in opposition to the sad effects of famine, whereby the *flesh is consumed away, that it cannot be seen, and the bones that were not seen, stick out*. **A garden**-If thou relieve the poor, thou shalt never be poor, but as a well-watered garden, always flourishing. **Fail not**-Heb. *deceive not*, a metaphor which farther notes also the continuance of this flourishing state, which will not be like a land-flood, or brooks, that will soon be dried up with drought. Thou shalt be fed with a spring of blessing, that will never fail.

V. 12. **They shall be of thee**-Thy posterity. **Waste places**-Cities which have lain long waste; that shall continue for many generations to come. **The breach**-*Breach* is put for *breaches*, which was made by God's judgment breaking in upon them in suffering the walls of their towns and cities to be demolished. **Paths**-Those paths that led from city to city, which being now laid desolate, and uninhabited, were grown over with grass, and weeds. **To dwell in**-These accommodations being recovered, their ancient cities might be fit to be re-inhabited.

V. 13. **If**-If thou take no unnecessary journeys, or do any servile works on the sabbath-day. **A delight**-Performing the duties of it with cheerfulness, delighting in the ordinances of it. **Holy**-Dedicated to God, consecrated to his service.

V. 14. **In the Lord**-In his goodness and faithfulness to thee, and in the assurance of his love and favour. **To ride**-Thou shalt be above the reach of danger. **Feed thee**-Thou shalt enjoy the good of the land of *Canaan*, which God promised as an heritage to *Jacob*, and his seed, **#Gen 35:12**.

ISAIAH

CHAP. LIX.

Sin separates between God and us, ver. 1, 2. *Murder, theft, falsehood, injustice, cruelty*, ver. 3-8. *Calamity for sin*, ver. 9-15. *Salvation only of God*, ver. 16-19. *The covenant of the redeemer*, ver. 20, 21

V. 3. **Perverseness**-Perverse words are such as are contrary to God's word. Words every way contrary to God's will.

V. 4. **None**-None seek to redress these wrongs, and violences; they commit all rapines, and frauds with impunity. **Bring forth**-These two words of *conceiving*, and *bringing forth*, denote their whole contrivance, and perfecting their wickedness.

V. 5. **Cockatrice eggs**-One kind put for any venomous creature, a proverbial speech signifying by these *eggs* mischievous designs, and by *hatching* them, their putting them in practice. **Web**-Another proverbial speech whereby is taught, both how by their plots they weave nets, lay snares industriously with great pains and artifice. And also how their designs will come to nothing, as the spider's web is soon swept away.

V. 6. **Webs**-Their contrivances shall not be able to cover or defend them.

V. 7. **Wasting**-They meditate on little or nothing else. **Paths**-In what way or work soever they are engaged, it all tends to ruin and destruction.

V. 8. **The way of peace**-They live in continual contentions, and discords. **Judgment**-No justice, equity, faith, or integrity.

V. 9. **Justice**-*Judgment*, and so justice is here taken for deliverance. God doth not defend our right, nor revenge our wrong, because of these outrages, and acts of violence, injustice, and oppression.

V. 10. **As dead men**-He compares their captivity to men dead without hope of recovery.

V. 11. **Mourn**-Their oppressing governors made the *wicked* roar like bears, and the good mourn like doves.

V. 12. **Transgressions**-The word here signifies sins of an high nature, such as wherein there is much of man's will against light: rebellious sins. **Multiplied**-They admit of no excuse; for they are acted before thee, and multiplied against thee, whereby thou art justly provoked to deny us all help. **Testify**-As so many witnesses produced proves our guilt. **Are with us**-Are still unforgiven. **We know**-We are convinced of them.

V. 13. **Lying-Transgressing** here, and *lying*, seem to be one and the same thing, inasmuch as in their transgressing the law of God, they broke their solemn engagement to God upon mount *Sinai*. **Departing**-Turning from God to idols. **Speaking**-As it were, talking of little else one among another, but how to oppress their neighbours, and apostatize from God. **Uttering**-That is, first contriving in their heart false accusations, false worship to the dishonour of God; laying the contrivances and *uttering* them. **From the heart**-And when they dealt with men in ways of fraud, it was *from the heart*, but when they spake with God it was but from the lip.

V. 14. **Judgment**-He speaks here of the sentences in courts of judicature. **Truth**-Truth is cast to the ground, and justice trampled under foot, even in publick. **Equity**-No such thing will be admitted in their courts.

V. 15. **Faileth**-All things are amiss, neither judgment or justice, or truth, is to be found among us. **A prey**-Or, as some render it, *is accounted mad*, is laughed at. *Josephus* tells us, that immediately before the destruction of *Jerusalem*, it was matter of scorn to be religions. The translators reach the meaning of the word by *prey*: the wicked, like wild beasts, endeavouring to devour such as are not as bad as themselves: where wickedness rules, innocency is oppressed.

V. 16. **No man**-To appear in the behalf of equity. **His arm**-He would do his work without help from any other. **Righteousness**-His justice; seeing there could be no justice found among them, he would avenge the innocent himself.

V. 17. **For**-God, resolving to appear as a man of war, puts on his arms; he calls *righteousness* his breast-plate, to shew the justness of his cause, as also his faithfulness in making good his promises. **Vengeance**-Or garments made of vengeance: as God is said to put on the former for their sakes, whom he would preserve, so he puts on these for their sakes, whom he will destroy, namely, his peoples enemies. **Zeal**-For his own honour, and for his own people. The sum of all these expressions is, to describe both the cause and effect together; the cause was *righteousness* and *zeal* in God, the effect, *salvation* to his people, and *vengeance* on his enemies.

V. 18. **Deeds**-Heb. *recompences* or *deserts*. That is, he will recompence his adversaries with those effects of his fury that they have deserved. **Islands**-To those remoter nations under the king of *Babylon*, that thought themselves secure.

V. 19. **Fear**-Worship the Lord. **The west**-The western part of the world. **His glory**-The glorious God. **The rising of the sun**-The eastern parts. **When**-At what time soever the *devil*, or his instruments shall make violent irruptions upon the church. **A standard**-God shall make known himself to take their part and defend them, by his *spirit* alone.

V. 20. **The Redeemer**-Christ, of whom the apostle expounds it, **#Rom 11:26**, the prophets usually concluding their promises of temporal deliverances with the promises of spiritual, especially such, of which the temporal were evident types.

V. 21. **My covenant**-What I have promised, to them that turn from their iniquity. **My words**-Which thou hast uttered by virtue of my spirit. **Of thy seed**-A promise of the perpetual presence of his word and spirit with the prophets, apostles, and teachers of the church to all ages.

ISAIAH

CHAP. LX.

The glory and blessing of the new church after a short affliction, ver. 1-22.

V. 1. **Arise**-A word of encouragement accommodated to the *Jewish*, or *Hebrew* style, wherein, as by *lying down*, is described a servile and calamitous condition, chap.#47:1, so by *rising*, and standing up, a recovery out of it, into a free, and prosperous one, as may be seen frequently; **Rouze up**, intimating her deliverance to be at hand. Here under a type, of *Jerusalem's* restoration, is displayed the flourishing state of the **Gentile**-church, under the *Messiah*. **Thy light**-Thy flourishing and prosperous state.

V. 2. **The darkness**-All kinds of errors. **The Lord**-Christ. **Shall be seen**-Shall be conspicuous; as the Lord's arising, to the *darkness covering the earth*, so the *glory being seen*, answers to that *gross darkness*.

V. 3. **The Gentiles**-A plain prophecy of the calling of the *Gentiles*.

V. 5. **See**-With delight the multitudes of thy children running to thee. **Flow**-They shall flock together to behold such an amazing sight. **Fear**-Or stand amazed. **Enlarged**-Both with joy, and love. **The abundance**-The islands of the sea, the nations, shall turn to thee in religion, and affection. **The forces**-Or wealth.

V. 6. **The multitude**-The treasure, that is brought upon camels. By these, and such like figurative expressions in several verses of this chapter is implied the coming in of all nations to Christ, and therefore they are brought in as presenting the chief commodities of their respective countries. **Dromedaries**-A smaller sort of camel. **Ephah**-The *Midianites*, and *Ephahites* dwelt beyond *Arabia*. **Sheba**-A country in *Arabia Felix*, whose queen it was, that came to visit *Solomon*, and her bringing gifts might be a type of this, *Solomon* being a type of Christ. **Gold**-The principal commodities with which this country abounded, by which we are to understand whatever is precious.

V. 7. **Kedar**-*Arabia Petrea*. **Acceptance**-They shall not now, as heretofore, be rejected. **The house**-The temple, or my house: God shall become glorious by the multitude of sacrifices, that shall be offered, and accepted here. This is a type of how glorious his New Testament worship shall be.

V. 8. **A cloud**-These metaphors import the number as well as speed, of those that should be begotten by the apostles doctrine.

V. 9. **Ships**-To convey them to me. **Tarshish**-Those that traffick by sea. In naming this he implies all that had commerce with other nations. **From far**-From the remotest parts. **Glorified**-He will make thee honourable in the eyes of the world, especially in setting up the ministry of the gospel in the midst of thee.

V. 10. **Minister**-Shall administer all necessities to thee. **I had mercy**-As I afflicted thee in my anger, so out of my compassion I will abundantly bless thee.

V. 11. **Therefore**-For that purpose; by reason of the conflux of people, that shall be continually flocking thither.

V. 12. **Serve**-That will not submit to Christ's scepter.

V. 13. **The glory**-The *box*, the *fir*, the *pine*, and the *cedar*, on account whereof *Lebanon* was so famous; kings and great ones, the glory of the world, and also persons of a lower rank, shall be the materials, and members of Christ's church. **To beautify**-This is the reason and end why the *glory of Lebanon* is to be brought hither; by these trees understand the beauty, and nobility of the church. **Sanctuary**-The temple wherein was the sanctuary. **The place of my feet**-The ark, so called, because, supposing God after the manner of men, to sit between the wings of the *cherubim*, his feet would rest upon the ark. All this is made good in the gospel-church.

V. 14. **The sons**-Either their posterity, or themselves, for it is the manner of the *Hebrews* so to speak. **Bending**-Humbling themselves, as penitents. **Call thee**-They shall acknowledge her to be so.

V. 15. **Forsaken**-Both of God and of her inhabitants. **No man went**-Thy streets were left desolate.

V. 16. **Shalt suck**-That the church shall draw, or receive the wealth of nations, and the riches, and power of kings, and whatever is most excellent, and that it shall come freely, and affectionately, as milk flows from the breast of the mother.

V. 17. **For brass**-An allusion to the days of *Solomon*, when gold was as brass. **Peace**-*Loving, meek, and peaceable*. **Righteousness**-Most righteous. Such even thy tax-gatherers shall be.

V. 18. **Salvation**-They shall be safe, and able to defend thee; thou shalt be as safe, as salvation itself can make thee. **Thy gates**-Within and upon thy gates and walls, thou shalt sing praises. All this will be fulfilled during the thousand years wherein Christ shall reign upon earth.

V. 19. **The sun**-These shall not be esteemed in comparison of the spiritual light of the church; but here laid down for the churches *comfort* as the former was for her safety, so that God will not only be a shield, but a sun. **The Lord**-Christ shall scatter all darkness and ignorance, and this light shall not *wax*, and *wane*, and suffer *eclipses*, and settings, as the sun and moon do, but shall be constant, without shadow of change. **The glory**-Always ministering matter of glorying in him.

V. 21. **The branch**-*Thy people being of my planting, the work of my hands*.

V. 22. **In time**-In due time, the time that I have appointed.

ISAIAH

CHAP. LXI.

Christ and his blessed office, ver. 1-3. The church's repair and increase, ver. 4-6. And joy, ver. 7-11.

V. 1. **Upon me**-Though the prophet may speak of himself, yet it is principally to be understood of Christ. **Anointed**-Set me apart, both capacitating him with gifts, and commissioning him with authority; and yet more, as it is applied to Christ, a power to make all effectual, from whence he hath also the name of *Messiah* among the *Hebrews*, and of *Christ* among the *Greeks*; nay, Christ alone among the prophets hath obtained this name, #**Psal 45:7**. The prophet describes first, who Christ is, and then what are his offices. **Liberty**-This appertains to Christ's kingly office, whereby he proclaims liberty from the dominion of sin, and from the fear of hell.

V. 2. **Vengeance**-It being necessary, that where God will deliver his people, he should take vengeance on their enemies; principally on the enemies of his church, and the spiritual ones chiefly, Satan, sin, and death.

V. 3. **Ashes**-By *ashes* understand whatever is proper for days of mourning, as by *beauty* whatever may become times of rejoicing. **Oil of joy**-He calls it *oil of joy* in allusion to those anointings they were wont to use in times of joy, gladness for heaviness; and it is called a *garment* in allusion to their festival ornaments, for they had garments appropriated to their conditions, some suitable to times of rejoicing, and some to times of mourning. **Called**-That they may be so. **Trees**-That they shall be firm, solid, and well rooted, being by faith engrafted into Christ, and bringing forth fruit suitable to the soil wherein they are planted.

V. 5. **Strangers**-*Gentiles*, such as are not of the natural race of the *Jews*, but *Gentile* converts. Or, such as shall have no more than an outward profession. **Stand**-Ready to be at thy service. **Flocks**-The churches with the word of God. **Plow-men**-Shall manage the whole work of God's spiritual husbandry.

V. 6. **The priests**-The whole body of them shall now be as near to God as the priests were formerly, and shall be a royal priesthood. This is most certainly true of all the faithful under the gospel.

V. 7. **Double**-Honour. **Portion**-Of honour, that God will give them.

V. 8. **Love judgment**-I will do them right, for I love justice in myself, and in them that practise it. **Robbery**-All things gotten by injustice, though it be for sacrifice. **Direct**-I will lead them so, that they shall do all things in sincerity. **Everlasting covenant**-Though you have broken covenant with me, yet I will renew my ancient covenant made with your fathers, confirmed with the blood of Christ, and it shall be everlasting, never to be abrogated.

V. 9. **Shall be**-That is, *eminently* a promise of the increase of the church; such shall be their prosperity, and multiplying, that they shall be known abroad by their great increase; or else, the

meaning is, the church shall have a seed of the *Gentiles*, whereas the church has been confined to one corner of the world, now it shall remain in one nation alone no more, but shall fill all the nations of the earth. **Hath blessed**-There shall be such visible characters of God's love to them, and of God's grace in them.

V. 10. **I will**-This is spoken in the person of the church. **Garments, &c.**-With salvation as with a garment, and with righteousness as with a robe.

V. 11. **Righteousness**-His great work of salvation shall break out and appear. **Praise**-As the natural product, and fruit of it.

ISAIAH

CHAP. LXII.

A prayer of the watchmen for the church in confidence of God's gracious designs and promises to it, ver. 1-12.

V. 1. **Zion's sake**-*Zion* and *Jerusalem* are both put for the church, #**Heb 12:22**. **My peace**-These seem to be the words of the prophet strongly resolving, notwithstanding all difficulties, to solicit God for the church's happiness, and constantly excite to the belief of it by his preaching, though it were long before it came, for *Isaiah* lived near two hundred years before this was accomplished. **Righteousness**-With reference to the *Babylonians*, understand it of the righteousness of God, who hath promised his people deliverance, and he must be righteous, and so understand *salvation* before; or rather, the vindicating of his people's cause in the eyes of the nations by the ruin of the *Babylonians*; he will shew that his people have a righteous cause. **Lamp**-And to that purpose is set up where it may be seen continually, to signify how eminently conspicuous this prosperous estate of the church should be among the nations, and as it may particularly relate to revealing of Christ unto the world.

V. 2. **A new name**-The church shall be more renowned than ever, both in respect of her *condition*, and so called *Hephzi-bah*, and of her *relation*, and so called *Beulah*, and this new name the Lord gives them accordingly, ver.#4.

V. 3. **Crown of glory**-An expression to set forth the dignity of her state. **In the hand**-Preserved and defended by God's hand. **Royal diadem**-The same thing with the former for substance. Or, the royal priesthood, whereof the apostle speaks, #**1Pet 2:9**.

V. 4. **Forsaken**-As a woman forsaken by her husband. **Thy land**-The inhabitants of the land. **Hephzi-bah**-*My delight is in her*; a new name agreeing with her new condition. **Beulah**-*Married*; agreeing to her new relation. **Married**-Thou shalt see the increase of thy children again in the land, as the fruit of thy married condition, which by reason of thy being forsaken of thy husband, were in a manner wasted and decayed: and this refers to the great enlargement of the church in the gospel days.

V. 6. **Day nor night**-There shall be a vigilant and industrious ministry. **Ye**-That is, are his servants. And here especially are meant his servants in ordinary, his *remembrancers*, such as put God in mind of his promise, and such as make the Lord to be remembered, putting his people in mind of him.

V. 7. **A praise**-By sending the *Messiah*, and those labourers into his vineyard, whereby the church may be established, and settled on sure foundations, and so become a matter of praise to God. All the nations shall praise him for her.

V. 9. **But**-Thou shalt not sow, and another reap, as formerly. **Courts**-In my courts: holiness being put for God himself.

V. 10. **Go through**-It is doubled by way of emphasis. Go meet the *Gentiles*, whom God purposes to bring into the church. **Prepare**-Let them not have any obstructions in their way. **Stones**-That there be no stumbling-stone, or offence in their way. **Standard**-An allusion to soldiers, that set up their standard that the army may know where to repair from all quarters.

V. 11. **Zion**-To *Jerusalem*, or the church. **Thy salvation**-Thy saviour. **Reward**-The reward due to the work.

ISAIAH

CHAP. LXIII.

Christ's victory over his enemies, ver. 1-6. and mercy towards his church: in judgment remembering mercy, ver. 7-14. The church's prayer and complaint in faith, ver. 15-19.

V. 1. **Who**-The church makes enquiry, and that with admiration, who it is that appears in such a habit or posture? **Edom-Idumea**, where *Esau* dwelt. It is put for all the enemies of the church. **Bozrah**-The capital city of *Idumea*. Here is also an allusion to the garments of this conqueror, *Edom* signifying *red*, and *Bozrah* a *vintage*. **Glorious**-Such as generals march before their armies in. **Righteousness**-Here Christ gives an answer, wherein he both asserts his *fidelity*, that he will faithfully perform what he hath promised, and that he will truly execute *justice*. **Mighty**-I have power to accomplish salvation.

V. 3. **Trodden**-I have destroyed the enemies of my people, I have crushed them as grapes are crushed, this being an usual metaphor to describe the utter destruction of a people.

V. 4. **Of vengeance**-To take vengeance on the enemies of my church.

V. 5. **None to help**-Not that he needed it, but to see what men would do, in regard his people needed it; therefore the standing, or not standing by his people, is the same thing with standing, or not standing by him. **Uphold**-A *metaphor*, taken from a staff, that is an help to one that leans on it.

V. 6. **Drunk**-They go as it were to and fro, not knowing what to do with themselves. **Bring down**-Whatever it is wherein their strength lies, he will bring to the very dust, to nothing.

V. 7. **Mention**-Here begins a new matter, which contains the prophet's prayer, to the end of chap. 64, wherein he begins with mentioning the great kindnesses that God had shewn the *Jews*, and that *emphatically*, setting them forth with the greatest advantages.

V. 8. **He said**-When he made a covenant with our fathers, and brought them out of *Egypt*. **Not lie**-That will keep my covenant. **So he**-Not *Cyrus*, *Zerubbabel*, or *Nehemiah*, but Christ himself.

V. 9. **The angel**-The same that conducted them through the wilderness; the Lord Jesus Christ, who appeared to *Moses* in the bush. **Saved them**-From the house of bondage. **Carried**-He carried them in the arms of his power, and on the wings of his providence. And he is said to do it *of old*, To remember his ancient kindness for many generations past.

V. 11. **He remembered**-This relates, either

1. To the people, and then *he* is collectively taken, and so it looks like the language of the people in *Babylon*, and must be read, *he shall remember*. Or,

2. It may look back to their condition in the wilderness, and thus they may properly say, Where is he? Or that God who delivered his people of old, to do the like for us now? There is a like phrase used by God, as it were recollecting himself, *Where is he?* Where am I with my former bowels, that moved me to help them of old?

His people-What great things he had done for them by *Moses*. **The sea**-Here God speaks of himself, as in the former clause, that divided the sea for them. **Shepherds**-*Moses* and *Aaron*. **Holy spirit**-Those abilities and gifts, wherewith God furnished *Moses*, as properly proceeding from the Spirit.

V. 13. **As an horse**-With as much ease and tenderness, as an horse led by the bridle. **Not stumble**-That, tho' the sea were but newly divided, yet it was dried and smoothed by the wind, that God sent, as it were to prepare the way before them.

V. 14. **The valley**-A laden beast goeth warily and gently down the hill. **Rest**-Led them easily, that they should not be over-travelled, or fall down, through weariness; thus *Jeremiah* expresses it, **#Jer 31:2**, and thus God gave them rest from their enemies, drowning them in the sea, and in their safe conduct, that they could not annoy or disturb them, leading them 'till he found them a place for resting; the word for *leading*, and *resting*, being much of a like notion, **#Zech 10:6**, pointing at their several rests by the way, **#Numb 10:33**, or it may be read by way of interrogation, as all the foregoing words, and be the close of that enquiry, And where is the spirit, that caused then to rest? Or, he led them to *Canaan* the place of their rest.

V. 15. **Look**-Now the prophet begins to expostulate with God, and to argue both from the goodness of his nature, and from the greatness of his works. God sees every where, and every thing, but he is said to *look* down from *heaven*, because there is his throne whereon he sits in majesty. **Behold**-Not barely see, but behold with regard, and respect thy poor people. **Where**-What is become of that love, which of old would not let thee suffer thy people to be wronged? **Strength**-That power of thine manifested in those great acts? **The founding**-This is spoken of God after the manner of men.

V. 16. **Abraham**-He who was our father after the flesh, though he be dead, and so ignorant of our condition. **Redeemer**-This is urged as another argument for pity; because their Father was their Redeemer. **From everlasting**-Thou hast been our Redeemer of old.

V. 17. **Made us**-Suffered us to err. **Hardened**-Suffered it to be hardened. **Thy fear**-The fear of thee. **Servants sake**-For our sakes, that little remnant that are thy servants. **Inheritance**-The land of *Canaan*, which God gave them as an inheritance.

V. 18. **People**-The people set apart for his servants. **A little while**-Comparatively to the promise, which was for ever. **Sanctuary**-The temple.

V. 19. **Thine**-We continue so; we are in covenant, which they never were; and thus it is an argument they use with God to look upon them. **Never**-Not in that manner thou didst over us. **They**-Neither owned thee, nor were owned by thee.

ISAIAH

CHAP. LXIV.

The church's prayer continued, for the illustration of God's glory, ver. 1-5. With a confession of their sins, and complaint of their afflictions, ver. 6-12.

V. 1. **Rent**-A metaphor taken from men, that when they would resolutely help one in distress, break and fling open doors and whatever may hinder. **Flow down**-That all impediments might be removed out of the way: possibly an allusion to God's coming down upon mount *Sinai*, in those terrible flames of fire.

V. 2. **Fire**-Come with such zeal for thy people, that the solid mountains may be no more before thy breath, than metal that runs, or water that boils by the force of a vehement fire. **Known**-That thine enemies may know thy power, and that thy name may be dreaded among them.

V. 3. **Terrible things**-This may relate to what he did among the *Egyptians*, tho' it be not recorded, and afterward in the wilderness. **Looked not for**-Such things as we could never expect. **Mountains**-Kings, princes, and potentates, may *metaphorically* be understood by these mountains.

V. 4. **Besides thee**-This is to be applied to all the wonderful works, that God at all times wrought for his people: and thus they are a plea with God, that they might well expect such things from him now, that had done such wonderful things for their fathers. **Waiteth**-This may be taken with reference both to the state of grace and glory, those incomprehensible things that are exhibited through Christ in the mysteries of the gospel.

V. 5. **Meetest**-As the father the prodigal. **Worketh**-That rejoices to work righteousness. **Continuance**-To those that work righteousness. **Be saved**-In so doing, in working righteousness.

V. 6. **Unclean**-Formerly there were some that feared thee; but now we are all as one polluted mass, nothing of good left in us by reason of an universal degeneracy. **And all**-The very best of us all are no better than the uncleanest things. **Taken**-Carried away to *Babylon*, as leaves hurried away by a boisterous wind.

V. 7. **That calleth**-That call upon thee as they ought. **Take hold**-Either to stay thee from departing from us, or to fetch thee back when departed.

V. 8. **Our father**-Notwithstanding all this thou art our father both by creation, and by adoption, therefore pity us thy children.

V. 9. **Thy people**-Thou hast no people in covenant but us, and wilt thou not leave thyself a people in the world?

V. 11. **Pleasant things**-The king's palace, and the houses of the nobles, and other pieces of state and magnificence.

V. 12. **Wilt thou**-Do none of these things move thee to take vengeance? **Thy peace**-Wilt thou be as one that regards not?

ISAIAH

CHAP. LXV.

The calling of the Gentiles: the Jews for their incredulity, idolatry, and hypocrisy, rejected, ver. 1-7. A remnant shall be saved, ver. 8-10. Judgments on the wicked, and blessings on the Godly, ver. 11-16. The flourishing and peaceable state of the New Jerusalem, ver. 17-26.

V. 1. **I am, &c.**-This in the primary sense of this text, is a prophecy of the *conversion of the Gentiles*, upon the *rejection of the Jews*; for their contempt and crucifying of Christ, cannot be doubted by any, who will not arrogate to themselves a greater ability to interpret the *prophecies* of the Old Testament, than St. *Paul* had, who, **#Rom 10:20**, expressly so interprets it, and applies it, which shews the vanity of the *Jews* in their other interpretations of it. **Sought**-The word signifies properly a diligent enquiry in things relating to God. **Asked not**-That in times past made no enquiry after me; *I am now found by them that formerly sought me not*. **I said**-I invited whole nations by the preaching of my gospel to *behold me*, and that with importunity, doubling my words upon them, and this I did unto a *nation not called by my name*, with whom I was not in covenant.

V. 2. **I have spread**-Applied to the *Jews*, **#Rom 10:21**. *I have stretched out my hands*, I have used all means to reduce them, I have stretched out the *hands* of a passionate *orator* to persuade them, of a *liberal benefactor* to load them with my benefits; this I have done continually in the whole course of my providence with them.

V. 3. **To my face**-With the utmost impudence, not taking notice of God's omnipresence, and omniscience. **In gardens, &c.**-Directly contrary to the divine rule.

V. 4. **Remain**-They *remained among the graves*, there *consulting with devils*, who were thought to delight in such places; or to practice *necromancy*, all which were forbidden, **#Deut 18:11 Isa 8:19**. **Monuments**-Some interpret it of idol temples, some of caves and dens, in which the Heathens used to worship their idols. **Broth of abominable things**-Of such flesh as was to the *Jews* unclean by the law.

V. 5. **Holier**-Thus they esteemed themselves *holier* than others, though all their *holiness* lay in rituals, and those too, such as God never commanded. Of these God saith, *These are a smoak in my nostrils, a fire that burneth all the day*; that is, a continual provocation to me: as *smoak* is an *offence* to our *noses*.

V. 6. **Behold**-They may think I take no notice of these things; but I will as certainly remember them, as princes or great men that record things in writing which they would not forget.

V. 7. **Together**-Yea, and when I reckon with them, I will punish them, not only for their personal sins, but for the sins of their parents, which they have made their own, by imitation. **Their former**-I will not only punish the late sins that they have committed, but the former sins of this kind, which those that went before did commit, and they have continued in.

V. 8. **Thus, &c.**-These words may be conceived as a gracious answer from God to the *prophet*, pleading God's covenant with *Abraham, Isaac, and Israel*. To this God replies, that he intended no such severity. His threatening should be made good upon the generality of this people. **Blessing**-But yet, as in a vineyard, which is generally unfruitful, there may be some *vine* that brings forth fruit, and has the hopes of *new wine in the cluster*, and as to such, the gardener bids his servant *destroy it not*, for there is in them what speaks God's *blessing*. **So**-So (saith God) *will I do for my servants sake, that I may not destroy them all*, for the sake of my servants, *Abraham, Isaac, and Jacob*.

V. 9. **Judah**-God farther promises to bring out of *Judah, an inheritor of his mountains* which refers to the *Jews* return out of the captivity of *Babylon to Jerusalem*, to worship God in his *temple*, upon mount *Zion*. **Mine elect**-My chosen ones. The term signifies such as are dignified with some special favour. The whole nation of the *Jews* are called *a chosen people*.

V. 10. **A fold**-*Sharon* was a place of great fruitfulness for pastures. It was become like a wilderness, God here promises that it should again be a *place for the flocks*.

V. 11. **Forget**-*To forget God's holy mountains*, signifies not to regard the *true worship of God*. God calls *Zion* his *holy mountain*. **That troop**-The *idols of the ten tribes*, and of the *Assyrians*, were a *troop*, where as the *God of Israel was one God*. *By preparing a table*, here seems to be meant, the *feasts* they made upon their sacrifices in imitation of what the true God had commanded his people. **Furnish**-God had appointed *drink offerings* for his honour, but the people had paid their homage to idols. **Number**-The multitude of their idols.

V. 12. **To the sword**-A great number of you shall perish by the sword; or possibly the term *number* may refer to *all* in the next phrase, so that none of them should escape. God saith he will *number them*, tell them out one by one to the sword. **Bow down**-As you have bowed down to idols. **I called**-By my *prophets*, you did not answer by doing the things which I enjoined. **Chuse**-You sinned deliberately chusing sinful courses, the things which I *hated*.

V. 15. **A curse**-They shall use your names as examples, of the eminent wrath of God upon sinners. **Another name**-He will not suffer *his own people* to be called by a name by which *idolaters* are known.

V. 16. **God of truth**-Because they shall see what God promised is fulfilled. **Are hid**-That is, they are at an end.

V. 17. **I create**-I am about wholly to change the *state* not only of *my people*, but to bring a new face upon the *world*, which shall abide until a *new heavens and earth appear, in which shall dwell nothing but righteousness*. **Not be remembered**-That state of things shall be so glorious, that the former state of my people shall not be remembered.

V. 18. **You**-The church, as well under the gospel, as under the law.

V. 20. **An infant**-Those that were now children, shall die at a great age. **But**-Yet none of these things shall be of any advantage to wicked men, but if any of them shall live to be an hundred years old, yet they shall die accursed.

V. 23. **With them**-Is blessed with them.

V. 24. **Before they call**-God promised, chap.#58:9, to answer them, *when they called*: here he promises to answer the words, as soon as they should be formed in their hearts before they could get them out of their lips. **While**-Yea, while they were speaking.

V. 25. **The wolf, &c.**-God here promises to take off the fierceness of the spirits of his peoples enemies, so that they shall live quietly and peaceably together. **And dust**-God promises a time of tranquility to his church under the metaphor of *serpents eating the dust*, their proper meat, #**Gen 3:14**, instead of flying upon men: it signifies such a time, when wicked men shall no more eat up the people of God.

ISAIAH

CHAP. LXVI.

God is served with the spirit, and not by ceremonies, ver. 1-5. The wonderful birth and benefits of the gospel-church, ver. 6-14. Severe judgments against the wicked, ver. 15-17. The Gentiles shall be an holy church, ver. 18-23. The eternal punishment of the wicked, ver. 24.

V. 1. **The heaven**-The highest heaven, is the place where I shew myself in my majesty. So #**Psal 11:4 Psal 103:19 Matt 5:34**. Hence we are taught to pray; *our father which art in heaven*. **And the earth is my footstool**-Or a place wherein I set my feet, #**Matt 5:35**. **The house**-Can there be an house built, that will contain me? **My rest**-Or where is the place wherein I can be said to rest in a proper sense?

V. 2. **Have been**-They were not only made by God, but kept in being by him. **Look**-Yet God will look with a favourable eye to him that hath a *broken and contrite spirit*, whose heart is subdued to the will of God, and who is poor, and low in his own eyes. **Trembleth**-Who *trembleth* when he hears God's threatening words, and hears every revelation of his will with reverence.

V. 3. **He that, &c.**-*Solomon, #Prov 15:8*, gives a full commentary on the whole verse; *The sacrifice of the wicked is an abomination to the Lord*. **As if**-From hence it is plain, that the prophet is not here reflecting upon *idolatrous worship*, but *formal worship*: upon those who in a formality worshipped the true God, and by acts which he had appointed. God by the prophet declares, that these mens services were no more acceptable to him than *murder, idolatry*, or the most *horrid profanation of his name*. **Own ways**-They live as they lust. **Delight**-They take pleasure in their sins.

V. 4. **Chuse**-They have chosen to *mock and delude me*, I will chuse to suffer them to *delude themselves*; they have chosen to work wickedness, I will chuse the effect. **Their fears**-That is, the things which they *feared*. **Did not hear**-God accounts that those do not hear, who do not obey his will.

V. 5. **You**-That truly *fear God*. **Your brethren**-*By nation*. **Cast you out**-That cast you out of their synagogues, cast you out of their city, and some of you out of the world. **For my names sake**-*For my sake*; for your adherence to my law. **Glorified**-Thinking they did God good service, #**John 16:2**.

V. 6. **A voice**-The expression of a prophetic *extasy*, as if he said, I hear a sad and affrighting noise; it comes not from the city only, but from the *temple*, wherein these *formalists* have so much gloried. There is a noise of soldiers slaying, and of the *poor people* shrieking or crying out. **Of the Lord**-A voice of the Lord, not in thunder, but that rendereth *recompence to his enemies*. Thus he seems to express the destruction of the *Jews* by the *Roman armies*, as a thing at that time doing.

V. 7. **Before**-The whole verse is expressive of a great and sudden salvation, which God would work for his church, like the delivery of a woman, and that of *a man-child, before her travail*, and *without pain*. Doubtless it refers to the *coming of Christ*, and the *sudden propagation of the gospel*.

V. 8. **For**-As soon as the voice of the gospel put the church of the *Jews* into her *travail*, in *Christ's* and the *Apostles time*, it presently brought forth.

V. 9. **Shall I-I**, that in the ordinary course of my providence use to give a birth to women, to whom I have given a power to conceive, shall I not give a birth to my people, whom by my promises I have made to conceive such expectations? **And shut**-Nor shall *Zion* once only bring forth, but she shall go *on*, her womb shall not be shut, she shall every day bring forth more and more children, and my presence shall be with my church, to the end of the world.

V. 11. **Consolations**-The gospel doctrine was their breasts of consolation. **Her glory**-Christ was the *glory of the people of Israel*, though he was also a light to the *Gentiles*.

V. 12. **Like a river**-It is plain this prophecy relates to a farther conversion of the *Jews* than hath been yet seen. **Ye**-Ye *Jews* also. **Her sides**-The *Gentiles* were borne upon the sides of *Jerusalem* and dandled upon her knees, as first hearing from the *Apostles* (who were members of the *Jewish church*) the glad tidings of salvation.

V. 13. **As one whom, &c.**-That is, in the most tender, and compassionate way.

V. 14. **Rejoice**-The peace of the church and the propagation of the kingdom of Christ, is always the cause of an heart rejoicing to such as fear God, so that they flourish like an herb in the spring. **The hand**-The power, protection, and influence of God.

V. 15. **With fire**-With terrible judgments, or with fire in a proper sense, understanding it of the fire with which enemies use to consume places brought under their power. **Whirlwind**-With a sudden sweeping judgment. **Fury**-That is, with fervour; for fury properly taken is not in God. **Rebukes**-They had contemned the rebukes of the law, now God will rebuke them with fire, and sword.

V. 16. **Plead**-God at first *pleads* with sinners by *words*, but if he cannot so prevail, he will *plead with* them in a way by which he will overcome; by fire, pestilence and blood. **All flesh**-Thus he threatens to do with all the wicked *Jews*. **The slain**-Those whom God should cause to be slain.

V. 17. **Gardens**-In which they worshipped idols. **In the midst**-*Behind one of the trees*, or one by one behind the trees. **The abominations**-All those beasts forbidden the *Jews* for meat. God will not only destroy gross idolaters, but all those who make no conscience of yielding obedience to the law of God in such things as seemed to them of a minute nature, and such as they easily might have obeyed.

V. 18. **Come**-It shall come to pass that I will cast them off, and then *I will gather all nations, &c.* **My glory**-My oracles, my ordinances, which hitherto have been locked up in the church of the *Jews*, and been their glory, shall be published to the *Gentiles*.

V. 19. **A sign**-By this may be understood Christ, **#Luke 2:34**, or the *ministry of the word* attended with miracles, these were set up among the *Jews* first, then among the *Gentiles*. **Afar off**-To all the

quarters of the world. **They shall**-This was eminently made good after the destruction of *Jerusalem*, when the believers among the *Jews*, as well as the apostles went about publishing the gospel to all people, which was declaring the Lord's glory.

V. 20. **Your brethren**-Those who are the children of *Abraham*, not considered as the father of the *Jewish* nation only, but considered as *the father of many nations*, and as the *father of the faithful*, and so are your brethren, shall be brought out of all nations for an *offering* to the Lord. **Holy mountain**-And they shall be brought into the church, which began at *Jerusalem*. **As**-And they shall come with as much *joy* and *gladness*, with as much *sincerity* and *holiness*, as the Godly *Jews* do when they bring their offerings in *clean vessels*.

V. 21. **For priests**-God will find among the converted *Gentiles* those who though they are not of the tribe of *Levi*, yet shall do the true work of priests and *Levites*.

V. 22. **The new heavens**-The new state of the church to be raised up under the *Messiah*. **Remain**-As I intend that shall abide, so there shall be a daily succession of true believers for the upholding of it.

V. 23. **And, &c.**-In the gospel-church there shall be as constant and settled a course of worship (though of another nature) as ever was in the *Jewish* church: Christians are not bound to keep the *Jewish* sabbaths or new-moons. But New Testament worship is expressed by Old Testament phrases. The *Jews* were only obliged to appear three times in a year at *Jerusalem*, but (saith the prophet) the gospel-church shall worship God from one *sabbath to another*.

NOTES ON The Book of JEREMIAH.

It was the great unhappiness of this prophet, to be a physician to, but that could not save, a dying state, their disease still prevailing against the remedy; and indeed no wonder that all things were so much out of order, when the book of the law had been wanting above sixty years. He was called to be a teacher in his youth, in the days of good Josiah, being sanctified and ordained by God to his prophetic office from his mother's womb, chap.#1:5, in a very evil time, though the people afterward proved much worse upon the death of that good king. He setting himself against the torrent of the corruptions of the times, was always opposed, and unkindly treated by his ungrateful country-men, as also by false prophets, and the priests, princes, and people, who encouraged all their impieties and unrighteousness: at length he threatened their destruction and captivity by the Chaldeans, which he lived to see, but foretells their return after seventy years; all which accordingly came to pass. He also, notwithstanding his dreadful threatenings, intermixes divers comfortable promises of the Messiah, and the days of the gospel; he denounces also heavy judgments against the Heathen nations, that had afflicted God's people, both such as were near, and also more remote, as Egypt, the Philistines, Moab, Edomites, Ammonites, Damascus, Kedar, Hazor, Elam, but especially Babylon herself, that is made so great a type of the Anti-Christian Babylon in the New Testament. Upon the murder of Gedaliah, whom the Chaldeans had made governor of Judea, he was forcibly against his will carried into Egypt, where (after he had prophesied from first to last between forty and fifty years) he probably died; some say he was stoned. Whatever else we hear mentioned of his writings, they are either counterfeit as the prophecies of Baruch, &c, or it is likely we have the sum of them in this book, though possibly some of his sermons might have had some enlargements in that roll, which by his appointment, was written by Baruch, chap. #36:2, &c.

JEREMIAH.

CHAP. I.

The pedigree, time, and calling of Jeremiah, confirmed against his excuses, ver. 1-10. His visions of an almond-rod and seething pot, ver. 11-14. His heavy message against Judah, ver. 15, 16. God promises him his assistance, ver. 17-19.

V. 1. **Anathoth**-Was a city three miles from *Jerusalem*, allotted out of the tribe of *Benjamin* for the priests.

V. 2. **The word**-That commission from God that authorized him to his prophetic work, for the space of forty-one years successively in *Judea*, viz. from the 13th year of *Josiah* to the 11th year of *Zedekiah*, besides the time that he prophesied in *Egypt*. **In the days**-During his reign. **Thirteenth**-By which it appears that *Jeremiah* prophesied the last eighteen years of *Josiah's* reign; for he reigned thirty-one years, #2Kings 22:1.

V. 3. **It**-The word of the Lord. **Jehoiakim**-Called at first by *Josiah*, *Eliakim*. *Jehoahaz* and *Jehoiakin*, whereof the former reigned before him, the latter succeeded, are conceived not to be mentioned, because they reigned each of them but three months, and therefore not considerable. **Of Jerusalem**-The inhabitants of *Jerusalem*, under *Zedekiah*, during all which time *Jeremiah* prophesied. **Captive**-This does not terminate the time of his prophecies; for he prophesied also both in *Judea*, and in *Egypt* afterwards: but only relates to what he prophesied while the city and temple were standing, the rest seeming to be added as a supplement. **Fifth month**-Of that present year; for, tho' the year end not at the fifth month, yet it might end the year of *Zedekiah's* reign, because he might begin his reign at the fifth month of the year.

V. 4. **Then**-When he was first called to his office.

V. 5. **I sanctified**-I ordained thee for this public service. He speaks thus to *Jeremiah*, not to the other prophets, because he stood in need of greater encouragement than they, both in respect of the tenderness of his years, and the difficulties which he was to encounter with. **The nations**-To other nations besides the *Jews*.

V. 7. **Thou shalt speak**-Fear not, I will make thee eloquent and courageous.

V. 9. **Then**-God having excited the prophet by command and promise, now in a vision confirms him, either by the hand of an angel, or by himself in some visible shape.

V. 10. **The kingdoms**-Having now received his commission, he is directed to whom he is to go; to the greatest, not only single persons, but whole nations, as the *Babylonians*, *Persians*, and *Egyptians*. **To pull down**-That is, to prophecy that I will pull down; which I will as certainly effect, as if thou hadst done it thyself: for, according to scripture-usage, the prophets are said to do that which they foretell shall come to pass. **To plant**-Metaphors taken from architects and gardeners: either the former words relate to the enemies of God, and the latter to his friends; or rather to both conditionally: if they repent, he will build them up, he will increase their families, and settle them in the land; if they do not, he will root them up, and pull them down.

V. 11. **Came unto me**-This and the boiling caldron, ver.#13, is thought to be at the same time, and in the same vision, when he was first appointed to the work. **Almond-tree**-That had leaves, and probably blossoms on it like *Aaron's*. This is a tree that blossoms early, and speedily, and so it may point at either God's readiness, to smite, ver.#12, or *Israel's* ripeness to be smitten; this rod being like a portentous comet, shewing to *Jeremiah* the miseries that were at hand, at the death of *Josiah*, which soon followed this vision, the taxing them by *Pharaoh Necho*, presently after the breaking in of the *Chaldees*, *Syrians*, *Moabites*, and *Ammonites*, and then the *Babylonian* captivity.

V. 12. **Well seen**-Or thou hast seen and judged right. **Hasten**-Word for word, *I will almond-tree it*, that is, I will be upon them speedily, in a short time. **My word**-My threatening against *Judah* and its inhabitants.

V. 13. **Seething-Pot**-I see a pot coming, meaning the *Babylonian* army, who would besiege *Jerusalem* as a fire plays round the pot, when it is to be made boil; and reduce the inhabitants to

miserable extremities. **Face**-Or front of the pot, or furnace, the place where the fire was put in, or blown up to make it boil. **North**-Indicating from whence their misery should come, namely, from *Chaldea*, which lay north from *Jerusalem*.

V. 14. **North**-From *Babylon*.

V. 15. **The families**-Those nations that were under one lord. **Kingdoms**-The *Babylonians*, and their assistants; the *Medes* also being in confederacy with them, whose king's daughter *Nebuchadnezzar* married. **His throne**-Their seats, pavilions or tents shall be pitched, which shall be as so many thrones. **Entering**-Of the gates, or way leading to them.

V. 17. **Gird up**-It is a speech taken from the custom of the countries where they wore long garments; and therefore they girt them up about them, that they might not hinder them in any work that required expedition. **Consume thee**-Lest I destroy thee even in their sight, to become their reproach.

V. 18. **This whole land**-All its inhabitants in general; intimating, that though men of all degrees should set themselves against him, yet God would support him against their all, and would carry him thro' his work, tho' his troubles would not be only great, but long; passing thro' several king's reigns.

JEREMIAH

CHAP. II.

God's numerous and continued mercies render the Jews in their idolatry inexcusable, and unparalleled in any nation; and themselves the causes of their calamities, ver. 1-19. Their gross idolatry, ver. 20-28. Incurribleness, bloodshedding, and hypocrisy, ver. 29-37.

V. 2. **Go**-From *Anathoth* to *Jerusalem*. **Remember**-I remind thee of the kindness that was between us. **The love**-When I entered into covenant with thee at the giving of the law. **Wilderness**-I took such care of thee, in the howling wilderness, a land that was not sown.

V. 3. **Holiness**-A people dedicated to God. **As**-As the first fruits were holy to God, so was *Israel*. **Devour**-All that were injurious to him. **Offend**-Were liable to punishment. **Evil**-Evil was inflicted on them from the Lord, as upon the *Egyptians, Amalekites, Midianites, Canaanites*.

V. 5. **Vanity**-Idols. *Vain*-Fools; senseless as the stocks and stones that they made their idols of.

V. 6. **Neither**-They never concerned themselves about what God had done for them, which should have engaged them to cleave to him. **Of drought**-Where they had no water but by miracle. **Death**-Bringing forth nothing that might support life, therefore nothing but death could be expected; and besides, yielding so many venomous creatures, as many enemies that they went in continual danger of. **No man dwelt**-As having in it no accommodation for travellers, much less for habitation.

V. 7. **My land**-Consecrated to my name; by your idols and many other abominations.

V. 8. **They**-They that should have taught others, knew as little as they, or regarded as little, who are said here to handle the law, the priests and *Levites*, who were the ordinary teachers of the law. **Pastors**-Either teachers, or kings and princes. **Prophets**-They that should have taught the people the true worship of God, were themselves worshippers of *Baal*.

V. 9. **Plead**-By his judgments, and by his prophets, as he did with their fathers, that they may be left without excuse. **Children**-God often visits the iniquities of the parents upon the children, when they imitate their parents.

V. 10. **Of Chittim**-All the isles in the *Mediterranean* sea, with the neighbouring coasts; for the *Hebrews* call all people, that separated from them by the sea, islanders, because they came to them by shipping. **Kedar**-*Arabia* that lay east-south-east of *Judea*, as *Chittim* did more north or north-west; go from north to south, east to west, and make the experiment; look to *Chittim* the most civilized, or *Kedar* the most barbarous, yet neither have changed their gods.

V. 11. **Their glory**-The true God, who was their glory; and who always did them good, giving them cause to glory in him.

V. 12. **O ye heavens**-A pathetic expression, intimating that it is such a thing, that the very inanimate creatures, could they be sensible of it, would be astonished. **Be desolate**-Lose your brightness, as the sun seemed to do when Christ suffered.

V. 13. **Of living waters**-A metaphor taken from springs, called *living*, because they never cease, or intermit; such had God's care and kindness been over them. **Cisterns**-Either their *idols*, which are empty vain things, that never answer expectation, or the *Assyrians*, and *Egyptians*. Indeed all other supports, that are trusted to besides God, are but broken vessels.

V. 14. **A slave**-Slave is here added to *home-born* to express the baseness of his service, because the master had power to make those slaves who were born of slaves in his house. **Why**-Why is he thus tyrannized over, as if strangers had the same right over him as owners over their slaves?

V. 15. **Lions**-Understand the *Assyrians*, *Babylonians*, and *Egyptians*, called *lions* from their fierceness, and *young* from their strength. **Yelled**-Noting the terrible voice that the lion puts forth, either in seizing the prey, or devouring it.

V. 16. **Noph, &c.**-Two of the kings of *Egypt's* principal seats. *Noph* was sometimes called *Memphis*, now *Cairo*. *Tahapanes* probably took its name from *Taphanes* queen of *Egypt*, #1Kings 11:19, called also *Hanes*: #Isa 30:4. The inhabitants of these cities are called here their *children*.

V. 17. **When**-By the conduct of providence in the wilderness, keeping thee from all dangers.

V. 18. **And now**-What business hast thou there? **Sihor**-The *Nile*: it signifies black, called *Melas* by the *Greeks*, either from the blackness of the land it passed through, or of the soil it casts up. **The waters**-Here and by the same words before is meant, to seek help from either place. **River**-*Euphrates*, often called so by way of eminency.

V. 19. **Thy wickedness**-Thy own wickedness is the cause of thy correction. **Know**-Consider well, and thou canst not but be convinced.

V. 20. **Broken**-The bondage and tyranny that thou wert under in old time in *Egypt*, as also divers times besides. **Tree**-Under these shades idolaters thought there lay some hidden deity. **Wanderest**-The word properly signifies, making hast from one tree to another, or from one idol to another. **Playing**-Committing idolatry, which is a spiritual harlotry, chap.#3:1,2.

V. 21. **A right seed**-A right seed of true believers.

V. 22. **Nitre**-Though interpreters do greatly vary in describing what is particularly meant here by *Nitre* and *Soap*, and would be superfluous to mention here; yet all agree, they are some materials that artists make use of for cleansing away spots from the skin. The blot of this people is by no art to be taken out; nor expiated by sacrifices; it is beyond the power of all natural and artificial ways of cleansing. **Marked**-Thy filthiness is so foul that it leaves a brand behind which cannot be hid or washed out, but will abide, #Jer 17:1.

V. 23. **Baalim**-The word is plural, as comprehensive of all their idols. **Thy way**-The filthiness thou hast left behind thee, whereby thou mayst be traced. **Valley**-Whether of *Hinnom* where they burnt their children in sacrifice, or in any valleys where thou hast been frequent in thy idolatries. **Traversing**-A metaphor taken from creatures that are hunted, that keep no direct path.

V. 24. **A wild ass**-Another similitude for the more lively description of the same thing. **The wind**-This creature, by the wind, smells afar off which way her male is. **In her occasion**-That is, when she has an occasion to run impetuously to her male, she bears down all opposition. **In her month**-Perhaps the sense is, though *Jerusalem* be now madly bent upon going after her idols, that there is no stopping her, yet the time may come, in their afflictions, that they may grow more tame, and willing to receive counsel.

V. 25. **Withhold**-Take not those courses that will reduce thee to poverty, to go bare foot, and to want wherewith to quench thy thirst. **No hope**-We care not since there is no remedy. **Strangers**-Idols.

V. 26. **Found**-Not ashamed of his sin of theft, but that he is at last found.

V. 27. **Brought me forth**-Or *begotten me*; so is the word used, #**Gen 4:18**. This denotes the sottish stupidity of this people, to take a lifeless stock or stone to be their maker, and to give the honour of God unto them, #**Isa 44:17**. **Turned**-They turn their faces towards their idols.

V. 28. **For**-Thou hast enough of them, imitating the Heathens, who had, according to *Varro*, above thirty thousand *deities*. Make trial if any, or all of them together, can help thee.

V. 30. **Children**-Your inhabitants in every city, they being frequently called the *children* of such a city. **Correction**-Instruction: though they were corrected, yet they would not be instructed. **Your sword**-You have been so far from receiving instruction, that you have, by the sword, and other ways of destruction, murdered those that I have sent to reprove you.

V. 31. **O generation**-O ye men of this generation. **See**-You shall see the thing with your eyes, because your ears are shut against it. **A wilderness**-Have I been like the wilderness of *Arabia*, have not I accommodated you with all necessaries? **A land of darkness**-As it were a land uninhabitable, because of the total want of light. Have I been a God of no use or comfort to them, that they thus leave me? Have they had nothing from me but misery and affliction? **We**-Words of pride and boasting.

V. 32. **A maid**-How unlikely is it, that a maid should forget her ornaments? **A bride**-Those jewels which the bridegroom was wont to present his bride with. **Forgotten**-In the neglect of my worship; me, who was not only their defence, but their glory.

V. 33. **Trimmiest**-Or, *deckest*, #**Ezek 23:40**, thinking thereby to entice others to thy help. **Taught**-Nations that have been vile enough of themselves, by thy example are become more vile.

V. 34. **Skirts**-Of thy garments: the tokens of cruelty may be seen openly there. **Innocents**-In thee is found the murder expressed here by *blood* of innocent persons, murdering souls as well as bodies. **Search**-Heb. by *digging*; as if the earth had covered the blood, or as if they had committed their wickedness in some obscure places. **These**-Upon thy garments, exposed openly to publick view.

V. 35. **Behold**-I will proceed in my judgment against thee. **Because**-Because thou justifiest thyself.

V. 36. **Why**-Why dost thou seek auxiliaries anywhere, rather than cleave to me? **Ashamed**-*Egypt* shall stand thee in no more stead than *Assyria* hath done.

V. 37. **Yea**-All the help thou canst procure shall not prevent thy captivity, but from hence thou shalt go. **Thy hands**-An usual posture of mourning.

JEREMIAH

CHAP. III.

God's forbearance with the idolatry of Judah, who is worse than Israel, ver. 1-11. Both called to repent, with gospel promises, ver. 12-19. Misery by sin; salvation only of God, ver. 20-25.

V. 1. **Shall be**-He cannot take her again according to the law, **#Deut 24:1-4**. Yet I am ready to be reconciled to you. **Polluted**-Would not so great a sin greatly pollute a nation? **Many**-Not with one only, but many idols.

V. 2. **Lien with**-Where there are not the footsteps of thy idolaters. **Sat**-To assure passengers. **As the Arabian**-An allusion to the custom of that people, who were wont to pitch their tents by the way-sides, that they might meet with their customers to trade, as they passed along. **Wickedness**-Not only thy idolatries, but other wicked courses.

V. 3. **A whore's forehead**-For all this, thou didst still remain obstinate, as ashamed of nothing.

V. 4. **My father**-Wilt thou not as a child call upon me, whom thou hast thus greatly provoked. **The guide**-I have been brought up by thee.

V. 5. **Will he**-Will he not be reconciled?

V. 6. **Israel**-The ten tribes who fell off from *Judah*.

V. 8. **Given a bill**-Delivered her up into the hands of the *Assyrian*, where God took from her the title of being his church, **#2Kings 17:5,6**.

V. 10. **And yet**-Though God saw what she did, and though she saw the shameful idolatry of *Israel*, and what she had suffered.

V. 12. **The north**-To *Assyria* and *Media*, that lay northward from *Judea*, whither the ten tribes were carried by *Tiglath-pileser*, and *Salmanezzer*.

V. 13. **Strangers**-To other gods, or to idols, running here and there up and down.

V. 14. **I am married**-I am in covenant with you, and this covenant notwithstanding all your unfaithfulness, I am ready to renew with you. **Family**-This word is taken frequently for a *country* or *nation*, and this may partly respect the fewness of those that will return. But chiefly it respects God's exact care of them, that being now married to them, there shall not be one in a city, or two in a country or tribe, but he will find them out. **Zion**-The ten tribes did never return into their own land, therefore this must be understood of a spiritual going up to *Zion*, when all *Israel* shall be saved, **#Rom 11:26**.

V. 16. **Multiplied**-After the growth of the church under the *Messiah*. **The ark**-That whole worship with all the rites and ceremonies belonging to it shall cease, Christ being come, who was the substance of what the ark, and all other rites shadowed. **Covenant**-Called also the *ark of the testimony*, because the two tables of the law, which were the testimony, or witness of the covenant were in it. **Any more**-It shall be no more in use; neither shall men trouble their thoughts about it, or mention it.

V. 17. **The throne**-Instead of the ark, the church typified by *Jerusalem*, shall be the place of God's residence, where by his spirit he will rule and act in his word and ordinances. **Jerusalem**-Dwelling in *Jerusalem*, or where the Lord placed his name, of old in *Jerusalem*, but now in the church. **Neither**-Both *Jews* and *Gentiles* shall now conform themselves to the will of God.

V. 18. **Judah**-The two kingdoms shall become one. **Shall come**-Of their captivity, a promise of their enjoying again their ancient possession at their last conversion.

V. 19. **Put**-Esteem thee as my child, 'till thou give some proof, of thy repentance. **Give thee**-How shall I put thee into possession of that pleasant land. **Of nations**-Great hosts and multitudes of nations, or *Gentiles*, that shall be joined to them in the gospel church. **Thou shalt**-On this condition, that thou wilt own me, and not return any more to idols.

V. 21. **A voice**-Here the prophet seems to express *Israel's* repentance. **Forgotten**-This expresses, rather the matter or their prayer, than the cause of it.

V. 23. **The hills**-From *idols* which were worshipped upon hills. **Mountains**-The multitude of sacrifices, which they offer in the mountains.

V. 24. **Shame**-Sin, which causes shame, for that brought shame first into the world. **Devoured**-This hath been the fruit of our labour.

V. 25. **Lie down**-An expression to set forth the greatness of their repentance and sorrow in great perplexity, not knowing what to do, throws himself down upon his couch or bed.

JEREMIAH

CHAP. IV.

An invitation to true repentance, by promises, ver. 1-4. And judgments coming on them by the Babylonians, contrary to the predictions of their false prophets, for their sins, ver. 5-18. A grievous lamentation for the miseries of Judah, ver. 19-31.

V. 1. **If**-If thou wilt return, return; make no longer delay. **Remove**-Thou shalt not go out of thine own land into exile.

V. 2. **Swear**-This is put here for the whole worship of God, acknowledging an& owning God as the only God; which is strongly exprest by this act. **In truth**-That the matter and substance of it be true. **In judgment**-Deliberately, advisedly, and reverently. **In righteousness**-That none be injured by it, that the things we engage be both lawful and possible, and that we look to the performance. **The nations**-This shall be a means to work upon the Heathen nations, to come into the same way of worship. They shall think themselves happy to be incorporated with thee, that it may be with them according to that promise, #**Gen 12:3**. **Glory**-Whereas before they gloried in their idols, they shall glory in God alone.

V. 3. **For**-The Lord turns now his speech from *Israel* to *Judah*. **Break up**-Prepare your hearts by making them soft, tender, and pliable, fit to embrace my word. A metaphor taken from plow-men. **Thorns**-Rid your hearts and hands of what may hinder you of embracing my word.

V. 4. **Circumcise**-Put away your corruptions. **Heart**-Let it be inward, not outward in the flesh only.

V. 5. **The trumpet**-The Lord being now about to bring enemies upon them, speaks in martial language, warning them of the nature of their approaching judgment.

V. 6. **Retire**-Make haste away.

V. 7. **The lion**-*Nebuchadnezzar*, so called from his fierceness and strength.

V. 9. **The heart**-They shall have no heart to do any thing, they shall not be able to help their people, either by their counsel or arms. **Prophets**-False prophets that had nothing but visions of peace for them.

V. 10. **Deceived**-Hast suffered them to be deceived by their false prophets. **Whereas**-To persuade them it should be well with them, when the sword is at the door, not only ready to take away the comforts of life, but even life itself.

V. 11. **At that time**-There shall be tidings brought both to the country and city. **A dry wind**-A drying wind, such as shall blast and scorch where it comes, without any rain or moisture. It points at the stormy and furious irruption of the *Babylonian* army. **In the plain**-Where there is no stop in

the way to break its fury. **Toward**-Directly, and designedly, coming in the way leading to my people. **Not**-Not such a gentle wind, as is made choice of to separate the chaff from the wheat; but so boisterous and violent, that it shall sweep away, and lay waste, all together.

V. 12. **Full**-Heb. *Fuller than they*. A wind too strong for them. **Shall come**-It shall presently come to me, to receive my commission, and do my will.

V. 13. **As clouds**-Denoting the suddenness of them, when not expected, clouds often rising on a sudden, and overspread the whole face of the heavens; or the great swiftness with which *Nebuchadnezzar* should march against them. **As a whirlwind**-Which, besides the swiftness, denotes also the confusion and amazement that they will cause.

V. 14. **Wash**-As a means to prevent the judgments that are impending. **Vain thoughts**-Vain fancies of safety.

V. 15. **From Dan**-*Dan* was the first place the *Chaldeans* came to, being the utmost boundary of *Canaan* northward. *Ephraim* was the innermost border of *Israel* in the north of *Judea*, intimating the march of the *Babylonians* thro' all *Israel*.

V. 16. **Make mention**-These words are a proclamation, summoning the nations by the *Chaldeans*. **Watchers**-*Chaldean* soldiers, who shall so carefully encompass *Jerusalem*, that none shall escape. **Give out**-They give a shout, encouraging the soldiers to battle.

V. 17. **As keepers**-They will watch that none relieve them, and that none get out to escape.

V. 18. **Bitter**-Thy wickedness hath been the cause of bringing such a bitter enemy against thee, which hath reached unto thy very heart.

V. 19. **My bowels**-Here begins the complaint of the prophet. **My heart**-Is disturbed within me. **Because**-I have heard in the spirit of prophecy; it is as certain, as if I now heard the trumpet sounding.

V. 20. **Destruction**-Good *Josiah* slain, and four of his successors carried away, or slain. **My tents**-The enemy makes no more of overthrowing my stately cities, than if he were overturning tents made of curtains.

V. 23. **I beheld**-*Jeremiah* saw this in a vision. **It**-The land was squalid, and ruined, like the first chaos, for which reason possibly he calls *Judah* the earth, in allusion to **#Gen 1:2**. **The heavens**-He seems to proceed in his metaphor of the chaos. Every thing above and below seemed to be wrapped up in dismal blackness.

V. 24. **Trembled**-He proceeds in his figurative expressions. Behold how the very mountains of *Judea* tremble! **Moved**-As easily as dust, or feathers in a whirl-wind.

V. 25. **No man**-All being either slain, or carried captive, or fled.

V. 27. **Yet**-In the midst of judgment he will remember mercy.

V. 28. **Mourn**-Expressions to set forth the dreadfulness of the judgment; he makes the elements to personate mourners.

V. 31. **In travail**-When the scripture would express any exquisite sorrow, it doth it by a woman in travail. **First child**-Which is usually the most painful. **Spreadeth her hands**-According to the use of persons in great anguish, clapping or wringing their hands together.

JEREMIAH

CHAP. V.

None godly in Judah, ver. 1. They swear falsely, tho' God be a God us truth; they are incorrigible and senseless, and know not the law, or else wilfully violate it, ver. 1-6. Their idolatry, adultery, ver. 7-9. Contempt of God's word and prophets, which should be sadly verified, ver. 10-18. They forsake, forget, and fear not God, whose power is so great, ver. 19-24. They are rich through deceit and violence; their false prophets, ver. 25-31.

V. 1. **Run**-God gives leave to all the earth to look into the state of *Jerusalem*, by which he vindicates himself in the face of the whole world from all severity towards his people, whatever he brings upon them. **In the broad places**-Even there, where men meet from all quarters. **A man**-It seems worse than *Sodom* and *Gomorrhah*, for God condescends to pardon *Jerusalem*, if there be but one righteous man found in it; there he came no lower than ten. A man might walk the streets of *Jerusalem* long enough before he could meet with any one truly religious. **Executeth**-Among the magistracy. **Seeketh**-Among the commonalty, that deal faithfully and uprightly.

V. 2. **Though**-Though when they swear, they use the form of an oath, and say, the *Lord liveth*, or by the *living God*: yet it is neither in truth nor righteousness.

V. 3. **O Lord**-Dost not thou approve truth and faithfulness. **Grieved**-They have not repented. **Consumed**-God had not only lightly chastised them, but wasted them by several enemies, yet they have profited nothing by it.

V. 4. **Poor**-The vulgar, that understand but little, of less conscience than the better sort. **Judgment**-The methods or ways of his providence.

V. 5. **But**-These are more refractory than the other; no law of God is able to hold them.

V. 6. **A lion**-*Nebuchadnezzar* and the *Chaldean* army are here pointed at under the metaphor of beasts of prey of three kinds; compared to a lion, which denotes his great power, courage, and pride. **A wolf**-For their greediness and unsatiableness. **A leopard**-The *Chaldean* army is compared to a leopard, not for its speed only, but for its vigilancy and subtilty.

V. 7. **They then**-Such is the natural effect of unsanctified prosperity.

V. 10. **Ye**-Ye *Babylonians*, go execute my vengeance on them. **Battlements**-Lay her and all her fortifications level with the ground. **For**-I disown them.

V. 12. **Belied**-Not believing that these words of the prophet were God's word.

V. 13. **Became wind**-A proverbial expression, all the prophet's threats shall come to nothing. **The word**-The prophet's words are not from God. **Thus**-It shall fall upon their own heads that have thus threatened us.

V. 14. **It**-The *Chaldean* army, shall consume and eat them up like fire.

V. 15. **Israel**-By these are meant *Judah*; for *Israel* were in captivity before: called the house of *Israel*, not only because they descended from *Jacob*, but because they were the chief of that stock.

V. 18. **Nevertheless**-I have not done with you yet.

V. 20. **Judah**-By *Judah* and *Jacob* we are to understand the two tribes only.

V. 21. **And hear not**-They are wilfully blind, and obstinately deaf, will neither see, nor hear the word, will, or works of God, of which he giveth two instances in the two following verses.

V. 22. **The sand**-That need not make rocks for walls unto it, but can give a check to it by so small a matter as the sand.

V. 23. **Gone**-From me.

V. 24. **The former rain**-The former to prepare the ground for sowing, and the latter to prepare the corn for ripening. **Reserveth**-He gives seasonable harvests according to his appointment. God would let them know what a foolish, as well as wicked thing it is to set themselves against that God, that keeps the whole order of nature at his own disposal, which he can order as he sees men behave towards him.

V. 26. **They catch**-Such a trap did *Jezebel* lay for *Naboth*, #**1Kings 21:9,10**. Such an one was that conspiracy of more than forty men against *Paul*, #**Acts 23:13-15**.

V. 27. **Their houses**-They fill their houses with the goods of those they deceive, and over-reach.

V. 28. **Overpass**-They go beyond the Heathens themselves in wickedness.

V. 30. **The land**-Heb. *This land*: aggravating the greatness of the wonder, that such a thing should be in such a land.

JEREMIAH

CHAP. VI.

God sends and strengthens the Babylonians against Judah, ver. 1-5. for her oppression and spoils, ver. 6-8. and obstinacy; which provokes God's wrath, ver. 9-12. Their covetousness, false confidence, and impudence; people and priests refuse to obey God, ver. 13-17. Their hypocritical worship shall not prevent their sure destruction, ver. 18-25. The people called to mourn, ver. 26. The prophet encouraged under their wickedness, and the fruitlessness of his ministry among them, ver. 27-30.

V. 1. **Benjamin-Judah**, when the ten tribes fell off, the tribe of *Benjamin* adhered to *Judah*, and was incorporated into them; if it be asked why the prophet rather speaks to *Benjamin* than to *Judah*, the reason probably may be, because he being of *Anathoth* was of that tribe, and therefore mentions them as his own countrymen. **Gather**-Gather yourselves together by the sound of the trumpet at *Tekoa*, one of those fenced cities twelve miles from *Jerusalem* that *Rehoboam* built. **A sign-Fire a beacon.** **Beth-haccerem**-Signifies the house of the vineyard, probably some high tower built among the vineyards for the keepers of them to watch them.

V. 3. **The shepherds**-The *Chaldean* princes, with their armies, as so many flocks, shall come into this pleasant land. **In his place**-Each one in his quarter or station.

V. 4. **Prepare**-These seem to be the words of God calling them to this work. **Arise**-This shews how ready they will be to obey God's call. **The day goeth**-We delay, and tarry too long, and the day spends apace. **The shadows**-They were so eagerly set upon it, that they watched the lengthening of the shadow, which shews the approach of the evening.

V. 5. **This night**-They would lose neither day nor night; which shews that, they were extraordinarily stirred up by God in this expedition.

V. 6. **Said**-To the *Chaldeans*: God would have the *Jews* to know, that they have not so much to do with the *Chaldeans* as with him; that they are his rod to scourge them for their sins. And thus God is said to hiss for such whom he will employ in such work, **#Isa 5:26 7:18**. And he styles himself the *Lord of hosts*, to shew that it is in vain to contend in battle with them, whom he sends forth. **Trees**-Such as you may have need of to raise up works against the strong places. **Cast a mount**-Throw up one continued trench, as a mount round about it. **Oppression**-There are found in her all kinds of oppression and injustice.

V. 8. **Be thou instructed**-I would yet willingly spare them if it might be. **Depart**-Heb. *be disjointed*, a most emphatical *metaphor*, whereby God would express how great grief it is to him to withdraw himself from them, even like the separating one limb from another.

V. 9. **Glean-Judah** shalt be gleaned over and over, 'till there be a full end, none left. **Turn back**-As much as to say, they should not be content with one spoiling, but they should go back a second and a third time, to carry away both persons and spoil.

V. 10. **Their ear**-An *uncircumcised ear*, signifies the rejecting of instruction; an *uncircumcised heart*, an obstinate and rebellious will. **They cannot**-They had brought themselves under that incapacity by their obstinacy and wilfulness. **A reproach**-They laugh at it, and scorn it.

V. 11. **I am full**-I am, as it were, filled with the fire of God's wrath, which I am forced to discharge myself of. **Abroad**-The streets being the places where children are wont to sport. **The husband**-One sex as well as the other, shall be a prey to the enemy. **Full of days**-Such as had filled up the number of their days, as were at the edge of the grave.

V. 13. **Falsely**-Heb. *doing falsehood*, as if that were their whole work, the proper sin of the priests and prophets, to deceive the people, and to flatter them by false visions.

V. 14. **They have**-This refers peculiarly to the prophets; making light of these threatenings, daubing over the misery and danger that was coming on the people, by persuading them, that it should not come, or if it did, it would be easily cured.

V. 15. **Committed**-Both by encouraging the people, and joining with them in their idolatries.

V. 16. **Stand**-He now turns his speech to the people, and gives them counsel; by a *metaphor* taken from *travellers*, that being in doubt of their way, stand still, and consider, whether the direction they have received from some false guide, be right or not.

V. 17. **Trumpet**-The voice of his prophet, intimating his loud crying upon the account of eminent danger.

V. 18. **Nations**-He calls upon the nations round about to be spectators of his severity against *Judah*. **What**-The greatness of their punishment, as the effect of the greatness of their sins.

V. 20. **Sheba**-A country in *Arabia Faelix*, to which country frankincense was peculiar. **The sweet cane**-The same that is mentioned as an ingredient in the holy oil, #Exod 30:23. To what purpose art thou at this trouble and charge to fetch these ingredients for thy incense.

V. 21. **I will say**-I will suffer such things to be laid in their way, as shall be the occasion of their destruction. **The neighbour**-Men of all sorts and conditions.

V. 22. **Behold**-God shall stir up the *Chaldeans* like a great storm. **The sides**-The uttermost parts of the *Babylonian* territories.

V. 24. **We**-The prophet personates the peoples affections.

V. 25. **Go not forth**-Expressing the great danger that there would be everywhere.

V. 26. **Gird thee**-The prophet calls upon them to mourn in the deepest manner.

V. 27. **I have set thee**-Here God speaks by way of encouragement to the prophet, and tells him, he had made him a fortified tower, that he might be safe, notwithstanding all the attempts against him. **And try**-As refiners do metals; hereby he is encouraged to reprove them more freely, God will give him prudence to see what is amiss, and undauntedness to oppose it.

V. 29. **The bellows**-The prophet prosecutes his *metaphor* taken from *refining of metals*, intimating, that the prophets had spent their breath to no purpose, and their strength was consumed by their labour. **The lead**-The judgments which were heavy, as *lead* upon them, are all wasted, and do no good. **In vain**-Let the artist use his greatest skill and industry, yet is it all in vain.

V. 30. **Refuse**-Such as will be rejected in payments.

JEREMIAH

CHAP. VII.

A call to true repentance, ver. 1-7. Not to live in theft, murder, adultery, perjury, &c., to trust in the outward worship and temple of God, by the example of Shiloh, ver. 8-15. The prophet is forbid to pray for them, ver. 16. Their idolatry, and its judgment, ver. 17-20. Their sacrifices rejected, and obedience required, ver. 21-28. They are called to mourn for their abominations in Tophet, and their judgments, ver. 29-34.

V. 2. **The gate**-The east gate, which was the publick place of going out and coming in, and where the people were then wont to assemble. **Proclaim**-*Proclaiming* signifies both the authority by which he spake, and the divulging of what he spake plainly and boldly; possibly, it might be at some publick time, when all the males were to meet.

V. 4. **Saying**-Because this was God's house, they flattered themselves that he would not suffer the *Chaldeans* to destroy it, therefore the prophet cautions them not to deceive themselves, trusting to the temple and its buildings, as the two courts and house, and holy of holies implied in the word *these*, which he doth as it were point to with his finger. The *emphasis*, in this threefold repetition, seems to relate to the confident, and reiterated boasts of the *temple*, that were in their mouths. **These**-The prophet standing in the gate at which the people entered, as it were, points at the several buildings pertaining to the *temple*.

V. 6. **Oppress not**-Here they are cautioned against three sins, that this people were generally addicted to, oppression, blood, and idolatry; and instances in the worst of oppressions, of such as God hath more especially taken into his immediate protection.

V. 9. **Will ye steal**-Can you think that this can be grateful to me, or advantageous to yourselves, to frequent my house, and yet retain these odious sins. **Whom**-Such as they had set up new, and never had any experience of, and therefore could have no reason to serve them.

V. 10. **Delivered**-After they had appeared before God with their sacrifices, they thought they were privileged to return to all those wickednesses.

V. 11. **A den**-Do you look upon this house as a sanctuary for *robbers* and *murderers*.

V. 12. **Shiloh**-A place in the tribe of *Ephraim*. **Where**-Where I did at first give you the pledges of my presence. **What I did**-He utterly forsook it.

V. 15. **Even**-The ten tribes.

V. 16. **Pray not**-Certainly the prophet did pray that God would save a remnant, though not that he would revoke his decree; or save the body of them.

V. 18. **The children**-Here God shews how busily they are employed from the youngest to the oldest for their idolatry. **The queen**-As the sun was looked upon as king, so the moon as the queen of heaven.

V. 20. **Shall not be quenched**-He follows the threatening with shewing his resolution is not to be revoked.

V. 21. **Put**-*Ironical* words, take those that are peculiar, and to be all burnt to me, and do what you will with them, I will have none of them. **To your sacrifices**-That part of your sacrifices, which you are allowed to eat, they are but as profane food.

V. 22. **For**-God doth not condemn these offerings, save only *comparatively* in respect of obedience, not so much these, as obeying his commands.

V. 25. **Since the day**-The church of God hath never wanted teachers raised up and sent by God.

V. 28. **Cut off**-There is no believing them in any thing they say.

V. 29. **Cut off thine hair**-This was an usual token of sorrow among the *Jews*. **On high places**-Upon the high places where thou wentest a whoring from me. **The generation**-A generation *destined to the wrath of God*.

V. 30. **In the house**-It was not enough to have their idols abroad in the hills and groves, but they must bring them into God's house.

V. 31. **Tophet**-It comes from *Toph*, a drum, because they beat drums to drown the children's screeches, when they burnt them in sacrifice upon the altars, called here *high places*, to *Moloch*. *Tophet* was situate in a pleasant valley near *Jerusalem*, a place in the possession of the children of one *Hinnom*, #**Josh 15:8**.

JEREMIAH

CHAP. VIII.

The calamity of the Jews, both dead and alive, ver. 1-3. Their brutish impenitency, ver. 4-7. Their vain boast of wisdom: their covetousness, security, impudence, ver. 8-12. Their grievous judgments, ver. 13-17. Bewailed by the prophet, ver. 18-22.

V. 1. **The bones**-This denotes the utter desolation of the city, not only rasing the walls, but turning up the very sepulchres which were accounted sacred, and not to be violated.

V. 4. **Not arise**-Will they never think of rising again? **Not return**-Will he wander for ever?

V. 5. **Deceit**-Their false prophets, encouraging themselves in their wickedness, and pleasing themselves, that their miseries should not come upon them.

V. 6. **I-God**.

V. 7. **Appointed time**-The seasons of her going and coming. **The judgment**-God's vengeance, hovering over *Jerusalem*, and *Judea*.

V. 8. **How**-These things considered where is your wisdom? He speaks to the whole body of the people. **The Lord**-This may have a more special eye to the priests. **In vain**-For any use they made of it; neither need it ever have been copied out by the scribe. A *scribe* was a *teacher*, one well versed in the scripture, or esteemed to be so.

V. 13. **Pass away**-Shall be taken away by their enemies.

V. 14. **Why**-The people at length seem to bethink themselves, and thus to bespeak each other. **Silent**-Keep close within our walls.

V. 16. **The snorting**-The fury of the *Chaldeans* march is described by the snorting of their horses, which is a noise they make through their nostrils. **Heard**-Even to *Jerusalem*. **Have devoured**-It is spoken in a prophetic style, who use to express the certainty of what shall be, as if it actually were already.

V. 17. **Shall bite**-There will be no appeasing their fury by any method.

V. 18. **Sorrow**-The prophet now seems to speak, how greatly the calamity of this people affected him.

V. 19. **Why**-As if God should seem to reply; let them not think it strange, seeing they have turned their backs upon me, and trusted to idols.

V. 21. **Am I hurt**-The prophet here shews how deeply he is affected with the peoples misery.
Black-I am as those that are clad in deep mourning.

JEREMIAH

CHAP. IX.

The prophet's lamentation continues over their adultery, deceit, idolatry, which God would certainly punish, and they should be laid waste, when they should sufficiently lament, ver. 1-22. No trust in ourselves, but in God, who will punish all nations, ver. 23-26.

V. 2. **A lodging place**-Some retiring place, though it were but some mean hut in the wilderness.

V. 5. **Weary**-They use industry, and contrivance in it, they spare no labour.

V. 7. **Try them**-By melting them, I will bring upon them, the fire of the *Chaldean* war, that shall purge away those deceits in which they trust, that the remnant may be purified. **For how**-I have tried all other means.

V. 10. **Wailing**-The prophet having taken up a lamentation for the slaughter of the people, now re-assumes it for the desolation of the whole land. The *mountains* shall not be able to secure them, nor the *valleys* to feed them.

V. 12. **Who is**-Is there not a wise man among you, that will search into the cause of all these threatened judgments.

V. 16. **A sword**-But I will follow them with the sword, 'till they be destroyed, such of them as were appointed for destruction; for otherwise, they were not all consumed, a full end was not to be made.

V. 17. **Women**-Who were hired to tear their hair, and beat their breasts, with other mourning postures, a foolish custom which has obtained in most ages and countries. **Cunning**-Such as are most skilful in it.

V. 20. **Every one**-It denotes how large and universal the mourning shall be.

V. 21. **Death**-The unavoidableness of the ruin is expressed *metaphorically*, alluding to the storming of a city, wherein there is no respect had to sex, youth, or age.

V. 22. **As the handful**-They shall be no more regarded than a few scattered ears that drop out of the reapers hand, which either lie on the ground and are eaten by birds, or trod to dirt by beasts. **None**-None shall have so much respect to them, as to afford burial.

V. 24. **Knoweth**-Whether we make any curious distinction between *understanding* God, as if that be more *speculative*, whereby we rightly apprehend his nature; and *knowing* God, as if that be more *practical*, as directing the conversation, we need not here enquire; yet certainly both center in this, that we so know and understand God as to trust in him, and depend on him alone in all conditions.

Exercise-Kindness, as it relates to his own people; *judgment*, in punishing the wicked; *righteousness*, as he deals justly and uprightly with both.

JEREMIAH

CHAP. X.

They are forbid to be afraid of the tokens of heaven, and consult idols which are vain, ver. 1-5 and not to be compared with the majesty and power of God, who is Jacob's portion, ver. 6-16. The Babylonians destroy the temple; the brutish pastors and the flocks are scattered, ver. 17-22. The prophet's humble supplication, ver. 23-25.

V. 2. **Learn not**-The *Jews* being to live among the *Chaldeans* in their captivity, where many of them were already, the prophet admonishes them against the *Chaldean* idolatries, who were all much addicted to astrology. **The signs**-This was so common among them, that *Judicial* astrologers, of what nation soever, were generally termed *Chaldeans*. **The Heathen**-Leave this to Heathens; it doth not become God's people.

V. 9. **Tarshish**-Is the proper name of a sea-town in *Cilicia*, and being a noted port, it is usually put for the *ocean*, and may signify any place *beyond the sea*. **Uphaz**-Probably the best gold came from thence as the best silver from *Tarshish*.

V. 10. **But**-All these are but *false gods*. **Living**-These are all but dead stocks and stones, Jehovah is the only living God, having life in himself, and giving life to all things else. **An everlasting king**-Time devours them all, but the true God is everlasting.

V. 13. **When**-As in the former verse he relates God's unspeakable power and wisdom in his creating and fixing the stated order of things, so here he farther sets it forth in his providential ordering and disposing of them.

V. 14. **Every man**-Every idolator.

V. 15. **Visitation**-When God shall come to reckon with *Babylon* and her idols.

V. 16. **Portion**-God, who vouchsafes to be the portion of his people. **The former**-Idols are things framed or formed, but God is the former of all things. **The rod of his inheritance**-So called, because the inheritances of *Israel* were measured by a line, reed, or rod.

V. 17. **Gather up**-The prophet now enters upon another subject. **Thy wares**-Every thing thou hast any advantage by, all thy merchandise, as men use to do in case of invasion by an enemy. **The fortress**-The inhabitants of *Jerusalem*, the chief place of security in *Judea*.

V. 18. **Sing out**-It denotes with how much violence and ease the *Chaldeans* shall hurry away the people into *Babylon*. And therefore it is said *at this once*, I will make one thorough quick work of it. **May find it so**-Though they would never believe it, yet they shall actually find the truth of my threatenings.

V. 19. **Woe is me**-Here the prophet personates the complaint of the people of the land.

V. 20. **My tabernacle**-He describes the overthrow of the land, or *Jerusalem*, by the breaking of the cords of a tabernacle, the use whereof is to fasten it on every side to *stakes* in the ground, which cords being broken the tabernacle falls.

V. 21. **The pastors**-The rulers of church and state.

V. 22. **Noise**-Rumour, report.

V. 23. **It is not**-Lord we know it is not in our power to divert these judgments that are coming upon us, but thou canst moderate, and limit them as thou pleasest.

V. 24. **Correct me**-Seeing thou wilt punish us, let it be a *correction* only, not a *destruction*. Let it be in measure; *in the midst of judgment remember mercy*. **Anger**-Lest if thou shouldst let out thy fury upon me, thou wouldst utterly consume me.

V. 25. **The Heathen**-Such as do not acknowledge thee for their God. **Call not**-One part of worship put for the whole. If thou wilt pour out thy fury, let the effects of it be to thine enemies, not unto thine own people.

JEREMIAH

CHAP. XI.

God's covenant, ver. 1-7. Their disobedience, ver. 8-10. Evils to come on them, ver. 11-17. and on the men of Anathoth, for conspiring to kill Jeremiah, ver. 18-23.

V. 2. **Of this covenant**-The covenant here spoken of, was the covenant of the law of God, delivered by **Moses**, to which the people more than once promised obedience.

V. 5. **So be it**-God having ended his speech, the prophet saith, *Amen*, either asserting the truth of which God had said, or wishing that the people would do according to their covenant.

V. 8. **Did them not**-For this God threatens to bring upon them all his words of threatening, annexed to the covenant of the law.

V. 9. **A conspiracy**-All sorts of people have done alike, as if they had conspired together to break my law.

V. 11. **I will not hearken**-God will not hear them crying to him in their adversity, who refuse to hear him speaking to them in their prosperity.

V. 13. **That shameful thing**-*Baal*, called *a shameful thing*, because it was what they had reason to be ashamed of, and what would certainly bring them to shame and confusion. **Baal**-Signifies Lord, and was a common name given to more idols than one; the *Phoenicians* used the name *Baal*, the *Chaldeans*, *Bell*. Learned men say, that the *Asians* called the same idol *Baal*, whom those of *Europe* called *Jupiter*. It is not improbable, that the Heathens acknowledging one supreme being, worshipped him in several creatures; some mistaking *the Sun, Moon, and Stars* to be he, others, other things; these they called *Baalim*, Lords, as they called the principal god, *Baal*.

V. 15. **My beloved**-*My people*, saith God, though I was formerly their husband, yet have wrought lewdness with many, that is, committed idolatry with many idols, and now what have they to do more in my house? **The holy flesh**-Flesh of their sacrifices, being set before idols, as well as before God, became polluted, and was abomination to the Lord. **Thou rejoicest**-They were not only evil but gloried in their wickedness.

V. 16. **Fair**-The Lord fixed thee when he brought thee first into *Canaan*, in a flourishing condition, like a fair olive-tree, fit to bear goodly fruit. **Broken**-But thou hast so behaved thyself, that he who planted thee, is about to pluck thee up. God is about to kindle a fire which will burn thee up, and to break thy branches.

V. 18. **Thou shewedst me**-This may be understood with relation to that conspiracy which is mentioned in the following verses.

V. 19. **Let us destroy**-We have no other mention of this conspiracy, but it is plain both from this verse, and what follows, that the men of *Anathoth* (which was *Jeremiah's* own town) were offended at his prophesying, and had conspired to kill him. **Let us destroy the tree with the fruit thereof**-Let us not only put an end to his *prophesying*, but to his *life*.

JEREMIAH

CHAP. XII.

The prophet complains of the prosperity of the wicked: by faith sees their ruin, ver. 1-4. God admonishes him of his brethren's treachery against him, and laments his heritage, ver. 5-13. A return from captivity promised to the penitent, ver. 14-17.

V. 1. **Talk with thee**-Not by way of accusing thee, but for my own satisfaction concerning thy judicial dispensations in the government of the world. **Wherefore**-I know thy ways are just and righteous, but they are dark; I cannot understand why thou doest this.

V. 2. **Far**-Thou art far from their inward parts, they neither fear thee, nor love thee.

V. 4. **He**-They were bold to say, neither the prophet nor any other should see their last end.

V. 5. **If**-If thou art not able to encounter lesser dangers, how wilt thou be able to overcome greater? I have greater dangers for thee to encounter than those at *Anathoth*; if thou art so disturbed with them, how wilt thou be able to grapple with those at *Jerusalem*. **Jordan**-*Anathoth* seems to be understood by *the land of thy peace*, that is, the land of thy friends wherein thou hadst a confidence: if thy enemies there tire thee, what wilt thou do *in the swellings of Jordan*? In a place in which thou art like to meet with greater troubles, like the swelling of *Jordan* (which in harvest used to overflow its banks).

V. 6. **For even**-The men of *Anathoth*, thine own town and country, and those of thy own family have conspired evil against thee secretly. **A multitude**-They have exposed thee to the rage of a multitude. **Though**-Tho' therefore they give thee fair words, yet repose no confidence in them.

V. 7. **My house**-God by his house here understands the temple. **Heritage**-The whole body of the *Israelites*, whom God threatens to leave with respect to his special providence.

V. 8. **As a lion**-Those that were my sheep, are become like *lions*.

V. 9. **The birds round about**-It is usual for other birds to flock about a strange coloured bird, such as they have not been used to see.

V. 10. **A wilderness**-They have caused God to turn the country which he had chosen for his portion, into a wilderness.

V. 11. **They**-Heb. *He hath made it desolate*: but it cannot be meant of God, for it is God that speaketh, and God is *he* mentioned in the next words; it must therefore either be understood of *Nebuchadnezzar*, the instrumental cause; or (one number being put for another) of the people or the rulers as the meritorious cause, and in that rueful state into which their sins had brought it, it cried onto God. **Because**-And one great cause of this sore judgment was, the peoples not seriously considering what God had done or was doing against it.

V. 12. **Are come**-The prophet, as usual, speaks of a thing as already done, which was very shortly to be done. **No flesh**-No rank or order of men.

V. 13. **Shall not profit**-All the works of their hands, all their counsels and deliberations should be of no profit unto them. **Because**-The fierce anger of God shall be so shewed, that the returns of their labours or estates, the profits of their trades, shall be so small, that they shall be ashamed of them.

V. 14. **Behold**-I will bring the sword upon them also, and they shall be led into captivity; and tho' they may have made inroads upon my people, and carried away some of them, yet I will fetch them out of their captivity.

V. 16. **If**-If they will leave their idolatries, and learn to worship me, and *swear by my name the Lord liveth*, that is, pay that homage which they owe to the Divine being to me, the living and true God. **Then**-They shall have a portion among my people, which was eminently fulfilled in the conversion of the *Gentiles*.

JEREMIAH

CHAP. XIII.

In the type of a linen girdle God prefigures their destruction, ver. 1-11. Under the parable of bottles filled with wine, is foretold their drunkenness with misery, ver. 12-14. He exhorts to prevent these judgments by repentance, ver. 15-27.

V. 5. **So**-Most think *Jeremiah* did this in a vision, for it was a very long journey from *Anathoth* to *Euphrates*.

V. 12. **Do we not know**-This is no strange thing.

V. 13. **Behold**-There is a wine of astonishment and confusion, #**Psa 60:3**. With that wine, saith God, I will fill all orders of persons, *kings, priests, prophets*, and all the inhabitants of *Jerusalem*.

V. 16. **Give glory**-Glorify God, by an humble confession of your sins, by submitting yourselves to God, humbling yourselves under his word, and under his mighty hand, before God brings upon you, his great and heavy judgments.

V. 19. **The cities**-The cities of *Judah* lay southward from *Chaldea*.

V. 20. **Where**-The prophet speaks to the king, or to the rulers. *In the multitude of the people is the king's honour*.

V. 21. **What wilt thou say**-Thou wilt have nothing to say, but be wholly confounded when God shall visit thee with this sore judgment, for by thy so often calling them to thy assistance, thou hast taught them to be captains over thee.

V. 22. **Thy skirts**-Probably these phrases are fetched from the usual practice of soldiers when they have conquered a place and taken prisoners, to strip them. By *skirts* is meant the lower part of their bodies covered with the lower part of their garments.

V. 26. **Therefore**-I will expose thee to shame and contempt.

V. 27. **Thy whoredom**-Thy *idolatries*.

JEREMIAH

CHAP. XIV.

A grievous famine prophesied, its miseries, ver. 1-6. The prophet prays, but God will not be entreated for them, ver. 7-12. Lying prophets no excuse for them, ver. 13-16. The prophet's complaint, ver. 17-22.

V. 5. **The hind**-Hinds use not to get their food in fields, but upon mountains and in wildernesses, but the drought was such, that these creatures came into the lower grounds, and there brought forth their young. The hinds are loving creatures and as all creatures love their young, so hinds especially; but their moisture being dried up, they could not suckle them, but were forced to leave them, running about to seek grass to eat.

V. 6. **The wild asses**-The wild asses wanting water, got upon high places, where was the coolest air, and sucked in the wind; and this it is said they did like dragons, of whom *Aristotle* and *Pliny* report, that they ordinarily stand upon high places sucking in the cool air.

V. 7. **Testify**-That thou art righteous in what thou hast done. **Do thou it**-Do thou what we stand in need of; give us rain, though not for our sake, we deserve no such kindness from thee, yet for *thy names sake*: thy promise, or for thine honour and glory.

V. 9. **Astonished**-In such disorder through some great passion, that he is able to do nothing. **A mighty man**-Like a man who in his own nature is strong, but through sickness so weakened, that he cannot put forth any strength for the succour of his friends. **Yet**-Yet (saith the prophet) thou art in the midst of us; of the whole land, according to what God had declared, **#Numb 5:3 35:34**. *Defile not the land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel.*

V. 10. **Thus**-Here begins the answer to the prophet's complaint and prayer in the nine first verses. The substance is, that for their manifold sins, he was resolved to punish them. **They loved**-They have been fond of their idols, and they have persisted in those sinful courses, notwithstanding all counsels.

V. 21. **The throne**-The words are either to be understood of the throne of the house of *David*, called the *Lord's throne*, **#1Chron 29:23**, or else the *temple*, and the ark in it, the more special symbol of God's presence.

V. 22. **Rain**-The present judgment under which they groan, was a drought, which he had described in the six first verses; the prophet imploring God for the removal of it, argues, from the impossibility of help in this case from any other way, none of the idols of the Heathens, which he calls *vain things*, nothing in themselves, and of no use, or profit to those that ran after them. **Give showers**-Without thy will? **Art not**-Lord, art not thou he alone who is able to do it? The scripture constantly gives God the honour of giving rain.

JEREMIAH

CHAP. XV.

The Jews rejection, and judgments, especially of four kinds; the sins which procured them, ver. 1-9. The prophet complains, that the people curse and persecute him for these prophecies; they are threatened, and he instructed and comforted, ver. 10-21.

V. 1. **Cast them out**-I am not able to abide the sight of them, therefore let them go forth.

V. 4. **Manasseh**-*Manasseh* is here named as the son of *Hezekiah* for his shame, because of his degeneracy from so good a parent; it is expressly said, #2Kings 23:26, that notwithstanding *Josiah's* reformation, yet the Lord turned not from the fierceness of his wrath, kindled against *Judah*, for the provocations of *Manasseh*.

V. 6. **I am weary**-I am resolved to bear no longer.

V. 7. **A fan**-Not a *purging fan* by affliction, to separate their chaff and dross from them, but a scattering fan. **In the gates**-This is added in pursuit of the metaphor of *fanning*, men usually chusing *barn-doors* to fan at, that they may have the advantage of the wind.

V. 8. **Their widows**-The prophet still speaks of things to come as if present. In *Jehoiakim's* time we read of no such plenty of widows; they were multiplied when the city was besieged and taken in *Zedekiah's* time, to a great number, *hyperbolically* compared to the sands of the sea. **The mother**-*Jerusalem* was the mother of the *Jewish* people, against whom, *Nebuchadnezzar* the spoiler, at noon-day, was sent.

V. 9. **Seven**-Seven signifies many: the prophet complains, that the country of *Judah*, that had been very numerous in people, now grew feeble. **While**-In the midst of her prosperity. **Confounded**-A part of them were confounded by the judgments of God which came upon them before their captivity.

V. 10. **I have not**-I have done them no wrong, yet they speak of me all manner of evil.

V. 11. **Thy remnant**-The latter words of the verse expound the former; for by *remnant* is meant the remnant of days that *Jeremiah* had to live.

V. 12. **The northern iron**-As the *northern* iron and steel is the hardest, and no *iron* could break that, so God having edged and hardened their enemies, the *Chaldeans*, all opposition to them would signify nothing.

V. 13. **The substance**-All thy precious things shall be spoiled, there shall be no price taken for the redemption of them.

V. 15. **Thou knowest**-My sincerity, or my sufferings. **Visit me**-With thy love.

V. 16. **Thy words**-The words which from time to time thou didst reveal to me, were by me greedily digested. **I am called**-I became a prophet by thy authority, therefore, do thou own and defend me.

V. 17. **I sat not**-God had all along filled his mouth with such dreadful messages, that his whole prophetic life had been to him a time of mourning and solitude, a time when he sat alone, mourning and weeping in secret for the wrath of God revealed to him against his people.

V. 18. **Why**-*Jeremiah*, though a great prophet, was (as *Elijah*) a man subject to like passions with other men.

V. 19. **If thou**-These are God's words to the prophet, rebuking his distrust in God, and promising him, that if he did return from his distrust in God's providence, he would restore him to the former favour he had with him, and he should be his prophet to reveal his mind to the people; and that if he would separate the precious truths of God from the vile conceits of men, then God would continue him as his prophet, to speak in his name to the people. **But**-He charges the prophet to keep his ground, and not to go over to wicked men.

V. 21. **The wicked**-The wicked *Jews*. **The terrible**-And the power of the terrible *Chaldeans*.

JEREMIAH

CHAP. XVI.

The prophet is commanded to abstain from marriage, from mourning, or festival assemblies; hereby representing to them their approaching misery, ver. 1-9. Their sins which caused it, ver. 10-13. Their strange deliverance from Babylon, ver. 14, 15. After that their iniquity is recompensed, ver. 16-18. The prophet's comfort in the calling of the Gentiles, ver. 19-21

V. 5. **Enter not**-Do not go to comfort such as mourn for any relations dead, (for their feastings upon those occasions were upon a consolatory account) those that die are most happy, for I will take away the peace of this people, and deprive them of all my mercy and loving-kindness.

V. 6. **Nor cut**-Cutting themselves and cutting off their hair, were Pagan customs, which God forbad his own people; but yet it seemed they practised them: but saith God, Men shall die so fast that they shall have no leisure to cut themselves.

V. 7. **Deal bread**-It was a custom among them, when they had any friend, that had lost his relations, to send them some meat (for among the *Hebrews* all things they ate were called *bread*) and then to go and sup with them, and speak comfortably to them. **The cup**-They were also wont to send wine, that they might forget their sorrows; this is called, *The cup of consolation*.

V. 8. **Go**-God did not only forbid his prophet to go into houses of mourning, but forbad him to go into houses, where they were wont to eat and drink upon a more chearful account.

V. 13. **Ye shall serve**-What is now matter of choice to you, shall then be forced upon you.

V. 14. **Notwithstanding**-God sweetens the dreadful threatenings preceding, with a comfortable promise of their restoration.

V. 16. **Fishers**-Those enemies whom God made use of to destroy the *Jews*, hunting them out of all holes and coverts wheresoever they should take sanctuary.

V. 18. **I will recompense**-Before I will restore them, I will plentifully punish them, (for so *double* here signifies, not the double of what their sins deserve.) **Defiled**-By their idolatry, blood and cruelty. **Detestable**-Unclean beasts offered to their idols, or innocent persons slain by them.

V. 21. **Therefore**-Because all the mercy I have shewed them, will not learn them to know my might, I will once for all make them to understand it, by the dreadful strokes of my vengeance. **And**-They shall know that my name is *Jehovah*; that I am not such a one as their idols, but one who have my being from myself, and give life and being to all other things, and have all might and power in my hand, and can do whatsoever I please.

JEREMIAH

CHAP. XVII.

The captivity of Judah for her sin, ver. 1-4. Trust in man cursed: in God, blessed, ver. 5-8. The deceitful heart and most secret practices are known to God, ver. 9-11. The salvation of God, ver. 12-14. The prophet complains of the mockers of his prophecies, ver. 15-18. Of keeping the sabbath, ver. 19-27.

V. 1. **Graven**-Nor is it a thing done in secret, but it is engraven upon the horns of their altars. God's altar was four-square, and at each corner there was a rising part made of brass, these were called the *horns of the altar*. Now their sin is said to be engraven upon the horns of the altar, because the blood of the sacrifices which they offered to idols was sprinkled there, or because their altars had some inscription upon them, declaring to what idol that altar was consecrated.

V. 2. **Their children**-This shewed how inveterate they were in this sin of idolatry, that they taught it their children.

V. 3. **My mountain**-*Jerusalem* stood at the foot of an hill, and part of it on the side of it, upon the top of which hills, were many pleasant fields.

V. 4. **For ever**-For a long time; so the word ever is often taken.

V. 9. **The heart**-There is nothing so false and deceitful as the heart of man; deceitful in its apprehensions of things, in the hopes and promises which it nourishes, in the assurances that it gives us; unsearchable by others, *deceitful* with reference to ourselves, and abominably wicked, so that neither can a man know his own heart, nor can any other know that of his neighbour's.

V. 11. **Hatcheth them not**-Having lost them, either by some man that has taken them from her, or by some vermin or wild beast. **A fool**-Shall lose it again before he dies, and then shall understand what a fool he was.

V. 13. **Depart**-From what I have revealed to them as thy will, shall have no portion beyond the earth.

V. 14. **For thou art**-He whom alone I have reason to praise for mercies already received.

V. 15. **Where**-Daring the vengeance of God.

V. 16. **I hastened not**-As I did not seek the office of a prophet, so when thou wast pleased to call me to it, I did not decline.

JEREMIAH

CHAP. XVIII.

By the parable of a potter, God's absolute power and disposal of nations is set forth, ver. 1-10. Judah's unparalleled revolt: and her judgments, ver. 11-17. The prophet prays against his conspirators, ver. 18-23.

V. 6. **Cannot I do**-That God hath an absolute sovereign power to do what he pleases with the work of his hands: but he acts as a just judge, rendering to every man according to his works.

V. 14. **Of Lebanon**-*Lebanon* had rocks, and also fruitful valleys; snow fell upon these rocks, and upon a thaw ran down into the lower places. Reason teaches men not to forsake a greater good for a less, tho' that greater good was but a poor creature comfort, not to be compared with God.

V. 15. **Vanity**-Idols. **Ancient paths**-The ways wherein *Noah, Abraham, Isaac, and Jacob*, and all the ancient patriarchs walked. **To walk**-In a way *not cast up*, not fit for God's people to walk in.

V. 16. **Desolate**-Not that this was the end they aimed at, but it was the end these courses would certainly issue in.

V. 17. **East wind**-The east wind was in those parts the fiercest wind. As the east-wind scatters the chaff, so saith God, I will scatter them. **In their calamity**-And when they shall be in great calamity, I will turn my back upon them, I will not regard their prayers.

V. 18. **For**-We have the church on our side; the *regular priests* and the prophets, they know God's mind as well as he. **Let us smite him with the tongue**-Expose him, representing him to be what the people hate.

V. 21. **Therefore**-But is it lawful for God's servants to pray for evil against their enemies? It is not lawful for Christians. It is doubtless *our* duty, to pray for the conversion, forgiveness, and eternal salvation of our worst enemies.

JEREMIAH

CHAP. XIX.

Under the type of breaking a potter's vessel is foreshewn the desolation of the Jews for their sins committed in the valley of Hinnom, and elsewhere, ver. 1-15.

V. 4. **This place**-Either this city, or this valley, which they had turned to an use quite contrary to the end for which God gave it them.

V. 5. **To burn**-This and the following verse, contain another great sin of this people, with the punishment which God proportions to it. The sin in the general was idolatry, but a most barbarous species of it, mentioned also chap.#7:31 32:35, where it is said, they made their sons and their daughters pass thro' the fire to *Molech*; the place where they did it is called *Tophet*, ver.#19:6, of which also mention is made, #Isa 30:33. *Baal* and *Molech*, signify the same thing; *Baal* signifies a Lord, *Molech* a King. Both *Baal* and *Molech* seem common names to all idols.

V. 7. **In this place**-In this place, among others, I will make void all the counsels that the men of *Judah* and the inhabitants of *Jerusalem*, have taken to escape my righteous judgments.

V. 12. **As Tophet**-That is, a place of slaughter and burials.

V. 14. **Then**-*Jeremiah* had now dispatched the errand upon which God had sent him to *Tophet*, coming back by God's direction, he stands in the court, which was common to all people, where the most might hear.

JEREMIAH

CHAP. XX.

Pashur smiting Jeremiah for this prophecy, receives a new name, and fearful doom, ver. 1-6. Jeremiah's impatience under their treachery and contempt, ver. 7-10. Rejoices in hope of vengeance, ver. 11-13. Curses his birth, ver. 14-18.

V. 1. **Immer**-The course of *Immer* was the sixteenth course of the priests, #1Chron 24:14. *Pashur* was his son, that is descended from him.

V. 3. **Not called**-God's meaning was, not that he should by men be no longer called *Pashur*, but that his condition should not answer that name *Pashur*, which signifies, a flourishing priest; but *Magor-missabib*, that is, *fear and terror on all sides*.

V. 7. **Hast prevailed**-Thou prevailedst against me. *Jeremiah* at first excused himself to God, chap.#1:6, but the Lord prevailed against him replying, ver.#1:7, *Say not, I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak*, ver.#1:9. This is all that is here meant, namely, God's over-ruling him contrary to his own inclinations.

V. 8. **Since**-Since I first began to be a prophet, I have faithfully discharged my office, and that with warmth and zeal. **Spoil**-I have prophesied that violence and spoil was coming. **Because**-Because of that scorn and derision with which they treated him.

V. 9. **I said**-He did not speak this openly, but in his heart. **But**-He found in his heart a constraint to go on.

V. 10. **Prevail**-Desiring nothing more than that I might be enticed to speak or do something which they might make matter of a colourable accusation.

V. 11. **But**-The prophet recovering himself out of his fit of passion, encourageth himself in his God, whom he calls the mighty and terrible one, so declaring his faith in the power of God, as one able to save him, and in the promise and good will of God toward him; therefore he saith, *The Lord is with me*; such was the promise of God to this prophet, when he first undertook the prophetic office, chap.#1:8. Be not afraid of their faces, for *I am with thee to deliver thee saith the Lord*: from hence he concludes, that though he had many that pursued after his life, yet they should stumble in their ways of violence, and should not prevail. **Ashamed**-That they should be ashamed of what they had done, or be brought to shame for what they had done; for prosper they should not: or they acted like fools, and did not deal prudently for themselves (so this word is translated, #Isa 52:13,) yea, they should become a reproach, and their reproach should be a lasting perpetual reproach that should not be forgotten.

V.14. **Cursed**-This sudden change makes some think that these words proceeded from *Jeremiah* rather as a repetition of a former passion into which the abuses of his enemies had put him, than as the immediate product of his spirit at this time.

V. 16. **The cities-***Sodom* and *Gomorrah*; by the cry in the morning and shouting at noon, he means the shouts and noises that enemies make when they break in upon a place.

JEREMIAH

CHAP. XXI.

King Zedekiah in the siege sends to Jeremiah to enquire of the event, ver. 1, 2. He foretells a hard siege and miserable captivity, ver. 3-7. He counsels the people to fall to the Chaldeans, ver. 8-10. And upbraids the king's house, ver. 11-14.

V. 2. **Enquire-Zedekiah**, as he was none of the best, so he was none of the worst of the kings of *Judah*. Having some reverence of God, he sends the prophet to *enquire of the Lord*.

V. 8. **Behold**-I tell you the way you should take, if you would save your lives.

V. 9. **His life**-This is a proverbial expression, signifying a man's possession of his life as a prey, or booty recovered from the enemy.

V. 12. **Execute judgment**-That is, *justice*, without partiality, and do it *quickly*.

V. 13. **Of the valley**-The inhabitants of the city of *Jerusalem* are here intended. *Jerusalem* itself was built in part upon the rocky mountain of *Zion*, but a great part was in the valley, and the higher mountains, about mount *Zion*, made that mountain itself, in comparison with them, as a valley. **The plain**-Though also a rock of the plain, that is, near to the plain. Which situation of this place, made the *Jews* think it to be impregnable.

V. 14. **The forest**-By the *forest* he either means the forest of *Lebanon* or their houses, made of wood cut out of that forest. **And it**-And this fire shall not end in the destruction of this city, but in the total destruction of all the country round *Jerusalem*.

JEREMIAH

CHAP. XXII.

God sends the prophet to court with promises, ver. 1-4. and threats against the king's house and Jerusalem, ver. 5-9. The judgment of Shallum, ver. 10-12. Of Jehoiakim, ver. 13-19. And of Coniah, ver. 20-30.

V. 6. **Gilead**-*Gilead* was a country fertile for pastures; upon which account the *Reubenites* and *Gadites*, being men whose estate lay in cattle, begged it of *Moses* for their portion. *Lebanon* also was a very pleasant place: they were both in the lot of *Gad* and *Manasseh*. Perhaps God compares the king of *Judah's* house to these places, in regard of the height and nobleness of the structure, or for the pleasantness and delightfulness of it.

V. 10. **Weep not**-For *Josiah* your dead prince. *Josiah* is happy, you need not trouble yourselves for him; but weep for *Jehoahaz*, who is to go into captivity.

V. 11. **Shallum**-Most think that this *Shallum* was *Jehoahaz*. **Went forth**-He was carried away from *Jerusalem* presently after he was set up, imprisoned at *Riblah*, and died in *Egypt*.

V. 16. **Was not this**-They only truly know God who obey him; men vainly pretend to piety who are defective in justice and charity.

V. 19. **Of an ass**-None attending him to his grave, none mourning for him.

V. 20. **Lebanon**-*Jerusalem* was the place to which this speech is directed: the inhabitants of which the prophet calls to go up to *Lebanon*. Both *Lebanon* and *Bashan* were hills that looked towards *Assyria*, from whence the *Jews* looked for help. **Abarim**-*Abarim* is the name of a mountain, as well as *Lebanon* and *Bashan*. Go and cry for help from all places, but it will be in vain; for the *Egyptians* and *Assyrians* to whom thou wert wont to fly, are themselves in the power of the *Chaldeans*.

V. 22. **Pastors**-Thy rulers and governors, they shall be blasted by my judgments, as plants are blasted by winds. **Thy lovers**-And those that have been thy friends, *Syria* and *Egypt*.

V. 23. **Lebanon**-*Jerusalem* is called an inhabitant of *Lebanon*, because their houses were built of wood cut down out of the forest of *Lebanon*. **Cedars**-Their houses were built of the *Cedars of Lebanon*. **How gracious**-What favour wilt thou find when my judgments come upon thee, as the pains of a woman in travail come upon her.

V. 24. **Coniah**-By *Coniah* he means *Jehoiakim*, whose name was *Jeconiah*, #1Chron 3:13, (for all *Josiah's* sons had two names, and so had his grandchild *Jeconiah*) here in contempt called *Coniah*. **The signet**-Tho' he were as dear as a signet, which every man keeps safe.

V. 28. **Is this**-The prophet speaks this in the person of God, affirming that this prince, who was the idol of the people, was now become like a broken idol. **A vessel**-So cracked, or so tainted, that they can make no use of it.

V. 30. **Childless**-He is said to be *childless*, either because all his children died before their father; or because he had no child that sat upon the throne, or ever had any ruler's place in *Judah*.

JEREMIAH

CHAP. XXIII.

Woe against wicked pastors, the scattered flock shall be gathered, Christ shall rule and save them, ver. 1-8. Against false prophets, ver. 9-32. And mockers of the true, ver. 33-40.

V. 2. **That feed**-They are said to have fed this people, because it was their duty so to do.

V. 5. **Behold**-Even the *Jewish* doctors, as well as the *Christian* interpreters, understand this as a prophecy of the *Messiah* who is called *the branch*, #**Isa 4:2 53:2**. And here, he is called the *righteous branch*, not only because himself was *righteous*, but because he maketh his people *righteous*. **Shall execute**-Protecting the innocent, and defending his people throughout the world, judging the prince of the world, and by his spirit governing his people.

V. 6. **Judah**-During the reign and kingdom of the *Messiah* the people of God typified by *Judah* and *Israel* shall be saved with a spiritual salvation, and God will be a special protection to them. **And this**-The name wherewith this *branch* shall be called, shall be, *The Lord our righteousness*. This place is an eminent proof of the Godhead of Christ, he is here called *Jehovah*, and what is proper to God alone, namely to *justify*, is here applied to Christ. He *who knew no sin, was made sin*, (that is, a sacrifice for sin) *for us, that we might be made, the righteousness of God in him*.

V. 8. **They shall dwell**-Possibly part of this prophecy remains yet to be accomplished for the *Jews* are not yet come to dwell in *their own land*.

V. 9. **Like a man**-And he was even astonished and stupefied, and like a drunken man, at the apprehensions of the wrath of the Lord ready to be revealed against them, and considering also what words the holy God had put into his mouth, to speak against them.

V. 10. **Adulterers**-Under this term all species of uncleanness are comprehended. **Swearing**-By false-swearing, or by idle and profane swearing. **The pleasant places**-The wrath of God was extended to all places whether more or less inhabited. **Their courses**-The prophets did not only err in single acts, but the whole course of their actions was evil, and particularly their power, rule and government, was not right.

V. 13. **They prophesied**-Pretending they had their instructions from *Baal*, and so caused the ten tribes to err, which then were called *Israel* in contradistinction to *Judah*.

V. 16. **Hearken not**-People are under no religious obligation to hear any thing but the revealed will of God, and are not to obey those that call to them for what that doth not call to them.

V. 18. **For who**-Which of those prophets, that prophesy such terrible things against this city is a privy-counsellor to God? The words seem to be the words of the false prophets.

V. 20. **The anger**-The prophet speaks of the judgment as of a messenger, which should not return till it had done its errand, and executed what God had resolved it should effect. **Ye shall consider**-And though you will not now believe it, yet hereafter when it shall be too late, you shall consider it perfectly.

V. 28. **What is the wheat**-There is as much difference between my will and their dreams, as there is betwixt the *chaff and the wheat*.

V. 30. **That steal**-That conspire together what to say to deceive the people, and so steal what they say one from another.

V. 31. **He**-That is, *the Lord saith*.

V. 33. **What is**-The false prophets, and corrupt priests, would ordinarily mock the true prophets; and ask them what *was the burden of the Lord*.

V. 34. **That shall say**-That is, that shall in derision say thus, mocking at my threatenings. **And his house**-I will not only punish him, but his whole family.

V. 35. **Thus shall ye say**-I will have you speak more reverently of me and my prophets.

V. 36. **Mention no more**-Not in scorn and derision. **For**-These false and irreverent speeches which are in every man's mouth, shall be burdensome to them, shall bring down vengeance upon them. **Perverted**-Because you have derided, the words of God, the living God.

V. 37. **Thus shalt thou say**-To my true prophet. You shall speak to them reverently.

V. 38. **Because**-Because you go on in your scoffing.

JEREMIAH

CHAP. XXIV.

Under the type of good and bad figs, ver. 1-3. He fore-shews the return of some from captivity, ver. 4-7. and the ruin of Zedekiah and the rest, ver. 8-10.

V. 1. **And behold**-Probably a *vision*.

V. 5. **Acknowledge**-I will acknowledge them for their good; I will shew them favour, being of the number of those who were not leaders to sin, but led away by the ill example of others, and who being carried away grew sensible of their sins, and so accepted of the punishment of their iniquities.

JEREMIAH

CHAP. XXV.

Their disobedience to the prophets reprov'd, ver. 1-7. The seventy years of captivity foretold, ver. 8-11. and after that the destruction of Babylon, ver. 12-14. By a cup of wine is foreshewn the destruction of all nations, ver. 15-33. The howling of the shepherds, ver. 34-38.

V. 9. **Nebuchadnezzar**-In this work shall be my servant; though you will not be my servants in obeying my commands.

V. 10. **Moreover**-Nay, I will not only deprive you of your mirth, but of those things that are necessary for you, as necessary as bread and light, the millstone shall not move, you shall not have the light so much as of a candle.

V. 12. **Accomplished**-Counted from the time that the *Jews* were carried away in the time of *Jeconiah* or *Jehoiakim*, #**2Kings 24:15,16**. **Desolations**-This was fulfilled by *Darius*, the king of *Persia*, #**Dan 4:31**, of these seventy *Nebuchadnezzar* reigned thirty six, #**2Kings 25:27**. *Evil-merodach* thirty two, and *Belshazzar* at least two, #**Dan 8:1**.

V. 15. **The cup**-God made *Jeremiah* to see the appearance of such a cup in a vision.

V. 20. **Of Uz**-Some part of *Arabia Petraea*, near to *Idumaea*. **Of the Philistines**-*Uzzah*, *Ekron*, *Ashdod*, and *Askelon*, were four of their cities, the fifth which was *Gath* is not here named. For before this time it was destroyed, either by *Psammeticus*, father to *Pharaoh Necho*, or by *Tartan*, captain general to *Sargon*, king of *Assyria*, of whom read, #**Isa 20:1**, that he took *Ashdod*, which may be the reason that here mention is made of no more than *the remnant of Ashdod*.

V. 22. **Beyond the sea**-Probably those parts of *Syria* that coasted upon the mid-land sea.

V. 23. **Tema**-*Tema* descended from *Ishmael*, #**Gen 25:15**, his posterity inhabited in *Arabia*, #**Isa 21:13,14**, where they are joined with those of *Dedan*. **Buz**-*Buz* was one of the posterity of *Nahor*, #**Gen 22:21**. These were people mixed with the *Saracens* or *Arabians*.

V. 25. **Zimri**-Those descended from *Zimran*, *Abraham's* son by *Keturah*, #**Gen 25:2**. **Elam**-The *Persians*. **The Medes**-The *Medes* came from *Madai* the son of *Japhet*.

V. 26. **The north**-All under the government of the *Chaldeans*. **Of Sheshach**-And the king of *Babylon*, who was last of all to drink of this cup of the Lord's fury.

V. 34. **Shepherds**-*Shepherds* and the *principal of the flock*, in this place mean civil rulers. **A pleasant vessel**-Like a crystal glass, or some delicate vessel, which breaks in pieces and cannot again be set together.

V. 38. **Because**-The effects of this rising up of God out of his covert is the desolation of the land through the fierceness of the enemy, caused by the fierce anger of God.

JEREMIAH

CHAP. XXVI.

The prophet, by God's command, in the court of the temple, threatens that the temple shall be as Shiloh, and the land a curse: exhorts to repentance, ver. 1-7. He is apprehended and arraigned, ver. 8-11. His apology, ver. 12-15. The princes clear him by the example of Micah, ver. 16-19. and of Urijah, ver. 20-23. and by the care of Ahikam, ver. 24.

V. 10. **When**-When the nobles, and other civil magistrates, heard of the tumult, they came from the king's court, where the nobles and great officers of nations usually are, to the temple. **At the entry**-It was the place where their sanhedrim, who were to judge of false prophets, were wont to sit.

V. 11. **The priests**-"In the corrupt state of all kingdoms, the ecclesiastical officers always were the greatest enemies to the faithful ministers of God." They speak to the members of the court who are called princes, and to the people who were in the court.

V. 18. **Micah**-This was that *Micah*, whose prophecies are part of holy writ, as appears by #**Micah 1:1 3:12**, where are the very words of the prophecy here mentioned, the substance of whose prophecy was the same with this, that *Zion* should be plowed up, and the place where the temple stood, should become so desolate that trees should grow there, as in a forest.

V. 19. **Thus**-Now, if we should take a quite contrary course, and put this man to death, we should do ourselves no good, but procure great evil against our souls; that is against ourselves.

V. 20. **And there was**-This is a story which we have recorded in no other part of scripture. They are probably the words of some others, who were enemies to *Jeremiah*.

V. 23. **Cast his body**-Not in the sepulchers of the prophets, but amongst the vulgar people.

V. 24. **Nevertheless**-Tho' *Jeremiah's* enemies pleaded this instance of *Urijah*, a case judged in this very king's reign; yet the hand, that is, the power and interest of *Ahikam*, one of *Josiah's* counsellors, and the father of *Gedaliah*, was with *Jeremiah*.

JEREMIAH

CHAP. XXVII.

The prophet sends yokes to five neighbouring kings, thereby foreshewing their subjection to Nebuchadnezzar, ver. 1-7. He exhorts them to yield, and not to believe false prophets, ver 8-11. The like he doth to Zedekiah, ver. 12-18. The remnant of the vessels shall be carried to Babylon, and continue there 'till the appointed time, ver. 19-22.

V. 2. **Thus saith**-God commands the prophet to procure some yokes with bonds to make them more fast; and to put one of them upon his own neck, that therein he might be a type both to his own people, and also the people afterward mentioned, that they should be in bondage to the king of *Babylon*.

V. 3. **Of Edom**-These nations were neighbours to the *Jews*, and their princes had their ambassadors resident in *Jerusalem*.

V. 7. **All nations**-That is, all *these* nations. **His son**-And *Evil-Merodach* his son, and *Belshazzar* his grand-child. **Until**-Until the period of his kingdom shall come, which was after *seventy years*, according to chap.#**29:10**.

JEREMIAH

CHAP. XXVIII.

Hananiah's *false prophecy*: Jeremiah's *answer*, ver. 1-9. Hananiah *breaks* Jeremiah's *yoke*: *he foretells an iron yoke, and Hananiah's death*, ver. 10-17.

V. 1. **The fourth year**-Perhaps the *fourth year of the sabbatical course* is here intended. **Of Gibeon**-it is probable from the place where he lived, which was one of the cities of the priests; that he was a *priest*.

V. 12. **Then**-Some time after.

V. 13. **But**-Thou hast further incensed God against them, and provoked him to make their judgment heavier.

V. 17. **Died**-Within two months after *Jeremiah* had thus prophesied; so dangerous a thing it is for ministers to teach people contrary to the revealed will of God.

JEREMIAH

CHAP. XXIX.

Jeremiah's letter to the captives in Babylon, to be quiet there, ver. 1-7. Not to believe false prophets; nor expect to return 'till after fifty years, ver. 8-14. The destruction of those who remained in Judah for their disobedience, ver. 15-19. The fearful end of two lying prophets, ver. 20-23. Shemaiah's letter against Jeremiah, ver. 24-29. Who reads his doom, ver. 30-32.

V. 1. **Captives**-There were two carryings into *Babylon*, the latter about eleven or twelve years after the former, the first was in the time of *Jehoiakim*, When the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths were carried away.

V. 3. **By the hand**-*Zedekiah* having some occasion to send two messengers to *Babylon*. *Jeremiah* knowing that as there were false prophets at *Jerusalem*, who fed people with hopes of a speedy return, so there were some with them in *Babylon*, writes the following letter, and sends it by these two messengers, to quiet the peoples minds.

V. 10. **After**-From this text it appears that the seventy years captivity, were to be accounted from the first carrying into captivity in the time of *Jehoiakim*, so that eleven years of it were elapsed, before *Zedekiah* was carried away.

V. 11. **To give**-This deliverance will not depend upon your merits, but upon my own mercy, and kind thoughts and purposes I have for the seed of *Abraham* my servant, and I am resolved in my own thoughts what to do, I intend not the blotting out of the name of *Israel* from the earth, but to give such an end to their trouble as themselves expect and desire.

V. 15. **Because**-The prophet here turns his speech to some wicked *Jews*, that were in *Babylon*, or in *Judea*.

V. 16. **Of the king**-*Zedekiah*.

V. 24. **Nehelamite**-It is probable there was such a place as *Nehelam*, from whence he was.

V. 26. **Priest**-*Zephaniah* was the second priest. **In the stead**-In *the stead* signifies, that thou shouldest be like the good high priest *Jehoiada*. **Mad**-That thou mightest take care of persons, who being mad or frantick make themselves prophets.

JEREMIAH

CHAP. XXX.

God shews Jeremiah the deliverance and return of the Jews, ver. 1-9. He comforts Jacob, ver. 10-17. Their return shall be gracious. Wrath on the wicked, ver. 18-24.

V. 8. **In that day**-In the day when God should deliver the seed of *Jacob out of trouble*. **His yoke**-The yoke of the king of *Babylon*, that power of his, which for seventy years he exercised over the *Jews*. **Of him**-Of the *Jews*.

V. 9. **But**-Either this must be understood of the kingdom of Christ, under which the *Jews* that received him were made spiritually free: or there is a time yet to come, when this ancient people of God shall be restored to a farther civil liberty than they have enjoyed ever since the captivity of *Babylon*.

V. 11. **In measure**-Not in equity only, but with moderation. **Unpunished**-But yet God will not let his own people go unpunished, that by it they may be reclaimed, and the world may take notice that God is of purer eyes than that he can, in any persons, behold iniquity.

V. 12. **For**-They had sinned to that degree that God had resolved they should go into captivity.

V. 13. **No medicine**-The prophet's design was to convince them, that there was no present remedy, but patience, though their false prophets might promise a cure.

V. 14. **Thy lovers**-The *Egyptians* and *Assyrians*.

V. 23. **A continuing**-Not a sudden blast, that shall presently go over, but a vengeance that shall abide.

V. 24. **Consider**-And though at present they will not consider, yet afterward, when they see things come to pass, then they shall consider what I have told them.

JEREMIAH

CHAP. XXXI.

The restoration of Israel published, ver. 1-14. Rachel mourning is comforted, ver. 15-17. Ephraim repenting is brought home, ver. 18-21. Christ promised, ver. 22-26. His care over the church, ver. 27-30. His new covenant, ver. 31-34. The stability and enlargement of the church, ver. 35-40.

V. 2. **To rest**-In *Canaan*.

V. 5. **Samaria**-*Samaria* was the metropolis of the ten tribes. Mountains are convenient for vineyards, being free from shades and exposed to the sun. **Shall plant**-God promises them a liberty to plant, and that they should enjoy their plantations, eating them as common things, which they could not do 'till the fifth year.

V. 6. **Arise**-This was fulfilled under the gospel; for both *Galilee* and *Samaria* received the gospel.

V. 9. **With weeping**-Some think that it had been better translated, they *went weeping*; for though the verb be the *future tense* in the *Hebrew*, yet that tense has often the signification of the *preterperfect tense*, thus it answereth, #**Psa 126:5,6**. *He that goeth forth weeping, bearing precious seed, shalt doubtless come again rejoicing*. There is a weeping for joy, as well as for sorrow, and thus the text corresponds with that, #**Zech 12:10**. *I will pour upon them the spirit of grace and supplications, and they shall look upon him whom they have pierced, and mourn*. **By rivers**-And they shall have no want as they had when they came out of *Egypt*, through the wilderness, where they often wanted water.

V. 11. **Hath redeemed**-God will as certainly do it, as if he had already done it. In their deliverance as well from *Babylon* as *Egypt*, they were types of the deliverance of God's people, by Christ; as well as in their entering into *Canaan*, they were types of the saints, entering into heaven.

V. 12. **And sing**-All the phrases in this verse signify one thing, the happy state of the *Jews*, after their return from captivity. The *height of Zion* means the temple. **A watered garden**-They shall be a beautiful, flourishing, and growing people. Soul seems here to be taken for the whole man. **Not sorrow**-In that manner they have been. But under these expressions is also promised the spiritual joy which the true *Israel* of God will have under the gospel, and the eternal joy they shall have in heaven.

V. 15. **In Ramah**-That is, in *Canaan*, and particularly in *Ramah*, where *Nebuzar-adan*, chap.#**40:1**, disposed of the prisoners he had taken, setting some at liberty, ordering others to death, and carrying the rest away to *Babylon*, which caused a bitter weeping and lamentation. **Rachel**-*Rachel* is here brought in, having been buried near that place, as if she were risen up from the grave, and lamented the *Jewish* nation which came out of her loins (for so *Benjamin* did, which was one of the two tribes that made the kingdom of *Judah*.) **Were not**-Because her children either *were not* absolutely, being slain by the pestilence, the famine, and the sword of the king of *Babylon*, or *were* no longer her children, being transplanted into *Babylon*. And there was a lamentation like

this, when *Herod* caused the infants of two years old to be slain in *Bethlehem*, and in the coasts round about *Bethlehem*, of which *Ramah* was one.

V. 18. **I have heard**-The prophet here shews the change that would be wrought in the hearts of the *Israelites* preceding this return from their captivity. **As a bullock**-Which ordinarily are very unruly when they are first put into it.

V. 19. **Surely**-After God had changed our hearts, we repented. **I smote**-After God had instructed us, by his prophets, by our afflictions, and by his Holy Spirit, we smote upon our thighs in testimony of our sorrow. **The reproach**-The just punishment of the sins which I had long ago committed.

V. 20. **For since**-*From the time* I spake against him by my threatenings, I remember him with the affection and compassion of a father.

V. 21. **Set up**-Thou shalt return to these cities which thou now leavest, therefore take good notice of the way, set up marks by which thou mayest know it again, make thee pillars or some high heaps of stones in the way, mind well the way that the *Assyrians* and the *Babylonians* carried thee, for thou shalt come back the same way.

V. 22. **Backsliding**-Running after idols; or seeking help from foreign nations, instead of applying to God. **A woman**-This seems to be a promise of the *Jewish church* in its time, and of the *gospel-church*, prevailing over all its enemies; though, considering the fewness of the church's members, with the multitude of its enemies, and their power, it seemed as strange a thing, as for a woman to prevail against a strong and mighty man.

V. 23. **The Lord of hosts**-These prophecies of the restoration of the *Jews*, are ordinarily prefaced with these two attributes of God, the one of which asserts his power to do the thing promised; the other his goodness to his people.

V. 25. **For**-The words are a promise, that God would give his people abundance of ease and plenty.

V. 26. **Upon this I awaked**-Probably this revelation was made to *Jeremiah*, in a dream.

V. 27. **I will sow**-That is, I will exceedingly multiply them, both with men and with cattle.

V. 31. **Behold**-And not only with the *Jews*, but all those who should be ingrafted into that *Olive*. It is not called the new covenant, because it was as to the substance new, for it was made with *Abraham*, #**Gen 17:7**, and with the *Jews*, #**Deut 26:17,18**, but because it was revealed after a new manner, more fully and particularly, plainly and clearly. Nor was the ceremonial law any part of it, as it was to the *Jews*, a strict observance of that. It was likewise new in regard of the efficacy of the spirit attending it, in a much fuller and larger manner.

V. 32. **Not according**-The covenant which God made with the *Jews* when they came out of the land of *Egypt*, was on God's part the law which he gave them, with the promises annexed; on their part (which made it a formal covenant) their promise of obedience to it.

V. 33. **With**-That is, with those who are *Jews* inwardly. **And write it**-The prophet's design is here to express the difference betwixt the *law* and the *gospel*. The first shews duty, the latter brings the *grace of regeneration*, by which the heart is changed, and enabled for duty. All under the time of the law that came to salvation, were saved by this new covenant; but this was not evidently exhibited; neither was the regenerating grace of God so common under the time of the law, as it hath been under the gospel.

V. 34. **I will forgive**-God makes the root of all this grace to be the free pardon, and the remission of their sins.

V. 36. **Those ordinances**-The ordinances of nature, which are God's establishments for the working of natural causes in their order.

V. 37. **I will cast off**-That is, I will never cast off all the seed of *Israel*.

V. 38. **The city**-Shall be built round, as largely as ever.

V. 39. **The line**-That is, it shall be built round about upon its old foundations.

V. 40. **The valley**-A valley, so called from the multitude of *Sennacherib's* army slain there. **Of the ashes**-So called from the ashes of the sacrifices carried thither. **Holy**-All these places shall be parts of the holy city, and God's name shall be sanctified, and he shall be worshipped in them all. **For ever**-If we interpret the word for ever of a perpetuity, the church of God must here be understood, against which the gates of hell shall never prevail.

JEREMIAH

CHAP. XXXII.

Jeremiah in the siege of Jerusalem being imprisoned by Zedekiah, buys a field, takes witnesses, draws a writing, seals and delivers it to Baruch to preserve, as tokens of the peoples return, ver. 1-15. He prays with admiration of God's majesty and works; and represents his own conflict, ver. 16-25. God confirms the captivity for their sins, ver. 26-35. but promises a gracious return, ver. 36-44.

V. 5. **Until I visit him**-Perhaps in mercy; it is certain *Zedekiah* was not put to death, only carried to *Babylon*, where some think he afterward found favour with the king of *Babylon*.

V. 9. **The money**-The price of land was strangely fallen at this time, when the enemy was besieging the chief city of the country.

V. 11. **I took**-It is probable, that upon such sales among the *Jews*, two instruments were made, the one sealed up, to be kept by the purchaser, the other open, to be shewed to the judges, and by them ratified.

V. 12. **Baruch**-This *Baruch* (chap.#46:4,26,) was a scribe, and an attendant upon *Jeremiah*. **Witnesses**-He made this purchase with all the usual formalities; he signed and sealed it before witnesses, and delivered it to *Baruch* to keep, in the presence of all the *Jews*.

V. 20. **Who hast set signs**-Who didst wonders of justice in the land of *Egypt*, such as are remembered even to this day.

V. 24. **The mounts**-Rather engines of war with which those nations used to batter walls, or to shoot great stones into places besieged.

V. 34. **Have set**-Their idols.

V. 39. **One heart**-I will give them union and concord, one mind and judgment. **One way**-They shall all worship me according, to the rule I have given them.

V. 40. **I will make**-This promise manifestly relates to those *Jews* that should receive the Lord Jesus Christ, unless it be to be understood of a national conversion of the *Jews*, not yet effected.

JEREMIAH

CHAP. XXXIII.

The taking of Jerusalem, carrying away the people, their return, ver. 1-8. Joyful state and settled government, ver. 9-14. Christ the branch of righteousness, his everlasting kingdom and priesthood, and blessed seed, ver. 15-26.

V. 2. **The Lord**-*The maker thereof, of Jerusalem, or of these promises, his name is Jehovah; he hath a sufficiency in himself to make good his word.*

V. 5. **They**-*The Jews sally out and fight with their enemies, but to no purpose, but to fill their houses with their own dead bodies, whom I will cause in my anger to be slain.*

V. 6. **I will cure**-*The miserable disturbed state of a nation being compared to wounds and sickness, the restoring of it to a peaceable prosperous state is fitly called its health and cure. I will bring them again to a quiet and peaceable state in which they shall abide many days.*

V. 9. **They shalt fear**-*And not only so but shall fear to engage against a nation so beloved and favoured by me.*

V. 12. **Is desolate**-*That is, a great part of which is, and the other part shall soon be desolate.*

V. 13. **Shall pass**-*So as to keep tally of them, as they were wont to do both morning and evening in those countries.*

V. 15. **The branch**-*The kings they had hitherto had of the line of David, were most of them unrighteous men, but God promises that after the captivity, they should have a branch of David who would execute judgment and righteousness in the land, for the protection and government of those that feared him.*

V. 16. **Saved**-*It is the opinion of some that a spiritual salvation and security is promised under these expressions, but by the most and best interpreters, a temporal salvation. This was typical of that spiritual and eternal salvation which is promised to the true Israel of God; as their rest in Canaan typified that rest which remaineth for the people of God. The Lord our righteousness*-*There is no such name any where given, either to the Jewish or Christian church, as the Lord our righteousness, but the full import of that name is spoken of Christ, #Isa 45:23, which text is applied to Christ, #Rom 14:11 Phil 2:10.*

V. 17. **David**-*That is, apparently a promise relating to Christ, for David's line had failed long since, had it not been continued in Christ, whose kingdom is and shall be an everlasting kingdom.*

V. 18. **A man**-*That is, a ministry to abide in the church to the end of the world, nor is it unusual for God in the Old Testament to express promises to be fulfilled under the gospel by expressions proper to the Old Testament.*

V. 20. **My covenant**-The same with the ordinances mentioned, chap.#**31:35**. God's law established in the course of natural causes, by virtue of which the day and night, orderly succeed one another. The succession of the gospel ministry in the church of God to abide for ever, shall be as certain as the succession of darkness and light.

V. 22. **Of David**-Christ is himself called *David*, whose *seed* and whose *Levites* are multiplied in the multiplying of Christians and of faithful ministers under the gospel, which are the things here promised.

V. 24. **The two families**-The families of *David* and *Aaron*. **Despised**-Spoken scornfully of my people, as if they should never be a nation more, having rulers of themselves, and a ministry.

JEREMIAH

CHAP. XXXIV.

The captivity of king Zedekiah, and the city, ver. 1-7. The princes and people by solemn covenant, according to the law, dismiss their bond servants, but the Babylonians leaving the siege, they reassume them, ver. 8-11. For this God threatens a return of the enemy, and the destruction of Jerusalem, ver. 12-22.

V. 5. **Ah Lord**-The *Jews* in their *chronology*, give us the form of the lamentation thus. *Alas! Zedekiah is dead, who drank the dregs of all ages: that is, who was punished for the sins of all former ages.*

V. 17. **Behold**-You shall perish by the sword, famine and pestilence, and those of you who escape them, shall be slaves, in many nations.

V. 18. **Cut the calf**-It seems these *Jews* in their making of the solemn covenant with God about releasing their servants used this rite; they caused a calf, or heifer to be cut in pieces, and the parts to be laid in the temple, right over-against one another; then they recited this covenant, and passed between the parts of the heifer so cut; silently agreeing that God should cut them in pieces like that beast if they did not make their words good.

V. 22. **Behold**-I will put into their hearts to return.

JEREMIAH

CHAP. XXXV.

By the obedience of the Rechabites, ver. 1-11. God condemns the Jews disobedience, ver. 12-17. The Rechabites are blessed, ver. 18, 19.

V. 1. **The word**-This is another evidence that the prophecies of this book are not left us in that order wherein they were delivered; for those which we had in the two or three foregoing chapters being in the time of *Zedekiah*, must needs be ten or eleven years after this.

V. 2. **Rechabites**-These *Rechabites* had their name from *Rechab* their father, descended from *Hemath*, a *Kenite*, who is also called *Hobab*, #**Judg 4:11**, or *Jethro* the father in law of *Moses*.

V. 4. **Igdaliah**-A prophet. **The princes**-The chamber were the princes were wont to meet.

V. 6. **Jonadab**-*Jonadab* of whom we read, #**2Kings 10:15**, was the father, that is the progenitor of the *Rechabites*, at three hundred years distance.

V. 7. **That ye may live**-*Jonadab* cautions his sons by a thrifty, sober, laborious life, to which they had been bred, in keeping flocks, to avoid any thing which might expose them to the envy or hatred of the people amongst whom they were come to sojourn.

V. 10. **Tents**-Moveable habitations, which they could with little labour remove to feed their flocks.

V. 19. **For ever**-*For ever* here signifies the *ever* of the *Jewish* state, or church.

JEREMIAH

CHAP. XXXVI.

Jeremiah causes Baruch to write his prophecy; and publickly to read it, ver. 1-10. The princes send to fetch the roll and read it, ver. 11-18. They advise Baruch and Jeremiah to hide themselves, ver. 19. The king tears part of the roll, and burns it, ver. 20-26. Jeremiah denounces his judgment, ver. 27-31. Baruch writes a new copy, ver. 32.

V. 2. **A roll-Parchments**, which anciently were their books. **All the words**-All the revelations he had from God for twenty-two years last past. God would have them recorded, that there might be a memorial of them, that so the truth of them might appear, when God should bring them to pass; the time of which now drew near.

V. 6. **Upon the fasting day**-It was undoubtedly, because of the concourse of people which the prophet knew would that day be in the temple, that he chose that day, when some would be present from all parts of *Judah*.

V. 10. **Then read**-Most likely out of some window, or *balcony*, the people being below, and hearing it.

V. 18. **He pronounced**-This could not but add to the princes fear, they must needs conceive that without a special influence of God, it had been impossible, that *Jeremiah should have* called to mind all that he had spoken at several times in so many years.

V. 22. **The ninth month**-Answered to part of our *November* and *December*.

V. 23. **He**-The king not having patience to hear above three or four columns, or periods, cut it in pieces and burned it in the fire.

V. 25. **Elnathan**-These princes seemed to have had a greater dread of God upon their hearts than the rest.

V. 26. **Hid them**-God by his providence kept them both out of their hands; directing them to find such a place of recess as the kings messengers could not find out.

V. 30. **None to sit**-That is, none that shall be king any considerable time. *Jeconiah* his son was set up, but kept his throne but three months.

JEREMIAH

CHAP. XXXVII.

The Egyptians raise the siege of the Chaldeans: and king Zedekiah sends to Jeremiah, to pray and enquire of the Lord for them, ver. 1-5. He prophesies the Chaldeans return and victory, ver. 6-10. He is apprehended for a fugitive, beaten, and put into prison, ver. 11-15. He assures Zedekiah of the captivity; and, entreating for liberty, obtains some favour, ver. 16-21.

V. 10. **And burn it**-When God is resolved upon an effect, the instruments are little to be regarded. It is not the arm of flesh, but the power of God which is in that case to be considered.

V. 12. **Went forth**-*Jeremiah* knowing the city would suddenly be taken, and that he could be no farther useful to the people, taking advantage of the withdrawing of the *Chaldean army*, resolves to go to his own country, to *Anathoth*, in the crowd of people that were going out.

V. 13. **Of Benjamin**-The gate that looked toward the inheritance of that tribe.

V. 16. **The dungeon**-The *Hebrew* words signify some pit, or deep hole, where were some *cells* or apartments, in which they were wont to keep those whom they judged great malefactors.

V. 17. **Is there**-Hath God revealed any thing to thee, concerning the issue of the return of the *Chaldean army*.

JEREMIAH

CHAP. XXXVIII.

Jeremiah *prophesies; is by the princes, with the king's permission, cast into a dungeon; but is by Ebed-melech, with the king's consent, taken out again, ver. 1-13. He has a secret conference with the king, in which he counsels him by yielding, to save his life, ver. 14-23. By the king's command he conceals the conference from the princes, ver. 24-27. He abides in prison 'till Jerusalem is taken, ver. 28.*

V. 5. **For the king**-I see I am as it were no king. I can do nothing against you, you will do what you please.

V. 10. **Thirty men**-Probably the king commanded *Ebed-melech* to take thirty men to guard him against any opposition.

V. 19. **Lest they**-Lest the *Chaldeans* should deliver me into the hands of those *Jews* which have fallen to them.

V. 22. **The women**-Thou that art afraid of the insultings of men, shalt fall under the insultings of the women. **Thy friends**-For this thou mayest thank thy priests, and false prophets. **And they**-Have forsaken thee, every one shifting for himself.

JEREMIAH

CHAP. XXXIX.

Jerusalem is taken: Zedekiah's sons are slain, his eyes put out, he is sent to Babylon, All the nobles of Judah are slain: the city is burnt, and the chief of the people carried captives, ver. 1-10. Nebuchadrezzar's charge concerning Jeremiah, ver. 11-14. God's promise to Ebed-melech, ver. 15-18.

V. 1. **Tenth month**-This month answers to part of our *December* and *January*.

V. 3. **The middle gate**-The city was encompassed with two walls, before they came to the wall of the temple; the gate in the inner wall is supposed to have been that which is called the *middle gate*. They would not at first venture farther, 'till they might without hazarding their persons.

V. 5. **Riblah**-*Riblah* was upon the borders of *Canaan*. *Zedekiah* was a tributary to the king of *Babylon*, and so subject to his power, having made a covenant with him, and secured his allegiance by his oath to him.

V. 12. **Take him**-It is probable, that *Nebuchadnezzar* had been informed, *Jeremiah* had constantly told the king, that the *Chaldeans* should take the city, and as steadily persuaded both the king and princes to surrender it to them.

V. 15. **Now the word**-These four verses mention a matter that happened before the things mentioned in the foregoing verses.

JEREMIAH

CHAP. XL.

Jeremiah *being set free by Nebuchadnezzar, goes to Gedaliah, ver. 1-6. to whom the remaining Jews repair, ver. 7-12. Johanan revealing Ishmael's conspiracy, is not believed, ver. 13-16.*

V. 1. **Ramah**-*Ramah* was a city in the tribe of *Benjamin* near *Gibeon*. **Babylon**-*Jeremiah* was by mistake and expressly contrary to the king's orders carried amongst the other prisoners; probably the captain of the guard at that place called over his prisoners, and among them found the prophet contrary to his expectation.

V. 5. **Now**-*Jeremiah* before he was gone out of the presence of *Nebuzar-adan*, declaring that he was more inclined to stay in his own country, *Nebuzar-adan* bid him, *Go back*.

V. 8. **Ishmael**-It is likely these were commanders of parties, which either were within the city 'till it was taken, and then escaped, or where somewhere in the country, and not so much regarded by the *Chaldeans*, who were more intent upon the conquest of the city, than pursuing these little parties.

V. 10. **I will dwell**-I have choice made of *Mizpah*, a city upon the frontiers, to make my residence, it being a convenient place for me to receive orders from the king of *Babylon*. **But ye**-Gather such fruits as the country affords, as you use to do in the times of peace.

V. 12. **Returned**-Probably upon the king of *Babylon's* first invading *Judah*, many fled, and more as he went on his conquests, over-running the country; and it is likely at the taking of the city, many escaped, and fled into several countries, as they had opportunity, or judged this or that country would be safest; some fled to *Moab*, some to *Ammon* some to *Edom*, some one way, and some another: but when they heard that the king of *Babylon* had set a governor of their own religion and country over them, they came back to him; and there being few people left in the land, which was wonderfully fruitful, they gathered plenty of grapes, and other summer fruits.

V. 13. **Moreover**-They had been with him before, but now they come to discover a conspiracy against his life.

JEREMIAH

CHAP. XLI.

Ishmael, *under a colour of friendship kills Gedaliah and others, both Jews and Chaldeans, ver. 1-9. He purposes to carry the residue captive to the Ammonites, but they are rescued from him by Johanan, who intends to flee into Egypt, ver. 10-18.*

V. 1. **Now**-Three months after the city was taken. **Ishmael**-The same *Ishmael* that came to *Gedaliah*, ver.#**8,9**, to whom he swore protection; only here we are told he was of the royal blood, which might both raise his spirits, as having a more legal pretence to the government, and rendered him a fitter instrument, for *Baalis* the king or queen of the *Ammonites* to make use of. **The princes**-Some of the princes, who had escaped the army of the king of *Babylon*.

V. 3. **Slew**-All those who were about the court of *Gedaliah*.

V. 4. **No man**-No man who lived at any distance from *Mizpah*.

V. 5. **There came men**-Who possibly had not heard of the temple being burnt. **Cut themselves**-With all indications of mourning used in those countries.

V. 8. **He forebare**-His covetousness prevailed over his cruelty.

JEREMIAH

CHAP. XLII.

Johanah and the people desire Jeremiah to enquire of God, promising obedience to his will, ver. 1-6. Jeremiah assures them of safety in Judea, ver. 7-12. and destruction in Egypt, ver. 13-18. Reproves their hypocrisy and obstinacy, ver. 19-22.

V. 6. **Good or evil**-Whether grateful or ungrateful to us.

V. 10. **I repent**-I am satisfied with the punishment your nation hath undergone, and as to the remainder, will change the course of my providence.

JEREMIAH

CHAP. XLIII.

Johanan *and the commanders discredit* Jeremiah's *prophecy*, ver. 1-3. *and with the people, carry him and Baruch into Egypt*, ver. 4-7. *He prophesies by a type, the conquest of Egypt by the Babylonians*, ver. 8-13.

V. 7. **Tahpanhes**-It was at this time the place where the king of *Egypt* made his residence.

V. 12. **Carry them**-He shall carry away both the idols, and the inhabitants of *Egypt* captive. **With the land**-With the spoils of the land of *Egypt*, he shall clothe his army.

V. 13. **Beth-shemesh**-*Beth-shemesh* is the name of a city, which had its name from a famous temple of the sun.

JEREMIAH

CHAP. XLIV.

Jeremiah represents to the people in Egypt, the former sins and punishment of Judah, ver. 1-10. He prophesies of their destruction in Egypt, ver. 11-14. Their obstinacy, ver. 15-19. Threatened, ver. 20-28. For a sign, the destruction of Egypt is foretold, ver. 29, 30.

V. 1. **At Migdol**-It seems the *Jews* that went into *Egypt* had planted themselves at these four places. *Migdol* was a city upon the borders of the *Red Sea*. *Noph* was a city, which the *Greeks* and *Latines* called *Memphis*; it is thought to be that, which is now called *Cairo*. *Pathros* was the province, since called *Thebais*.

V. 14. **For none**-Only such shall escape, as have been forced into *Egypt* against their wills; and as did not fall in with the idolatry of the *Egyptians*.

V. 15. **All the men**-It should seem those that did it were mostly women, and that they did it with some *privacy*, so that all their husbands did not know of it.

V. 26. **The Lord liveth**-There shall not any be left alive of the *Jews* that are in *Egypt*, to swear *The Lord God liveth*.

V. 29. **This shall be a sign**-Signs are usually antecedent to the thing signified, but the word is taken in a larger notion in this place for that which should attend the thing signified by it.

JEREMIAH

CHAP. XLV.

Jeremiah *instructs and comforts* Baruch, ver. 1-5.

V. 3. **I find no rest**-Upon *Baruch's* reading the prophecies both he and *Jeremiah* were advised to hide themselves. This probably disturbed *Baruch*, and made him lament his condition.

V. 5. **Seek them not**-Dost thou expect what none is like to meet with who feareth God? **Upon all flesh**-I am bringing calamities upon the whole nation.

JEREMIAH

CHAP. XLVI.

The overthrow of Pharaoh's army, ver. 1-12. The conquest of Egypt by Nebuchadrezzar, ver. 13-26. God's people comforted, ver. 27, 28.

V. 1. **The word**-This verse contains the title of all the ensuing discourses; for, tho' there be some verses in these chapters that relate to the *Jews*, yet they are all concerning their restoration. The prophecies of judgments from the beginning of this chapter to the fifty-second, are all against foreign nations, which are called *Gentiles*.

V. 4. **Brigandines**-Coats of mail.

V. 6. **Let not the swift**-It is in vain for the swift to flee away, the mighty men shall not escape, but they shall stumble and fall at *Carchemish*, which was near the river *Euphrates*, and northward from *Egypt*.

V. 9. **And the Lydians**-They were all auxiliaries to the *Egyptians* in this expedition.

V. 10. **Made drunk**-These phrases only metaphorically signify, the great slaughter God would make that day amongst the *Egyptians*.

V. 12. **Stumbled**-Stumbling one upon another, so that both those that went before, and those who followed after, should fall together.

V. 14. **Declare**-Publish this over all the land of *Egypt*.

V. 17. **Pharaoh**-Hath made a great noise, but it cometh to nothing. **Passed**-That is, he hath passed the time himself fixed when he would come, and fight the *Chaldeans*.

V. 18. **Surely**-He shall as certainly come and encompass you with his armies, as *Tabor* is encompassed with mountains, and as *Carmel* is by the sea.

V. 20. **A serpent**-*Egypt* is now like an heifer that makes a great bellowing, but the time shall come when she shall make a lesser noise like the hissing of a serpent. **With axes**-For the *Chaldeans* shall come with an army, armed with battle-axes, as if they came to fell wood in a forest.

V. 23. **Tho'**-Tho' it seem impenetrable.

JEREMIAH

CHAP. XLVII.

The destruction of the Philistines, Tyrians, Zidonians, and others by the seaside, ver. 1-7.

V. 1. **Before**-In the time of the *Philistines* prosperity.

V. 4. **The day**-Which God hath set, and appointed for their ruin. **Caphtor**-*Tyre* and *Sidon* were neighbours to the *Philistines*, and so were often called to their help. The *Philistines* and *Caphtorim* were related, for their first progenitors, *Philistim* and *Caphtorim*, were both the sons of *Mizriam* the son of *Ham*, one of the sons of *Noah*.

V. 5. **The remnant**-Those who lived in the valleys near *Ashkelon*. **But thyself**-Why will you afflict yourselves, when all your mourning will do you no good.

V. 6. **O thou sword**-Perhaps they are the words of the prophet, lamenting the havock which he made among the *Philistines* by the *Chaldeans*.

V. 7. **How**-God lets the prophet know that he had given this sword its commission, and therefore it could not stop 'till *Ashkelon* and the people on the sea-shore were destroyed by it.

JEREMIAH

CHAP. XLVIII.

The judgment of Moab, ver. 1-6. for their pride, ver. 7-10. for their security and human confidence, ver. 11-15. especially for their contempt of God, and insolence towards his people, ver. 26-46. Their restoration, ver. 47.

V. 2. **Heshbon**-*Heshbon* was one of the principal cities of the *Moabites*. Probably the enemies sat there in counsel, when they had taken it, against the other parts of the country.

V. 3. **Horoniam**-Another city of *Moab*.

V. 5. **Luhith**-To this city the *Moabites* fled for sanctuary, and flying made so great an out-cry that their enemies who pursued them heard it.

V. 6. **And be**-Save your lives, though all ye have be lost.

V. 7. **Trusted**-In thy *idols*. **Chemosh**-*Chemosh* was their principal idol.

V. 9. **Give wings**-The *Moabites* have need of wings like a bird to escape that ruin which is coming upon them.

V. 11. **At ease**-The *Moabites* ever since they began to be a people, have been a quiet people. **Settled**-Like a cask of wine, that has not been racked but has continued in the same state. **Not emptied**-A metaphor of wine which is drawn out from vessel to vessel, when it is drawn off the lees. It is expounded by the next words. **Therefore**-And this is the reason why they retain their old sins, pride, presumption, and luxury.

V. 12. **Wanderers**-The *Chaldeans*, who wandered from their own country to conquer other people. **Break his bottles**-He had before compared the *Moabites*, to wine settled upon the lees, here he saith, that God would send those that should not only disturb, but destroy them.

V. 13. **Bethel**-The golden calves, which *Jeroboam* set up at *Dan* and *Bethel*.

V. 16. **Is near**-*Josephus* tells us this destruction came upon the *Moabites* five years after the siege of *Jerusalem*.

V. 17. **Staff**-A *staff* and a *rod* are as well, ensigns of power and government, as instruments to punish offenders.

V. 18. **Dibon**-*Dibon*, *Aroer*, and *Ataroh* were built by the children of *Gad*. It should seem the *Moabites* were not come into the possession of them. **In thirst**-It was a place well watered, but God threatens she should be in *thirst*, that is, driven into some dry, barren countries. **The spoiler**-The king of *Babylon*.

V. 20. **Arnon-Arnon** was the name of a river; it was the border of *Moab*: probably the adjacent country or city might take its name from the river.

V. 25. **The horn**-That is the *beauty* and the *strength of Moab*.

V. 26. **Drunken**-Fill him with the intoxicating wine of God's vengeance.

V. 27. **Was he found**-Why didst thou deal by *Israel* as men deal by thieves, when they are brought to shame?

V. 28. **O ye**-Still the prophet speaks of the *Moabites*, as a people whose armies were routed, and calls to them to leave their houses in cities, not promising themselves any security, either to or from their houses, or from the walls of the cities, but to get them to rocks, which are naturally fortified, and from whence (if from any place) security may be promised.

V. 30. **I know**-He shall never execute what he thinks to do. **But**-His boastings and his lies, still never effect his designs.

V. 31. **Kir-herez**-A city of *Moab*.

V. 32. **Sibmah-Sibmah** was famous in those days for vines. **Jazer-Jazer** was it seems first taken, and carried into captivity.

V. 36. **Pipes**-The prophet means such pipes as they were wont to use at funerals, and other sad occasions.

V. 40. **He-Nebuchadnezzar** shall come swiftly, and spread himself over *Moab*.

V. 43. **Fear**-A variety of dangers upon all sides.

V. 45. **Heshbon-Heshbon** was it seems a place of force. **The crown**-That is, the glory.

V. 47. **Bring again**-It seems this is to be understood of a spiritual reduction of them, by calling them into the kingdom of the *Messiah*.

JEREMIAH

CHAP. XLIX.

The judgment of the Ammonites, ver. 1-5. Their restoration, ver. 6. The judgment of Edom, ver. 7-22. Of Damascus, ver. 23-27. Of Kedar, and Hazor, ver. 28-33. Of Elam, and its restoration, ver. 34-39.

V. 1. **No heir**-During the long tract of time that there were wars between the *Jews* and *Ammonites*, the land of *Gad* and *Reuben* which lay beyond *Jordan*, fell into the hands of the *Syrians*, *Moabites*, and *Ammonites*. Hence it is that the prophet saith, *Hath Israel no sons?* God had given that country of *Gilead* to *Manasseh*, *Reuben*, and *Gad*; and as mens estates ought to descend to their heirs, so this land should have descended to their posterity, but the *Ammonites* had taken and possessed it.

V. 3. **Ai**-A city of the *Ammonites*, not the same mentioned, #**Josh 7:2**, for that was on the other side *Jordan*. **By the hedges**-Where they might be hidden, and not so easily seen.

V. 4. **Flowing**-Either flowing with water, or plenty of corn and grass.

V. 5. **Right forth**-So that you shall be glad to flee, and never look back. **Gather up**-None will receive or entertain you.

V. 6. **I will bring**-Probably this refers to the conversion of the *Ammonites*, as well as other Heathens, to Christ.

V. 7. **Edom**-The *Edomites* were the posterity of *Esau* the eldest son of *Isaac*, but disinherited; the blessing being given to his younger brother *Jacob*, who was head of the twelve tribes of *Israel*. God promised him that he should have a fat, and plentiful country, tho' his brother should be his lord; and foretold, that he should break his brother's yoke from off his neck: the *land of Seir* was his country. The *Edomites* coasted southward upon *Canaan*, the *Israelites* passed by their coasts to go into *Canaan*, their way lay thro' *Edom*, but their king refusing to suffer them to go through, God ordered them to go another way. *Balaam* prophesied their ruin. They were enemies to the *Israelites* in the time of *Saul*, #**1Sam 14:47**, and *David*, #**2Sam 8:14**, and *Amaziah*, #**2Kings 14:17**, who slew of them ten thousand, and took *Selah*, calling it *Jokteel*. Many of the prophets foretold their ruin, *Jeremiah* in this place, #**Ezek 25:12-14 Joel 3:19 Amos 9:11,12**, and others. **Teman**-Was a city of *Edom*.

V. 8. **Dedan**-Was a city of *Arabia* joining to *Idumea*, #**Isa 21:13**, they being neighbours to the *Edomites* are called to *flee*, and to get into caves, where they might dwell deep in the earth and be in some security.

V. 9. **If**-*Edom* shall be totally destroyed; their destruction should not be like the gleaning of grapes, where the gatherers content themselves with taking the principal clusters: nor yet like the robbings of thieves, who take for their hunger, and when they have got enough leave the rest.

V. 12. **They**-The *Jews*, who in comparison with others did not deserve to drink of the cup, yet have drank of it, and can you think to escape? When an *Israelite* hath not escaped the justice of God, an *Edomite* must not expect it.

V. 13. **Bozrah**-*Edom* is expressed under the name of *Bozrah*, (a part for the whole) *Bozrah* being its principal city.

V. 14. **An ambassador**-He speaks after the manner of earthly princes, who use to send their ambassadors to other princes to declare their minds to them. God hath inclined them to come against *Edom*.

V. 19. **Behold**-The *Edomites* shall come up fiercely against *Nebuchadrezzar*, but will suddenly flee, yea even from their own country. **Appoint**-Into whose hands shall I give that country. **For who**-For I can do whatsoever I please. **Will appoint**-And who will appoint me a time to plead with men? **Who is**-Where is that king or potentate that will stand before me?

V. 20. **Teman**-*Edom* and *Teman* signify the same thing. **The least**-The least of *Nebuchadrezzar's* forces shall drag them out of their lurking places.

V. 23. **Damascus**-Being the head of this country, is put for the whole country. **Hamath**-*Hamath* and *Arpad* were two cities also of *Syria*. **On the sea**-Their inhabitants that live near the sea shall be troubled.

V. 25. **Of my joy**-A city of great renown. The king of *Syria* is here supposed to speak.

V. 27. **Ben-hadad**-Was the common name of the kings of *Syria*.

V. 28. **Kedar**-Was one of the sons of *Ishmael*, whose posterity inhabited part of *Arabia Petraea*. *Hazor* was the head city to several kingdoms in *Joshua's* time.

V. 29. **They**-The *Chaldeans*.

V. 30. **Flee**-These seem to be the prophet's words.

V. 31. **Arise**-The result of *Nebuchadrezzar's* counsels, giving charge to his armies to march against the *Kedarens*, who lived at ease and took no care, nor had any neighbours that could assist them.

V. 34. **Against Elam**-Probably the *Persians*.

V. 38. **My throne**-God calls the throne of *Cyrus* or *Alexander* his throne; because he gave it the conqueror.

V. 39. **But**-We had the like promise as to *Moab*, chap.#48:47, and as to *Ammon*, ver.#49:6, the same latter days either signify after many days, or in the time of the *Messiah*. In the former sense

it may refer to *Cyrus*, who conquered *Persia*. In the latter sense it refers to the spiritual liberty which some of these poor Heathens were brought into by the gospel. We read #**Acts 2:9**, that some of the *Elamites* were at *Jerusalem* at pentecost, and were some of those converted to Christ.

JEREMIAH

CHAP. L.

The judgment of Babel, and the land of Chaldea, for their idolatry, tyranny and pride; with gracious promises of the redemption of Israel intermixed, ver. 1-46.

V. 2. **Bel-Bel** and *Merodach* were the two principal idols of the *Babylonians*.

V. 3. **The north**-From *Media* which lay northward to *Babylon* and *Assyria*.

V. 4. **In those days**-In the days wherein God shall begin to execute judgment upon *Babylon*, (which was in the time of *Cyrus*) the children of *Judah* shall come out of captivity, and some of the children of *Israel* hearing that their brethren were gone out of *Babylon*, shall go up also from the several places into which they were disposed by the *Assyrians*: weeping for their sins, or for joy that God should shew them such mercy.

V. 6. **Their shepherds**-Their civil and ecclesiastical governors have been a cause of it. The former by their wicked commands and example; the latter by example as well as doctrine. **Turned them**-To offer sacrifices unto idols. **From mountain**-From one idolatry to another. **Forgotten**-They have forgotten me.

V. 7. **Habitation**-Some think this is a name here given to God, who indeed is the habitation of justice, but whether the *Chaldeans* would call him so, may be a question. Others therefore think the preposition *in* is understood, making this the aggravation of the *Jews* sins, that they were committed in a land which ought to have been an habitation of justice.

V. 8. **Remove**-God commands his people to remove out of *Babylon*, and to go forth chearfully like the he-goats of a flock leading the way.

V. 10. **Satisfied**-Satisfied with spoil and plunder.

V. 11. **Because**-They rejoiced at the ruin of the *Jews*. **Fat**-The cause for which *Babylon* is threatened, was doubtless their luxury of all sorts commonly attending great wealth.

V. 12. **Mother**-Your country, shall be ashamed of you, who are not able to defend her.

V. 15. **Given her hand**-Acknowledging themselves overcome, and yielding. **As she hath done**-Unmerciful men find no mercy.

V. 16. **Every one**-Either such strangers as for commerce had their abodes in *Babylon*, or such assistance as the *Babylonians* had gotten against their enemies.

V. 17. **Israel**-The whole twelve tribes. **Lions**-Enemies cruel as lions had carried them into captivity.

V. 20. **Not found**-God will no longer punish the sins of the *Jews*, they should be sought for as to punishment and not found. **Reserve**-Whom I save from the captivity of *Babylon*.

V. 21. **Merathaim**-The names of some places which *Cyrus* took in his way to *Babylon*.

V. 22. **The land**-Of *Chaldea*.

V. 26. **Open her store-houses**-The granaries, or treasures of the *Babylonians*.

V. 27. **Bullocks**-The great and rich men of *Babylon*.

V. 28. **The vengeance**-The revenge which God had taken for his holy *temple*, which the *Chaldeans* had destroyed.

V. 33. **Together**-Together in this place signifies no more than that they were both oppressed, or alike oppressed.

V. 34. **Plead**-He will actually and readily effect it.

V. 36. **Dote**-Their soothsayers and wizards shall dote, not foreseeing what will be. **Dismayed**-Their hearts shall fail them when this day comes.

V. 37. **Horses**-Through they be full of chariots and horses, the enemy shall destroy them. **Mingled people**-People that were not native *Chaldeans*, but under their dominion.

V. 38. **Dried**-This phrase has a plain reference to *Cyrus's* stratagem used in the surprize of *Babylon*; one part of it was fortified by the great river *Euphrates*, which *Cyrus* diverted by cutting several channels, 'till he had drained it so low, that it became passable for his army; others think that a want of rain is here threatened.

V. 40. **No man**-*Cyrus* only made them tributaries, and took away their government. But *Seleucus Nicanor*, a *Grecian* prince, utterly destroyed *Babylon*, so that in the time of *Adrian* the *Roman* emperor, there was nothing left standing of that great city.

JEREMIAH

CHAP. LI.

The severe judgment of God against voluptuous, covetous, tyrannical and idolatrous Babel, in the revenge, and for the redemption of Israel, ver. 1-58. Jeremiah delivers the book of this prophecy to Seraiah, to be cast into Euphrates, in token of the perpetual sinking of Babylon, ver. 59-64.

V. 5. **Forsaken**-Not utterly forsaken.

V. 6. **Soul**-By *soul* is meant *life*, and by *iniquity* the punishment of the *Babylonian's* iniquity.

V. 7. **Drunken**-She had made all the nations about her drunken with the Lord's fury. **Mad**-Through the misery they felt from her.

V. 9. **We**-The prophet seems to personate the mercenary soldiers, saying, they would have helped *Babylon*, but there was no healing for her.

V. 10. **Some**-These words are spoken in the person of the *Jews*, owning the destruction of *Babylon* to be the mighty work of God, and an act of justice, revenging the wrongs of his people.

V. 12. **Set up**-These seem to be the prophet's words to the *Babylonians*, rousing them out of their security. Historians tell us that the city was fortified by walls of fifty cubits high, and two hundred cubits broad, and by a very deep and large ditch.

V. 13. **Waters**-*Babylon* is said to dwell upon many waters, because the great river *Euphrates*, did not only run by it, but almost encompass it branching itself into many smaller rivers, which made several parts of the city, islands.

V. 23. **Break in pieces**-The sense of all these three verses is the same; that God had made use, and was still making use of the *Babylonians* to destroy many nations, to spoil much people, wasting their goods, routing their armies, killing all sorts of their inhabitants.

V. 25. **Mountain**-*Babylon* was very *high* for its power, and greatness, and had very high walls and towers, that it looked at a distance like an high rocky mountain. They had destroyed many people. **Burnt**-Thy cities and towers which appear like a mountain shall be burnt.

V. 27. **As caterpillars**-The *Median horses* are compared to their insects, either with respect to their numbers, or in regard of the terror caused by them when they came, being a great plague to the places which they infected.

V. 29. **The land**-*Babylon*, or the land of *Chaldea*.

V. 31. **At one end**-*Cyrus* entered the city at one end, by the channel of the river, which he had drained, and surprized *Belshazzar* in the midst of his feast.

V. 32. **The passages**-The passages over the river *Euphrates*, and all the other passages by which the *Babylonians* might make their escape, were guarded with soldiers. **Reeds**-On the border of the river *Euphrates* were vast quantities of great and tall reeds, which with the mud in which they stood, were as another wall to the city; but the *Medes* had burnt them so as the way was open.

V. 33. **Threshing floor**-*Babylon* had been a threshing instrument, by which, and a *threshing-floor* in which God had threshed many other nations; God now intended to make it as a threshing-floor wherein he would thresh the *Chaldeans*. **Tread her**-So they used to prepare their threshing-floors against the time of harvest. **The time**-The harvest which the justice of God would have from the ruin of the *Chaldeans*.

V. 34. **Me**-The prophet speaks this in the name of the *Jews*. **Cast me out**-As beasts of prey eat what they please of other beasts they have preyed upon, and leave the rest in the field.

V. 36. **Dry up**-Alluding to what *Cyrus* did.

V. 38. **They**-The *Babylonians*, upon the taking of their city.

V. 39. **Heat**-When they shall grow hot with wine, I will make them a feast of another nature. Interpreters judge that *Belshazzar*, #**Dan 5:1**, made a feast to a thousand of his Lords, when he and his wives, and concubines, drank wine in the vessels belonging to the temple, during which feast the city was taken. **And not awake**-While they were merry with their wine, they fell into a sleep which they never awoke out of.

V. 41. **Sheshach**-A name given to the city of *Babylon*.

V. 42. **The sea**-A multitude of enemies.

V. 44. **Bel**-*Bel* was the principal *Babylonian idol*. **Bring forth**-All the vessels of the temple, #**2Chron 36:7**, and whatever gifts the *Babylonians* had presented to him. **The wall**-And the city of *Babylon* shall be also ruined.

V. 45. **Go out of her**-At all hazards escape for your lives.

V. 48. **Then**-All the creatures in heaven and earth shall rejoice at the vengeance which God shall take upon *Babylon*.

V. 49. **Of all the earth**-This term must be understood in a restrained sense; the *Chaldeans* coming up from all parts of *Chaldea* to help *Babylon*, were slain there, as by the means of *Babylon* the *Israelites* were slain that came from all parts of *Judea* to help *Jerusalem*.

V. 50. **Ye**-*Ye Jews*, leave *Babylon* as soon as liberty is proclaimed. **Remember**-And remember in *Judea* the great things both of justice and mercy which God hath done.

V. 51. **We**-*We Jews are ashamed to hear the enemies reproaching us, for our God, or for our religion. Strangers-Pagans* that were strangers to the commonwealth of *Israel*, are come, not to worship, but to plunder, the *sanctuaries of the Lord*; even into the courts of the priests and of the *Israelites*; yea, into the most holy place.

V. 52. **Wherefore**-For this profanation of my holy place, I will be revenged not only upon their idols, but upon the worshippers of them, and cause a groaning of wounded men over all the country of the *Chaldeans*.

V. 55. **The great voice**-The noises caused from multitudes of people walking up and trafficking together. **A noise**-The noise of her enemies that shall break in upon her shall be like the roaring of the sea.

V. 56. **Because**-Little more is said here than was before, only the words hint the taking of *Babylon* by a surprize when the king, and the inhabitants were not aware of it, which we had before also told us, ver.#39,40. **Requite**-The wrongs done to his people.

V. 57. **Drunk**-A plain allusion to the posture the king of *Babylon*, and the thousand of his lords were in, when their city was taken while they were drinking wine in the bowls that were brought from the temple at *Jerusalem*.

V. 58. **Weary**-Though the people should labour to quench this fire, or to rebuild this city, yet it would be all lost labour.

V. 59. **In the fourth year**-This circumstance lets us know that this prophecy was many years before *Babylon* was destroyed; for it was seven years before *Jerusalem* was taken; so as it must be above sixty years before it was fulfilled in the first degree.

V. 61. **Shalt read**-Probably to the *Jews*, that were in *Babylon*.

V. 62. **Shalt say**-Thou shalt testify that thou believest what thou hast read.

V. 64. **Weary**-With that weight of judgment which shall be upon them. **The words**-The prophetic words of *Jeremiah*; for the matter of the next chapter is historical, and the book of *Lamentations* is not prophetic.

JEREMIAH

CHAP. LII.

A repetition of the reign of Zedekiah: of the siege, taking, and destruction of Jerusalem, with the causes thereof, and what farther happened there, ver. 1-30. Evil-merodach advances Jehoiakim, ver. 31-34.

V. 2. **Zedekiah**-It is generally thought that this chapter was not penned by *Jeremiah*, who, it is not probable, would have so largely repeated what he had related before; and could not historically relate what happened after his time, as some things did which are mentioned towards the end of the chapter. Probably it was penned by some of those in *Babylon*, and put in here as a preface to the book of *Lamentations*.

V. 24. **Three**-It is probable there were more keepers of the door, but the captain of the guard took only three of the chief.

V. 30. **All the persons were four thousand and six hundred**-How amazingly were the *Jews* diminished, that this handful was all who were carried captive!

V. 34. **All the days of his life**-Here ends the history of the kingdom of *Judah*. I shall only observe the severe judgment of God upon this people, whose kingdom was made up of the two tribes of *Judah* and *Benjamin*, and half the tribe of *Manasseh*. In the numbering of the persons belonging to these two tribes, #**Numb 1:27,35,37**, (counting half of the number of the tribe of *Manasseh*) we find *one hundred twenty-six thousand one hundred*: #**Numb 26:22,34,41**, we find of them *one hundred forty-eight thousand four hundred and fifty*. Here, ver.#**52:30**, we find no more of them carried into captivity, than *four thousand and six hundred*. From whence we may judge what a multitude of them were slain by the sword, by the famine, and pestilence! It is a dreadful thing to fall into the hands of the living God, to *mock his messengers, despise his words, and misuse his prophets, 'till there be no remedy*, #**2Chron 36:16**.

NOTES ON The LAMENTATIONS of JEREMIAH.

This book in Greek, Latin, and English, has its name from the subject matter of it, which is Lamentation. So also among the Hebrew writers; but in the Hebrew it takes its name from the first word of the book, as the five books of Moses have. That it was wrote by Jeremiah none can question, because in the Hebrew it is styled, The book of Jeremiah. There is little controversy about the time, or occasion of writing it. That the occasion was the miseries of the people, by reason of the famine, sword, and captivity, is evident. Probably Jeremiah began to write upon the death of Josiah, and continued to the time of the captivity, setting down all the miseries the people suffered all along to that time. The design of the writing, as to those whom it immediately concerned, is plain and obvious, namely, to affect the people with those judgments which came upon them for their sins: as to us (upon whom the ends of the world are come) to mind us to take heed of their sins, lest we be sharers in their plagues. The book is made up of complaints of their lamentable condition; petitions to God for mercy; and prophecies both of their better estate, and the ruin of their enemies. In the four first chapters are several alphabets of letters beginning the several verses, each verse beginning with a new letter, only chap. 3, every three verses begin with a new letter. It seems the chapters were so composed, for the advantage of their memories. The whole book lets us see from what an height of dignity, to what a depth misery sin may bring a nation, how much soever interested in God; and directs us to our duty in a state of affliction.

LAMENTATIONS.

CHAP. I.

Jeremiah laments the former excellency and present misery of Jerusalem for her sin, ver. 1-11. She complains of her grief, ver. 12-17. Confesses God's judgments to be righteous: and prays to him, ver. 18-22.

V. 1. **A widow**-She that had a king, or rather a God, that was an husband to her, now was forsaken of God, and her king taken from her.

V. 3. **Because**-Because of the servitude and oppression exercised among them: oppression by their rulers, and servitude more generally; keeping their servants beyond the year of jubilee, when they ought to be set at liberty. **The straits**-Those that pursued them overtook them in places where they could not escape.

V. 4. **She**-Persons of all ages and ranks are in bitterness.

V. 10. **Pleasant things**-Has laid violent hands on them. The things of the sanctuary were always pleasant things to those that feared God.

V. 11. **Bread**-Even in a land that ordinarily flowed with milk and honey, they were at a loss for bread to eat. **Given**-And gave any thing for something to satisfy their hunger. **Vile**-Miserable or contemptible.

V. 12. **Is it nothing**-The prophet speaks in the name of the *Jewish* church.

V. 13. **Fire**-A judgment as consuming, and afflictive as fire.

V. 14. **Is bound**-Put upon my neck on account of my transgressions. **Wreathed**-My punishments are twisted as cords; I have a complication of judgments upon me, sword, famine, pestilence, captivity.

V. 15. **An assembly**-God had called an assembly of *Chaldeans* against the city, to crush the inhabitants of it. **Trodden**-God had trodden upon the *Jews* as men use to stamp grapes in a wine-press.

V. 16. **The comforter**-God.

V. 17. **Jerusalem**-Is become loathsome and filthy.

V. 19. **Deceived**-They did not answer my expectation.

V. 20. **Death**-By famine and pestilence.

V. 21. **They**-The neighbouring nations. **Like me**-But thou hast foretold their destruction also, and hast by me proclaimed it: and thou shalt in that day bring them into as sad a condition as I am in now.

LAMENTATIONS

CHAP. II.

Jeremiah *laments the misery of Jerusalem, and its causes, and their enemies derision*, ver. 1-17. *An exhortation to true sorrow and repentance, and a fervent prayer*, ver. 18-22.

V. 1. **His footstool**-His temple; but suffered the *Chaldeans* to destroy it. **Cast down**-That is, thrown them down from the highest glory and honour, to the meanest degree of servitude.

V. 2. **Polluted**-Dealt with them as with a polluted thing; cast them off, brake them in pieces.

V. 3. **The horn**-All their beauty and strength. **Drawn back**-God hath drawn back his assistance which he was wont to give the *Jews* against their enemies. **Round about**-God consumed them, not in this or that part, but round about, as a fire seizing an house at once on all sides.

V. 4. **He**-That is, God, (whom by their sins they had provoked and made their enemy) behaved himself as an enemy. **And slew**-All their young men, and maidens who were pleasant to look upon.

V. 6. **His tabernacle**-His temple. **The places**-The synagogues. **The king**-By the king and the priests are meant persons of greatest rank and eminency, though it is thought here is a special reference to *Zedekiah* the king of *Judah*, and *Seraiah* who was the high priest; the former of which was miserably handled, the latter slain.

V. 7. **They**-The enemies with their triumphs and blasphemies, made as great a noise, as those that sang holy songs, or played on instruments, were wont to make to the glory of God.

V. 8. **The wall**-The strength and security of the *Jews*. **A line**-Artificers used with lines not only to mark out places for building, but also for destruction, to direct them what to cut off; and such a line is here meant.

V. 9. **Among the Gentiles**-In miserable captivity. **The law**-Is no more read, opened or observed. **Her prophets**-They had but very few prophets, from this time to the time of the gospel, and very few of those at this time alive had any revelation from God.

V. 10. **The virgins**-The whole city is in a mournful posture.

V. 11. **Mine eyes**-This whole verse is but expressive of the prophets great affliction for the miseries come upon the *Jews*. He wept himself almost blind. **Bowels**-His passion had disturbed his bodily humours, that his bowels were troubled. **Liver**-His gall lying under his liver. All these are expressions of great affliction and sorrow. **Swoon**-During the famine, occasioned by the long siege.

V. 12. **Bosom**-When they died in their mother's arms.

V. 13. **Who**-There was no people whose condition was in any degree parallel to the misery of the *Jews*: nor was there any cure for them, their breach was like a *sea breach* where the waters come in with such a torrent, that there is no making any defence against them.

V. 14. **The prophets**-False prophets told you vain stories. **Not discovered**-Whereas they ought to have made you sensible of your sins, and this might have prevented your captivity. **False burdens**-False stories to encourage you in sin, and so cause your banishment.

V. 18. **O wall**-That is, those that are upon it.

V. 20. **Whom**-Not the Heathen, but to thy own people. **Women**-Wilt thou suffer women to satisfy their hunger with the fruit of their own bodies?

V. 22. **My terrors**-As my people were wont to be called together from all parts in a solemn day, so now my terrible enemies, or terrible things are by thee called together.

LAMENTATIONS

CHAP. III.

The faithful bewail their misery, ver. 1-21. They nourish their hope by considering the justice, providence, and mercies of God, ver. 22-36. They stir up themselves to repentance, patience, prayers and confidence of deliverance for themselves, and divine vengeance on their enemies, ver. 37-66.

V. 1. **I am the man**-It seems, this is spoken in the name of the people, who were before set out under the notion of a woman.

V. 4. **Made old**-All my beauty is gone, and all my strength.

V. 5. **Builed**-He hath built forts and batteries against my walls and houses.

V. 9. **Enclosed**-He has defeated all my methods and counsels for security, by insuperable difficulties like walls of hewn stone. **Crooked**-Nay, God not only defeated their counsels, but made them fatal and pernicious to them.

V. 15. **Wormwood**-With severe and bitter dispensations.

V. 16. **Ashes**-Mourners were wont to throw ashes on their heads.

V. 19. **Wormwood**-*Wormwood* and *gall*, are often made use of to signify great affliction.

V. 21. **This**-Which follows, concerning the nature of God, and his good providences.

V. 23. **Faithfulness**-In fulfilling thy promises to thy people.

V. 27. **Bear**-Quietly and patiently to bear what afflictions God will please to lay upon us. And if God tame us when *young*, by his word or by his rod, it is an unspeakable advantage.

V. 28. **Borne it**-That he keep his soul in subjection to God, because God hath humbled him by his rod.

V. 29. **In the dust**-Both this and the former verses let us know the duty of persons under afflictions.

V. 33. **Willingly**-Not from his own mere motion without a cause given him from the persons afflicted. Hence judgment is called God's *strange work*.

V. 36. **To subvert**-Here are three things mentioned, which God approveth not.

V. 37. **Who**-Nothing comes to pass in the world, but by the disposal of divine providence. This seems to be spoken in the name of the people of God, arguing themselves into a quiet submission, to their afflictions, from the consideration of the hand of God in them.

V. 38. **Evil**-Doth not evil or trouble come out of God's mouth from his direction, and providence, as well as good?

V. 39. **Wherefore**-The *Jews*, check themselves in their complaints from the consideration, that nothing had befallen them, but what was the just reward of their sins.

V. 42. **Thou**-Thou hast plagued us according to the just desert of our sins.

V. 49. **Mine eye**-The prophet speaks this of himself.

V. 53. **Dungeon**-Dungeon seems here to be taken for the lowest condition of misery.

V. 54. **Cut off**-I am undone, there is no hope for me.

V. 56. **Heard**-In former afflictions. **Hide not**-Shew me now the same favour.

V. 58. **O Lord**-Thou hast been wont to take my part against my enemies.

V. 60. **Seen**-Thou hast been a witness to all their fury.

V. 63. **I am**-At feasts, and at their merry meetings, I am all the subject of their discourse.

V. 66. **Persecute**-Many passages of this nature which we meet with are prophecies, some of them may be both prophecies and prayers.

LAMENTATIONS

CHAP. IV.

Zion bewaileth her misery: confesseth her sins, ver. 1-6. Miseries of the chief ones: women who killed and dressed their own children, ver. 7-12. The sin of the false prophets and priests, their vain hope, ver. 13-19. Their king taken prisoner, ver. 20. Edom is threatened, and Zion comforted, ver. 21, 22.

V. 1. **The top**-Are scattered in the head of every street.

V. 2. **Earthen pitchers**-The nobles, the priests, and the good men, are looked upon no better than earthen vessels, the workmanship of an ordinary potter.

V. 3. **Cruel**-The *Jewish* women are become cruel to their children, or forced to appear so, having through the famine no milk to give them, nor any thing to relieve them. **Ostriches**-Like *ostriches* that lay their eggs, and leave them in the sand.

V. 6. **Of Sodom**-Their punishment was greater, because more lingering, and gradual, whereas *Sodom* was overthrown in a moment, and that by no human hands that abode upon her, causing her a continued torment.

V. 7. **Nazarites**-Her *Nazarites* in this place signify her *separated ones*, who either in respect of birth, education, estate, or place of magistracy, were distinguished from the rest of the people.

V. 8. **Not known**-So that those who before knew them, do not know them now.

V. 13. **Priests**-The ecclesiastical men were a great cause of the first and last destruction of *Jerusalem*. And so they are of most other places that come to ruin, through their neglect of their duty, or encouraging others in their wicked courses.

V. 14. **They**-The prophets and priests wandered up and down the streets polluting themselves with blood, either the blood of the children which they slew, or the *just men*, mentioned ver.#13, the slaughter of whom they either encouraged, or at least did not discourage; so that one could not touch a prophet or priest, but he must be legally polluted, and there were so many of them, that men could not walk in the streets, but he must touch some of them.

V. 15. **Touch not**-The *Jews* that made conscience of keeping the law against *touching dead bodies*, cried to the other *Jews* to leave the city as themselves did, the city being now so full of dead bodies that they could not stay in it without polluting themselves.

V. 16. **The anger**-These words seem to be the language of their enemies triumphing over them. **They**-Their enemies had no regard to the most venerable persons among them.

V. 17. **A nation**-The *Egyptians*.

V. 18. **They**-The *Chaldeans*.

V. 20. **The anointed**-*Zedekiah*, who though a bad man yet afforded some protection to the *Jews*.
We said-We promised ourselves that though the land of *Judah* was encompassed with Pagan nations, yet through *Zedekiah's* valour and good conduct we should live comfortably.

V. 21. **Rejoice**-The prophet speaks *ironically*, *Rejoice*; but thy joy shall be but for a little time.
Drunken-Thou shalt be intoxicated with it, and *make thyself naked* as drunken men sometimes do.

V. 22. **Captivity**-Not for thy past sins. **Thy sins**-By the punishment of them.

LAMENTATIONS

CHAP. V.

An humble prayer, presenting to the Lord their great misery, ver. 1-15. Confessing their sins, ver. 16-18. Imploring deliverance, ver. 19-22.

V. 3. **We**-We are all of us without a king, (our common father) we are deprived of thy fatherly protection, and many young children among us are left without an earthly parent.

V.4. **Sold**-Whereas at other times there was abundance of wood and water throughout *Judea*.

V. 6. **We**-The ten tribes were all carried captives into *Assyria*, and many of the kingdom of *Judah* fled into *Egypt*. *Giving the hand* may signify labouring for them: or, yielding up themselves to their power.

V. 7. **Their iniquities**-The punishment of them.

V. 9. **The sword**-The enemies lay encamped in all the plains, so that they could stir out no way but the sword of the *Chaldeans* was upon them.

V. 13. **Fell**-Not being able to stand under the burdens laid upon them.

V. 16. **The crown**-All our honour, splendor and dignity.

V. 19. **Thy throne**-Altho' for our sins thou sufferest our throne to be cast down, yet thou art the same, thy power is not diminished, nor thy goodness abated.

V. 21. **Renew**-Restore us to our former estate.

NOTES ON The Book of EZEKIEL.

The name Ezekiel signifies, The strength of God. And God did indeed make his face strong against all opposition. It was the tradition of the Jews, that for his boldness and faithfulness in reproving them, he was put to death by the captives in Babylon.

The prophecies of this book were spoken and written in Babylon, to the Jews who were captives there. Ezekiel prophesied in the beginning of their captivity, to convince them when they were secure and unhumbled; Daniel, in the latter end of it, to comfort them, when they were dejected and discouraged.

There is much in this book which is very mysterious, especially in the beginning and latter end of it. But tho' the visions are intricate, the sermons are plain, and the design of them is, to shew God's people their transgressions. And tho' the reproofs and threatenings are very sharp, yet toward the close we have very comfortable promises, to be fulfilled in the kingdom of the Messiah, of whom indeed Ezekiel speaks less than almost any of the prophets. The visions, which are his credentials, we have, chap. 1-3. The reproofs and threatenings, chap. 4-24. We have messages sent to the neighbouring nations, foretelling their destruction, chap. 25-35. To make way for the restoration of Israel, and the re-establishment of their city and temple, which are foretold, chap. 36-48.

EZEKIEL.

CHAP. I.

The time when this prophecy was delivered, the place where, and person by whom, ver. 1-3. His vision of the glory of God, in his attendance, surrounded with angels, (here called living creatures) ver. 4-14. In his providences, represented by the wheels and their motions, ver. 15-26. And in the face of Jesus Christ, sitting upon the throne, ver. 26-28.

V. 1. **Thirtieth year**-From the finding the book of the law in the eighteenth year of *Josiah*, from which date to the fifth year of the captivity are thirty years. **Fifth day**-Probably it was the sabbath-day, when the *Jews* were at leisure to hear the prophet. **River**-Perhaps retiring thither to lament their own sins, and *Jerusalem's* desolation. **Chebar**-A river now called *Giulap*, arising out of the mountain *Masius*, and falling into *Euphrates*, somewhat below a city called by the same name.

V. 2. **The month**-*Thamus*, as ver.#1, answering to our *June* and *July*. **Fifth year**-This account observed will guide us in computing the times referred to ver.#1. These five of *Jehoiachin*, and the eleven of his predecessor, added to fourteen of *Josiah's* reign, after he found the law, make up thirty years, ver.#1. **Jehoiachin**-Who is also called *Jechoniah*, and *Coniah*. It may be of use to keep an

account, when and where God has manifested himself to us in a peculiar manner. Remember, O my soul, what thou didst receive at such a time, at such a place: tell others what God did for thee.

V. 3. **The word**-What was *visions*, ver.#1, is here the *word*, both as signifying and declaring the mind of God, what he would do, and as continuing his commands to *Ezekiel* and to the people. **Ezekiel**-He speaks of himself in a third person. **Priest**-He was of the priests originally; he was a prophet by an extraordinary call. **The hand**-He felt the power of God opening his eyes to see the visions, opening his ear to hear the voice, and his heart to receive both. When *the hand of the Lord* goes along with his word, then it becomes effectual.

V. 4. **Looked**-I very diligently surveyed the things that were represented to me in the vision. **Whirlwind**-This denotes the indignation and judgments of God; a quick, impetuous and irresistible vengeance. **North**-From *Babylon*, which lay northward from *Judea*; and the prophet, tho' now in *Babylon*, speaks of the *Jews*, as if they were in *Jerusalem*. **A fire**-An orb or wheel of fire: God being his own cause, his own rule, and his own end. **Brightness**-Yet round about it was not smook and darkness, but a clear light. **The midst**-Of the fire.

V. 5. **The likeness**-Such a representation of the holy angels as God saw fit to make use of, *came out of the midst of the fire*: for angels derive their being and power from God: their glory is a ray of his.

V. 6. **Wings**-With two they flew, denoting the speed of their obedience; and with two they covered their body, denoting their reverence.

V. 7. **Feet**-Their thighs, legs and feet, were of a human shape. **Straight**-Not bowed to this or that part, which argues weakness. **The sole**-That which is properly the foot. **A calf's**-A divided hoof spake the cleanness of the creature. **They**-Their feet.

V. 8. **Under**-Their power and manner of exerting it is secret and invisible. **Sides**-On each side of the chariot one of these living creatures flood, and so on each side hands were ready to act as they were moved. **They four**-It is doubled to confirm the truth and certainty of the thing.

V. 9. **Their wings**-The wings of the two cherubim which went foremost, and the wings of the two hindmost, were joined together when they moved. **Went**-This explains the former words, assuring us, that every one of those living creatures are ready, and unwearied in doing the pleasure of their Creator.

V. 10. **A man**-Each face is compared to what is most excellent in its kind, man excels in wisdom, lions in strength, the ox in patience and constancy of labour, the eagle in speed and high flight.

V. 11. **Divided**-So each face appeared distinct above the shoulders, and there the wings divided from each other were united to the body of the living creature.

V. 12. **Straight**-Which way soever they went, each living creature had one face looking straight forward. **The spirit**-The will, command, and breathing of the Spirit of God, both gave and guided

their motions. **Was to go**-Going is attributed here to the Spirit of God, by allusion, for he who is in every place cannot properly be said to go from or to any place. **Turned not**-They looked not back, they turned not out of the way, they gave not over, 'till they had compleated their course.

V. 13. **The fire**-This fire stood not still, but as the *Hebrew* is, *Made itself walk up and down*. It moved itself, which is too much to ascribe to creatures: God only moved all these living creatures.

V. 14. **Ran**-They ran into the lower world, to do what was to be done there: and when they had done, *returned as a flash of lightning*, to the upper world, to the vision of God. Thus we should be in the affairs of this world: though we run into them we must not repose in them, but our souls must presently return like lightning, to God, their rest and center.

V. 15. **Living creatures**-By each of the living creatures stood one wheel, so that they were four in number, according to the number of living creatures. **Four faces**-By this it appears, each wheel had its four faces. While he was contemplating the glory of the former vision, this other was presented to him: wherein the dispensations of providence are compared to the wheels of a machine, which all contribute to the regular motion of it. Providence orders, changes: sometimes one spoke of the wheel is uppermost, sometimes another. But the motion of the wheel on its own axle-tree, is still regular and steady. And the wheel is said to be *by the living creatures*, who attend to direct its motion. For all inferior creatures are, and move, and act, as the Creator, by the ministration of angels directs and influences them: visible effects are managed and governed by invisible causes.

V. 16. **Work**-All that was wrought, whether engraved or otherwise was of one colour. **Beryl**-A sea green. **One likeness**-The same for dimensions, colour, frame, and motion. **In the middle**-It is probable, the wheels were framed so as to be an exact sphere, which is easily rolled to any side.

V. 17. **They**-The wheels. **Four sides**-The wheels being supposed round every way as a globe, by an exact framing of two wheels one in the other; the four semi-circles which are in two whole wheels, may be well taken for these four sides on which these wheels move, and such a wheel will readily be turned to all points of the compass. **Returned not**-They returned not 'till they came to their journey's end; nothing could divert them, or put them out of their course. So firm and sure are the methods, so unalterable and constant the purposes of God, and so invariable the obedience and observance of holy angels. So subject to the sovereign will of God are all second causes.

V. 18. **The rings**-The circumference of the wheels. **Dreadful**-Their very height imprint a fear on the beholder. **Them four**-Every one of the four wheels. How fitly do the wheels, their motion, their height, and eyes, signify the height, unsearchableness, wisdom, and vigilance of the Divine Providence.

V. 20. **The spirit**-The Spirit of God. These angels in their ministry punctually observed both his impulse and conduct. **They**-The wheels, inferior agents and second causes. **Their spirit**-The wheels concurred with the spirit of the living creatures, so that there was an hearty accord between those superior and inferior causes. **For**-An undiscerned, yet divine, mighty, wise, and ever-living power, spirit, and being, actuated all, and governed all.

V. 21. **For**-The same wisdom, power, and holiness of God, the same will and counsel of his, that guides and governs the angels, does by them order and dispose all the motions of the creatures in this lower world.

V. 22. **Likeness**-The appearance or resemblance. **As crystal**-For splendor, purity, and solidity, all that was above these creatures and wheels was beautiful and very majestic, and 'tis therefore called terrible, because it impressed a veneration upon the mind of the beholders.

V. 23. **Under**-Below at a great distance, stood these living creatures. **Straight**-Stretched forth, ready for motion. **One**-Each of the four had two other wings with which they covered their bodies.

V. 24. **The voice**-Thunder. **Speech**-The prophet heard the voice in an articulate manner. **An host**-A tumultuous voice of men. **Stood**-Having done their office they present themselves before God, waiting for the commands of their Lord.

V. 26. **A man**-Christ, God-man, who here appears as king and judge.

V. 27. **Amber**-In this colour does Christ appear against the rebellious *Jews*; he that would have visited them clothed with the garments of salvation, now puts on the garments of vengeance, expressed by such metaphors. **Brightness**-Majesty, justice, and unstained holiness, shine round about him.

V. 28. **The bow**-A like appearance of Christ in a surrounding brightness, as of the rainbow you have, #**Rev 4:3**. Mercy, and truth, and both according to covenant are about the throne of Christ. **Glory**-It was not the full glory of God, but such as the prophet might bear. **I fell**-With deep humility and reverence.

EZEKIEL

CHAP. II.

Ezekiel is commissioned to prophesy to the Jewish captives, ver. 1-5. Is cautioned not to be afraid of them, ver. 6. Has words put into his mouth, signified by the vision of a roll, which he is ordered to eat, ver. 7-10.

V. 1. **And**-He that sat upon the throne, Jesus Christ. **Son of man**-A phrase which is ninety-five times, at least, used in this prophecy to keep him humble who had such great revelations. **Stand**-Arise, fear not. And with this command God sent forth a power enabling him to rise and stand.

V. 2. **The spirit**-The same spirit which actuated the living creatures.

V. 5. **Shall know**-They that obey shall know by the good I will do them, those that will not, by the evil which I will bring upon them.

V. 6. **Words**-Accusations, threats, or whatever else a malicious heart can suggest to the tongue. **Briars**-Which usually run up among thorns, are a very fit emblem of the frowardness and keenness of sinners against God and his prophet. **Scorpious**-Malicious, revengeful men. They that will do any thing to purpose in the service of God, must not fear the faces of men.

V. 8. **Hear**-Obey. **Open**-This was done only in a vision.

V. 9. **Roll**-Their books were not like ours, but written in parchment and in the length of it, and so one piece fastened to another, 'till the whole would contain what was to be written, and then it was wrapped or rolled about a round piece of wood, fashioned for that purpose.

V. 10. **And**-The person, who held out his hand. **Spread**-Unrolled it. **Within &c.**-On both sides, on that side which was inward when rolled, and on that side also that was outward.

EZEKIEL

CHAP. III.

His eating the roll, ver. 1-3. Farther instructions and encouragements given him, ver. 4-11. He is carried to the captive Jews, ver. 12-15. An illustration of his office by that of a watchman, ver. 16-21. The restraining and restoring of his liberty of speech, ver. 22-27.

V. 1. **Eat**-This was done in a vision. **Findeth**-In the hand which was sent to him.

V. 3. **Belly**-The mouth is the proper instrument of eating, but when meat is digested, the belly is said to eat. **Fill thy bowels**-This denotes the fulness of the measure wherewith we should read, meditate, and digest the word of God. **Honey**-It was sweet to receive things by revelation from God, and so to converse with God. And usually the first part of the ministerial work is pleasant.

V. 4. **Speak**-What things I shall shew thee, and in what words I shall declare them to thee.

V. 6. **Many people**-Divers nations, that thou shouldest need divers tongues, to speak to them all in their own language.

V. 7. **All**-The far greater part, tho' not every particular person.

V. 8. **I have**-I have given thee, constancy, and manly carriage. The more impudent wicked people are in their opposition to religion, the more openly and resolutely should God's people appear in the practice and defence of it.

V. 11. **Captivity**-Of the first captivity under *Jeconiah's* reign, who succeeded his father *Jehoiakim*, slain for his conspiracy with *Egypt* against *Nebuchadnezzar*.

V. 12. **A voice**-An articulate sound, of many angels, attended with the rushing of the wheels, added to the noise of their wings. **Blessed**-Praised be the gloriously holy and just God. **His place**-Coming down from heaven.

V. 13. **Rushing**-*The wheels* of providence moved *over against* the angels, and in concert with them.

V. 14. **Spirit**-Caught him up into the air. **Took**-Carried me to the place where the captive *Jews* were crowded together. **Bitterness**-Not at all pleased with my work. He went *in the heat of his spirit*; because of the discouragements he foresaw he should meet with. But *the hand of the Lord was strong upon him*, not only to compel him to the work, but to fit him for it.

V. 15. **Tel-abib**-A part of *Mesopotamia*, which was shut up within *Chebar* westward, and *Saocora* eastward. **By**-On that part of the river *Chebar*, which runs west-ward of **Tel-abib**. **Where**-Where I found them sitting astonished, at the sight of their change from freedom and honour

to servitude and shame. **Seven days**-Mourning no doubt all that while, and waiting 'till the spirit of prophecy should open his mouth.

V. 20. **I Lay**-Permit it to be laid before him. **He shall**-Perish in his sin. **Remembered**-Shall not be profitable to him; "he that apostatizes is the worst of men, because he falls from known ways of goodness and holiness."

V. 22. **There**-At *Tel-abib*. **Go forth**-Withdraw from the multitude.

V. 23. **As the glory**-We are not now to expect such visions. But we have a favour done us nothing inferior, if we by *faith behold the glory of the Lord*, so as to be *changed into the same image*. And *this honour have all his saints*.

V. 24. **Shut**-To foreshadow the shutting up of the *Jews* in *Jerusalem*.

V. 25. **Not go**-Thou shalt be straitly confined.

V. 26. **I**-I will make thee as dumb as if thy tongue clave to the roof of thy mouth.

V. 27. **But**-When ever I shall reveal any thing to thee. **Open**-I will give thee power to speak. **Let**-Tis his duty and safety. **Forbear**-Tis at his own peril.

EZEKIEL

CHAP. IV.

Two things are here represented to the prophet in vision, 1. The fortifications that shall be shortly raised against the city, signified by his laying siege to the portrait of Jerusalem, ver. 1-3. And lying first on one side, and then on the other side before it, ver. 4-8. 2. The famine that would rage therein, signified by his eating coarse fare, and little of it, so long as this typical representation lasted, ver. 9-17.

V. 1. **Portray**-Draw a map of *Jerusalem*.

V. 2. **Lay siege**-Draw the figure of a siege about the city. **Build**-Raise a tower and bulwarks.

V. 3. **A wall**-That it may resemble a wall of iron, for as impregnable as such a wall, shall the resolution and patience of the *Chaldeans* be.

V. 4. **Lay**-Take upon thee the representation of their guilt and punishment. **House of Israel**-The ten tribes. **The number**-By this thou shalt intimate how long I have borne with their sins, and how long they shall bear their punishment.

V. 5. **I have laid**-I have pointed out the number of years wherein apostate *Israel* sinned against me, and I did bear with them. **Years**-These years probably began at *Solomon's* falling to idolatry, in the twenty-seventh year of his reign, and ended in the fifth of *Zedekiah's* captivity.

V. 6. **Accomplished**-That is, almost accomplished. **House of Judah**-Of the two tribes. **Forty days**-Probably from *Josiah's* renewing the covenant, until the destruction of the temple, during which time God deferred to punish, expecting whether they would keep their covenant, or retain their idolatries, which latter they did for thirteen years of *Josiah's* reign, for eleven of *Jehoiakim's*, and eleven of *Zedekiah's* reign, and five of his captivity, which amount to just forty years. But all this was done in a vision.

V. 7. **Set**-While thou liest on thy side thou shalt fix thy countenance on the portrait of besieged *Jerusalem*. **Uncovered**-Naked and stretched out as being ready to strike.

V. 8. **Bands**-An invisible restraint assuring him, that those could no more remove from the siege, than he from that side he lay on.

V. 9. **Take**-Provide thee corn enough: for a grievous famine will accompany the siege. **Wheat**-All sorts of grain are to be provided, and all will be little enough. **One vessel**-Mix the worst with the best to lengthen out the provision.

V. 10. **By weight**-Not as much as you will, but a small pittance delivered by weight to all. **Twenty shekels**-Ten ounces: scarce enough to maintain life. **From time to time**-At set hours this was weighed out.

V. 11. **The sixth part**-About six ounces.

V. 12. **As barley cakes**-Because they never had enough to make a loaf with, they eat them as barley cakes. **With dung**-There was no wood left, nor yet dung of other creatures. This also was represented in a vision.

V. 17. **May want**-So because they *served not God* with cheerfulness *in the abundance of all things*, He made them *serve their enemies in the want of all things*.

EZEKIEL

CHAP. V.

The destruction of Jerusalem, represented by a sign, the cutting and burning and scattering of hair, ver. 1-4. Sin, the cause of this destruction, ver. 5-7. Wrath, misery and ruin threatened, ver. 8-15.

V. 1. **Take**-Thus foretel the mourning, reproach, and deformity that are coming, for all this is signified by shaving the head and beard.

V. 2. **A third part**-Described on the tile, chap.#4:1, a type of what should be done in *Jerusalem*. **The days**-When the three hundred and ninety days of thy lying against the portrayed city shall be ended. **With a knife**-To signify them that fall by the sword. **Scatter**-To typify them that fell to the *Chaldeans*, or fled to *Egypt*, or other countries.

V. 3. **Take**-Of the last third. **Bind**-As men tied up in the skirt of their garment what they would not lose: to signify the small remnant.

V. 4. **Of them**-Out of that little remnant. **In the fire**-For their sin against God, their discontents at their state, and conspiracies against their governor, another fire shall break out which shall devour the most, and be near consuming all the houses of *Israel*.

V. 5. **This is Jerusalem**-This portrayed city, is typically *Jerusalem*. **The midst**-*Jerusalem* was set in the midst of the nations, to be as the heart in the body, to invigorate the dead world with a divine life, as well as to enlighten the dark world with a divine light.

V. 6. **More**-More than the heathen.

V. 7. **Multiplied**-In idols, superstitions, and wickedness. **Neither**-You have exceeded them in superstition and idolatry, and fallen short of them in moral virtues.

V. 9. **Not done**-Though the old world perished by water, and *Sodom* by fire, yet neither one or other was so lingering a death.

V. 10. **Scatter**-This was verified when they were fetched away, who were left at the departure of the besiegers, and when the very small remnant with *Johanan* fled into *Egypt*.

V. 11. **Sanctuary**-My temple. **Detestable things**-Thy idols.

V. 13. **Comforted**-In executing my vengeance. **In my zeal**-For my own glory.

V. 15. **Taunt**-A very proverb among them. **Instruction**-Sinners shall learn by thy miseries, what they may expect from me.

V. 17. **Bereave thee**-Of your children, friends, and your own life. **Pestilence and blood**-Thy land shall be the common road for pestilence and blood. Tho' this prophecy was to be accomplished presently, in the destruction of *Jerusalem* by the *Chaldeans*; yet it may well be supposed to look forward, to the final destruction of it by the *Romans*, when God made a full end of the *Jewish* nation, and *caused his fury to rest upon them*.

EZEKIEL

CHAP. VI.

A threatening of the destruction of Israel for their idolatry, ver. 1-7. A promise of the gracious return of a remnant, ver. 8-10. Directions to lament the sins and calamities of Israel, ver. 11-14.

V. 2. **The mountains**-The inhabitants of the mountains, who were secure in their fastnesses.

V. 3. **Rivers**-To those who dwell by river sides, or in the valleys. **High places**-The places of your idolatrous worship.

V. 4. **Cast down**-Before the altars of your idols, which you fly to for refuge.

V. 5. **And**-Thus the idols were upbraided with their inability to help their worshippers, and the idolaters, with the folly of trusting in them.

V. 6. **Your works**-All your costly work for your idols.

V. 8. **Remnant**-It is the Lord that preserves a remnant, the enemies rage would destroy all.

V. 9. **Shall remember**-So as to turn unto me. **Broken**-I am much grieved. **Whorish heart**-Idolatrous hearts depart from God, as an adulterous wife departs from her husband. **Loath**-With a mixture of grief towards God, of indignation against themselves, and abhorrence of the offence.

V. 10. **In vain**-Either without cause, the sufferers gave him just cause to pronounce that evil; or without effect. Their sins were the cause, and their destruction is the effect of their sufferings.

V. 11. **Smite**-To shew thy wonder, indignation, sorrow, and pity, for their sins and sufferings.

V. 12. **Far off**-Either by flight, or captivity. **Shall fall**-Who dwell near to *Jerusalem*, or would retire to it, when the *Babylonians* approach.

V. 14. **Wilderness**-The horrid wilderness of *Moab*. Therein the fiery serpents so much annoyed *Israel*. Accordingly the land of *Canaan* is at this day one of the most desolate countries in the world.

EZEKIEL

CHAP. VII.

In this chapter the prophet tells them, that a final ruin is coming, ver. 1-6. A ruin just at the door, ver. 7-10. An unavoidable ruin, because of their sins, ver. 11-15. That their strength and wealth would be no fence against it, ver. 16-19. That the temple, which they trusted in, should itself be ruined, ver. 20-22. That it should be an universal ruin, the sin that brought it being universal, ver. 23-27.

V. 1. **An end**-An end of God's patience, and of the peace and welfare of the people.

V. 4. **Recompense**-The punishment of them.

V. 5. **An evil**-An evil and sore affliction, a singular, uncommon one.

V. 6. **An end**-When *the end is come* upon the wicked world, then an only evil comes upon it. The sorest of temporal judgments have their allays; but the torments of the damned are *an evil, an only evil*.

V. 7. **The morning**-The fatal morning, the day of destruction. **Sounding**-Not a mere echo, not a fancy, but a real thing.

V. 10. **Is come**-Of your wickedness; pride and violence in particular.

V. 11. **None**-They shall be utterly wasted for their sins. **Wailing**-The living shall not bewail their dead friends, because they shall judge the dead in a better case than the living.

V. 12. **Mourn**-Men usually part with their estates grieving that they must transmit their right to others; but let them now think how little a while they could have kept them, and how little time they shall keep them who have bought them.

V. 13. **Yet alive**-For if any should survive the captivity, yet the conqueror wasting and destroying all, would confound all ancient boundaries. **Touching**-The evils threatened are designed against all the multitude of *Israel*. **Strengthen**-Nor shall any one man of them all be able to secure himself, by any sinful contrivance.

V. 14. **They**-The house of *Israel* have summoned in all fit for arms. **None**-There is not a man going to the war. **Wrath**-That displeasure which takes away their courage.

V. 15. **Without**-In the countries. **Within**-The besieged city. **Field**-Whoever is in the field.

V. 16. **Iniquity**-Either for the punishment of their iniquity, or for their iniquity itself.

V. 18. **Baldness**-Either by pulling off the hair amidst their sorrows, or cutting it off in token of mourning.

V. 19. **Cast**-That they may be the lighter to fly. **Removed**-Carried away into *Babylon*. **Not satisfy**-They shall afford them no comfort. **Stumbling-block**-This silver and gold they coveted immeasurably, and abused to pride, luxury, idolatry and oppression; this that they stumbled at and fell into sin, now they stumble at and fall into the deepest misery.

V. 20. **The beauty**-The temple, and all that pertained to it, which was the beauty and glory of that nation. **He set**-God commanded it should be beautiful and magnificent. **Images**-Their idols. **Far from them**-I have sent them far from the temple.

V. 21. **It**-My temple.

V. 22. **Turn**-Either from the *Jews*, or from the *Chaldeans*, neither relieving the one nor restraining the other. **Secret place**-The temple, and the holy of holies. **Robbers**-The soldiers.

V. 23. **A chain**-To bind the captives.

V. 24. **The pomp**-The magnificence and glory, wherein they boasted; or the temple that the *Jews* gloried in.

V. 26. **Seek**-But in vain. **The priest**-He shall have no words either of counsel or comfort to say to them. **Ancients**-Nor shall their senators know what to advise.

V. 27. **The king**-Zedekiah. **The prince**-Every magistrate. **Troubled**-Hang down, and melt away. What can men contrive or do for themselves, when God is departed from them? All must needs be in tears, all in trouble, when God comes to *judge them according to their deserts*, and so make them know, that he is the Lord, *to whom vengeance belongeth*.

EZEKIEL

CHAP. VIII.

God in vision brings Ezekiel to Jerusalem, ver. 1-4. There he sees the image of jealousy, ver. 5, 6. The elders of Israel worshipping all manner of images, ver. 7-12. The women weeping for Tammuz, ver. 13, 14. The men worshiping the sun, ver. 15, 16. Threatenings against them, ver. 17, 18.

V. 1. **Sixth year**-Of *Jeconiah's* captivity. **Sixth month**-*Elul* or our *August*. **The elders**-The chief of those that were now in captivity. They were come either to spend the sabbath in religious exercises, or to enquire what would become of their brethren in *Jerusalem*. **The hand**-The spirit of prophecy.

V. 2. **A likeness**-Of a man; the man whom he had seen upon the throne. **Fire**-This fire might denote the wrath of God against *Jerusalem*.

V. 3. **And**-This, and all the passages to the end of the 16th verse, was done in vision only. **Inner gate**-To the door of the gate of the inner court. **The north**-The temple courts had four gates towards the four quarters, and this was the north gate, which opened into the great court where *Ahaz* had set up his *Damascen* altar, and where the idols were set up. **The image**-*Baal*, which *Manasseh* had set up, *Josiah* had destroyed, but succeeding kings had again set it up. **Jealousy**-Because it was so notorious an affront to God, who had married *Israel* to himself.

V. 5. **Northward**-*Ahaz* had removed it from the middle of the court and set it near this north gate, to which it gave name. **Entry**-In the very passage to the temple, to affront the worship of God.

V. 6. **They**-The generality of the *Jews*. **Great abominations**-The notorious idolatries. **Here**-In this court, in view of my temple. **Far off**-Not that they designed this, but no other could be expected.

V. 7. **The door**-The second door, for there were two in the north side.

V. 8. **A door**-A private door, by which the priests entered into the chamber of their imagery, to perform idolatrous worship to their images.

V. 9. **Are doing**-Under the approach of judgments, in this very place, under the walls of my temple.

V. 10. **Every form**-Of such creatures as the *Egyptians*, or any others with whom the *Jews* had acquaintance, worshipped.

V. 11. **Seventy**-Heads of the tribes or families, who should have been examples of true religion, not ringleaders in idolatry. **Shaphan**-Mentioned #**2Kings 22:9**. *Shaphan* was forward in reforming under *Josiah* and his son is as forward in corrupting the worship of God.

V. 12. **Seeth not**-They deny God's care of them and their affairs, and therefore they must chuse some other god.

V. 13. **Greater**-Either because added to all the rest: or, because some circumstances in these make them more abominable.

V. 14. **The door**-Of the outer court, or court of the women, so called, because they were allowed to come into it. **Weeping**-Performing all the lewd and beastly rites of that idol, called by the *Greeks*, Adonis.

V. 15. **Greater**-These later wickednesses may be accounted greater, because acted in a more sacred place.

V. 16. **Inner court**-The innermost, that which was next the temple, called here the Lord's house. **At the door**-Before he saw abominations in the gates of the courts, now he is come to the very house itself. **The porch**-That stately porch, beautified with the curious and mighty brass pillars, *Jachin* and *Boaz*. **Altar**-The brazen altar for burnt-offerings, which was placed in the court before the front of the temple, and is here represented in its proper place. **Their backs**-In contempt of God, and his worship. **The sun**-In imitation of the *Persians*, *Egyptians*, and other eastern idolaters; these *Jews* turn their back on God who created the sun, and worship the creature in contempt of the Creator.

V. 17. **Violence**-All injustice is here meant towards all sorts of men, whom they first despise and next destroy. **Returned**-From injustice against man they return to impiety against God. **The branch**-As the worshippers of *Bacchus* waved their *Thyrsus*, the stalk wreathed with ivy, and bowed their bodies and often kissed the branches, so did these idolatrous *Jews*.

V. 18. **Will not hear**-The time was, when God was ready to have heard, even *before they cried*: but now they cry aloud, and yet cry in vain. It is the upright heart which God regards, and not the loud voice.

EZEKIEL

CHAP. IX.

Instruments prepared to destroy the city, ver. 1-2. The glory removes to the threshold of the temple, ver. 3. Orders given to mark a remnant, ver. 3, 4. The execution of them who were not marked begun, ver. 5-7. The prophet intercedes, but in vain, ver. 8-10. The report of him that had marked the remnant, ver. 11.

V. 1. **He**-The man whom he had seen upon the throne. **Them**-Those whom God hath appointed to destroy the city: perhaps angels. **Every man**-Every one; 'tis an *Hebrew* idiom. Each of these had a weapon proper for that kind of destruction which he was to effect; and so, some to slay with the sword, another with the pestilence, another with famine. **In his hand**-Denoting both expedition in, and strength for the work.

V. 2. **And**-As soon as the command was given, the ministers of God's displeasure appear. **Men**-In appearance and vision they were men, and the prophet calls them as he saw them. **The north**-Insinuating whence their destruction should come. **One man**-Not a companion, but as one of authority over them. **With linen**-A garment proper to the priesthood. **They**-All the seven.

V. 3. **The glory**-The glorious brightness, such as sometimes appeared above the cherubim in the most holy place. **Gone up**-Departing from the place he had so long dwelt in. **He was**-Wont to sit and appear. **Threshold**-Of the temple, in token of his sudden departure from the *Jews*, because of their sins.

V. 4. **That sigh**-Out of grief for other mens sins and sorrows. **Cry**-Who dare openly bewail the abominations of this wicked city, and so bear their testimony against it.

V. 5. **The others**-The six slaughter-men.

V. 6. **At my sanctuary**-There are the great sinners, and the abominable sins which have brought this on them.

V. 7. **And slew**-The slaughter also was in vision.

V. 8. **Was left**-Left alone, now both the sealer, and the slayers were gone.

EZEKIEL

CHAP. X.

The scattering the coals of fire upon the city, ver. 1-7. The removal of the glory of God from the temple, ver. 8-22.

V. 2. **He**-That sat on the throne. **Scatter**-That it may take fire in all parts, and none may escape.

V. 3. **The right side**-The north-side, the side towards *Babylon*, from whence the fire came which consumed the city. **The man**-Christ, the Lord of angels, who now attend his coming and commands. **The cloud**-As the sign of God's presence. **The inner court**-The court of the priests, who were chief in the apostacy.

V. 4. **The glory**-The visible token of the presence of the God of glory. **Went up**-In token of his departure from the temple. **And stood**-Shewing his unwillingness to leave, and giving them time to return to him, he stands where he might be seen, both by priests and people, that both might be moved to repentance.

V. 5. **Was heard**-As a mighty and terrible thunder.

V. 6. **And stood**-Either as one that deferred execution, to try whether the city would repent, or as one who was to give some farther order to the angels, that were to be the ministers of his just displeasure.

V. 7. **One Cherub**-One of the four. **And took**-As a servant that reaches what his master would have. **Went out**-Out of the temple.

V. 9. **Looked**-Attentively viewed. **Beryl stone**-Of sea-green.

V. 10. **They**-The wheels. This intimates the references of providence to each other, and their dependences on each other: and the joint tendency of all to one common end, while their motions appear to us intricate and perplexed, yea, seemingly contrary.

V. 11. **When**-The wheels moved by the cherubim, or that spirit of life, which moved the living creatures. **They went**-They were so framed, that they could move on all four sides without the difficulty and delay of turning. **Head**-Of the living creatures.

V. 12. **And**-Now he describes both the cherubim and wheels as full of wisdom, and as governed by an excellent wisdom. **The wheels**-Which the four cherubim had to move, govern, and direct.

V. 13. **The wheels**-As to their frame and motion. **It was cried**-Still there was one who guided, as by vocal direction. **Unto them**-To each of them.

V. 14. **Every one**-Of the living creatures, chap.#1:6.

V. 17. **For**-There is a perfect harmony between second causes in their dependence on, and subjection to, the one infinite, wise, good, holy, and just God. The spirit of God directs all the creatures, upper and lower, so that they shall serve the divine purpose. Events are not determined by the *wheel of fortune*, which is blind, but by the *wheels of providence*, which are full of eyes.

V. 18. **And stood**-On the right side of the house, where the cherubim were in the inner court.

V. 19. **And every one**-The glory, the cherubim, the wheels, all stood, respiting execution, and giving opportunity of preventing the approaching misery. **The east gate**-The last court, the court of the people.

V. 20. **I knew**-Either by special assurance as a prophet, or by comparing them with those which he had often seen in the temple.

EZEKIEL

CHAP. XI.

God's message of wrath to those who remained secure at Jerusalem, ver. 1-13. A message of comfort to the dejected captives at Babylon, ver. 14-21. The glory of God removes farther, ver. 22, 23. The vision disappears, of which Ezekiel gives an account, ver. 24, 25.

V. 1. **Jaazaniah**-Not him that is mentioned chap.#8:11. **Pelatiah**-Named here for that dreadful sudden death, whereby he became a warning to others.

V. 2. **He**-The Lord sitting on the cherub.

V. 3. **It**-The threatened danger and ruin by the *Chaldeans*. **The caldron**-This is an impious scoff, yet mixt with some fear of the prophet, #Jer 1:13.

V. 6. **Ye**-Many murders have you committed yourselves, and you are accountable to God for all those whom the *Chaldeans* have slain, seeing you persuaded them, thus obstinately to stand out.

V. 7. **Bring you forth**-Not in mercy, but in wrath, by the conquering hand of *Babylon*.

V. 9. **Deliver you**-Defeating all your projects for escape.

V. 10. **Will judge**-My just judgments shall pursue you, whithersoever you fly.

V. 11. **Your caldron**-The place of your sufferings; greater are reserved for you in a strange land. **Judge you**-I will do more against you at *Riblah*, where the captive king had his children, and others with them, first murdered before his eyes, and then his own eyes put out; *Riblah* is called the border of *Israel*: for *Syria* was adjoining to *Israel* on the north, and *Riblah* was on the frontiers of *Syria*.

V. 13. **Pelatiah**-Mentioned ver.#1, a principal man among the twenty-five princes, who made all the mischief in *Jerusalem*. It should seem this was done in vision now, (as the slaying of the ancient men, chap.#9:6,) but it was an assurance, that when this prophecy was published, it would be done in fact. And the death of *Pelatiah* was an earnest of the compleat accomplishment of the prophecy. **A full end**-By slaying all, as this man is cut off.

V. 15. **Thy brethren**-Thy nearest kindred, which it seems were left in *Jerusalem*. Their degeneracy is more noted in the repetition of the word brethren. **Gone far**-Ye are gone far from the Lord; as much as the Heathens accused the Christians of atheism.

V. 16. **Say**-In vindication of them. **Although**-The obstinate *Jews* at *Jerusalem* will call them apostates; but I the Lord sent them thither, and will own them there. **Scattered**-Dispersed them in many countries which are under the king of *Babylon*: yet they are dear to me. **A little sanctuary**-A little one in opposition to that great temple at *Jerusalem*. To him they shall flee, and in him they shall be safe, as he was that took hold on *the horns of the altar*. And they shall have such

communion with God in the land of their captivity, as it was thought could be had no where but in the temple.

V. 18. **They**-They who assemble upon *Cyrus's* proclamation first, and then upon *Darius's* proclamation, shall overcome all difficulties, dispatch the journey, and come safely to their own land. **Take away**-They shall abolish superstition and idolatry from the temple.

V. 19. **One heart**-*Cyrus* shall give them leave, and I will give them a heart to return; and on their way shall there be great utility; and, when come to *Jerusalem*, they shall own me, and my laws, and with one consent, build *Jerusalem* and the temple, and restore true religion. **The stony**-That hard, inflexible, undutiful, incorrigible disposition.

V. 21. **Heart**-Soul and affections. **Walketh**-Either secretly adhere to, or provide for the service of idols, called here detestable things.

V. 23. **Went up**-The glory of the Lord removes now out of the city, over which it had stood some time, waiting for their repentance. **The mountain**-Mount *Olivet*. He removed thither, to be as it were within call, and ready to return, if now at length *in this their day*, they would have *understood the things that made for their peace*.

V. 24. **The spirit**-The same spirit which carried him to *Jerusalem*, now brings him back to *Chaldea*. **Went up**-Was at an end.

EZEKIEL

CHAP. XII.

The prophet by removing his stuff, and quitting his lodgings is a sign of Zedekiah's flight out of Jerusalem, ver. 1-16. By eating his meat with trembling, he is a sign, to set forth the famine and consternation in the city, ver. 17-20. An assurance that these things shall be fulfilled, ver. 21-28.

V. 2. **Eyes to see**-They have capacity, if they would, to understand, but they will not understand, what thou speakest.

V. 3. **Stuff**-Vessels or instruments, wherein thou mayest put what is portable.

V. 4. **In their sight**-Before 'tis quite night, that they, who should learn by this sign, may see and consider it.

V. 5. **Dig**-Come not through the door, but as one who knows there is a guard upon the door, get to some back part of thy house, and dig there thyself, either to make the greater haste, or to keep all secret; for all will be little enough for them that must act what thou dost represent. **Carry out**-Through the hole thou hast dug.

V. 6. **Bare it**-In testimony of the servitude they shall be reduced to, who then must do what servants or beasts were wont to be employed in. **Cover thy face**-As unwilling to be seen or known. **For**-I have set thee for a sign to them, and thou shalt tell them the meaning of these things in due time.

V. 7. **I brought forth**-Here is a transposing of his actions, and rehearsal of that in the first place, which was acted in the second place.

V. 10. **Say**-Though they enquire not, yet tell them what I mean hereby, that this prophecy is a burden which the kingdom shall groan under. **The prince-Zedekiah**.

V. 11. **I am your sign**-My person is the emblem of yours, and my actions of that you shall do. And the like shall be done to you, O inhabitants of *Jerusalem*. We cannot say concerning our dwelling place, that it is our resting place. For how far we may be tossed from it before we die, we cannot foresee.

V. 12. **The prince-Zedekiah. Shall bear**-Disguised, as a servant, in hope to conceal himself, chuses the twilight as the time that would best favour his design. **They shall dig**-This was fulfilled when they broke down the wall to fly, #**Jer 39:4**. **Cover his face-Zedekiah** did by this aim at concealing himself.

V. 13. **It**-Neither the land nor the city; for his eyes will be put out at *Riblah*.

V. 16. **Declare**-By relating those sins, for which God was justly angry, and for which he punished them, though they were his own people. **Thy**-The *Chaldeans*. See how God brings good out of evil! The dispersion of sinners, who had done God much dishonour and disservice in their own country, proves the dispersion of penitents, who shall do him much honour and service in other countries!

V. 19. **The people**-Thy fellow captives. **And of the land**-Those that dwell in the countries round about *Jerusalem*. **Her land**-*Jerusalem's* land, so called because it was the head city thereof. **Desolate**-Because it shortly shall be laid waste, emptied of inhabitants, wealth and plenty. **Violence**-Injustice, oppression and tyranny of the *Jews* toward one another.

V. 22. **That proverb**-That short saying commonly used. **Days**-Of wrath and vengeance, are to come a great while hence. **Every vision**-Threatening vision, which *Jeremiah* and *Ezekiel* would fright us with, comes to nothing.

V. 25. **I will speak**-There has been and shall be a succession of God's ministers, by whom he will speak, to the end of the world. Even in the worst times, *God left not himself without witness*, but raised up men that spoke for him, and spoke from him.

EZEKIEL

CHAP. XIII.

The prophet shews the sin and punishment of the false prophets, ver. 1-16. Of the false prophetesses, ver. 17-23.

V. 2. **That prophesy**-Out of their own deceiving hearts, not from God.

V. 3. **Foolish prophets**-Foolish prophets are not of God's sending: for whom he sends, he either finds fit, or makes fit. Where he gives warrant, he gives wisdom. **Their own spirit**-Not the spirit of God. **Seen nothing**-God hath shewed them no vision.

V. 4. **Thy prophets**-Thy prophets, not mine. **Like the foxes**-Hungry, and ravening, crafty, and guileful. **In the deserts**-Where want makes them more eager after their prey.

V. 5. **Ye**-Vain prophets. **Gone up**-As in a besieged city, whose wall is broken down, a valiant soldier would run up into the breach to repel the enemy; so true prophets partly by prayer, and partly by doctrine, labour to preserve God's people. **Hedge**-The house of *Israel* is the Lord's vineyard, through the hedge whereof many breaches are made. **To stand**-Not with arms, but with fasting, prayer, and repentance.

V. 6. **Vanity**-Things that have no foundation.

V. 9. **Mine hand**-My power striking them. **In the assembly**-Have no seat among the rulers, nor voice among the counsellors. **Written**-Not registered among those that return, #**Ezra 2:1,2**. **Enter**-They shall never come into the land of *Israel*. They shall not be written in the book of eternal life, which is written for the just ones of the house of *Israel*, saith the *Chaldea* paraphrast.

V. 10. **Peace**-They told sinners, no harm would happen to them. And those are the most dangerous seducers, who suggest to sinners that which tends to lessen their dread of sin, or their fear of God. These are compared to men who build a slight tottering wall, which others daub with *untempered mortar*; sorry stuff, that will not bind, nor hold the bricks together: doctrines not grounded on the word of God.

V. 14. **Ye shall know**-Those that deceived others, will in the end be found to have deceived themselves. And no doom will be more fearful, than that of unfaithful ministers.

V. 15. **Accomplish**-Fulfil what my prophets foretold.

V. 18. **Sew pillows**-A figurative speech, expressing the security, which they promised to every one that came to them. **Kerchiefs**-Triumphal caps, which were made by these prophetesses, and put upon the head of every who one consulted them, and by these they were to interpret, as a promise of victory over the *Babylonians*. **Stature**-That is, of every age, whether younger or elder, which

usually is seen by their stature. **To hunt**-All this is really spreading a net, as hunters do, to catch the prey. **Will ye save**-Can you preserve them alive, whom you deceive by your promises?

V. 19. **Pollute me**-Pretending my name for what I never spake. **My people**-My own people. **Handfuls of barley**-For a mean reward. **To slay**-You denounce evil to the best, whom God will keep alive. **To save**-Declaring safety, to the worst, whom God will destroy.

V. 20. **There**-At *Jerusalem*. **Grow**-You promise a flourishing, growing, state to all enquirers; and this is the net with which you hunt souls. **Tear them**-With violence, and suddenness.

V. 23. **See no more vanity**-They shall see all their predictions vanish, which shall so confound them, that they shall pretend no more to visions.

EZEKIEL

CHAP. XIV.

The elders of Israel come to enquire of the prophet, ver. 1-5. They are ordered to repent, or not to pretend to enquire of God, ver. 6-11. Tho' Noah, Daniel and Job were to pray for the people, yet they would not prevail, ver. 12-21. Yet a remnant shall escape, ver. 22, 23.

V. 1. **Elders**-Men of note, that were in office and power among the *Jews*, who were come from *Jerusalem*.

V. 3. **Set up**-Are resolved idolaters. **The stumbling block**-Their idols which were both the object of their sin, and occasion of their ruin.

V. 4. **According**-According to his desert, I will give answer, but in just judgment.

V. 5. **Take**-That I may lay open what is in their heart, and discover their hypocrisy, and impiety. **Through their idols**-It is always through some idol or other, that the hearts of men *are estranged from God*: some creature has gained that place in the heart, which belongs to none but God.

V. 7. **The stranger**-Every proselyte. **I the Lord**-He shall find by the answer, 'twas not the prophet, but God that answered: so dreadful, searching, and astonishing shall my answer be.

V. 8. **A sign**-Of divine vengeance.

V. 9. **The prophet**-The false prophet, who speaks all serene, and quiet, in hope of reward. **Have deceived**-Permitted him to err, or justly left him in his blindness.

V. 13. **When**-At what time soever.

V. 14. **Noah**-Who 'tis probable prevailed with God to spare the world for some years, and saved his near relations when the flood came. **Daniel**-Who prevailed for the life of the wise men of *Chaldea*. **Job**-Who daily offered sacrifice for his children, and at last reconciled God to those that had offended.

V. 17. **That land**-What land soever it be.

V. 19. **In blood**-In death and destruction, not by the sword.

V. 21. **How much more**-If they could not be able to keep off one of the four, how much less would they be able to keep off all four, when I commission them all to go at once.

V. 22. **Their way**-Their sin and their punishment. **Comforted**-In this proof of the truth of God.

V. 23. **Comfort you**-That is, you will be comforted, when you compare their case with your own: when they tell you how righteous God was, in bringing these judgments upon them. This will reconcile you to the justice of God, in thus punishing his own people, and to the goodness of God, who now appeared to have had kind intentions in all.

EZEKIEL

CHAP. XV.

God by the similitude of a vine, foreshews the utter destruction of Jerusalem, ver. 1-8.

V. 2. **The vine-tree**-Israel is here compared to a vine, which, when fruitless, is utterly unprofitable. This the prophet minds them of to humble them, and awaken them to fruitfulness. **A branch**-One branch of a tree in the forest is of more use than the whole vine-tree is, except for its fruit.

V. 3. **A pin**-Will it afford even a pin to drive into a wall or post, on which you may safely fasten any weight.

V. 4. **For fuel**-When for its barrenness it is cut down, it is fit only to burn.

V. 6. **Given**-Doomed for food to the fire.

V. 8. **Because**-They have been so perpetually trespassing, that it seems a continued act.

EZEKIEL

CHAP. XVI.

The mean beginning of the Jewish church and nation, ver. 1-5. The many favours God bestowed upon them, ver. 6-14. Their treacherous and ungrateful requital, ver. 15-34. Terrible judgments threatened, ver. 35-43. An aggravation of their sin and of their punishment, ver. 44-59. A promise of mercy to a remnant, ver. 60-63

V. 3. **Jerusalem**-The whole race of the *Jews*. **Thy birth**-Thy root whence thou didst spring. **Thy father-Abraham**, before God called him, (as his father and kindred) worshipped strange gods beyond the river, #**Josh 24:14**. **An Amorite**-This comprehended all the rest of the cursed nations.

V. 4. **In the day**-In the day I called *Abraham* to leave his idolatry. **Salted**-Salt was used to purge, dry, and strengthen the new-born child. **Nor swaddled**-So forlorn was the state of the *Jews* in their birth, without beauty, without strength, without friend.

V. 5. **To the loathing**-In contempt of thee as unlovely and worthless; and in abhorrence of thee as loathsome to the beholder. This seems to have reference to the exposing of the male children of the *Israelites* in *Egypt*. And it is an apt illustration of the Natural State of all the children of men. In the day that we were born, we were shapen in iniquity: our understandings darkened, our minds alienated from the life of God: all polluted with sin, which rendered us loathsome in the eyes of God.

V. 6. **When I passed by**-God here speaks after the manner of men. **Live**-This is such a command as sends forth a power to effect what is commanded; he gave that life: he spake, and it was done.

V. 7. **Thou art come**-Thou wast adorned with the choicest blessings of Divine Providence. **Thy breasts**-Grown up and fashioned under God's own hand in order to be solemnly affianced to God.

V. 8. **When I passed**-This second passing by, may be understood of God's visiting and calling them out of *Egypt*. **Thy time**-The time of thy misery was the time of love in me towards thee. **I spread my skirt**-Espoused thee, as #**Ruth 3:9**. **Entered into a covenant**-This was done at mount *Sinai*, when the covenant between God and *Israel* was sealed and ratified. Those to whom God gives spiritual life, he takes into covenant with himself. By this covenant they become his, his subjects and servants; that speaks their duty: and at the same time his portion, his treasure; that speaks their privilege.

V. 9. **Washed**-It was a very ancient custom among the eastern people, to purify virgins who were to be espoused. **And I anointed**-They were anointed that were to be married, as #**Ruth 3:3**.

V. 10. **Broidered**-Rich and beautiful needle-work. **Badgers skin**-The eastern people had an art of curiously dressing and colouring the skins of those beasts, of which they made their neatest shoes, for the richest and greatest personages.

V. 11. **A chain**-Of gold, in token of honour and authority.

V. 14. **My comeliness**-“That is, thro' the beauty of their holiness, as they were a people devoted to God. This was it that put a lustre upon all their other honours, and was indeed the perfection of their beauty. Sanctified souls are truly beautiful in God's sight, and they themselves may take the comfort of it. But God must have all the glory for whatever *comeliness* they have, it is that which God has *put upon them*.”

V. 15. **Playedst the harlot**-Thou didst go a whoring after idols. **Thy renown**-Her renown abroad drew to her idolatrous strangers, who brought their idols with them. **Pouredst out**-Didst readily prostitute thyself to them; every stranger, who passed thro' thee, might find room for his idol, and idolatry. **He it was**-Thy person was at the command of every adulterer.

V. 16. **Thy garments**-Those costly, royal robes, the very wedding clothes. **High places**-Where the idol was. **With divers colours**-With those beautiful clothes I put upon thee. **The like things**-As there was none before her that had done thus, so shall there be none to follow her in these things.

V. 17. **Images**-Statues, molten and graven images. **Commit whoredom**-Idolatry, spiritual adultery. And possibly here is an allusion to the rites of *Adonis*, or the images of *Priapus*.

V. 18. **Coveredst**-Didst clothe the images thou hadst made. **Set mine oil**-In lamps to burn before them.

V. 19. **For a sweet savour**-To gain the favour of the idol. **Thus it was**-All which is undeniable.

V. 20. **And those**-These very children of mine hast thou destroyed. **Sacrificed**-Not only consecrating them to be priests to dumb idols; but even burning them in sacrifice to *Molech*. **Devoured**-Consumed to ashes. **Is this**-Were thy whoredoms a small matter, that thou hast proceeded to this unnatural cruelty?

V. 21. **For them**-For the idols.

V. 24. **In every street**-Idol temples were in every street; both in *Jerusalem* and her cities.

V. 25. **At every head of the way**-Not content with what was done in the city, she built her idol temples in the country, wherever it was likely passengers would come.

V. 26. **Great of flesh**-Naturally of a big, make, and men of great stature.

V. 30. **How weak**-Unstable, like water. **An imperious woman**-A woman, that knows no superior, nor will be neither guided nor governed.

V. 31. **Not as an harlot**-Common harlots make gain of their looseness, and live by that gain; thou dost worse, thou lavishest out thy credit, wealth, and all, to maintain thine adulterers.

V. 34. **Contrary**-Here we may see, what the nature of men is, when God leaves them to themselves: yea, tho' they have the greatest advantage, to be better, and to do better.

V. 38. **Blood**-Thou gavest the blood of thy children to idols in sacrifice; I will give thee thine own blood to drink.

V. 42. **My jealousy**-The jealousy whereto you have provoked me, will never cease, 'till these judgments have utterly destroyed you, as the anger of an abused husband ceases in the publick punishment of the adulteress. **No more angry**-I will no more concern myself about thee.

V. 44. **The mother**-Old *Jerusalem*, when the seat of the *Jebusites*, or the land of *Canaan*, when full of the idolatrous, bloody, barbarous nations. **Her daughter**-*Jerusalem*, or the *Jews* who are more like those accursed nations in sin, than near them in place of abode.

V. 45. **Thou**-The nation of the *Jews*. **Thy mother's daughter**-As much in thy inclinations, as for thy original. **Loatheth**-That was weary of the best husband.

V. 46. **Thine elder sister**-The greater for power, riches, and numbers of people. **Her daughters**-The lesser cities of the kingdom of *Israel*. **Thy left hand**-Northward as you look toward the east. **Thy younger sister**-Which was smaller and less populous. **Thy right hand**-Southward from *Jerusalem*.

V. 47. **Not walked after their ways**-For they, all things considered, were less sinners than thou. **Nor done**-Their doings were abominable, but thine have been worse.

V. 49. **This was**-The fountain and occasion of all. **Fulness of bread**-Excess in eating and drinking. **Strengthen**-She refused to help strangers.

V. 51. **Hast justified**-Not made them righteous, but declared them less unrighteous, than thou; of the two they are less faulty.

V. 52. **Hast judged**-Condemned their apostacy, and hast judged their punishment just.

V. 53. **When**-*Sodom* and *Samaria* never were restored to that state they had been in; nor were the two tribes ever made so rich, mighty, and renowned, though God brought some of them out of *Babylon*: the words confirm an irrecoverably low, and despised state, of the *Jews* in their temporals. **Then**-Then, not before.

V. 54. **A comfort**-Encouraging sinners like those of *Sodom* and *Samaria*.

V. 56. **Not mentioned**-The sins of *Sodom*, and her plagues, were not minded or mentioned by thee.

V. 57. **Before**-The time of her pride was, when they were not yet afflicted, and despised by the *Syrians*. **And all**-The nations that were round about and combined in league against the house of *David*. **Her**-*Syria*, the chief whereof were the *Philistines*.

V. 58. **Thy lewdness**-The punishment thereof.

V. 59. **In breaking the covenant**-So will I break my covenant with thee.

V. 60. **Nevertheless**-The Lord having denounced a perpetual punishment to the impenitent body of the *Jewish* nation, doth now promise to the remnant, that they shall be remembered, and obtain covenanted mercy. **My covenant**-In which I promised I would not utterly cut off the seed of *Israel*, nor fail to send the redeemer, who should turn away iniquity from *Jacob*. **With thee**-In the loins of *Abraham*, and solemnly renewed after their coming out of *Egypt*, which is the time, called the days of thy youth, **#Isa 44:2. Establish**-Confirm and ratify. It shall be sure, and unfailing. **An everlasting covenant**-Of long continuance, as to their condition in the land of *Canaan*, and in what is spiritual, it shall be absolutely everlasting.

V. 61. **Then**-When that new covenant shall take effect. **Receive**-Admit into church-communion, the Gentiles, now strangers, but then sisters. **Thine elder**-Those that are greater and mightier than thou; that by their power, wealth and honour are as much above thee as the elder children are above the younger. **Thy younger**-Thy lesser or meaner sister. **For daughters**-As daughters hearken to, and obey, so shall the Gentiles brought into the church, hearken to the word of God, which sounded out from *Jerusalem*. **But not**-Not by that old covenant which was violated; nor by external ceremonies, which were a great part of the first covenant, but by that covenant which writes the law in the heart, and puts the fear of God into the inward parts.

V. 63. **Open thy mouth**-Neither to justify thyself, or to condemn others, or to quarrel with thy God. **Because of thy shame**-Such a confusion for thy sin will cover thee. Indeed the more we feel of God's love, the more ashamed we are that ever we offended him. And the more our shame for sin is increased, the more will our comfort in God be increased also.

EZEKIEL

CHAP. XVII.

The parable of two eagles and a vine, ver. 1-10. The application of it, ver. 11-21. A promise to raise the house of David again, ver. 22-24.

V. 2. **A riddle**-A dark saying. **The house of Israel**-The remainders of the house of *Israel*, whether of the ten, or of the two tribes.

V. 3. **A great eagle**-*Nebuchadnezzar* king of *Babylon* is compared to a great eagle, the king of birds, swift, strong, rapacious. **Great wings**-Mighty provinces on each side of his kingdom. **Long winged**-His kingdom was widely extended. **Full of feathers**-And full of people. **Divers colours**-Who were of divers nations, languages and manners. **Lebanon-Jerusalem** the chief city of the country where this great, fruitful and pleasant hill was. **And took**-Took, captive and carried away with him the king of *Judah*, *Jehoiachin*. **The cedar**-The nation.

V. 4. **The top**-Both the king of *Judah*, now eighteen years old, and the nobles and chief of the land. **Into a land**-*Babylon*, which was a city of mighty trade.

V. 5. **The seed**-*Mattaniah*, whom he called *Zedekiah*. **Planted**-Settled him on the throne of *Judah*. **As a willow**-The prophet compares this new made king to a willow, which grows no where so well as near great waters.

V. 6. **Of low stature**-They grew and flourish, while they owned their state tributary to *Babylon*. **Toward him**-*Nebuchadnezzar* as their protector, and sovereign lord. **The roots**-All the firmness, fruitfulness, and life of this state, was in subjection to him.

V. 7. **Another**-The king of *Egypt*. **This vine**-*Zedekiah*, his nobles and people. **Did bend**-Sought his friendship. **Shot forth**-Sent ambassadors, and trusted to the power of *Egypt*. **Water it**-That they might add to their greatness, as trees grow by seasonable watering them. **By the furrows**-Alluding to the manner of watering used in *Egypt*, by furrows or trenches to convey the water from the river *Nile*.

V. 8. **Was planted**-By *Nebuchadnezzar*, in a very hopeful condition, where it might have been fruitful, and flourished.

V. 9. **Say**-Tell them what will be the issue of all this, and tell it to them in my name. **It prosper**-Shall *Zedekiah* and his people thrive by this? **Pull up**-Utterly overthrow this kingdom. **Cut Off**-Put to the sword the children of *Zedekiah*, and of the nobles. **The leaves**-All the promising hope they had shall vanish. **Without great power**-The king of *Babylon* shall do this easily, when it is God that sends him. For God needs not *great power* and *many people*, to effect his purposes. He can without any difficulty overturn a sinful king and kingdom, and make no more of it than we do of rooting up a tree that cumpers the ground.

V. 10. **Yea**-Suppose this vine were planted by the help of *Egypt*. **The east wind**-When the king of *Babylon*, who like the blasting wind comes from the north-east, shall but touch it, it shall wither. **In the furrows**-Even amidst its greatest helps, to make it flourish.

V. 15. **He-Zedekiah. Shall he break**-Can perjury be the way for deliverance?

V. 18. **Given his hand**-Solemnly confirming the oath.

V. 20. **Plead**-I will punish him.

V. 21. **All**-Not strictly, but the greatest part.

V. 22. **The highest branch**-Of the royal seed; of the highest branch that is heir to the throne; namely, the Messiah. **An high mountain**-Upon mount *Zion*. **Eminent**-Not for outward splendor, but for spiritual advantages.

V. 23. **In the mountain**-In *Jerusalem*. **All fowl**-All nations. **In the shadow**-There they shall find peace and safety.

V. 24. **The trees**-The great ones on earth. **The high tree**-The kingdom of *Babylon*, which was brought low indeed, when overthrown by *Darius* and *Cyrus*.

EZEKIEL

CHAP. XVIII.

God reproves a corrupt proverb, ver. 1-4. It shall be well with the righteous, ver. 5-9. but ill with the wicked man, tho' he had a good father, ver. 10-13. It shall be well with a good man, tho' he had a wicked father, ver. 14-18. Therefore God is righteous, ver. 19-20. It shall be well with penitents, but ill with apostates, ver. 21-29. An exhortation to repentance, ver. 30-32.

V. 2. **The land of Israel**-The two tribes, not the ten. **The fathers**-Our fore-fathers. **Have eaten**-Have sinned. **The childrens**-We their children, who were unborn, suffer for their sins.

V. 4. **Behold**-There can be no colour of partial judgment in the proceedings of God, who is equally God to all. **All souls**-All persons. **The soul**-The person, whether father or son, shall die, shall bear his own punishment.

V. 6. **Hath not eaten**-Hath not committed idolatry, offering sacrifice, and eating of the things sacrificed to idols; whose temples and altars were on mountains, chap. 20. & 28. **#Hos 4:13.**

V. 8. **Increase**-Illegal interest. **Iniquity**-Injustice of every kind.

V. 9. **Shall live**-Shall be delivered from famine, pestilence, and sword, and shall see good days.

V. 13. **His blood**-Heb. 'Tis plural, *bloods*; both the blood of the innocent which he murdered, and his own blood which thereby he forfeited; the blood of his own soul and life: that is the whole blame of his misery in time and eternity, shall lie upon himself.

V. 17. **Hath taken off**-Withdrawn his hand from hurting or wronging the poor, tho' he had power to do it securely.

V. 20. **Shall not bear**-This is a most unquestionable truth; and tho' perhaps it may seem otherwise in some cases, yet could we see perfectly the connexion between persons and persons; could we see the connexion of sins and sins, and how easily, secretly, and undiscerned men become guilty of the same sins, we should see father and son, though perhaps one of them might not do the evil, both guilty, and neither punished for the sin farther than if it was his own: nor do the scriptures, **#Exod 20:5 Deut 28:18**, doom persons to punishment for sins from which they are wholly free; but if children shall follow their fathers in sin, then if they die for those sins, 'tis because these are their own, not as they are their fathers. **The righteousness**-It shall be well with the righteous, for he shall eat the fruit of his doing, he shall be rewarded as a righteous one. **The wickedness**-The reward of wickedness. *"The son shall not die, not die eternally, for the iniquity of the father, if he do not tread in the steps of it: nor the father for the iniquity of the son, if he do all he can to prevent it.*

V. 22. **Not mentioned**-Not to him.

V. 25. **The way**-His whole management of affairs. **Not equal**-Not right, or consistent with his own declaration, and law.

V. 28. **He shall surely live**-"That is, he shall be restored to the favour of God, which is the life of the soul."

V. 31. **Make you a new heart**-Suffer me to do it in you.

V. 32. **I have no pleasure**-Sinners displease God when they undo themselves; they please him when they return.

EZEKIEL

CHAP. XIX.

The kingdom of Judah and house of David is compared to a lioness, and their princes to lions taken in nets, ver. 1-9. The kingdom and house are compared to a vine, and these princes to branches, now broken off and burnt, ver. 10-14.

V. 1. **For the princes**-*Jehoahaz, Jehoiachim, Jehoiachin, and Zedekiah.*

V. 2. **What**-What resemblance shall I use to set out the nature, deportment, and state of the mother of these princes? **Thy**-One of whom was upon the throne at once, and therefore the prophet speaks to one at a time. **Mother**-The land of *Judea*, and *Jerusalem*, the chief city of it, the royal family of *David*. **Lioness**-Tho' chosen of God to execute justice; yet they soon degenerated into the fierce and ravening nature of the lioness. **Lay down**-Associated, and grew familiar with neighbour kings, called here lions; fierce and bloody. **Her whelps**-Her sons, successors to the crown. **Young lions**-Either foreign princes and kings, or some of the fierce, unjust, tyrannizing princes at home.

V. 3. **Brought up**-Advanced, caused him to take the throne after the slaughter of *Josiah*. **One**-*Jehoahaz* the second son of *Josiah*. **Became**-Soon shewed his fierce, cruel, and bloody disposition.

V. 4. **The nations**-The *Egyptians* heard what he did.

V. 5. **Made him**-King, and infused the lion-like maxims into him.

V. 6. **He**-*Jehoiachim*. **Went up**-He continued eleven years on the throne; whereas *Jehoahaz* was taken as soon as he first ventured out. **The lions**-Heathen kings, with whom he entered into leagues. **He became**-Fierce, ravenous, unsatiable.

V. 7. **He knew**-By taking them, he came to know their places, which are here called, what he made them, desolate. **Roaring**-By the perpetual violent threats of this cruel king.

V. 8. **The nations**-Which were tributary to *Nebuchadnezzar*. **Set against**-By order of the king of *Babylon*. **The provinces**-Which belonged to the *Babylonish* kingdom.

V. 10. **Thy mother**-O thou prince of *Israel*. **By the waters**-In a very fruitful soil. **Full of branches**-Full of children; when *Josiah* died, he left four behind him, beside other branches of the royal line.

V. 11. **Strong rods**-Many excellent persons endowed with qualifications befitting kings, that they might sway the scepter. **Exalted**-Above the ordinary majesty of other kingdoms. **Thick branches**-This kingdom equalled, if not excelled, the greatest neighbour-kingdoms, and her kings exceeded all their neighbouring kings, in riches and power.

V. 12. **The east wind**-God raised up the king of *Babylon* to pull up this sinful kingdom. **Dried up**-Blasted all her fruit, deposed her king, captivated him, his family, and the whole kingdom. **Strong rods**-All the choice men.

V. 13. **She**-A few of the branches of the last pruning. **In the wilderness**-Tho' *Babylon* was in a very fruitful place, yet the cruelty of the *Babylonians*, made it to the *Jews* as terrible as a wilderness.

V. 14. **Fire**-The fire of rebellion, kindled by *Zedekiah*, who is of the blood-royal. **No strong rod**-The regal dignity is ceased.

EZEKIEL

CHAP. XX.

The prophet consulted by the elders, signifies God's displeasure against them, ver. 1-3. Gives them a history of God's dealings with their fathers, and their treacherous dealings with God in Egypt, ver. 4-9. In the wilderness, ver. 10-26. In Canaan, ver. 27-32. Judgments denounced against them, ver. 33-36. Mercy promised to a remnant, ver. 37-44. A word dropt toward Jerusalem, ver. 45-49.

V. 1. **The seventh year**-Of Zedekiah's reign, two years and five months before Nebuchadnezzar besieged Jerusalem. **Came**-Yet resolved before-hand what they would do.

V. 3. **Are ye come**-Are ye in good earnest?

V. 4. **Wilt thou**-Wilt thou not convince and reprove them? And denounce my judgments against them? **The abominations**-What their fathers have done, they approve, and have outdone; by that let them know what to expect.

V. 5. **When I chose**-When I shewed that I had chosen them. The history of the rebellions of the children of *Israel*, begins as early, as their beginning. So does the history of man's apostasy from his Maker. No sooner have we read the story of his creation, but we meet with that of his rebellion. So we see here, it was with *Israel*; a people designed to represent the body of mankind, both in their dealings with God, and in God's dealing with them. **Lifted up my hand**-Or stretched out and made bare my arm; that is, magnified my power for their deliverance. **When I lifted up mine hand**-Shewed my power in performing my oath, and assuring them of doing what was farther promised.

V. 6. **I had espied**-God speaks after the manner of men. **Milk and honey**-Literally milk and honey in abundance were in the land of *Canaan*. Proverbially it speaks the plenty and abundance of all the blessings of life.

V. 7. **Of his eyes**-To which you have looked for help.

V. 8. **To accomplish**-To make an end of them.

V. 9. **For my name's sake**-For the glory of my mercy and faithfulness. **Polluted**-Reproached and blasphemed.

V. 12. **A sign**-Of their being peculiarly my people.

V. 13. **In the wilderness**-Where they most needed my care and favour; where the preserving their life from destruction by the noxious creatures, and from famine by the barrenness of the wilderness, was a continued miracle.

V. 15. **I lifted up my hand**-I swear. **Them**-So all the murmuring, disobedient, unbelieving generation was excluded, and their children were brought in.

V. 18. **Walk ye not**-Live not as your fathers did.

V. 20. **Hallow**-Remember to keep them holy.

V. 22. **I withdrew**-God seems to take the posture of one that was just going to smite, yet draws back that he might spare.

V. 23. **I lifted**-I swear.

V. 25. **Wherefore**-Because they rejected my good laws and judgments. **I gave them**-Not by enjoining, but by permitting them to make such for themselves. **Not good**-That were pernicious to the users.

V. 26. **Polluted**-I permitted them to pollute themselves. **Might know**-Be forced to own, that the Lord is a mighty king in punishing those that would not have him a gracious king in governing them.

V. 29. **What**-What mean you that you go to the high place? What do you find so inviting there, that you will leave God's altar, where he requires your attendance, to frequent such places as he has forbidden you to worship in? **Bamah**-That is, the high place.

V. 31. **Shall I be enquired of**-Are you fit to ask counsel of me, whom you have so obstinately forsaken and reproached?

V. 32. **And that**-God to convince them, tells them what they think and have purposed. **Shall not be**-Shall be quite frustrated. **We will be**-Will unite with them in marriages, commerce, and religion too; and then we shall be safe among them.

V. 34. **The people**-*Sidonians, Ammonites, Moabites*, or whoever they were, to whom the apostate *Jews* betook themselves, where they thought to lurk, God will bring them thence into *Babylonish* captivity.

V. 35. **Bring you**-Drive you. **The wilderness**-Into the most horrid parts of the world; into the mountainous parts of *Media, Hyrcania, Iberia, Caspia, Albania*, and *Scythia*. **Plead with you**-Pass sentence, and execute it on you.

V. 36. **Your fathers**-Who died there, and never entered *Canaan*.

V. 37. **I will cause**-I will bring you out by number, so that you shall either own my scepter, or by a conquered subjection, yield to my sword and power. **Under the rod**-Referring to the manner of shepherds in that country, who did tell their sheep in, and out of the fold. **Bring you**-The voluntary and obedient into covenant with myself.

V. 38. **The rebels**-The stubborn sinners.

V. 39. **But pollute**-But while ye are such idolaters, forbear to take my name into your lips.

V. 40. **Mine holy mountain**-*Sion*, God's holy hill, #**Psa 2:6**. Holy by designation, and God's own appointing it for his temple and presence. **Of the height**-*Sion*, tho' lower than many other hills, yet was above them all for God's peculiar presence. **In the land**-Their own land. **Your offerings**-When I have brought you into the land, then I will require your offerings as formerly: you shall see my temple built, *Jerusalem* filled with inhabitants, and my worship restored.

V. 41. **Sanctified**-Magnified and praised for the good I do to my people.

V. 43. **Remember**-Review your former ways with sorrow: remember, and grieve.

V. 46. **The south**-Look toward *Jerusalem*, and the land of *Canaan*. **Drop thy word**-Let thy word distil, begin with softer words, before thou shower down with the vehemency of a storm. **The forest**-*Jerusalem*, which was become like a forest.

V. 47. **Every green tree**-All that flourish, and all that are poor. **All faces**-All persons and orders of men, from one end of the land to the other.

V. 49. **Parables**-So absolutely, that we cannot understand him.

EZEKIEL

CHAP. XXI.

An explication of the prophecy in the close of the last chapter, with directions to the prophet upon it, ver. 1-7. A prediction of the sword that was coming on the land, ver. 8-17. A prospect given of the king of Babylon's coming to Jerusalem, to which he was determined by divination, ver. 18-24. Sentence passed on Zedekiah, ver. 25-27. The destruction of the Ammonites, ver. 28-32.

V. 2. **The holy places**-The temple and all parts of it.

V. 3. **The righteous**-It is no unusual thing, that in publick calamities, those who are indeed righteous should be involved with others.

V. 4. **All flesh**-All the *Jews* that dwell in the land.

V. 5. **Shall not return**-It shall not return into the scabbard 'till it hath done full execution.

V. 6. **Sigh therefore**-Thereby express deep sorrow. **Breaking of thy loins**-Like a woman in travail.

V. 7. **Because**-The saddest news you ever heard is coming.

V. 9. **Furbished**-Made clean and bright.

V. 10. **Of my son**-To whom God saith, *Thou shalt break them with a rod of iron, #Psa 2:9*. This sword is that *rod of iron*, which *despiseth every tree*, and will bear it down.

V. 12. **It**-The devouring sword. **Upon thy thigh**-In token of thy sense of what they must suffer.

V. 13. **If**-But if the king and kingdom of *Judah* despise this trial, both shall be destroyed and be no more.

V. 14. **And smite**-In token of amazement and sorrow. **Of the slain**-Wherewith many shall be slain. **Privy chambers**-Where they were hidden in hope to escape.

V. 15. **All their gates**-Both of cities, of palaces, and of private houses. **Wrapt up**-And hath been carefully kept in the scabbard, that it might not be blunted.

V. 16. **Go**-O sword, take thy own course.

V. 17. **Smite my hands**-In token of my approbation.

V. 19. **Appoint**-Paint, or describe them on a tile. **One land**-That is, *Babylon*. **Chuse**-Pitch on some convenient place, where thou mayest place *Nebuchadnezzar's* army, consulting where this one

way divides into two, which was on the edge of the desert of *Arabia*. **At the head**-Where each way runs, toward either *Rabbath*, or *Jerusalem*; for there *Nebuchadnezzar* will cast lots.

V. 20. **To Judah**-The *Jews*.

V. 21. **Stood**-The prophet speaks of what shall be, as if it were already. **To use**-To consult with his gods, and to cast lots. **Arrows**-Writing on them the names of the cities, then putting them into a quiver, and thence drawing them out and concluding, according to the name which was drawn. **He consulted**-Perhaps by a divine permission, the devil gave them answers from those images. **In the liver**-They judged of future events, by the entrails, and more especially by the liver.

V. 22. **The divination**-The divination which concerned *Jerusalem*, was managed on his right hand.

V. 23. **Them**-The *Jews*. **That have sworn**-*Zedekiah*, his princes, and nobles, who swore allegiance to the king of *Babylon*, these perjured persons will condemn all predictions of the prophet. **He**-*Nebuchadnezzar*. **The iniquity**-The wickedness of their perjury and rebellion. **They**-*Zedekiah*, and the *Jews* with him

V. 24. **Your transgressions**-Against God, and against the king of *Babylon*. **Discovered**-To all in court, city, and country. **With the hand**-As birds, or beasts in the net, are taken with the hands, so shall you, and be carried into *Babylon*.

V. 25. **And thou**-*Zedekiah*. **Whose day**-The day of sorrows, and sufferings, and punishment is at hand. **Shall have an end**-Shall bring the ruin of king and kingdom, and with the overthrow of your state, the means of sinning shall end too.

V. 26. **The diadem**-The royal attire of the head, which the king daily wore. **Shall not be the same**-The kingdom shall never be what it hath been. **Him that is low**-*Jeconiah*. The advance of this captive king, came to pass in the thirty-seventh year of his captivity.

V. 27. **Shall be no more**-Never recover its former glory, 'till the scepter be quite taken away from *Judah*, and way be made for the *Messiah*. He hath an incontestable right to the dominion both in the church and in the world. And in due time he shall have the possession of it, all adverse power being overturned.

V. 28. **Their reproach**-Wherewith they reproached *Israel* in the day of *Israel's* afflictions.

V. 29. **While**-While thy astrologers, and soothsayers, deceive thee with fair, but false divinations. **To bring thee**-To bring thee under the sword of the *Chaldeans*, and destroy thee as the *Jews*; to make thee stumble and fall on their necks, as men that fall among a multitude of slain.

V. 30. **Shall I cause it**-God will by no means suffer the sword to be sheathed. **Judge thee**-Condemn, and execute.

V. 31. **I will blow**-As those who melt down metals blow upon the metal in the fire, that the fire may burn the fiercer.

EZEKIEL

CHAP. XXII.

A catalogue of the sins of Jerusalem, ver. 1-12. Punishment threatened, ver. 13-16. They are condemned as dross to the fire, ver. 17-22. All orders of men having contributed to the national guilt, must share in the punishment of it, ver. 23-31.

V. 2. **Judge**-The question is doubled, to awaken the prophet more fully, and to quicken him to his work.

V. 3. **Her time**-The time of ripeness in her sins, and of execution of judgments on her. **To defile**-For this does more defile them, and provoke God to wrath against them.

V. 4. **Thy days**-The days of thy sorrows, and punishment. **Art come**-Thou art grown up to the eldest years in sin, beyond which thou art not to go.

V. 5. **Much vexed**-Afflicted, impoverished, and ruined.

V. 6. **Every one**-Not one to be found of a more merciful temper. **To their power**-According to their ability.

V. 7. **In thee**-In *Jerusalem*.

V. 8. **Thou**-O *Jerusalem*. **Mine holy things**-All mine institutions, temple, sacrifices, feasts.

V. 9. **Carry tales**-Informers, or persons that for money, give in false witness against the innocent. **They eat**-Offer sacrifice on the mountains and feast there, in honour of their idols.

V. 10. **Discovered**-Defiled their fathers bed.

V. 13. **Smitten mine hand**-In testimony of my abhorrence.

V. 14. **Endure**-Withstand the evils that are coming, or bear them when come.

V. 16. **In thyself**-Whereas I was thine inheritance so long as thou wert a holy, obedient people; now be an inheritance to thyself, if thou canst.

V. 18. **Dross**-Utterly degenerate, and base metal. **The furnace**-The afflictions I have laid upon them have not bettered them. **The dross**-While they loved mercy, did justly, walked humbly with their God, they were as silver; now they are but dross.

V. 19. **Gather you**-From all parts. I will, by a secret over-ruling providence, bring you into *Jerusalem*, as into a furnace, where you may be consumed.

V. 23. **Her**-The land of *Israel*. **Not cleansed**-Though God's judgments have been as violent floods; and as hottest fires. **Nor rained upon**-Yet neither thy filth hath been carried away, nor thy dross melted out of thee. Therefore thou shalt be deprived of the rain, that should cool thy thirsty land.

V. 25. **A conspiracy**-A contrivance, to speak all alike, smooth words, and give out promises of peace and safety. **Thereof**-Of the land. **The treasure**-As a reward of their lies. **Made her**-By persuading *Zedekiah* to hold out the war, which filled *Jerusalem* with dead husbands, and forlorn widows.

V. 26. **My holy things**-Sacrifices, and oblations. **Put no difference**-Neither have they in their practice, differenced holy and profane, nor in their teaching acquainted the people with the difference, nor in the exercise of their authority, separated the profane from the holy, either persons, or things. **Hid their eyes**-Despised, and would not see the holiness of the sabbaths. **Profaned**-Contemned, dishonoured, disobeyed.

V. 27. **Destroy souls**-Ruin families; cutting off the fathers, and impoverishing the widow, and fatherless.

V. 28. **Daubed them**-Flattered them, in their ways of sin. **Untempered mortar**-With promises that like ill-tempered mortar, will deceive them, though all seems at present smooth and safe.

V. 30. **I sought**-God speaks after the manner of men. **A man**-Any one, among princes, prophets, priests, or people, to repair the breach. **And stand**-Interpose between a sinful people, and their offended God, and intreat for mercy. **But**-All were corrupted.

EZEKIEL

CHAP. XXIII.

The apostacy of Israel and Samaria from God, ver. 1-8. Their ruin, ver. 9, 10. The apostacy of Judah and Jerusalem from God, ver. 11-21. Their ruin, ver. 22-35. The joint wickedness of them both, ver. 36-44. And their joint ruin, ver. 45-49.

V. 2. **Two women**-*Judah, and Israel, two kingdoms.*

V. 3. **Whoredoms**-Idolatry.

V. 4. **Aholah**-That is, his own tabernacle; for *Israel* falling off from the house of *David*, fell off from the tabernacle, or temple of God; so that all the temple they had was of their own making. **The elder**-Greater for number of tribes, and for power, wealth, and for multitudes of people. **Aholibah**-That is, my tabernacle in her: the two tribes had the temple of God with them. **Mine**-By solemn marriage-covenant. **Bare sons**-Were fruitful and brought forth children to me; they increased in numbers of people; and among these, some there were that were children of God by faith, love, and obedience.

V. 5. **Played the harlot**-United in idolatry, with the *Assyrians*. **Mine**-When under my government, and protection.

V. 6. **Horsemen**-Skillful in riding, and well furnished with choice horses.

V. 7. **With all**-Other nations, with whom she had commerce.

V. 10. **Discovered**-Stript her naked, and exposed her to shame. **Took her sons**-Captives. **Slew her**-The kingdom of *Israel*, under *Hoshea*, was by *Salmanesar* utterly destroyed. **They**-The *Assyrians*, had executed God's just displeasure upon her.

V. 15. **Girded**-With soldiers belts, which includes the rest of the habit of soldiers. **In dyed attire**-Both rich, comely, large, and of divers colours. **Princes**-Of princely aspect and majesty.

V. 17. **Alienated**-She grew weary of the *Chaldeans*.

V. 18. **Discovered**-Made it appear to all, far and near.

V. 19. **By**-Remembering her idolatries in *Egypt*, her alliance with it in days past, which she now resolved to act over again.

V. 20. **Paramours**-The nations, that were confederate with the *Egyptians*.

V. 23. **Pekod**-*Pekod* is the province between *Tigris*, and *Lycus*; in this was old *Nineveh*. **Shoa**-Either *Sia* in *Armenia*, or the *Sohia*, among which were the *Adiabeni*, and this contained the

middle part of the kingdom of *Babylon*. **Koa**-This bordered upon *Media*, the inhabitants were called *Kohai*, and dwelt about *Arbela*. **And all**-All subjects of the *Assyrian* monarchy.

V. 24. **And wheels**-Lest in their march the carriage wheels should break, a store of these were provided. **An assembly**-A mighty confluence of people. **I will set**-Give them a power in right of conquest over their rebels, as well as mine, and I will give them a spirit of judgment to discern the greatness of this people's sins. **Judge**-Condemn, and execute sentence upon thee. **According**-To their will, power, wrath, and custom, against rebels; for these are their rules of judgment.

V. 25. **I will set my jealousy**-As a jealous provoked husband, I will be as much against thee as they are. **Thy residue**-Either the people, who hid themselves in vaults and cellars, or what the *Chaldeans* cannot carry away, all this shall be devoured by fire.

V. 29. **Take away**-Deprive thee of the comfortable use of all thy labour, which they will exact of thee in captivity.

V. 32. **It**-Is large, and contains what will last many years, even 'till the seventy years be expired.

V. 34. **Thou**-Shalt stagger with sorrows, that shall intoxicate, and astonish. **Suck it out**-The dregs shalt thou drink, and multiply thine own sorrows. **Break the sheards**-To suck out what remains. **And pluck**-Revenging thyself upon thyself.

V. 35. **Bear thou**-The guilt, I will impute it, the punishment, I will not pardon it.

V. 38. **In the same day**-When they had newly polluted themselves with idolatry and murder, they thrust into the temple.

V. 39. **My house**-Nay, these things have been in my house.

V. 40. **Wash thyself**-After the manner of harlots.

V. 41. **Sattest**-Prepared to feast them. **A stately bed**-A magnificent bed, on which women sat to feast, when men leaned on their sides. **Incense**-Offered to their idols.

V. 42. **A voice**-A shout for joy, that there was a treaty of peace between the *Jews*, and the *Chaldeans*.

V. 45. **Righteous men**-Men that keep the law of their God.

V. 46. **Upon them**-Against the *Jews*, the children of this *Aholibah*.

V. 47. **The company**-The *Babylonian* army.

V. 48. **Lewdness**-Idolatry. And indeed we do not read of any after their return out of this captivity.

V. 49. **They**-The *Babylonians*. **The sins**-The guilt of worshipping idols; and you shall bear the punishment of idolaters.

EZEKIEL

CHAP. XXIV.

By the sign of flesh boiling in a pot are shewed, the miseries of Jerusalem during the siege, ver. 1-14. By the sign of Ezekiel's not mourning for his wife is shewed, that the approaching calamities would be to great to be lamented, ver. 15-27.

V. 1. **In the ninth year**-Of Zedekiah's reign. **Came unto me**-The prophet was now in *Babylon*.

V. 2. **Set himself**-Sat down to besiege.

V. 4. **Every good piece**-All the chief of the inhabitants of the land, the wealthiest, who will fly from their country-houses to live in safety in *Jerusalem*: the most war-like, who will betake themselves to *Jerusalem* for its defence. **Fill it**-With those pieces that are biggest, fullest of marrow, and which are divided according to the bones; these are the principal members of the state, the king, princes, priests, magistrates, and the most wealthy citizens.

V. 5. **The bones**-Not of the pieces to be boiled, but of the many innocents murdered in *Jerusalem*; for their blood crieth for vengeance, and their bones scattered on the face of the earth, will both make and maintain this fire.

V. 6. **The bloody city**-*Jerusalem*. **Whose scum**-Her wickedness is still within her. **Piece by piece**-One piece after another 'till all be consumed. **No lot**-Lots are for saving some, but here shall be no sparing any.

V. 7. **The blood**-Innocent blood which she hath shed. **The top of a rock**-Where it might be long seen. **To cover it**-These butchers of innocent ones leave their blood uncovered.

V. 8. **I have set**-I will openly punish, and in such a manner as shall not be soon forgotten.

V. 10. **And spice it well**-To express this justice, that is acceptable to God and men. **The bones**-The greatest, strongest, and firmest of the *Jews* shall perish in this fiery indignation.

V. 11. **The filthiness**-A type of the unreformed sinfulness of the city. **Molten**-That their wickedness may be taken away with their persons, and city.

V. 12. **She**-*Jerusalem*. **With lies**-Her allies, their promises, their forces, and their idols, all prove a lie to the house of *Judah*. **Her scum**-Her unrepented sins shall be punished in the fire that burns their city.

V. 13. **Lewdness**-Or obstinacy and boldness. **Purged thee**-Used all means to purge thee.

V. 16. **With a stroke**-A sudden stroke, by my own immediate hand. We know not how soon *the desire of our eyes* may be removed from us. Death is a stroke, which the most pious, the most useful, the most amiable are not exempted from.

V. 17. **Bind the tire**-Adorn thy head, as thou wast used to do; go not bare-headed as a mourner. **Thy shoes**-In great mournings the *Jews* went bare-footed. **Cover not thy lips**-It was a custom among them to cover the upper lip. **Eat not**-Of thy neighbours and friends, who were wont to visit their mourning friends, and send in choice provision to their houses.

V. 18. **I spake**-Told them what I expected would be.

V. 21. **Profane**-Cast off, and put into the hands of Heathens. **The excellency of your strength**-So it was while God's presence was there. **The desire**-As much your desire, as my wife was mine; most dear to you.

V. 22. **Ye shall do**-When you are in captivity, where you may not use your own customs.

V. 23. **Pine away**-You shall languish with secret sorrow, when you shall not dare to shew it openly.

V. 25. **Their strength**-Their walls and fortifications. **The joy**-All their public and private joys and hopes shall be destroyed in the destruction of the kingdom, and their children.

V. 26. **To hear it**-To give thee a narrative of all he had seen.

V. 27. **No more dumb**-From this prophecy for eighteen months during the siege, he does not prophesy of *Israel*, but of other nations. **Thou shalt be a sign**-Until the event shall convince the *Jews*, thou shalt by sign, signify to them, what is coming.

EZEKIEL

CHAP. XXV.

A prophesy against the Ammonites, ver. 1-7. The Moabites, ver. 8-11. The Edomites, ver. 12-14. And the Philistines, ver. 15-17.

V. 3. **Aha**-When thou shouldest have pitied, thou didst proudly insult over my people.

V. 4. **The men of the east**-The *Arabians*, associates of *Nebuchadnezzar*, who recompensed their service, with giving them this country when it was conquered, as it was five years after the desolation of *Jerusalem*.

V. 5. **Rabbah**-The royal city, called since *Philadelphia* from the king of *Egypt* who built it. **The Ammonites**-The land they dwelt in.

V. 7. **Know**-Thus God will bring those that were strangers to him into an acquaintance with him, and it will be a blessed effect of their calamities. How much better is it, to be poor and know God, than to be rich, and ignorant of him?

V. 8. **Seir**-The seed of *Esau*, the *Edomites*. *Seir* was the mountain where they first planted themselves. **Is like**-Are no more a select people than others.

V. 9. **The side**-That part of his country which was best fortified. **Bethjeshimoth**-An ancient city; it was a fortress toward the desert, which watched lest any should make an inroad on the country.

V. 10. **With the Ammonites**-As I have given *Ammon*, so I will with them give *Moab* to the *Chaldeans*, who will give it to the *Arabians*.

V. 13. **Teman**-A country in the southern coast of *Edom*. **Dedan**-Adjoining to *Edom*.

V. 15. **It-Israel**.

V. 16. **The Cherethim**-The bowmen, the strength of *Philistia*. **The remnant**-Who had escaped the sword of *Samuel*, *David*, *Hezekiah*, and of *Psammetichus* king of *Egypt*.

EZEKIEL

CHAP. XXVI.

The sin of Tyre, ver. 1, 2. The utter destruction of it, ver. 3-14. The astonishment of the neighbouring nations, ver. 15-21.

V. 1. **In the eleventh year**-Of *Jechoniah's* captivity, the year wherein *Jerusalem* was taken. **The month**-That month which followed the taking of *Jerusalem*.

V. 2. **Because**-Probably God revealed this to the prophet as soon as these insulting *Tyrians* spoke it. **The gates**-The great mart of nations, people from all parts. **She is turned**-The trading interest will turn to me.

V. 4. **Scrape**-I will leave thee nothing; thou shalt be scraped, and swept, that not so much as dust shall remain in thee. **Like**-As bare as was the rock on which thy city is built.

V. 6. **Her daughters**-The lesser cities. **In the field**-On the firm land.

V. 11. **Garrisons**-Bastions, or forts, or triumphal arches.

V. 12. **Shall lay**-It had been a quicker way, to have burnt all; but the greedy soldier might dream of treasures hid in walls, or under the timber, and therefore take the pains to pull all down, and throw it into the sea.

V. 14. **No more**-Tho' there was a city of that name built, yet it was built on the continent; and in propriety of speech, was another city.

V. 15. **The isles**-Isles which are places freest from danger of invasions, will shake with fear, when they learn that *Tyre* is fallen.

V. 16. **The princes**-Who were lords of the islands of that sea. **Come down**-In token of condolence. **Trembling**-They shall be afraid of their own concerns, and astonished in the midst of their fears.

V. 18. **In the sea**-At a great distance, and farther from land. **Departure**-Leaving thy ancient dwelling, to go into captivity.

V. 19. **The deep**-*Nebuchadnezzar's* army. **Great waters**-Great afflictions.

V. 20. **Bring thee down**-When I shall slay thee, and throw thee into the grave. **With the people**-Who are long since dead, and gone to eternity. **The low parts**-Another description of the grave, from the situation and solitude of it. **Set glory**-Then I will restore the beauty, strength, and wealth of *Israel*, and bring them back to *Jerusalem*. **In the land**-In the land of *Judea*, called, *land*

of the living, because a land, where God will bless, and give life by his word, ordinances, and spirit: thus different shall *Tyre's* captivity and *Jerusalem's* be.

V. 21. **A terror**-To all that hear of thee.

EZEKIEL

CHAP. XXVII.

A large account of the wealth, splendor and trade of Tyre, ver. 1-25. Its utter ruin, and the consternation of its neighbours, ver. 26-36.

V. 2. **A lamentation**-We ought to mourn for the miseries of other nations, as well as of our own, out of an affection for mankind in general; yea, tho' they have brought them upon themselves.

V. 3. **At the entry**-*Heb. Entrances*. She was about four furlongs, or half an *English* mile from the continent, as it were in the very door of the sea.

V. 5. **They**-The shipwrights. **Shipboards**-The planks and benches, or transoms for their ships. **Fir-trees**-Of the best and finest fir-trees. **Lebanon**-Whose cedars excelled others.

V. 6. **With box**-From the isles, and parts about the *Ionian, Aegean*, and other seas of the *Mediterranean*, where box-tree is a native, and of great growth and firmness, fit to saw into boards for benches; they were conveyed to *Tyre*, where their artists inlaid these box boards with ivory, and made them beautiful seats in their ships.

V. 7. **The isles of Elishah**-Probably the sea-coast of *Aeolis* in the lesser *Asia*, the inhabitants whereof were excellent in the skill of dying wool. **Which covered**-He speaks of the coverings they used in their ships or galleys: their tilts, as our boat-men call them.

V. 8. **Zidon**-An ancient town and haven of *Phoenicia*, not far from *Tyre*. **Arvad**-Or *Aradus*, an island belonging to *Phoenicia*, twenty furlongs from the continent. **Mariners**-Rowers in thy galleys; the rich *Tyrians* would not employ their own in such servile works, they hired strangers. **Wise men**-Thy learned men: for navigation was the great study of the *Tyrians*.

V. 9. **The ancients**-Old experienced workmen. **Gebal**-A town of *Phoenicia* near the sea. **The wise men**-Skilful in their trades. **Were in thee**-Who dwelt in *Tyre* for gain. **All the ships**-Ships from all parts of the sea, full of mariners, not only to manage the ships at sea, but to offer their service to the *Tyrians* for bringing in, or carrying out their wares.

V. 10. **Lud**-*Lydians*, not those *Cresus* was king over, but those that dwelt in *Egypt* about the lake *Maraeolis*. **Phut**-*Lybians*, a people of *Africa*; these were their hired soldiers. **Hanged the shield**-In time of peace. **They set forth**-These stout, expert, well armed guards, were an honour to thee.

V. 11. **With**-Mixed with other hired soldiers. **The Gammadim**-Probably men of *Gammade*, a town of *Phoenicia*.

V. 13. **Javan**-The *Grecians*, particularly the *Ionians*. **Tubal**-The *Asiatic Iberians*, and the *Albanians* toward the *Caspian* sea. **Meshech**-The *Cappadocians*. **They traded**-Brought men to sell for slaves.

V. 14. **Of the house**-Of the country. *Togarmah-Armenia* the lesser, *Phrygia, Galatia, or Cappadocia*. **Horsemen**-It is likely they might sell grooms, as best able to manage, and keep those horses.

V. 15. **Isles**-In the *Indian* seas, and in the Red-sea traded with thee. **Horns**-Elk's horns, or wild goats. **Ebony**-Is a very solid, heavy, shining, black wood, fit for many choice works.

V. 16. **The multitude**-The abundance of the *Tyrian* manufactures.

V. 17. **Minnith**-The name of an excellent wheat country. **Pannag**-Some obscure place, which now is forgotten.

V. 19. **Javan**-In the isle of *Meroe*, in *Egypt*.

V. 20. **Dedan**-The posterity of *Abraham* by *Keturah*, who dwelt in *Arabia*, and were sheep-masters. **Clothes**-With which they lined their chariots.

V. 22. **Sheba**-A country in *Arabia Felix*. **Raamah**-Another people of the same *Arabia*.

V. 23. **Haran**-In *Mesopotamia*, where *Abraham* dwelt. **Canneh**-This is supposed to be the same with *Calneh*, #**Gen 10:10**, afterwards *Ctesiphon*, a pleasant city on *Tigris*. **Ashur**-*Assyria*. **Chilmad**-A country between *Assyria* and *Parthia*.

V. 25. **The ships**-The ships from all parts of the sea. **Did sing**-Had their songs to commend thy state.

V. 26. **Thy rowers**-Thy governors and counsellors. **Great waters**-Dangers and difficulties. **The east wind**-The king of *Babylon* with his army. **Hath broken**-As surely will, as if he had already done it. **In the midst**-Where thou thoughtest thyself impregnable.

V. 27. **All thy company**-All that are men fit for war, in the multitudes of people that are in thee. **Shall fall**-These all shall fall together.

V. 28. **The suburbs**-The suburbs, which are nearest the sea, shall first hear the out-cries of pilots, and mariners.

V. 29. **Shall come down**-In the allegory of a miserable shipwreck, the prophet sets forth the fall of *Tyre*; and in this verse he represents them all shifting out of the sinking ship, in great confusion.

V. 30. **Wallow themselves in ashes**-As men use to do in their greatest mournings.

V. 32. **In the sea**-Alas! what was once her safeguard, is now her grave.

V. 33. **Went forth**-Were landed. **Thou filledst**-There was enough to supply to the full.

V. 34. **By the seas**-The *Babylonians*, that like seas shall swell, roar, and break in upon thee.

V. 35. **Troubled**-They shall not be able to conceal the discomposure of their mind, but will shew it in their countenance.

V. 36. **Shall hiss**-Will mock at thy fall.

EZEKIEL

CHAP. XXVIII.

A prediction of the ruin of the king of Tyre, ver. 1-10. A lamentation for him, ver. 11-19. A prediction of the destruction of Zidon, ver. 20-23. The restoration of Israel, ver. 24-26.

V. 2. **Hast said**-In thy heart. **In the seat of God**-Safe and impregnable as heaven itself. **A man**-Subject to casualties, sorrows, and distresses. **Set thine heart**-Thou hast entertained thoughts, which become none but God.

V. 3. **Wiser**-In thy own thoughts. **Daniel**-Who was then famous for his wisdom.

V. 7. **The beauty**-Those beautiful things, in which thy wisdom appeared.

V. 10. **The deaths**-Temporal and eternal. **Of the uncircumcised**-Of the wicked, an accursed death.

V. 12. **Thou sealest up**-Thou fanciest that fulness of wisdom, and perfection of beauty are in thee.

V. 13. **In Eden**-In the midst of all delights. **The workmanship**-Now the prophet notes their joys, musick, and songs, both to loud, and to softer musick, as the lute, and tabret in the day of their kings coronation, and all this on instruments of most exquisite make, and of their own artists work; in this they exceeded as in the other. **Created**-King: in the day of thy coronation.

V. 14. **Cherub**-For thy wisdom, power, and excellency, like a cherub, or angel; for the sacredness of thy person, and office, as the anointed of God; for the exercise of thy power, as a shield, as a protector of the weak. **And I-I**, whom thou forgetest have made thee so. **Thou wast**-Thou wast advanced to kingly dignity, (which *David* calls a mountain, #**Psa 30:7**.) a sacred office, and of divine institution. **In the midst**-Surrounded with stones, that sparkle like fire.

V. 15. **Thou wast perfect**-Is not this an irony?

V. 16. **I will cast**-Out thy kingly dignity.

V. 17. **Corrupted**-Depraved, or lost thy wisdom. **Behold thee**-That thou mayst be a spectacle, and warning to them.

V. 18. **I will bring thee**-Thou shalt be burnt to ashes, and trampled under feet.

V. 19. **All**-All that have formerly known thy riches, power, allies, and wisdom.

V. 22. **Zidon**-A city, north-west from *Canaan*, a king's seat of old, and from which *Tyre* descended. **I will be glorified**-When my judgments make my justice, power and truth appear, both

you, and others shall confess my glory. **Sanctified**-Owned as holy, revered as just, obeyed as sovereign.

V. 23. **And blood**-Bloody war by an enemy, that shall bring the war to the gates, nay into the streets of *Zidon*. **Judged**-Be punished in the midst of the city. **The sword**-By the sword of her enemies.

V. 24. **A pricking briar**-By these two metaphors the prophet points out the troublesome neighbours of the *Jews*, such as *Moab*, *Ammon*, *Edom*, *Tyre*, and *Zidon*. This never had a full accomplishment yet. But it will, for the scripture cannot be broken.

V. 25. **Sanctified**-I was dishonoured by the *Jews* in the sight of the heathen, and I will be honoured by the *Jews* in their sight.

EZEKIEL

CHAP. XXIX.

A prediction of the destruction of Pharaoh, for his treacherous dealing with Israel, ver. 1-7. A prediction of the desolation of Egypt, ver. 8-12. A promise of the restoration thereof in part, ver. 13-16. A prediction of Nebuchadrezzar's passing it, ver. 17-20. A promise of mercy to Israel, ver. 21.

V. 1. **The tenth year**-Of *Jeconiah's* captivity.

V. 3. **The great dragon**-The crocodile; our prophet, as well as *Isaiah*, compares the *Egyptian* king to that devouring serpent, or dragon. **That lieth**-Not only at rest, but waiting for prey. **My river**-My kingdom, power, riches, and forces, all the strength and glory of *Egypt*.

V. 4. **Put hooks**-The *Allegory* is continued. **The fish**-The people of *Egypt*. **To stick**-To adhere to their king.

V. 5. **Leave thee**-When thus brought out, I will leave thee. **The wilderness**-The deserts of *Libya* and *Syene*. **All the fish**-The whole army of the *Egyptians*. **The open fields**-There was this king and his army ruined. **Gathered**-These were not buried, but left in the wilderness, a prey to wild beasts, and birds.

V. 7. **Rent**-Didst them much mischief instead of benefiting them, as thou hast promised, **#Jer 37:7**.

V. 10. **Syene**-Boundary between *Ethiopia* and *Egypt*; that is, all *Egypt* from north-east to south-west.

V. 11. **Forty years**-These forty years began about the thirtieth year of *Jeconiah's* captivity, and end with the seventieth year of the captivity, which was the first of *Cyrus*.

V. 14. **Pathros**-The southern part of *Egypt*, in which was the famous city *Thebae*, known for its hundred gates. **Their habitation**-The ancient habitation of their fathers. **A base**-A low, tributary, dependent kingdom.

V. 15. **No more rule**-Though in the times of the *Ptolemeys*, it was considerable, yet then, even then it did not rule the nations about her.

V. 16. **Which**-Which sinful reliance on the arm of flesh provoked God to call to mind their other iniquities. **When**-When they forgot God, and respected *Egypt*. **They**-The house of *Israel*.

V. 17. **In the seven and twentieth year**-Of *Jeconiah's* captivity, the year after the conquest of *Tyre*.

V. 18. **Caused**-The army, and commanders were weary of the siege, but the immovable resolution of the king kept them on. **A great service**-It was service to the justice of God. It was great service both for hardness of work, heaviness of burdens, and length of the siege, thirteen years together. **Made bald**-Through age, or sicknesses, or continued wearing of helmets. **Peeled**-Galled with carrying burdens. **No wages**-For though *Tyre* was very rich, when first besieged, much wealth was carried away during the siege, much spent and wasted in the siege, and what was left, preserved by articles of surrender.

V. 19. **Her multitude**-Common people, who shall be made captives, and servants or slaves. **Her prey**-What she had before taken from others. **The wages**-God will be behind-hand with none, who do any service for him; one way or other he will recompence them. None shall kindle a fire at his altar for nought.

V. 20. **They**-The *Babylonians*. **For me**-God's work was doing by them, tho' they thought nothing less.

V. 21. **The horn**-*Jehoiakim*, who was then advanced by *Evil-Merodach*. **The opening of the mouth**-Thou shalt have liberty, to open thy mouth in comforting the good among them, and to give praise to God.

EZEKIEL

CHAP. XXX.

The steps by which Nebuchadrezzar would destroy Egypt, ver. 1-19. A repetition of a former prophecy against it, ver. 20-26.

V. 2. **Ye**-Inhabitants of *Egypt*.

V. 3. **A cloudy day**-So times of trouble are called. **Of the heathen**-The time when God will reckon with the Heathens.

V. 4. **Ethiopia**-The neighbour and ally to *Egypt*. **Take away**-Into miserable captivity. **Her foundations**-Their government, laws, and strong holds.

V. 5. **Lydia**-Not the *Asiatic*, but the *Africans* placed between some part of *Cyrene* and *Egypt*. **The mingled people**-The hired soldiers from all parts, a confused mixture of nations. **And Chub**-The inhabitants of the inmost *Libya*; perhaps they may be the *Nubians* at this day. **The men**-All the allies of *Egypt*. **With them**-With the *Egyptians*.

V. 6. **Upheld**-Those that favour and help her. **The pride**-The glory of all her strength.

V. 7. **They**-All those before mentioned.

V. 8. **Destroyed**-The fire that consumes nations is of God's kindling: and when he sets fire to a kingdom, all they that go about to quench the fire, shall be consumed by it.

V. 9. **Messengers**-Such as having escaped the sword, shall tell the news. **From me**-By my permission and providence. **In ship's**-Messengers by ships might carry the news to both the *Ethiopian*, *Asian*, and *African*, by the Red-sea. **As in the day**-During the mighty havock made by the *Chaldeans*. **It**-A like storm.

V. 11. **His people**-His own subjects, not hired soldiers.

V. 12. **The rivers dry**-Probably the *Chaldeans* diverted them, and so their fortified towns wanted one great defence. **Sell**-Give it up entirely.

V. 13. **Noph**-*Memphis*, now *Grand Cairo*, the chief city of the country. **A prince**-Either an *Egyptian* born, or independent, and over all *Egypt*. **A fear**-Consternation and cowardice.

V. 14. **In Zoan**-*Zoan* shall be burnt down to ashes. **In No**-A great and populous city situate on one of the mouths of the *Nile*.

V. 15. **Sin**-*Pelusium*, which was the key of *Egypt*, and therefore always well fortified, and strongly garrisoned.

V. 16. **Shall be rent**-Her walls, and towers, and fortresses broken through by the violence of engines, and by the assaults of the soldiers.

V. 17. **Young men**-'Tis probable these might be a body of valiant youths, collected out of these ten cities. **Aven**-*Bethshemesh*, or *Heliopolis*, an idolatrous city, in which was a stately temple of the sun: an hundred and fifty furlongs, that is six miles and three quarters in compass. **Phibeseth**-*Bubastus*, sometimes called *Hoephestus*, not far from *Aven*.

V. 18. **Tehaphnehes**-A great and goodly city of *Egypt*; *Tachapanes*, *Tachpanes*, *Tahapanes*, *Tahpanes*, *Chanes*, and *Hanes*, are names given it, and this from a queen of *Egypt* of that name in *Solomon's* time. It stood not far from *Sin*, or *Pelusium*. **Darkened**-A night shall come upon it. **Break**-I shall break the kingdom of *Egypt*, that it no more oppress with yokes, that is, burdens. **Her daughters**-Her towns and villages.

V. 20. **The eleventh year**-Of *Jeconiah's* captivity, three months and two days before *Jerusalem* was taken, about the time that the *Egyptians* attempted to raise the siege of *Jerusalem*.

V. 21. **Have broken**-Partly by the victory of the *Chaldeans* over *Pharaoh-necho*, partly by the victory of the *Cyreneans* over *Pharaoh-hophra*. **The sword**-None can heal the wounds that God gives but himself. They whom he disables, cannot again *hold the sword*.

V. 22. **His arms**-Both his arms. **The strong**-That part of his kingdom which remains entire. **Broken**-That which was shattered before.

V. 25. **Will strengthen**-As judges on the bench like *Pilate*, so generals in the field, like *Nebuchadrezzar*, have no power but what is given them from above.

EZEKIEL

CHAP. XXXI.

The greatness and power of the king of Assyria, ver. 1-9. His security and destruction, ver. 10-17. This applied to Pharaoh, ver. 18.

V. 2. **His multitude**-His numerous subjects.

V. 3. **A cedar**-Like the most goodly cedar for strength and beauty.

V. 4. **The waters**-Cedars grow great by the water-courses. **The deep**-The sea sent out her waters, which gave being to the rivers, that watered him. **His plants**-The provinces of this mighty kingdom, that were like plants about a great tree. **All the trees**-To all his subjects.

V. 5. **All the fowls**-All kind of men, nobles, merchants, husbandmen. **Made their nests**-Settled their habitations. **In his boughs**-In his kingdom, in the cities and towns of it. **All great nations**-No nation that was great at that time, but, sought the friendship of this kingdom.

V. 8. **The cedars**-The greatest kings. **Garden of God**-In the most fruitful gardens. **Hide**-Could not ever top, and shade him. **The fir-trees**-Lesser kings, and kingdoms, were not equal to his boughs. **Nor any tree**-All summed up, none like him in all the kingdoms of the world.

V. 11. **Him**-The proud king of *Assyria, Sardanapalus*. **The mighty one**-*Arbaces*, who first struck at the root of this *Cedar*, might well be styled the mighty one of the heathen, since he could bring together four hundred thousand of *Medes, Persians, Babylonians, and Arabians*.

V. 12. **Strangers**-Foreigners.

V. 14. **To the end**-All this is designed to be a warning to mortals. **All the trees**-The emperors, kings, or flourishing states. **By the waters**-Planted most commodiously, and furnished most abundantly with power and wealth. **The children of men**-As common men, of no quality or distinction.

V. 15. **He**-The king of *Assyria*. **A mourning**-There was much lamentation. **Fainted**-Probably there were portentous signs in the sea, and great waters, and the rivers, and among the trees.

V. 16. **Shake**-All that heard the noise of his fall, trembled at it. **Cast him down**-Brought the king and kingdom, as a dead man to the grave among them, that before were dead and buried. **All the trees**-All kings, and particularly the greatest. **All that drink water**-Enjoyed great power, riches, and glory. **Comforted**-He speaks to the dead with allusion to the manner of the living, who rejoice to see the proud brought low.

V. 17. **They also**-His neighbouring kings. **Hell**-Perished with him, and went to those whom God had slain for their pride and wickedness. **They that were his arm**-His loyal and faithful subjects and friends, on whom he relied, and by whom he acted.

V. 18. **Yet**-Thou shalt be like them in thy fall. **Thou shalt lie**-As unclean, despised, loathsome and under a curse. **This is**-This will be their end.

EZEKIEL

CHAP. XXXII.

The destruction of Egypt is represented under the similitude of killing a lion and a crocodile, ver. 1-16. Under that of the funeral of a great general, ver. 17-30.

V. 1. **Twelfth year**-Of the captivity of *Jeconiah*.

V. 2. **Like a young lion**-Spoiling all thou canst. **Crocodile**-The crocodiles lay in the rivers, though sometimes they went down the river to the sea. **With thy rivers**-Raisedst mighty armies, and didst lead them out against thy neighbours. **The waters**-The people, and kings near thee. **Thy feet**-With thy soldiers. **Fouledst**-Didst spoil all the conveniences of thy neighbours.

V. 3. **With a company**-In the countries, where these creatures were hunted, they went in mighty companies.

V. 4. **Leave thee**-This was literally fulfilled in the deserts of *Lybia*, where the slain of *Hophra's* army, were left to be devoured by fowls and beasts.

V. 5. **With thy height**-With the carcasses of thy princes.

V. 6. **Even to the mountains**-Blood shall be poured forth, as if it were to rise to the very mountains. **Full of thee**-O thy blood, and of thy carcasses cast into them.

V. 7. **Put thee out**-As a torch is extinguished. **Cover the sun**-Probably some unusual darkness was seen in the heavens, and on the earth, about that time.

V. 9. **Thy destruction**-The fame of it. **Not known**-Such as were strangers to *Egypt*, shall be troubled with apprehension of what mischief may come upon the world from so mighty a conqueror.

V. 10. **Shall tremble**-Be greatly afraid, lest *Nebuchadnezzar*, who is God's sword, should smite them. **Every man**-Every one of the kings, whose kingdoms are near to *Egypt*.

V. 13. **All the beasts**-The sheep, and oxen devoured, or driven away: the horses taken up to mount the horsemen, whose own horses were tired, or spoiled. **Great waters**-The pasture lying along the river side. **Trouble them**-There shall be so few men left in *Egypt*, that they shall not as formerly, disturb the waters by digging, swimming, or rowing on them. **Nor the hoofs**-So few horses or cows, that they shall not at watering-times, or in the heat of the day, foul the waters.

V. 14. **Like oil**-A figurative expression, signifying, there shall be such an universal sadness and heaviness upon the whole nation, that the very rivers which used to flow briskly, shall grow deep, and slow, and heavy.

V. 15. **Of that**-Men and women, cattle, wealth, and peace.

V. 16. **This is the lamentation**-This mournful account, which the prophet has given of *Egypt*.

V. 18. **Wail**-Prepare the funeral ceremonies at the burial of *Egypt*. **The daughters**-And celebrate the funerals of other cities and kingdoms that lie buried in their own ruins. **The nether parts of the earth**-A well known description of the state of the dead. **The pit**-The *Egyptians* affected to be buried in the *Pyramids*, and their kings, and great ones, would be laid by themselves; but *Ezekiel* provides them their grave among common people, being buried just where they fall.

V. 19. **Whom**-Art thou better than others that thou shouldst not die, and be laid in the dust, as well as they. **Go**-Go down like others. **With the uncircumcised**-Among profane and loathed carcasses, such the uncircumcised were in the opinion of the circumcised, as were the *Egyptians*.

V. 20. **They**-The *Egyptians*. **She**-The whole *Egyptian* kingdom. **Draw**-And throw them together into the pit.

V. 21. **Him**-The king of *Egypt*. **The grave**-Where they lie without strength, as dead mortals, tho' while they lived, they bore themselves, as gods. **That help**-His helpers, dead before him, shall speak to him. **Gone down**-To the grave. **They lie**-Neglected, and forgotten.

V. 22. **Ashur**-The famous, warlike, king of *Assyria*. **Is there**-In the state of the dead, in the land of darkness and oblivion. **Her company**-Princes, soldiers, subjects, and confederates. **Are about him**-They are about him, who were slain with him.

V. 23. **Whose graves**-Here is supposed a spacious vault, in the midst whereof the king of *Ashur* lies, and round the vault, his familiar captains and commanders. **Her company**-The common subjects of the *Assyrian* empire, all buried undistinguished about her. **Her grave**-The ruins of an empire are its grave. **In the land**-While they were in the land of the living.

V. 24. **Elam**-The *Persians*, and their famous kings, who lived in former days. **Their shame**-God, and man poured contempt upon them, and turned their glory into shame.

V. 25. **A bed**-The *Persians* had their coffins, in which with balms and spices, the dead were kept, in the midst of places provided for them; in such is the king of *Elam* here placed with his slaughtered captains about him. All the honour he can now pretend to, is to be buried in the chief sepulchre.

V. 26. **Her multitude**-With the *Cappadocians* and *Albanians*, the *Scythians* may be included, many of whom were next neighbors to them.

V. 27. **They**-The leaders of these *Scythians* were not buried with a pomp like that of *Ashur*, or *Elan*, but surprised by *Halyattes* and *Cyaxares*, were cut off with all their multitude, and tumbled into pits with the rabble. **With their weapons**-A ceremony observed in pompous funerals of great captains, to have their weapons, and their armour carried before the hearse. **Laid their swords**-In their graves, as if they could sleep the sweeter there, when they laid their heads on such a pillow: These barbarous *Scythians* were not so buried. **Their iniquity**-The exemplary punishment of their iniquity shall be seen upon their bones unburied.

V. 28. **Thou**-Chief of *Mesech*, and *Tubal*. **Shalt be broken**-Shalt be killed with the rest of thy wicked followers. **Shalt lie**-Without regard, hurled into the pit with common soldiers.

V. 29. **With the uncircumcised**-The *Edomites* retained circumcision, being of the seed of *Abraham*. But that shall stand them in no stead: they shall *lie with the uncircumcised*.

V. 30. **Of the north**-*Tyrians*, *Assyrians*, and *Syrians*, who lay northward from *Judea*, now swallowed up by the *Babylonian*. **Of their might**-When it appeared too weak to resist the enemy. **Uncircumcised**-Scorned, and cast out as profane and loathsome.

V. 31. **Comforted**-Poor comfort! Yet all that he will find!

V. 32. **My terror**-These tyrants were a terror to the world by their cruelty; and God hath made them a terror by his just punishments; and so, saith God, will I do with *Pharaoh*. Come and see the calamitous state of human life! See what a dying world this is! The *strong* die, the mighty die; *Pharaoh and all his multitude*! But here is likewise an allusion to the final and everlasting death of impenitent sinners. Those that are *uncircumcised* in heart, are *slain by the sword* of Divine Justice. Their *iniquity is upon them*, and they *bear their shame* for ever.

EZEKIEL

CHAP. XXXIII.

The duty of a spiritual watchman, ver. 1-9. A declaration of the safety of penitents, and the destruction of apostates, ver. 10-20. A message to those who flattered themselves with hopes of safety, tho' they repented not, ver. 21-29. A reproof of those who approved the word of God, but did not practise it, ver. 30-33.

V. 6. **Is taken away**-Punished by the Lord for his sin.

V. 10. **Our sins**-The unpardoned guilt, and the unsupportable punishment of our sins, in the wasting of our country, burning our city, abolishing the publick worship of God; we shall pine away, 'tis too late to hope. **How**-How can it be better with us?

V. 21. **Smitten**-Taken and plundered.

V. 22. **Opened my mouth**-Not that the prophet was utterly dumb before, for he had prophesied against many nations, only he was forbidden to say anything of the *Jews*, But now the spirit moved him to speak, and continued his motion, 'till the messenger came, and ever after.

V. 24. **They**-Who were left behind, now come out of their holes, or returned from neighbouring countries, or permitted by the conqueror to stay and plant vineyards. **Wastes**-Places once fruitful and abounding with people, but now, made a desolate wilderness. **He inherited**-Our father had a right to all this land, when but one; we his children though diminished, are many, and the divine goodness will surely continue to us both right and possession. **Is given**-It was given by promise to us, the seed, as well as to our progenitor; nay more, 'tis given us in possession, whereas *Abraham* had not one foot of it.

V. 26. **Ye stand**-You trust to your sword; you do all with violence. **Abominations**-Idolatry.

V. 30. **The children**-Captives in *Babylon*.

V. 31. **They come**-As if they were really *the people* of God. **They sit**-So we find the elders of *Judah*, chap.#8:1, so the disciples of the rabbis sat at their feet.

EZEKIEL

CHAP. XXXIV.

A charge against the shepherds of Israel, ver. 1-6. Their dismissal from their trust, ver. 7-10. A promise, that God would take care of his flock, ver. 11-16. Another charge against the strong of the flock, for their injuring the weak, ver. 17-22. A promise of the Messiah, the great and good shepherd, ver. 23-31.

V. 2. **The shepherds**-The rulers of the people kings, magistrates, and princes; as also priests, and prophets. **Of Israel**-The two tribes, and the few out of the ten that adhere to the house of *David*. **That feed**-Contrive their own ease, advantage, and honour.

V. 3. **Ye kill**-You contrive methods, to take first the life, and next the estate of the well-fed, the rich and wealthy. **But**-You take care to lead, protect, provide for, and watch over them.

V. 4. **The diseased**-The weak and languishing. **Bound up**-Oppressors in the state, or church, broke many then, but these shepherds bound them not up.

V. 5. **No shepherd**-No vigilant, faithful shepherd. **Became meat**-Were made a prey of, and devoured by all their neighbours.

V. 12. **In the cloudy and dark day**-In the time of general distress.

V. 16. **The fat**-The powerful and rich. **I will feed**-I will judge and punish them.

V. 17. **I judge**-Between men and men, between the smaller and weaker, and the greater and stronger, as their different state requires I will do. **The rams**-Rulers, who also shalt be dealt with according to their behaviour.

V. 18. **But ye must tread down**-You great ones, eat the fat, and sweet; and what you cannot eat, you waste and spoil. **The deep waters**-Which are sufficient for all.

V. 20. **I will judge**-I will vindicate the poor. **The fat cattle**-The rich. **The lean**-The poor.

V. 23. **One shepherd**-Christ, the great good, chief, only shepherd, that laid down his life for his sheep. **My servant David**-The seed of *David*, the beloved one, who was typified by *David*, and is in other places called by his name, as **#Jer 30:9 Eze 37:24 Isa 37:35 Hos 3:5. He shall feed**-Do all the office of a good and faithful shepherd, and that for ever.

V. 24. **My servant**-Christ was in this great work his fathers servant, **#Isa 42:1.**

V. 25. **A covenant**-A covenant of promises, which contain, and shall bring peace, that is all good.

V. 26. **Them**-My returned captives, **The places**-All the country. **My hill**-*Jerusalem*.

V. 29. **A plant**-The *Messiah*. **The shame**-The reproach.

V. 30. **Their God**-By covenant, from their forefathers. **Am with them**-Present with them, and reconciled to them.

EZEKIEL

CHAP. XXXV.

*A prophecy against Edom for their hatred to Israel, ver. 1-13.
Their ruin shall be perpetual, ver. 14, 15.*

V. 2. **Mount Seir**-The *Edomites*, who inhabited it.

V. 5. **Their iniquity**-When their iniquity was punished on them, which brought them to final ruin.

V. 6. **And blood**-Thy guilt, and my just revenge of innocent blood. **Hast not hated**-Thou hast loved, rather than hated, blood-shed; therefore vengeance for it follows thee.

V. 7. **That passeth out**-All travellers that go to or from *Edom*.

V. 9. **Return**-To their former glory.

V. 10. **Though**-Though God was with *Israel*.

V. 11. **Judged**-Punished thee.

V. 14. **The whole earth**-The inhabitants of all the countries round about thee. **Rejoiceth**-Is in peace and plenty.

EZEKIEL

CHAP. XXXVI.

A promise of the restoration of Israel, from their present deplorable condition, ver. 1-15. They are reminded of their former sins, and God's judgments, ver. 16-20. A promise of pardon, ver. 21-24. And sanctification, 25-38

V. 1. **The mountains**-The inhabitants being in captivity, speak to the mountains, that is, the land of *Judah*, and *Israel*, which was a country full of mountains.

V. 2. **Because the enemy**-Many were the enemies of God's people; but they so conspired in one design, that the prophet speaks of them as one, and particularly of *Edom*.

V. 3. **Swallowed**-Devoured you, as hungry beasts devour their prey. **Ye are taken up**-You are the subject of all their discourse. **An infamy**-Ever branding you as infamous.

V. 7. **Lifted up mine hand**-Sworn in my wrath. **The heathen**-The *Moabites*, *Ammonites*, and *Idumeans*.

V. 8. **At hand**-The time is near, when my people shall come out of *Babylon* to settle in their own land.

V. 12. **And thou**-O land of *Canaan*. **Bereave**-Consume thine inhabitants.

V. 13. **They**-The heathen round about.

V. 14. **Therefore**-I will so bless thee, O land, that thou shalt bring forth and breed up many sons and daughters, and this reproach shall cease for ever.

V. 17. **By their doings**-By their carriage, and whole conversation. **As the uncleanness**-Or as one cut off from the congregation, because of some great sin.

V. 20. **Entered**-When they were come into *Babylon*. **Profaned**-They sinned. **They**-Their heathen neighbours. **Them**-The profane *Jews*. **These**-These profane slaves, call themselves the people of the Lord and say, he gave them the land out of which they are driven.

V. 21. **But I had pity**-For these sins I had just cause to cut them off; but I had pity, for the glory of my name: had I destroyed them, the heathen would have concluded against my omnipotence, and my truth.

V. 23. **I will sanctify my great name**-They gave the heathen occasion to think meanly of me, but I will shew I am as great as good. When God performs what he hath *sworn* by his *holiness*, then he *sanctifies his name*.

V. 25. **Sprinkle**- "This signifies both the blood of Christ sprinkled upon their conscience, to take away their guilt, as the water of purification was sprinkled, to take away their ceremonial uncleanness and the grace of the spirit sprinkled on the whole soul, to purify it from all corrupt inclinations and dispositions."

V. 26. **A new heart**-A new frame of soul, a mind changed, from sinful to holy, from carnal to spiritual. A heart in which the law of God is written, #**Jer 31:33**. A sanctified heart, in which the almighty grace of God is victorious, and turns it from all sin to God. **A new spirit**-A new, holy frame in the spirit of man; which is given to him, not wrought by his own power. **The stony**-The senseless unfeeling. **Out of your flesh**-Out of you. **Of flesh**-That is, quite of another temper, hearkening to God's law, trembling at his threats, moulded into a compliance with his whole will; to forbear, do, be, or suffer what God will, receiving the impress of God, as soft wax receives the impress of the seal.

V. 27. **My spirit**-The holy spirit of God, which is given to, and dwelleth in all true believers. **And cause you**-Sweetly, powerfully, yet without compulsion; for our spirits, framed by God's spirit to a disposition suitable to his holiness, readily concurs. **Ye shall keep**-Be willing; and able to keep the judgments, and to walk in the statutes of God, which is, to live in all holiness.

V. 28. **Ye shall dwell**-Observe: then, and not before, are these promises to be fulfilled to the house of *Israel*. **And I will be your God**-This is the foundation of the top-stone of a believer's happiness.

V. 29. **I will also save you**-I will continue to save you. **From all your uncleannesses**-Salvation from all uncleannesses, includes justification, entire sanctification, and meetness for glory. **The corn**-All necessities comprised in one.

V. 35. **And they**-Strangers, or foreigners.

V. 37. **Enquired of**-Though I have repeated so often my promise to do this, yet it is their duty to intreat it, to wait on me, and then I will do it.

V. 38. **As the holy flock**-Flocks designed to holy uses. **In her solemn feasts**-These flocks were for quality, the best of all; and for numbers, very great, on the solemn feasts. Thus shall men multiply, and fill the cities of replanted *Judea*. And the increase of the numbers of men is then honourable, when they are all dedicated to God as a *holy flock*, to be presented to him for *living sacrifices*. Crowds are a lovely sight in God's temple.

EZEKIEL

CHAP. XXXVII.

The vision of the resurrection of the dry bones, ver. 1-10. The explication of it, ver. 11-14 A type of the happy coalition which would be between Israel and Judah, ver. 15-22. A prediction of the kingdom of Christ, and of the glories and graces of that kingdom, ver. 23-28.

V. 1. **And set me down**-So it seemed to me in the vision. Which is a lively representation of a threefold resurrection:

1. Of the resurrection of souls, from the death of sin, to the life of righteousness:
2. The resurrection of the church from an afflicted state, to liberty and peace:
3. The resurrection of the body at the great day, especially the bodies of believers to life eternal.

V. 3. **And he**-The Lord.

V. 7. **Prophesied**-Declared these promises. **As I prophesied**-While I was prophesying. **A noise**-A rattling of the bones in their motion. **A shaking**-A trembling or commotion among the bones, enough to manifest a divine presence, working among them. **Came together**-Glided nearer and nearer, 'till each bone met the bone to which it was to be joined. Of all the bones of all those numerous slain, not one was missing, not one missed its way, not one missed its place, but each knew and found its fellow. Thus in the resurrection of the dead, the scattered atoms shall be arranged in their proper place and order, and every bone *come to his bone*, by the same wisdom and power by which they were first formed in the womb of her that is with child.

V. 8. **Came up**-Gradually spreading itself.

V. 9. **Prophesy**-Declare what my will is. **O breath**-The soul, whose emblem here is wind; which, as it gently blew upon these lifeless creatures, each was inspired with its own soul or spirit.

V. 10. **And the breath**-The spirit of life, or the soul, #Gen 2:7.

V. 11. **The whole house**-The emblem of the house of *Israel*. **Are dried**-Our state is as hopeless, as far from recovery, as dried bones are from life.

V. 12. **I will open**-Though your captivity be as death, your persons close as the grave, yet I will open those graves.

V. 16. **One stick**-A writing tablet or a tally, such as is fit to be written upon. **His companions**-*Benjamin* and part of *Levi*, who kept with the tribe of *Judah*. **Ephraim**-*Ephraim* was the most considerable tribe in the kingdom of *Israel*, when divided from the other two. **The house of Israel**-The other nine tribes, who continued with *Ephraim*.

V. 19. **In mine hand**-Under my government, care, and blessing. God will make the two kingdoms one in his hand, as I make these two sticks one in my hand.

V. 22. **One nation**-They were one in *David's* time, who was a type of the *Messiah*, and continued so to the end of *Solomon's* time, whose name includes peace. So when the Beloved, the Peace-maker, the *Messiah* shall be king, they shall be one again. **And one king**-The *Messiah*.

V. 23. **I will save**-I will bring them safe out of them. **And will cleanse**-Both justify and sanctify them.

V. 24. **David**-The son of *David*. **One shepherd**-This king shall be their one chief shepherd, others that feed and rule the flock, are so by commission from him.

V. 25. **For ever**-'Till Christ's coming to judgment, the *Jews* converted to Christ, shall inherit *Canaan*.

V. 26. **My sanctuary**-I will set up a spiritual glorious temple, and worship among you. **For evermore**-Never to be altered or abolished on earth, but to be consummated in heaven.

V. 27. **My tabernacle**-The tabernacle wherein I will shew my presence among them. Their fathers had a tabernacle, but the *Messiah* shall bring with him a better, a spiritual, and an heavenly. **They shall be my people**-By my grace I will make them holy, as the people of a holy God; and I will make them happy, as the people of the ever blessed God.

EZEKIEL

CHAP. XXXVIII.

The attempt of Gog and Magog on the land of Israel, ver. 1-13. The terror occasioned thereby, ver. 14-20. Their defeat by the immediate hand of God, ver. 21-23.

V. 1. **Saying**-God now forewarns the *Jews*, what enemies and troubles would interpose, before he would fully deliver them.

V. 2. **Gog**-This cannot be one single person, or prince, though perhaps it points out some one, by whom the troubles foretold were begun. Some believe the time is still to come, wherein this prophecy is to be fulfilled. And that it must intend those enemies of God's church who descended from the *Scythians*, and are now masters of *Cappadocia*, *Iberia*, *Armenia*, or are in confederacy with the *Tartars*, and those northern heathens. But others think, all the enemies of *Israel* in all quarters, both open and secret are here intended, and that the *Antichristian* forces and combination, are what the prophet foretells. **Magog-Magog** is, at least, part of *Scythia*, and comprehends *Syria*, in which was *Hierapolis*. taken by the *Scythians*, and called of them *Scythopolis*. It is that country, which now is in subjection to the *Turks*, and may be extended thro' *Asia minor*, the countries of *Sarmatia*, and many others, under more than one in succession of time. And in the last time under some one active and daring prince, all their power will be stirred up against Christians.

V. 4. **Handling swords**-That is, very ready, expert and strong in using the sword.

V. 6. **Gomer**-Inhabitants of *Galatia*. **Togarmah**-*Paphlagonia*, and *Cappadocia*. **The north quarters**-The more northern people, the numerous *Tartars*.

V. 7. **Be thou prepared**-God and the church deride this mighty preparation.

V. 8. **After many days**-In the latter days of the *Messiah's* kingdom among men. **In the later years**-These must be cotemporary with the many days already mentioned. **Thou-Gog** with all thy numbers. **The land**-The land of the *Jews*, a people recovered from captivity, into which the sword of their enemy had brought them. **Always waste**-It is already two thousand four hundred years since the ten tribes were carried away by *Salmanezzer*. **But it**-The land of *Canaan*, that is, the people of it.

V. 11. **Unwalled**-Weak, and without any considerable defences.

V. 13. **Sheba**-This *Sheba* was southward, and contains all of that coast which assisted *Gog*. **Dedan**-By these are noted, the eastern nations that assisted. **Tarshish**-The inhabitants of the sea-coast westward, and *Magog* north. **The young lions**-Young men thirsty of blood, but more of spoil, resolve to join, if they may rob and spoil for themselves. **Art thou come**-This repeated enquiry seems to be an agreement to come to his assistance, on condition they might have, possess, and carry away what they seize.

V. 14. **Know it**-Thou wilt be informed of it.

V. 15. **The north parts**-From *Scythia*, from the *Euxine* and *Caspian* seas, and countries thereabouts.

V. 16. **I will bring**-I will permit thee to come. **Sanctified**-Confessed to be a great God over all, a gracious and faithful God to his people, and a dreadful enemy and avenger against the wicked. **Before**-In the sight of all the heathen that are with *Gog*, and much more in the sight of God's own people.

V. 17. **Spoken**-All these enterprises I have spoken of, and will as well defeat as I did foretel them.

V. 19. **For**-For my own people, and for mine own glory. **Have I spoken**-Against mine enemies *Gog*, and all his herd. **A great shaking**-A great disturbance and tumult, like an earthquake.

V. 21. **Sword-Israel. Throughout**-From all parts of the land, which was full of mountains. **Every man's sword**-As it was in *Jehoshaphat's* time; and these swords may be meant by the *sword* God will call for through all, for they ranged all over his mountains.

V. 23. **Magnify**-Undeniably prove that I am the mighty, just, faithful, wise, holy, and merciful God. **Sanctify**-Declare I am holy, and true to my word.

EZEKIEL

CHAP. XXXIX.

A prediction of the utter destruction of Gog and Magog, ver. 1-7. An illustration of the vastness of that destruction, ver. 8-22. God's mercy to his people, ver. 23-29.

V. 2. **The sixth part**-I will leave in thy country but one in six.

V. 3. **Thy bow**-What is said of the bow rendered useless, is to be understood of all other weapons of war; this is one kind, the bow, being most in use with the *Scythians*, is mentioned for all the rest.

V. 8. **It is come**-As sure as if already come. **The day**-That notable day of recompences against the last great enemies of the *church*.

V. 9. **The weapons**-The warlike provision, instruments, engines, carriages and wagons. **Shall burn**-It may be wondered why they burn these weapons, which might be of use to them for defence; but it was done in testimony that God was their defence, on whom only they relied. **With fire**-In such a country where the need of fire is much less than with us, it will not seem incredible, that the warlike utensils of so numerous an army might be enough to furnish them with fuel for many years.

V. 11. **Gog**-And to many of those with him; but many were given to the birds and beasts to be devoured. **Graves**-*Gog* came to take possession; and so he shall, but not as he purposed and hoped. He shall possess his house of darkness in that land which he invaded. **The valley of the passengers**-So called from the frequent travels of passengers through it from *Egypt* and *Arabia Felix*, into the more northern parts, and from these again into *Egypt* and *Arabia*. **The sea**-The *Dead Sea*. **Hamon Gog**-That is, the multitude of *Gog*.

V. 13. **Glorified**-The day of my being glorified shall be a renown to *Israel*.

V. 14. **They**-The rulers of *Israel*. **Sever**-Chuse out men who shall make it their work. **Passing**-To go up and down over the whole land; for many of *Gog's* wounded, flying soldiers, died in thickets, and corners into which they crept. **The passengers**-Whose assistance they would desire of courtesy. **Remain**-Unburied by the public labour of the house of *Israel* during the seven months.

V. 16. **The city**-That is, *the multitude*: the city which is next to this common tomb of *Gog*.

V. 17. **I do sacrifice**-The punishment of these God calls a sacrifice, which he offers to his own justice. **Upon the mountains**-Where more thousands are offered at once, than ever were at any time offered; 'tis a sacrifice so great, that none ever was, or will be like it.

V. 18. **Ye shall eat**-In these two and the following *verses*, God takes on him the person of one that makes a feast, invites his guests, and promises to satisfy them. Of the two former, the first is an *Enigmatical* invitation, or an invitation in a riddle; the latter is the key to this character. **The mighty**-Who had great authority, great courage and strength, the giant-like ones, commanders of

great note in the army. **Princes**-Many princes came with their country men and subjects to assist in this war. **Rams**-These are compared to rams which lead the flock. **Lambs**-Lambs are the more ordinary in the army. **Goats**-Goats signify the more lascivious, and impetuous among them. **Bullocks**-Bullocks, such as though more slow, were of great strength. **Fatlings**-Well fed. **Bashan**-A mountain of most rich, and sweet soil.

V. 20. **At my table**-In the field where *Gog*, his princes, and army, are slain, compared to a table. **Horses**-Horsemen, not common foot soldiers. **Chariots**-The men that ride in them.

V. 21. **All the heathen**-In the countries to which the news shall come.

V. 26. **Their shame**-Reproach for their sins.

EZEKIEL

CHAP. XL.

In this and the following chapter, under the type of a temple and altar, priests and sacrifices, is fore shewed, the spiritual worship which should be performed in Gospel times, and that perfected at last in the kingdom of glory: yea probably, in an happy and glorious state of the church on this side heaven: in this chapter we have, a general account of the temple and city, ver. 1-4. A particular account of the east-gate, north-gate and south-gate, ver. 5-31. Of the inner court, ver. 32-38. Of the tables, ver. 39-43. Of the lodgings for the singers and the priests, ver. 44-47. Of the porch, ver. 48, 49.

V. 1. **Of our captivity**-Of those that were carried away into captivity with *Jeconiah* eleven years before *Jerusalem* was burnt. And this falls in with the three thousand three hundred and seventy fourth year of the world, about five hundred and seventy four years before *Christ's* incarnation. **The beginning**-In the month *Nisan*. **The tenth day**-The day that the paschal lamb was to be taken up in order to the feast on the tenth day. **Brought me**-To *Jerusalem*, the place where it did stand.

V. 2. **In the visions of God**-By this it appears it was not a corporeal transportation of the prophet. **The frame**-The portrait of a city. **On the south**-On the south of the mountain, where the prophet was set.

V. 3. **A man**-The same no doubt that appeared to the prophet, chap.#**1:26**, whose name is the branch, and who builds the temple, #**Zech 6:12,13**, whose colour was like burnished brass; #**Rev 1:15**, which speaks glory and strength. **A line**-A plumb-line, a mason's line to discover the rectitude of the building, or its defects. **In the gate**-In the north gate, next toward the east.

V. 5. **A wall**-This was that outmost wall, that compassed the whole mount *Sion*, upon whose top the temple stood. **The man's hand**-Christ, hath, and keeps the reed in his own hand, as the only fit person to take the measures of all. **A measuring reed**-Or cane, for this measuring rod was of those canes growing in that country, long, and light, which architects made use of. **Six cubits long**-Each cubit consisting of eighteen inches in our common account. **An hand breadth**-Added to each six cubits. **The breadth**-The thickness of the walls, which were one reed, and one hand's breadth, or three yards, and three inches thick. **Height**-And the height equal, taking the measure from the floor on the inside of the wall.

V. 6. **The east**-Either of one of the inner walls, or of the temple itself. **Went up**-Till he was got up, he could not measure the threshold, which was at the top of the stairs, and these were ten, if the measurer be supposed in the gate of the house; or eight, if in the gate of the court of the priests; or seven, if in the court of *Israel*; and each stair was half a cubit in height, too high for him to take the measure of the threshold, if he did not go up the stairs. **The threshold**-It is probable he measured the lower threshold first, as next at hand. **The other threshold**-The upper threshold, or lintel of the gate, which was of equal dimensions with the lower, three yards and three inches broad, or thick.

V. 7. **Chamber**-Along the wall of the porch were chambers, three on one side, and three on the other, each one reed square. **Five cubits**-A space of two yards and one half between each chamber, either filled with some neat posts or pillars, or it may be quite void. **Within**-The inward and outward threshold, were of the same measures, and curiously arched over head from side to side, and end to end, which was from east to west.

V. 8. **The porch**-The posts which were joined together at the top by an arch, and so made the portico.

V. 9. **The porch**-Probably another porch, or another gate distinct from that, ver.#6. **The posts**-These were half columns, that from the floor to the height of the wall jettied out, as if one half of the column were in the wall, and the other without, and the protuberance of this half column, was one cubit.

V. 10. **Chambers**-These chambers were for the priests and *Levites* to lodge in during their ministration.

V. 11. **Of the entry**-It is meant of the whole length of the entry, or walk through the porch, to which they ascended by stairs of a semicircular form.

V. 12. **The space**-The rails, which were set up at a cubit distance from the front of these little chambers, on the outside for convenient placing of benches for the priests to sit on. **The space**-Between the rails, and the chambers.

V. 13. **From the roof**-From the extremity of one little chamber on the north side of the gate, to the extremity of the opposite chamber on the south side, and so one cubit and half for the back wall of one chamber, and as much for the back wall of the other chamber, with the length of the chambers, six cubits each, and ten for the breadth of the gate, amounts to twenty five cubits. **Door against door**-It seems the doors of the chambers were two in each chamber in the east and west parts, and so exactly set, that the doors being all open you had a clear prospect through all the chambers to the temple.

V. 14. **He made**-Measured, and thereby shewed what kind of posts they should be. **Threescore cubits**-Probably this refers to the height of this gate built up two stories above the arch, and the posts in their height are only mentioned, but imply all the rest of the building over the east gate. **Unto the post**-These high columns, on the inner front of this gate were so disposed, that the last on each side was very near the first post, or pillar of the court on either side of the gate, and so the posts and buildings laid on those posts joined on each side of this gate.

V. 15. **And**-This verse seems to sum up all the dimensions; this gate, its porch, and thickness of its walls, and so sum the cubits, six in the thickness of the outer wall, eighteen in the three chambers, twenty in the spaces between the chambers, and six cubits in the thickness in the inner wall of the porch.

V. 16. **Narrow windows**-Windows narrowed inward to the middle. **Their posts**-The upper lintel of each door over which was a window. **To the arches**-Windows under the arches between post and post, to give light to the five cubits space between chamber and chamber. **Round about**-These were on both sides of the porch within the gate, exactly alike.

V. 17. **The outward court**-So called in regard of the more inward court, between that where he was, and the temple itself; this court, was the second about the temple. **Chambers**-Not only lodging rooms for the priests, but also store-houses for tithes and offerings. **A pavement**-A beautiful floor laid with checker works. The whole floor of this court was thus paved. **Thirty chambers**-That is, fifteen on the south side of the gate, and fifteen on the north side, built over the pavement.

V. 18. **The pavement**-That mentioned, ver.#17. **By the side**-That part which lay on each side of the gate, and from thence spread itself toward the chambers, leaving a space of pavement of equal breadth with the porch, or gate in the middle. **The length**-The length was measured fifty cubits. **The inner pavement**-The side pavement was laid somewhat lower than this middle pavement, not only for state, but for the more convenient, keeping it clean; so the middle pavement rose with a little convex surface.

V. 19. **The breadth**-Of the whole ground between the inner front of one gate and porch, to the outer front of the next gate more inward to the temple. **The lower gate**-Called so in respect to the next gate, which was on the higher ground. **The forefront**-To the outside front of the gate of the priests court, which was next to this gate now measured, that is from the west front of the lower to the east front of the upper gate. **The inner court**-This court from the west front of the lower gate, was one hundred cubits in length to the east front of the gate of the inner court. **East-ward and north-ward**-And so was the space from the south front of the court to the north front. So the court was exactly square. Divers courts are here spoken of, which may put us in mind, of the diversity of gifts, graces and offices in the church: as also of the several degrees of glory in the courts and mansions of heaven.

V. 22. **Before them**-Within the steps or gate.

V. 23. **Toward the east**-The east gate of the inner court was directly over against the east gate of the outer court, and equally distant from each other.

V. 26. **To it**-The floor, or square court.

V. 28. **Brought me**-From the south-gate of the outer court through the porch, and over the hundred cubit pavement, to the south-gate of the inner court.

V. 32. **The inner court**-The court of the priests, which was next to the temple.

V. 43. **Within**-Within the porch, where these tables stood. **Hooks**-Hooks on which the slaughtered sacrifice might be hanged, while they prepared it farther. **Fastened**-To walls no doubt, near these tables.

V. 45. **The keepers**-While, according to their courses, they had the charge of the house of God, and attended on the service of it.

V. 46. **The keepers**-To preserve the fire perpetually on the altar.

V. 48. **The breadth**-The whole breadth was eleven cubits, but the breadth of each leaf of this folding-gate was three cubits, and they met, or shut on an upright post, set in the middle of the gate space, and this was one cubit broad. And each leaf hung on posts two cubits thick, which amount to eleven cubits.

EZEKIEL

CHAP. XLI.

The dimensions of the house and various parts of it, ver. 1-13. An account of another building, ver. 14, 15. The manner of the building of the house, ver. 16, 17. The ornaments of the house, ver. 18-20. The altar of incense and the table, ver. 21, 22. The doors between the temple and the oracle, ver. 23-26.

V. 1. **The breadth**-These walls in their thickness took up as much space as the whole breadth of *Moses's* tabernacle, #Exod 26:16,22.

V. 3. **Went he**-From the porch thro' the body of the temple, to the partition between the body of the temple and the holy of holies. **Measured**-Either the thickness of that partition wall, or of the pilasters, which stood one on the one side, and the other on the other side of the door. **Of the door**-Or entrance out of the temple into the oracle. **And the door**-This door was six cubits broad, and an upright bar or post on which the leaves met, and which was of one cubit's breadth, make out seven cubits.

V. 4. **Thereof**-Of the holy of holies, which was an exact square. **Before**-Parallel with the breadth of the temple.

V. 5. **After**-Having left the holy of holies, now he is come to take the measures of the outer wall. **The house**-The temple. **Six cubits**-Three yards thick was this wall from the ground to the first story of the side-chambers. **Side-chamber**-Of the lowest floor; for there were three stories of these, and they differed in their breadth, as the wall of the temple, on which they rested, abated of its thickness; for the middle chambers were broader than the lowest by a cubit, and the highest as much broader than the middle. **Round about**-On the north, south, and west parts, on each side of every one of these three gates.

V. 6. **They might**-That the beams of the chambers might have good and firm resting-hold. **Had not hold**-The ends of the beams were not thrust into the main body of the wall of the temple.

V. 7. **An enlarging**-Of the side chambers, so much of breadth added to the chamber, as was taken from the thickness of the wall; that is, two cubits in the uppermost, and one cubit in the middle-most, more than in the lowest chambers. **A winding about**-Winding stairs, which enlarged as the rooms did, and these run up between each two chambers from the bottom to the top; so there were two doors at the head of each pair of stairs, one door opening into one chamber, and the other into the opposite chamber. **For the winding about**-These stairs, as they rose in height, enlarged themselves too. **Round about**-On all sides of the house where these chambers were. **The breadth**-Of each chamber. **Increased**-Grew broader by one cubit in every upper chamber. From five in the lowest to six in the middle, and to seven in the highest chamber.

V. 8. **The foundations**-The lowest chamber had properly a foundation laid on the earth, but the floor of the middle, and highest story must be accounted here a foundation; so from the ground to

the ceiling of the first room, was six great cubits; from the first to the second, six great cubits; and from the third floor to the roof of the chamber, a like number; to which add we one cubit for thickness of each of the three floors, you have twenty-one cubits for height, ten yards and a half high.

V. 9. **The place**-The walk and wall.

V. 11. **The doors**-The doors of the lowest row opened into this void paved space.

V. 12. **The building**-This is a new building not yet mentioned, but now measured by itself.

V. 13. **The house**-The whole temple, oracle, sanctuary and porch, with the walls. **The building**-On both the north and south-side of the temple.

V. 14. **The breadth**-The whole front of the house eastward.

V. 18. **Cherubim**-Generally taken for the portrait of angels, or young men with wings: yet is the description of them very different in different places; in *Ezekiel's* vision, #**Eze 1:5-14 10:14**, *Isaiah's* vision, #**Isa 6:2**, *John's* vision, #**Rev 4:6-8**, and in *Solomon's* temple, #**1Kin 6:23-26**.

V. 19. **Through all the house**-And thus it was through the whole house round about.

V. 21. **The face**-The door or gate of the temple was square, not arched. **As the appearance**-As was the form of the gate of the temple in its larger, so was the form of the gate of the oracle in its lesser dimensions.

V. 22. **The altar**-Of incense. **The corners**-The horns framed out of the four posts at each angle on the top of the altar. **The walls**-The sides. **Before the Lord**-In the temple, not in the holy of holies.

V. 23. **Two doors**-Each had one.

V. 25. **Them**-The doors of both temple and oracle. **The temple**-Including the holy of holies also.

EZEKIEL

CHAP. XLII.

A description of the chambers that were about the courts, ver. 1-12. The uses of them, ver. 13-14. The whole compass of ground, which was taken up by the house and courts, ver. 15-20.

V. 2. **The length**-The temple of one hundred cubits long, and of fifty broad, was on the south prospect of these chambers.

V. 3. **Against gallery**-That is, a gallery on the south part toward the inner court, and a gallery toward the pavement north-ward, and between the backs of these galleries were chambers.

V. 4. **A way**-Before the galleries probably, was a ledge of one cubit broad, running the whole length from east to west, called here a way, though not designed for any to walk on it.

V. 5. **Shorter**-At first view it should seem to refer to the length, but indeed it refers to the height of the chambers, of which the lowest chamber was highest, the second lower pitched than the first, yet of greater height than the uppermost between the floor and ceiling.

V. 6. **As the pillars**-So thick and strong as those were.

V. 7. **The wall**-A wall at a distance from them, perhaps some wall that might keep up a terrace-walk.

V. 11. **The way**-The walk. **Was like**-Exactly uniform with the fabrick on the north-side. **All their goings**-Every window and door. **Were**-Framed in the same manner. In all things exactly alike.

V. 13. **Shall they lay**-In some of these chambers the holy things that might be eat, were laid up as in a store-house; and those which were not for present use, were reserved, 'till they were to be used.

V. 14. **Which are**-Which common people may meddle with.

V. 20. **Five hundred broad**-Each reed was above three yards and an half, so that it was about eight miles round. Thus large were the suburbs of this mystical temple, signifying the great extent of the church in gospel times. It is in part fulfilled already, by the accession of the Gentiles to the church: and will be thoroughly accomplished, when *the fulness of the Gentiles shall come in, and all Israel shall be saved*. **A separation**-To distinguish, and accordingly to exclude, or admit persons, for all might not go in.

EZEKIEL

CHAP. XLIII.

In this chapter and the next, the temple-service is described, but under the type of the Old Testament service. The glory of God first fills the temple, ver. 1-6. A promise of God's continuing with his people, if they obey him, ver. 7-12. A description of the altar of burnt offerings, ver. 13-17. Directions for the consecration of that altar, ver. 18-27.

V. 2. **Came**-When the glory departed, it went eastward, and now it returns, it comes from the east. **And his voice**-Though by the voice of God, thunder is sometimes meant, yet here it was an articulate voice.

V. 3. **And it**-This glory of the God of *Israel*. **To destroy**-To declare, that their sins would ruin their city, chap.#9:3,4. **I fell**-Overwhelmed, and as it were swallowed up.

V. 4. **Came**-The sins of *Israel* caused the glory of the Lord to go out of his house, now the repentance of *Israel* is blest with the return of this glory.

V. 6. **The man**-Christ. **Stood**-To encourage, and strengthen him.

V. 7. **He**-The glorious God of *Israel*. **My throne**-The throne of his grace is in his temple; in the dispensations of grace, God manifests himself a king. **My feet**-Speaking after the manner of men, and expressing his abode and rest, in his temple, as the type, in his church, as the antitype. **In their high places**-Perhaps some kings were buried in the temples of their idols, near the idols they worshipped.

V. 8. **Their threshold**-The kings of *Judah* and *Israel*, built temples and altars for their idols, and these are called their *thresholds*. They erected these in the courts, or near the courts of the temple. **Abominations**-Idolatries, and wickednesses not to be named.

V. 9. **Far from me**-From my temple.

V. 10. **Son of man**-*Ezekiel*, who is called thus above eighty times in this book. **Shew**-Describe it to them in all the parts. **To the house**-To the rulers, prophets, and priests especially, not excluding others. **Their iniquities**-When they shall blush to see what glory their iniquities had ruined.

V. 12. **The law**-This is the first comprehensive rule: holiness becomes God's house; and this relative holiness referred to personal and real holiness. **The top**-The whole circuit of this mountain shall be holy, but the top of it on which the temple stands, shall be most holy.

V. 13. **The altar**-Of burnt-offerings. **And an hand-breath**-The sacred cubit, three inches longer than the common cubit. **The bottom**-The ledge or settle, fastened to the altar on all sides at the bottom, shall be a cubit in height. **The breadth**-From the edge of this bench on the outside to the edge where it joined the body of the altar, a cubit, and this the breadth, twenty one inches, broad

enough for the priests to walk on. **Border**-A ledge going round on all the squares. **The edge**-On the outer edge of this settle a span high. **The back**-As the back bears burdens, so this was to bear the weight of the whole altar.

V. 14. **From the bottom**-From the first ledge, which was a cubit broad, and a cubit high from the ground. **To the lower**-To the top of that square settle, which is called lower, because another settle is raised upon it. **Two cubits**-In height. **The lesser**-From the highest edge of the uppermost settle, down to the cubit broad ledge about the lower settle. **The greater**-So called, because it exceeded the upper settle a cubit in breadth. **Four cubits**-In height.

V. 15. **Four cubits**-In height. **From the altar**-From the top of the altar.

V. 17. **Stairs**-Or steps, for such they needed, (probably each stair about one fourth of a cubit,) to carry them, up to the first and second settles.

V. 19. **Give**-Direct, or command that it be given.

V. 20. **Shalt take**-Appoint it to be taken.

V. 21. **He**-The priest. **In the appointed place**-That is, in the court of the house, and on the altar appointed; this is the first day's sacrifice.

V. 22. **They**-The priests in attendance.

V. 23. **Shalt offer**-On the third day, and so on, through seven days.

V. 24. **Shalt offer**-Direct them to offer. **Salt**-It may allude to the perpetuity of the covenant thus made by sacrifice.

V. 26. **They**-The priests in course.

V. 27. **I will accept you**-Those that give themselves to God, shall be accepted of God, their persons first, and then their performances, through the mediator.

EZEKIEL

CHAP. XLIV.

The appropriating the east-gate of the temple to the prince, ver. 1-3. A reproof to Israel for their former profanations of the sanctuary, and a caution, ver. 4-9. The degrading of one part of the Levites, and establishing of the family of Zadock in the priesthood, ver. 10-16. Laws and ordinances concerning the priesthood, ver. 17-31.

V. 2. **Shall not be opened**-Shall not ordinarily stand open. **No man**-None of the common people. **The Lord**-That glory which was the visible sign of his presence.

V. 3. **He**-The king might sit before the Lord, others might not. **Bread**-That part of the sacrifice, which was allowed to the offerer.

V. 4. **He**-Christ in the appearance of a man.

V. 5. **The entering**-The persons who may, and who may not enter. **The sanctuary**-Taken here for the courts, rather than the house itself.

V. 6. **Let it suffice**-Let the time you have spent on your sins suffice.

V. 7. **Bread**-Either the meal-offering or first-fruits of corn and dough, and the shew-bread. **They**-The whole nation of the *Jews*.

V. 8. **Have not kept**-You have not observed the laws I gave you for the keeping of my holy things, house, sacrifices, and worship. **Have set**-You have substituted others in your rooms.

V. 10. **Are gone away**-By their idolatry.

V. 11. **Ministers**-Servants employed in the lowest work. **Sanctuary**-Not the temple itself, but about the courts of it. **Having charge**-They shall be porters to open and shut, and sweep, and go on errands. **To minister**-To wait on the priests.

V. 12. **Iniquity**-The punishment of it.

V. 13. **Shall bear their shame**-They shall be dealt with according to their abominations, and bear the punishment thereof.

V. 15. **That kept the charge**-Were constant, zealous, and faithful in their priestly office.

V. 16. **Into my sanctuary**-Both to the altar, to the temple, and the high-priest into the holy of holies. **Come near**-To set the shew-bread on, and to take it off. **To minister**-To offer sacrifice at the altar, and incense in the house. God will put marks of honour upon those who are faithful to him

in trying times, and will, employ those in his service, who have kept close to it, when others drew back.

V. 17. **And within**-In the temple.

V. 19. **Shall not sanctify**-By the law, common things, touching holy things, became consecrated, and no more fit for common use.

V. 20. **To grow long**-Priding themselves in it, as *Absalom*. **Shall only poll**-When the hair is grown, they shall cut the ends of their hair, and keep it in moderate size.

V. 21. **Drink wine**-Or any other strong liquor, when they go either to trim the lamps or set the shew-bread in order, or to offer incense in the temple, or when they go to the altar to offer a sacrifice, which stood in the inner court.

V. 24. **Shall judge**-Shall determine the controversy. **Assemblies**-Publick congregations.

V. 26. **Cleansed**-After for seven days he hath kept from the dead. **They**-The priests, who are about the house of God, shall appoint seven days more to this defiled person for his cleansing before he is admitted into the sanctuary.

V. 28. **It**-The sin-offering: but under this one, all other offerings are couched. **For an inheritance**-Instead of lands and cities.

V. 30. **And the first**-So soon as the first-fruits are ripe in the field, your vineyards, and olive yards. **Every oblation**-Whether free-will offering, or prescribed. **The first of your dough**-'Tis conceived this was of every mass of dough they made, and of the first of the dough, which every year they first made of the new corn, as by the custom of the *Jews* at this day appears. **That he**-The priest may bless, and pray for thee.

EZEKIEL

CHAP. XLV.

The division of the holy land, ver. 1-8. The ordinances that were given both to the prince and to the people, ver. 9-12. The oblations to be offered, and the princes part therein, ver. 13-17. Particularly, in the beginning of the year, ver. 18-20. And in the passover, and feast of tabernacles, ver. 21-25.

V. 2. **Of this**-Whole portion of twenty five thousand cubits long, or twelve miles and half, and ten thousand broad, or five miles and a little more. **For the sanctuary**-For a platform for the sanctuary, both house and court.

V. 3. **And in it**-In the center of this.

V. 6. **The possession**-Land to be a possession to the citizens of *Jerusalem*, and to be the content of the city. **Broad**-About two miles and half broad, and twelve miles and half long. **Long**-This must run along parallel in length with the holy portion, though but half its breadth. **For the whole house**-As the capital city, to which the tribe's resort, it must be large enough to entertain them.

V. 7. **The prince**-The king. **Our side**-One half of the prince's portion lay on the west side of those three already set out. **The other side**-The other half lay on the east-side thereof, so the portion of the city, *Levites* and priests, lay in the middle. **The holy portion**-Of priests, and *Levites*, and sanctuary. **Before**-It lay parallel as broad as these three were broad, and so run on both sides in its breadth from north to south, and had its length as the other, from east to west. **Over against**-What is called now *over-against*, or by the side, is called *before* three times together. So now you have an exact square of twenty-five thousand cubits laid out for God, the *Levites* and city, which appears thus in the breadth.

10000 For the priests.

10000 For the Levites.

5000 For the city.

And the length of each, twenty-five thousand, that is twelve miles and half square.

V. 9. **Let it suffice**-Be content, aim not at more.

V. 11. **Of one measure**-One shall contain as much as the other, the *ephah* shall contain as many gallons of dry, as the *bath* of liquid things. **An homer**-Thirty bushels. So the *ephah* will be three bushels in dry things, and the *bath* eight gallons in liquid things.

V. 12. **Twenty gerahs**-A gerah was one penny half-penny, the shekel then was two shillings and six-pence, twenty shekels was two pounds ten shillings, fifteen shekels was one pound seventeen shillings and six-pence, and twenty five was three pound two shillings and six-pence. **Maneh**-It seems there was the small, the middle, and the great *Maneh*.

V. 13. **Offer**-In the daily service, the morning and evening sacrifice.

V. 14. **Bath**-Which contained about twenty-four gallons. **The cor**-Or homer; these were two names of the same measure.

V. 16. **With the prince**-By a common purse of prince and people.

V. 18. **Thou shalt take**-Procure, this the prince must do.

V. 20. **For every one that erreth**-For all the errors of all the house of *Israel*, through ignorance. **For him that is simple**-That is half-witted, or a fool. **Reconcile**-*Cleanse*, as ver. #18, which legally was defiled by those errors done in the city, or courts of the house, whither these persons might come.

V. 21. **In the first month**-*Nisan*, which is part of *March*, and part of *April* with us.

V. 22. **Upon that day**-Upon the fourteenth day, on which the passover was slain.

V. 24. **An hin**-This was about one gallon and three quarters of a pint.

V. 25. **In the seventh month**-According to their ecclesiastical account, which is *Tisri*, and answers to part of our *August* and *September*. **In the fifteenth day**-On that day the feast of tabernacles began, and continued seven days. **He**-The prince. **In the feast of the seven days**-Hence we also may learn the necessity of frequently repeating the same religious exercises. Indeed the sacrifice of atonement was offered once for all. But the sacrifice of acknowledgement, that of a broken heart, that of a thankful heart, must be offered every day. And these spiritual sacrifices are always acceptable to God through Christ Jesus.

EZEKIEL

CHAP. XLVI.

Farther rules for the worship of the priests and the people, ver. 1-15. A rule, for the prince's disposal of his inheritance, ver. 16-18. A description of the places for the boiling and baking the offerings, ver. 19-24.

V. 3. **In the sabbaths**-Both weekly and other holy days, which are called *sabbaths*.

V. 9. **Go forth over against it**-Perhaps, only to prevent all jostling and confusion.

V. 17. **His inheritance**-Whatever lands of the prince are given to servants, shall at the year of *Jubilee* revert to the sons of the prince. **For them**-And to theirs after them.

V. 20. **The outer court**-Where the people were.

V. 21. **A court**-A smaller court made up on the outer sides with the walls of the greater square, and on the inside made with two walls, the one forty cubits long, the other thirty cubits broad.

V. 23. **A row of building**-A range of building on the inside of the walls of the lesser courts. **Four**-Four courts in the four corners.

EZEKIEL

CHAP. XLVII.

*The vision of the holy waters, ver. 1-12.
The borders of the land of Canaan, ver. 13-23.*

V. 1. **Eastward**-The fountain lay to the west, the conduit pipes were laid to bring the water to the temple, and so must run eastward, and perhaps one main pipe might be laid under the east-gate of the temple. **The right side**-On the south-side of the temple.

V. 2. **Out**-Of the inmost court. **The outer gate**-The outmost north-gate in the wall that compassed the whole mountain of the Lord's house.

V. 3. **He measured**-By the line in his hand. **He brought me**-Went before, and the prophet followed; all this was in vision.

V. 8. **The sea**-The *Dead-sea*, or lake of *Sodom*. **Shall be healed**-The waters of the sea shall be healed, made wholesome. So where the grace of God from his temple and altar flows, it heals the corrupt nature of man, and renders barren terrible deserts, as a land of waters and gardens.

V. 9. **Shall live**-Be preserved alive, and thrive, whereas no fish can live in the *Dead-sea*. **For they**-The poisonous waters of the *Dead-sea* shall be made wholesome for fish. **Shall live**-Thrive, and multiply in the virtue of the healing streams. Thus is the fruitfulness of the grace of God in the church set forth.

V. 10. **En-gedi**-Which lay on the south-west of the lake of *Sodom*. **En-eglaim**-A city on the north-east of the *Dead-sea*. **To spread forth nets**-All along on the west-side of this sea to dry them.

V. 12. **Consumed**-Never be consumed, never decay, there shall always be fruit, and enough. **Their waters**-Those that watered them. **Issued out**-And so carried a blessing with them.

V. 13. **The border**-The utmost bounds of the whole land. **Shall inherit**-That is, shall divide for inheritance to the tribes of *Israel*. **Joseph**-That is, the two sons of *Joseph*, *Ephraim*, and *Manasseh*.

V. 15. **The great sea**-The *Mediterranean*, which was the greatest sea the *Jews* knew.

V. 18. **The east sea**-The *Dead-sea*, which lay on the east of *Jerusalem*. Thus a line drawn from *Damascus* through *Auranitis*, *Gilead*, the land of *Israel* beyond *Jordan* to the east-sea, made the eastern frontier.

V. 19. **The river**-Called the river of *Egypt*, lay directly in the way to *Egypt* from *Jerusalem*. **The great sea**-To the south-west part of the *Mediterranean* sea near *Gaza*.

V. 22. **Children**-Who from their birth should be invested with this right of inheriting.

V. 23. **His inheritance**-This certainly looks at gospel times, when the partition-wall between *Jew* and *Gentile* was taken down, and both put on a level before God, both made one in Christ Jesus.

EZEKIEL

CHAP. XLVIII.

The portion of seven tribes, ver. 1-7. The allotment of land for the sanctuary, priests and Levites, ver. 8-14. For the city and prince, ver. 15-22. For the other five tribes, ver. 23-29. A plan of the city, its gates, and new name, ver. 30-35.

V. 15. **A profane place**-A common, not consecrated place.

V. 16. **The measures thereof**-The extent and proportions of the city, a square of four thousand five hundred shall be taken out of the middle of the twenty five thousand or the ground-plat of the city. So it shall be an equilateral square, every side exactly the same, north, south, east, and west, four thousand five hundred apiece, by which measures the whole content is visible eighteen thousand cubits not reeds.

V. 18. **For food**-For the maintenance of the city-officers.

V. 20. **The possession**-The land assigned for the city.

V. 28. **To the river**-The *river of Egypt*.

V. 35. **Eighteen thousand cubits**-About five miles in compass. **From that day**-From the day of the Lord's restoring this people, and rebuilding their city, and their thankful, holy, and pure worshipping of God there, from that day it shall be said of *Jerusalem*. **The Lord is there**-The Lord who as his name alone is *Jehovah*, so is the only true God, faithful to his promise, rich in mercy, glorious in majesty, righteous in his judgments, wise and holy in his government, whose presence makes us happy, whose withdrawing from us leaves us to misery. This God will by his favour and presence, bring the confluence of all good to persons, families, and cities; this God will be there to dwell, govern, defend, prosper, and crown. Such is to be the case of earthly *Jerusalem*, such shall be for ever the case of the heavenly *Jerusalem*. Such is the case of every true believer, who may, wherever he is, in his way of duty, still write *Jehovah-Shammah*, My God is here. And 'tis best to be where he is 'till he bring us within the gates of the glorious city, where inconceivable light and love from the immediate presence of God, give every one an eternal demonstration that God is here: to him be glory for ever.

NOTES ON The Book of DANIEL.

Daniel was of the tribe of Judah, and it is thought, of the royal family. Ezekiel, his cotemporary, but much his senior, speaks of him as wise to a proverb, when he upbraids the king of Tyre with his self-conceit, Thou art wiser than Daniel. He likewise names Noah, Daniel, and Job, as having the greatest interest in heaven of any. He lived a long and active life in the courts and councils of some of the greatest monarchs the world ever had. Yet none was more intimately acquainted with the mind of God than he that was a courtier, a statesman, and a man of business. It is generally supposed he lived to be very old, and died at Shushan in Persia.

The first chapter of this book, and the three first verses of the second are in Hebrew: and so are the four last chapters. The rest of the book is in the Chaldee: Daniel continues the holy story, from the first taking of Jerusalem by the Chaldean Babel, 'till the last destruction of it by Rome, the mystical Babel.

DANIEL.

CHAP. I.

Jehoiakim's first captivity, ver. 1, 2. *The choice made of Daniel and some other young men, to be brought up for Nebuchadnezzar's service*, ver. 3-7. *Their preferring pulse before the king's meat*, ver. 8-16. *Their wonderful improvement*, ver. 17-21.

V. 2. **With part of the vessels**-In this expedition *Nebuchadnezzar* carried away some captives, among whom were *Daniel* and his friends. **His god-Baal**, or *Bell*, and *Nebo*, which words they put into the names of their kings and favourites.

V. 3. **Of the eunuchs**-These were chief among the king's servants; and they are called *eunuchs*, because many of them were such. **And of the princes**-Here was fulfilled what the prophet *Isaiah* had foretold, #**Isa 39:7**.

V. 4. **The learning and the tongue**-The *Chaldeans* were skilled above any other nation, in natural philosophy. Their tongue differed from the *Hebrew* in dialect and in pronunciation, which they learned that they might be the more acceptable to the king, and court.

V. 5. **The king's meat**-Such as he had at his own table.

V. 6. **And Azariah**-Probably all of the royal lineage of *Judah*.

V. 7. **Gave names**-That is, other names, relating to the idol-gods. **Belteshazzar**-So *Daniel* had the name of *Belteshazzar*, from the great *Babylonian* idol *Baal* or *Bell*. This was by the king's command, and herein he put forth an act: of his sovereignty.

V. 8. **But Daniel purposed**-There may be several weighty reasons assigned why *Daniel* did this.

1. Because many of those meats provided for the king's table, were forbidden by the *Jewish* law.

2. **Daniel** knew these delicacies would too much gratify the flesh.

3. He did not dare to eat and drink things consecrated to idols.

4. He was sensible, how unsuitable delicate fare would be to the afflicted state of God's people.

Therefore he was herein a rare pattern of avoiding all the occasions of evil.

V. 15. **Fairer and fatter**-The blessing of God upon homely fare, affords often more health and strength, than more costly fare to them that eat the fat, and drink the sweet.

V. 19. **Before**-Both in the presence chamber, and in the council chamber, to try their proficiency; this shews the king's ability and judgment, how else could he discern their fitness, and their excellency above others.

V. 20. **The king enquired**-This is a farther confirmation of the king's noble endowments, and of his great care whom he chose to be in offices of trust, namely persons excellently qualified to serve him in the great affairs of the kingdom. And thus did God pour contempt upon the pride of the *Chaldeans*, and put honour on the low estate of his people.

V. 21. **Continued**-in the court of *Babylon* until *Cyrus*, and then he was in the *Persian* court, and he lived in honour and high employment all that time, yea, after *Cyrus* began to reign. For chap.#10:1, he had visions and revelations in the third year of *Cyrus*.

DANIEL

CHAP. II.

In this chapter we have, *The perplexity of Nebuchadnezzar thro' his dream which he had forgotten, and which the magicians could not tell him, ver. 1-11. Orders given to destroy all the wise men of Babylon, ver. 12-15. The dream discovered to Daniel, and his thanksgiving, ver. 16-23. His discovery of the dream and the meaning of it to the king, ver. 24-45. The honour put upon Daniel and his companions, ver. 46-49.*

V. 1. **In the second year**-This was properly in the fifth year of that king's reign, but in the second year after *Daniel* had been brought before the king. **Dreams**-It was one dream, but of many parts.

V. 2. **The astrologers**-Who pretended great skill in natural, and supernatural things. **The sorcerers**-Or necromancers, who used diabolical arts. **Chaldeans**-This name the magicians assumed as being national, and most noble.

V. 3. **To know**-He remembered the fact in general, but could not repeat it perfectly. Yet it had left such an impression on him, as put him in great perplexity. The Lord hath ways to affright the greatest men in the world, in the midst of their security.

V. 4. **In Syriack**-That is in the *Chaldee* tongue, for *Syria* or *Aram* is sometimes taken in a large sense, containing, *Assyria, Babylon, Mesopotamia, Phoenicia, Palestine, #2Kings 18:26*. From hence all is written in the *Chaldee* language, to the eighth chapter.

V. 9. **But one decree**-I will not retract my sentence.

V. 13. **Daniel and his fellows**-*Daniel* and his fellows were not called, because of their youth, which the *Chaldeans* despised. Here it is observable:

1. The **magicians** confessed, that knowledge and revelation must come from God, and therefore what *Daniel* did, was not of any human strength.
2. That the Lord held the governor's hands, so that he did not slay *Daniel* presently with the first.
3. That *Daniel* by his prudence and piety, saved all the *magicians* lives.

V. 21. *He changeth*-God can make the sun go back or stand still, as in *Ahaz* and *Joshua's* time, it is the great part of God's power and prerogative to change times. *Daniel* here attributes that to God, which Heathens attributed to nature, or chance. God only, that made all by his power, doth rule, and over-rule all by his providence.

V. 26. **Beltshazzar**-By this name of *Beltshazzar* he had given *Daniel*, he took courage as if he might expect some great thing from him: for the word signifies the keeper of secret treasure.

V. 28. **What shall be**-Observe the prophet's wisdom, he does not fall abruptly upon the dream, but first prepares this lofty king for it, and by degrees labours to win him to the knowledge of the true God.

V. 30. **But**-But that the interpretation may be manifest to the king, and that thou mayest be better instructed and satisfied in thy mind.

V. 36. **And we**-By this word *we* appears *Daniel's* piety and modesty, or he declares by it, that he and his companions had begged this skill from God, and therefore he did not arrogate it to himself.

V. 38. **Made thee ruler**-He hath given thee absolute dominion of all creatures, men and beasts within the bounds of thy vast kingdom. **Thou**-He was first in order, as the head is before the other parts, and the vision began in him, and descended downwards to the other three monarchies. He was the *head of gold*, because of the vast riches wherein this monarchy abounded, and because it stood longest, five hundred years, and was fortunate and flourishing to the last.

V. 39. **Another kingdom**-This was that of the *Medes* and *Persians*, inferior in time for it lasted not half so long as the *Assyrian* in prosperity and tranquillity; yet, was this wonderful, rich and large for a time. **Third kingdom**-This was the *Grecian* monarchy under *Alexander* the great, called *brass*, because coarser than the other. **Over all the earth**-*Alexander* marched even to the *Indies*, and was said to conquer the world.

V. 40. **Fourth kingdom**-This is the kingdom of the *Romans*, and was to last not only to *Christ's* first coming, but under *antichrist*, to his second coming. This did break in pieces all other kingdoms, being too strong for them, and brought all into subjection to it, 'till the stone fell upon it.

V. 41. **Divided**-Partly strong, and partly weak; the *Roman* kingdom was divided, partly by their civil wars, partly when conquered provinces and kingdoms cast off the *Roman* yoke, and set up king's of their own, and so the empire was divided into ten kingdoms or toes.

V. 42. **Broken**-This was plain in the civil wars of the *Romans*, and the falling off of some countries, especially towards the end of it.

V. 43. **Mingle themselves**-By marriage, but they shall never knit well together, because ambition is stronger than affinity.

V. 44. **In the days of these kings**-While the iron kingdom stood, for *Christ* was born in the reign of *Augustus Caesar*. And this kingdom is not bounded by any limits, as worldly empires are, but is truly universal. And it shall be for ever, never destroyed or given to others, as the rest were.

V. 45. **And the gold**-This denotes the small beginning of *Christ's* visible kingdom, and the different rise of *Christ* from all other; his conception by the Holy Ghost, without father and mother, respectively as to his two natures. This stone, falling from the mountain, brake the image in pieces; for *Christ* is a stone that grinds to powder those it falls on: and he is a growing stone even to a mountain, and therefore will fill the earth.

V. 46. **That they should offer**-This was strange, that so great a monarch should thus worship his vassal, which he did in consternation and admiration. But doubtless *Daniel* put a stop to it: though he could not hinder the king in his prostration, and in his word of command. And the king being instructed of *Daniel*, gives God all the glory in the next words.

V. 47. **God of gods**-The supreme God of all the world, above *Baal* and all other gods. **Lord of kings**-The word in the *Syriack* signifies, *high Lord*, seeing he is the highest king of all the earth.

V. 49. **And he set**-He substituted them as lieutenants for the king's service under *Daniel*, but *Daniel* sat in the king's gate to be ready for the king's chief business.

DANIEL

CHAP. III.

Nebuchadnezzar *erects a golden image, and requires all his subjects to worship it*, ver. 1-7. *He is informed that the Jewish princes refuse to worship it*, ver. 8-12. *They resolutely persist in their refusal*, ver. 13-18. *They are cast into the fiery furnace*, ver. 19-23. *Their preservation and the conviction of the king*, ver. 24-27. *The honour which he gave to God, and the favour he shewed to his servants*, ver. 28-30.

V. 1. **Made an image**-Perhaps he did this, that he might seem no ways inclined to the *Jews*, or their religion, whereof the *Chaldeans* might be jealous, seeing he had owned their God to be greatest, and had preferred *Daniel* and his friends to great honours.

V. 4. **Nations and languages**-Proclamation was made therefore in several languages.

V. 16. **We are not careful**-Heb. *We care not*: there is no need of any answer in this case for it is in vain for us to debate the matter; the king is resolved to have his will of us, and we are resolved on the contrary.

V. 18. **But if not**-It was therefore all one to them, which way God would honour himself; they were resolved to suffer rather than sin, and leave the cause to God. Indeed if God be for us, we need not fear what man can do unto us. Let him do his worst. God will deliver us either from death, or in death.

V. 20. **To bind**-What did he think these three men would have refused? Or that their God would defend them from his power, or that if he had, his mighty men could have prevailed? None of all this was the case; for God purposed to shew his power when the king did his worst, and in the thing wherein he dealt proudly, to be above him.

V. 23. **Fell down**-All this is exprest with emphasis, to make the power of God more glorious in their preservation; for that shame that slew the executioners, might much more easily have killed them, even before they fell down.

V. 25. **No hurt**-See how the God of nature can when he pleases control the powers of nature! **The Son of God**-Probably he had heard *David* speak of him. Jesus Christ, the Angel of the covenant, did sometimes appear before his incarnation. Those who suffer for Christ, have his gracious presence with them in their sufferings, even in the fiery furnace, even in the valley of the shadow of death, and therefore need fear no evil.

V. 26. **And spake**-With a milder tone than before, God having abated the fire of his fury. Now he could at once acknowledge the true God to be the most high above all gods, and the three worthies to be his faithful servants.

DANIEL

CHAP. IV.

The writer of this chapter is Nebuchadnezzar himself. The story of him is given in his own words. Here is the preface, ver. 1-3. His dream, which puzzled the magicians, ver. 4-18. The interpretation of it by Daniel, ver. 19-27. The accomplishment of it, ver. 28-33. Nebuchadnezzar's recovery and adoration of God, ver. 34-37.

V. 1. **Nebuchadnezzar the king**-*Daniel* here sets down another strange relation in the words of the king's own proclamation, sent to all his vast kingdoms, and questionless put into the king's archives, and court-rolls. **Peace be multiplied**-All health and happiness; this was always the form of salutation among the eastern nations.

V. 3. **How great are his signs**-Nothing less than a real change of heart could cause such a confession as this! *Nebuchadnezzar* was now old, had reigned above forty years, and seen as much of the world as most men ever did. And yet never 'till now, did he admire surprizing events, as the *signs and wonders of the high God!*

V. 4. **Was at rest**-When my wars were over, I sat down quiet, enjoying the spoils of my enemies.

V. 13. **A watcher**-A holy angel, the instrument of God, to execute God's judgments which the angels watch constantly to perform.

V. 17. **Of the holy ones**-The decree was God's, and the demand was of the holy angels; if God enact it, the angels had the dispensation of it put into their hands, and they all consent to it as a just judgment of God to be executed by them according to the will of God. **The most high ruleth**-*Nebuchadnezzar* and his flatterers conceded he was a god in earth unaccountable to any. But the great God will make all men know he rules all in earth too, and sets up at his pleasure whom he will, and plucks them down again.

V. 19. **Troubled him**-Because he fore-saw such troubles coming upon the king for whom he had a high reverence. **Let not the dream trouble thee**-Speak out, let the event be what it will. **Beltshazzar said**-What address and how excellent a spirit is shewn in this short preface.

V. 22. **Reacheth unto heaven**-Thou art high and mighty in the in majesty which God hath given thee. **To the end of the earth**-To the *Caspian sea* north, to the *Euxine* and *Aegean* sea west, to the *Mediterranean* south.

V. 25. **They shall drive thee**-This was such a thundering peal, that it was wonderful the king could endure to hear it without fury boiling in his heart, yet the Lord with-held him. **Seven times**-Seven years. **'Till thou know**-How hard is it for lofty princes to learn this lesson.

V. 26. **The heavens do rule**-That God, who sits in heaven rules over all.

V. 27. **If it may be**-*Daniel* was not certain of pardon for him, nor did he altogether despair of it. With what wisdom and tenderness does he speak: and yet with what plainness?

V. 28. **King Nebuchadnezzar**-With how admirable propriety is the person changed here! These six verses speaking in the third person. But in the thirty fourth, *Nebuchadnezzar* having recovered his reason, speaks in the first person again.

V. 33. **Was driven from men**-Being bereft of his understanding, as a man distracted he fled, and betook himself to the woods.

V. 34. **Mine understanding returned**-God shined upon his soul, and gave him understanding to consider his sad state, and the causes of it. **And honoured him**-By prayer and praise, adoring the justice and mercy of God, giving God the glory of his sovereignty and unchangeableness.

V. 35. **As nothing**-A due consideration of God's infinite greatness, makes the creature appear as nothing; creatures are nothing to help, nothing to hurt, nothing in duration, nothing solid and substantial, nothing without dependence, and influence, and support from God. **His will**-Being the Lord of hosts, and the only absolute and universal monarch of the world.

V. 36. **Brightness**-I had again the majesty of a king in my countenance. **I was established**-In wonted power and place, owned and obeyed, by all. **Majesty was added**-He was the most august and magnificent prince on earth, much more so than before.

V. 37. **Now I praise**-Thus can the Lord make the stoutest hearts to stoop, and do him homage. This doxology proceeds from his heart. **Are truth**-God is truth essentially: he is the rule and standard of truth, his words are truth, his ways are truth, and they are judgment: he is wise, and hath dealt justly with me for my pride, and in very faithfulness hath afflicted me, and in very tenderness hath restored me; I do, and ever shall adore him for it. **Able to abase**-As he hath declared upon me, in stupendous changes, which I proclaim to all the world. He had a just controversy with me, and I have no ground to quarrel with him, but to give him glory by this confession. What authority had any one to say, That this man "was no convert?" We can no more doubt of his salvation than of *Solomon's*.

DANIEL

CHAP. V.

Belshazzar's *profane feast*, ver. 1-4. *The hand writing on the wall*, ver. 5-9. *Interpreted and applied by Daniel*, ver. 10-29. *The accomplishment of it*, ver. 30, 31.

V. 1. **Belshazzar**-The grandson of *Nebuchadnezzar*. **Made a great feast**-After the manner of the eastern kings who shewed their magnificence this way. But this is prodigious that he should carouse when the city was besieged, and ready to be taken by *Darius the Mede*.

V. 2. **To bring the vessels**-Triumphing thereby over God and his people.

V. 4. **And praised the gods of gold**-At the same time insulting the great God of heaven and earth.

V. 5. **Came forth fingers**-The likeness of a man's hand.

V. 6. **His knees smote**-So soon can the terrors of God make the loftiest cedars, the tyrants of the earth.

V. 10. **The queen came**-The women in those courts had an apartment by themselves, and this being the queen-mother, and aged, did not mingle herself with the king's wives and concubines, yet she broke the rule in coming in now, upon this solemn occasion.

V. 24. **From him**-From that God whom thou hast despised.

V. 26. **MENE-MENE MENE**, it is numbered, it is numbered; the words are doubled for the greater confirmation. It relates to the number of the seventy years for the overthrow of the *Babylonish* empire.

V. 27. **Art found wanting**-There is no weight nor worth in thee; thou hast made light of God, and the Lord makes light of thee.

V. 28. **PERES**-Separated, divided, broken. *Phars* signifies two things, *broken off*, and *Persian*; noting that, first, this kingdom was broken down from *Belshazzar*. Secondly, that it was given to the *Persians*.

V. 31. **Darius the Mede**-This was he that with *Cyrus* besieged and took *Babylon*.

DANIEL

CHAP. VI.

Daniel's *preferment*, ver. 1-3. *Envy against him*, ver. 4-5. *The decree against prayer*, ver. 6-9. Daniel's *continuance in prayer notwithstanding*, ver. 10. *He is informed against and cast into the den of lions*, ver. 11-17. *His preservation and deliverance*, ver. 18-23. *The death of his accusers*, ver. 24. *The decree of Darius, and prosperity of Daniel*, ver. 25-28.

V. 2. **Daniel was first**-*Belshazzar's* promise to *Daniel* was, that he should be the third ruler in the kingdom, chap.#5:7,16,29. The first was general of the army, the second president of the palace, the third of the land and provinces.

V. 4. **Concerning the kingdom**-And so to have made him guilty of treason, or other high misdemeanors, in the king's business.

V. 10. **Toward Jerusalem**-The temple was the place where the Lord placed his name, and promised to appear, and accept his people, all being a type of Christ, through whom only sinners are accepted. **As he did aforetime**-He did not abate his prayers for the king's command, nor did he break the law purposely, because he did no more than he was wont to do in serving his God.

V. 14. **Displeased with himself**-For having made that foolish decree. **To deliver him**-To find out some way of delivering him.

V. 20. **Able to deliver**-What he doubted of, we are sure of, that the servants of the living God, have a master who is able to deliver them and bear them out in his service.

V. 22. **His angel**-The same that was with the three children in the fiery furnace, whose presence made even the lion's den a strong-hold, his palace, his paradise. See the power of God over the fiercest creatures! See the care God takes of his faithful servants, especially when they are called to suffer for him! See how ready the angels are to minister to the heirs of salvation!

V. 25. **In all the earth**-In all that great empire. It is usual with the *Turk, Tartar, Chinese*, to arrogate the same universality.

DANIEL

CHAP. VII.

We come now to the prophetic part of Daniel, in which are many things hard to be understood. In this chapter we have, The vision of the four beasts, ver. 1-8. The vision of God's throne of government and judgment, ver. 9-14. The interpretation of those visions, ver. 15-28.

V. 1. **In the first year of Belshazzar**-This prophecy is written in *Chaldee*, to be a monument to him, of the reverence his father and grandfather shewed towards God, who had done such mighty works for them. **Then he wrote**-These visions were recorded for the benefit of the church, to rectify their mistake: for they thought all things would succeed prosperously after they returned out of their captivity.

V. 2. **The four winds**-Probably by the four winds of the great sea is signified commotions of contrary nations, striving together by wars, and producing these four beasts successively.

V. 3. **Four great beasts**-That is, four great monarchies, great, in comparison of particular kingdoms; beasts for their tyrannical oppressions.

V. 4. **The first**-This was the *Chaldean*, or *Assyrian*; whose seat was first at *Babylon*, afterwards at *Nineveh*, and then at *Babylon* again. **Eagle's wings**-They were swift, over-running many countries, and brought their monarchy to a prodigious height in a short time. **The wings were plucked**-Which was first done in stopping the career of their victories, and afterwards in casting them out of their kingdom. **A man's heart**-They lost their lion-like courage, and became faint and cowardly like other men.

V. 5. **Another beast**-The *Mede's* and *Persians*, a fierce, ravenous creature. **On one side**-The north side; for the *Mede* first arose and sent to *Cyrus* the *Persian* to come and assist him against the *Assyrian*. **Three ribs**-Several of the *Babylonian* subjects revolted, and all these made the three ribs.

V. 6. **Like a leopard**-This leopard was the *Grecian* monarchy; a leopard is less than a lion, so was this monarchy at first, but yet durst fight with a lion; so did *Alexander* encounter *Darius* with an inferior force. A leopard also for his swiftness; therefore described with *four wings* on his back. **Four heads**-He was succeeded by four of his chief commanders, who divided that empire into four parts.

V. 7. **A fourth beast**-The *Roman* empire.

V. 8. **Another little horn**-Probably either the *Turk* or the *Romish* antichrist.

V. 9. **The thrones**-The kingdoms of this world were destroyed by God the king, and judge of all, called the *Ancient of days*, because of his eternal deity.

V. 11. **Destroyed**-This cannot but be meant of the ruin and judgment of antichrist.

V. 13. **A son of man**-That is, the Messiah, he came *with the clouds of heaven*, gloriously, swiftly and terribly. **And came**-This relates to his ascension, at which time, he received his royal investiture, for the protection of his church, and curbing of their enemies.

V. 16. **Unto one**-That is, to an angel, that ministered. **The truth**-The true meaning of this vision.

V. 18. **But the saints**-Jesus Christ being their king, they shall reign with him, and possess the kingdom for ever.

V. 24. **And another**-This seems to mean the *Romish* antichrist.

V. 25. **Until a time and times**-The numbers of *Daniel* and *John* seem to agree. *Daniel* was certainly prophetic in these things, and his prophecy reacheth to the end of times, even of antichrist's reign.

V. 28. **Of the matter**-Of the vision, and the angel's interpretation.

DANIEL

CHAP. VIII.

This and the following chapters are not writ in Chaldee, but in Hebrew, for the benefit of the Jews. Here is the vision of the ram, and the he-goat, and the little horn, ver. 1-14. The interpretation of it, ver. 15-27

V. 1. **After that**-In the other vision he speaks of all the four monarchies; here only of the three first; this vision being a comment upon the first.

V. 2. **The river of Ulai**-Which ran round the city.

V. 3. **Two horns**-The kingdom of *Media* and *Persia*. **And the higher**-The kingdom of *Persia* which rose last, in *Cyrus*, became more eminent than that of the *Medes*.

V. 4. **West-ward**-Toward *Babylon*, *Syria*, *Cappadocia*, *Asia the less*, and *Greece*, all westward from *Media* and *Persia*. **North-ward**-Against the *Armenians*, *Iberians*, *Lydians*, *Colchi Caspians*. **South-ward**-Against *Ethiopia*, *Arabia*, *Egypt*.

V. 5. **An he-goat**-The *Grecian* empire. **The whole earth**-The whole *Persian* empire. **Touched not the ground**-Went with incredible swiftness. **A horn**-This was *Alexander* the great.

V. 6. **The ram**-The king of *Media* and *Persia*.

V. 8. **Was broken**-When *Alexander* was greatest, then was he broken, and that to pieces, for he, his mother, son, brother, and all his kindred were destroyed. **The four winds**—

1. *Antipater* got *Greece*.

2. *Asia* was possessed by *Antigonus*.

3. *Ptolemy* got *Egypt*.

4. *Seleucus* had *Babylon* and *Syria*.

All these were variously situated; to the *east*, *Babylon* and *Syria*; to the *south*, *Egypt*; to the *north*, *Asia the less*; to the *west*, *Greece*.

V. 9. **A little horn**-This little horn was *Antiochus Epiphanes*. **The south**-*Egypt* where he besieged and took many places. **The east**-In *Syria*, *Babylon*, *Armenia*. **The pleasant land**-*Judea*, so called because of the temple and people of God in it, and the fruitfulness of it.

V. 10. **The host of heaven**-The church of God militant, who worship the God of heaven, who are citizens of heaven, whose names are written in heaven; and among these the priests, and champions, who were as *stars* shining above the rest; these he profaned and slew cruelly.

V. 11. **The prince**-Not only against the high-priest, but against God himself. **Was cast down**-He took away the use of the temple as to the holy service and sacrifices.

V. 12. **By reason of transgression**-Both the transgression of the priests, and of the people.

V. 13. **One saint**-That is, one holy angel. **How long**-How long shall *Antiochus* continue his vexations against the people and prevent the worship of God? This is, the *treading down of the sanctuary, and the host*.

V. 14. **He**-That angel. **Then**-Just so long it was, from the defection of the people, procured by *Menelaus*, the high-priest, to the cleansing of the sanctuary, and the re-establishment of religion among them.

V. 15. **The meaning**-A more clear discovery of those things. **The appearance of a man**-Probably *Gabriel*.

V. 16. **A man's voice**-Of him before mentioned, namely, Christ.

V. 17. **He came near**-That he might speak more familiarly to him, yet *Daniel* could not bear the glory of it. How much less can we bear the glory of God, and how graciously hath the Lord dealt with us, to teach us by men, and not by angels? **O son of man**-He calls him son of man, to make him mind his frailty, and not to be lifted up with this great condescension of heaven. **At the time**-In God's appointed time, in the latter day, but not now in thy life-time.

V. 18. **Toward the ground**-Being terrified with the splendor and grandeur both of the messenger and message. **Set me upright**-By one touch only. The power of spirits is incomparably greater than that of the strongest of men.

V. 19. **The indignation**-God will raise up *Antiochus* to execute his wrath against the *Jews* for their sins, yet there shall be an end of that *indignation*.

V. 23. **In the latter time**-When they were come to the height, and beginning to decline. **When the transgressors**-When the *Jews* were grown to an excess of wickedness, then God suffered *Antiochus* to persecute them. **Dark sentences**-Full of subtilty: such all histories declare *Antiochus* to be.

V. 24. **Not by his own power**-Not by any heroick deeds, but by making use of the *Jewish factions*, through the divine commission to punish a backsliding nation; and by means of *Eumenes* and *Attalus*, by whose help he got up to this height. **Shall destroy**-He shall by force, craft, and cruelty, destroy many of God's people.

V. 25. **By peace**-Under colour of kindness. **Against the prince of princes**-He fought against God, affronting God's laws, profaning God's worship, and temple, and setting up the image and worship of *Jupiter* there. **Without hand**-By a disease whereof he died, **1Macc 6:8**.

V. 26. **Shut thou up**-Lay it up in thy heart. **For many days**-Three hundred years after this; long after *Daniel's* days.

V. 27. **Was sick**-Being overwhelmed by a sense of the calamity that should befall the people of God. **Did the king's business**-Having recovered strength, he minded his place, duty and trust, and concealed the whole, that they might not see it by his countenance.

DANIEL

CHAP. IX.

Daniel's *prayer for the restoration of Israel*, ver. 1-23. *The answer sent him by an angel*, ver. 24-27. *This is the clearest prophecy of the Messiah in all the Old Testament.*

V. 1. **In the first year of Darius**-That is, immediately after the overthrow of the kingdom of *Babylon*, which was the year of the *Jews* deliverance from captivity. **Of the Medes**-This *Darius* was not *Darius the Persian*, under whom the temple was built, as some have asserted, to invalidate the credibility of this book; but *Darius the Mede*, who lived in the time of *Daniel*.

V. 2. **By books**-By the sacred books.

V. 12. **Judged us**-Whose duty it was to govern the people, and to judge their causes; wherein if there was a failure, it was a sin, and judgment upon the people, and upon the rulers and judges themselves also. **Upon Jerusalem**-A place privileged many ways above all others, and punished above all others.

V. 14. **The Lord watched**-God's watching denotes the fit ways that he always takes to punish sinners.

V. 17. **For the Lord's sake**-For the sake of the Messiah: to whom the title *Lord* is frequently given in the Old Testament.

V. 21. **About the time**-The time of the evening sacrifice was a solemn and set time of devotion. Tho' the altar was in ruins, and there was no oblation offered upon it, yet the pious *Jews* were daily thoughtful of the time when it should have been offered, and hoped that their prayer would be *set forth before God as incense, and the lifting up of their hands, as the evening sacrifice*. This was peculiarly a type of that great sacrifice, which Christ was to offer: and it was in virtue of that sacrifice, *that Daniel's prayer was accepted, when he prayed for the Lord's sake*.

V. 24. **Seventy weeks**-These weeks are weeks of days, and these days are so many years. **To finish the transgression**-The angel discovers first the disease in three several words, which contain all sorts of sin, which the *Messiah* should free us from by his full redemption. He shews the cure of this disease in three words.

1. To finish transgression.

2. To make an end of sin.

3. To make reconciliation:

all which words are very expressive in the original, and signify to pardon, to blot out, to destroy.

To bring in everlasting righteousness-To bring in justification by the free grace of God in Christ, and sanctification by his spirit: called everlasting, because Christ is eternal, and so are the acceptance and holiness purchased for us. Christ brings this in,

1. By his merit.
2. By his gospel declaring it.
3. By faith applying, and sealing it by the Holy Ghost.

To seal up-To abrogate the former dispensation of the law, and to ratify the gospel covenant. **To anoint**-This alludes to his name *Messiah* and *Christ*, both which signify *anointed*. Christ was anointed at his first *conception*, and personal union, #**Luke 1:35**. In his *baptism*, #**Matt 3:17**, to his *three offices* by the holy Ghost,

1. King, #**Matt 2:2**.
2. Prophet, #**Isa 61:1**.
3. Priest, #**Psal 110:4**.

V. 25. **From the going forth**-From the publication of the edict, whether of *Cyrus* or *Darius*, to restore and to build it.

V. 26. **And after**-After the seven and the sixty two that followed them. **Not for himself**-But for our sakes, and for our salvation. **And the people**-The *Romans* under the conduct of *Titus*. **Determined**-God hath decreed to destroy that place and people, by the miseries and desolations of war.

V. 27. **He shall confirm**-Christ confirmed the new covenant,

1. By the testimony of angels, of *John baptist*, of the wise men, of the saints then living, of *Moses* and *Elias*.
2. By his preaching.
3. By signs and wonders.
4. By his holy life.
5. By his resurrection and ascension.
6. By his death and blood shedding.

Shall cause the sacrifice to cease-All the *Jewish* rites, and *Levitical* worship. By his death he abrogated, and put an end to this laborious service, for ever. **And that determined**-That spirit of slumber, which God has determined to pour on the desolate nation, 'till the time draws near, when all *Israel* shall be saved.

DANIEL

CHAP. X.

This chapter and the two next make one entire vision and prophecy, given Daniel about two years after the former. This chapter is introductory: the next has the prophecy itself, and the twelfth chapter, the conclusion of it. In this we have Daniel's solemn humiliation, ver. 1-3. A glorious appearance of the Son of God, ver. 4-9. The encouragement given him to expect a full discovery of future events, ver. 10-25.

V. 2. **Was mourning**-Because he foresaw the many calamities that would befall the *Jews* for their sins, especially for destroying the *Messiah*, and rejecting his gospel.

V. 4. **The first month**-*Nisan*, which is *March*. **Hiddekel**-Or *Tigris*.

V. 5. **A certain man**-Very probably *Christ*, who appeared to *Daniel* in royal and priestly robes, and in so great brightness and majesty.

V. 12. **He**-Not *Christ*, but *Gabriel*.

V. 13. **Withstood me**-God suffered the wicked counsels of *Cambyses* to take place awhile; but *Daniel* by his prayers, and the angel by his power, overcame him at last: and this very thing laid a foundation of the ruin of the *Persian* monarchies. **Michael**-*Michael* here is commonly supposed to mean *Christ*. **I remained**-To counter-work their designs against the people of God.

V. 15. **I set my face**-I prostrated myself upon the earth. **And I became dumb**-Thro' astonishment.

V. 16. **One like the sons of men**-This likewise seems to have been *Gabriel*. **I have retained no strength**-Tho' he appeared to him, and spake to him as a man, yet *Daniel* could not bear his presence, without some dread.

V. 20. **To fight**-To oppose his mischievous designs.

V. 21. **Michael**-*Christ* alone is the protector of his church, when all the princes of the earth desert or oppose it.

DANIEL

CHAP. XI.

A prediction of the setting up of the Grecian monarchy, ver. 1-4. Of the affairs of Egypt and Syria, ver. 5-20. The rise and success of Antiochus Epiphanes, ver. 21-29. The mischief he would do to the Jews, ver. 30-43. His fall, ver. 44, 45.

V. 2. **He-Xerxes** was more potent than all the other three, because his father *Darius* had gathered an incredible mass for him, which he himself increased for six years together, before he made his expedition against *Greece*. There were more kings of *Persia* besides those four, but they had no concern with the people of God.

V. 3. **A mighty king**-*Alexander* the great.

V. 4. **When he shall stand up**-When he is come to his highest point. **Nor according to his dominion**-They did not reign as kings at first, but only as captains; and as to the extent of their dominion, it was far less than *Alexander's*, yea, all four fell short of his. **Even for others**-Some lesser commanders shared several parts of the empire.

V. 5. **The king of the south**-This king was *Ptolemy*, the first king of *Egypt* after *Alexander* who is brought in, because he took *Jerusalem* by treachery; for the angel minds only those persons and things which related to the *Jews*. **One of his princes**-*Seleucus Nicanor*, who overcame *Demetrius*, and added *Asia* to his empire.

V. 6. **They**-The successors of those first kings of *Egypt* and *Syria*. **Make an agreement**-*Bernice* shall come from *Egypt* and marry with *Antiochus Theus*, who was the son of *Antiochus Soter*, and nephew to *Seleucus Nicanor*; for her father brought her to *Pelusium* with an infinite sum of gold and silver for her dowry. **She shall not retain**-She continued not in favour and authority. **Nor his arm**-His power.

V. 7. **Shall one stand up**-Of *Bernice* shall come *Ptolemaeus Euergetes*, who shall revenge the wrong done to his sister. **Shall enter into the fortress**-For he invaded *Syria*, and took many strong-holds.

V. 8. **He shall continue more years**-He continued forty-six years.

V. 9. **Return**-So he did with a booty of forty thousand talents of silver.

V. 10. **But his sons**-He means the sons of the king of the north, shall be incensed with the deeds of *Ptolemaeus Euergetes*, and his son *Ptolemaeus Philopator*. **One shall come**-*Antiochus* the great, shall pass through *Syria* and recover what the king of *Egypt* took from his father. **Even to his fortress**-To *Raphia*, which was a strong fortress at the entrance of *Egypt*.

V. 11. **His hand**-Into the hand of *Ptolemy*.

V. 12. **His heart shall be lifted up**-He might have recovered all, but he grew proud of his victory, and returned again to his luxury.

V. 16. **But he**-*Antiochus*, that comes against *Ptolemy*. **The glorious land**-*Judea*. *Antiochus* held all *Judea*, and with the provision and product of it, maintained his army.

V. 17. **He shall also set his face**-He shall use all the force he can to master *Egypt*, and engross it to himself. **Upright ones**-Many of the religious *Jews* joined with him: the rest of his army was a profane rabble of rude Heathens. **He shall give**-*Antiochus* shall give *Cleopatra* his daughter to young *Ptolemy*, called *the daughter of women*, for her beauty. **Corrupting her**-Persuading her to betray her husband: but she stuck to her husband's interest, and not her father's.

V. 18. **The isles**-The isles and sea-coasts of the *Mediterranean* and *Aegean* sea. **But a prince**-The Roman ambassador *Scipio* beat *Antiochus* at his own weapons of power and policy, and turned the reproach *upon his own head*.

V. 19. **Then**-Then he turned his face home-ward, yet was he not in safety, but was quickly after killed.

V. 20. **A raiser of taxes**-*Seleucus Philopator*, who peeled his subjects, and spared not to rob the temple. **Within few days**-For he lived not out the third part of his father's reign. **Not in battle**-Not by open force, but by poison.

V. 21. **A vile person**-*Antiochus*, called *Epiphanes* by his flatterers, but the people of God accounted him infamous, base, and treacherous. **They**-Neither peers nor people, nor was he the heir, but his nephew; but he crept in by flatteries.

V. 22. **Overflown**-The *Egyptian* force near *Pelusium*, where they fell by the power of *Antiochus*, with a great slaughter, near the river *Nile*. **The prince**-The high-priest with his place and honour, for he put out *Onias*, and set up in his stead, *Jason* his brother.

V. 23. **After the league**-For he made a league with *Egypt*, and came with a few, (but chosen men) and took the passes, and put all in subjection to him.

V. 24. **He shall enter peaceably**-He shall come in upon the *Egyptians* under pretence of peace, in a plentiful and delicious country, and among a mass of treasures which the kings successively had heaped up; the greatest part of which *Antiochus* distributed among his confidants, whereby he obliged them the faster to him. He did herein *what his fathers had not done*; the kings of *Syria* before him, could never attain to this success over *Egypt*. **Against the strong-holds**-Having succeeded thus far, he shall proceed to the places of greatest strength in that kingdom. **For a time**-That is 'till God put a stop to his career, for the *Egyptians* found means to deliver themselves from his yoke.

V. 25. **But he shall not stand**-He might have prospered, if he had not been betrayed by *Eulaius*, *Benaeus*, and the rest of his nobles, corrupted by *Antiochus*.

V. 26. **Yea**-His most familiar friends and confidants; for he shall be overthrown with a great slaughter, as when the *Nile* overflows the country.

V. 27. **At one table**-They shall meet under pretence of peace. **But it shall not prosper**-For neither shall *Antiochus* gain *Egypt* by all his artifice, nor *Ptolemy*, *Syria*. **At the time appointed**-By the Lord, whose purpose and counsel shall stand.

V. 28. **Then shall he return**-*Antiochus* shall depart with his booty gotten in *Egypt*. **Against the holy covenant**-Against the law of God, with the people that worshipped God according to his will.

V. 29. **Toward the south**-*Egypt*, to fight against *Ptolemy*. **But**-This shall not be so prosperous as the two former expeditions, but shall fail both of his victory and booty.

V. 30. **The ships of Chittim**-The *Romans* out of *Italy*, and the *Archipelago*. This made his heart boil with rancor, which he spit out against the *Jews*; especially being solicited to it by *Jason* first, and *Menelaus* after, who were apostates, and betrayers of their brethren.

V. 31. **And arms**-Not only of his own army, but many *Jews*. **The sanctuary**-Even the holy of holies. **The abomination**-The statue of *Jupiter* placed in the temple.

V. 36. **The king**-*Antiochus* was an eminent type of antichrist; to whom many things that follow may be applied by way of accommodation: altho' they principally refer to *Antiochus*, and had their primary accomplishment in him. **For that that is determined**-That which God hath decreed to be done by him shall be done; and that which God hath purposed to be done upon him.

V. 38. **But in his estate**-In the room of his father's god. **The God of forces**-This seems to be *Jupiter Olympius*, never introduced among the *Syrians*, 'till *Antiochus* did it.

V. 39. **With a strange god**-Using all art and authority to propagate his worship.

V. 41. **The children of Ammon**-He will not hurt them; because they helped him against the *Jews*.

V. 43. **At his steps**-He had them at his foot, at his beck.

V. 45. **None shall help him**-God shall cut him off in the midst of his days. And when he destroys, who can help?

DANIEL

CHAP. XII.

A promise of deliverance, and of a joyful resurrection, ver. 1-4. A conference concerning the time of these events, ver. 5-7. An answer to Daniel's enquiry, ver. 8-13.

V. 1. **For the children**-The meaning seems to be, as after the death of *Antiochus* the *Jews* had some deliverance, so there will be yet a greater deliverance to the people of God, when *Michael* your prince, the *Messiah* shall appear for your salvation. **A time of trouble**-A the siege of *Jerusalem*, before the final judgment. The phrase *at that time*, probably includes all the time of Christ, from his first, to his last coming.

V. 4. **Seal the book**-The book was command to be sealed, because it would be long before the words would be fulfilled, whereas those that were shortly to be fulfilled, were forbidden to be sealed. **Shall run**-Shall diligently search these prophecies; and they shall know the signs of the times, and wait upon God in the way of his judgments: he means chiefly in gospel-times.

V. 5. **Other two**-Two angels waiting on *Christ*.

V. 6. **To the man**-To *Christ*, who seemed to stand in the air above the waters, or upon them.

V. 7. **He held up his right hand**-He held up both hands to heaven, for the more sure and solemn confirmation of it; and to denote the unchangeableness of God's decrees both for good to the church, and for evil to her enemies. **By him**-By God the father, and by himself that liveth for ever, to shew the eternal God only knew that decreed it, and would bring it to pass. **And an half**-That is, a year, two years and half a year. We meet with this in *the revelation*, under the title, some times of *three days and an half*, put for three years and an half, sometimes, *forty two months*, sometimes, *twelve hundred and sixty days*. **Shall be finished**-Which reaches to the calling of the *Jews* upon the destruction of *antichrist*.

V. 8. **What shall be the end**-What is the meaning of all this?

V. 9. **And sealed**-They shall not be clearly understood, 'till the event make them good.

V. 10. **And tried**-The afflictions of the *church* are to prepare them, by taking away their filth, for the bridegroom, as gold and silver are tried and refined.

V. 13. **But go thou**-I have revealed to thee these things, that thou and thy people, might be prepared for sufferings, and yet not without hope of a glorious deliverance. **For thou shalt rest**-In which hope thou shalt die, and rest from trouble, 'till the resurrection of the just. It ought to be the great concern of every one of us, to secure a happy lot in the *end of the days*, and then we may well be content with our present lot, welcoming the will of God.

NOTES ON The Book of HOSEA.

Hosea was the first of all the writing prophets, somewhat before Isaiah. And he is the most obscure of all, which arises from his concise and sententious style, peculiar to himself. He continued very long a prophet; the Jews say, he prophesied near fourscore and ten years. So that he foretold the destruction of the ten tribes, when it was at a great distance; and lived himself to see and lament it. The scope of his prophecy is, to reprove sin, and denounce judgments against a people that would not be reformed. Many passages in the prophecies of Jeremiah and Ezekiel, seem to be borrowed from it.

HOSEA.

CHAP. I.

The general title of the book, ver. 1. He is to convince them of their whoreing against God, by marrying a wife of whoredoms, ver. 2, 3. He is to foretell their ruin, by the names of his sons, ver. 4-9. He intimates, that God still had mercy in store for them, ver. 10, 11.

V. 2. **Go take**-This was, probably, done in vision, and was to be told to the people, as other visions were: it was parabolically proposed to them, and might have been sufficient to convince the Jews, would they have considered it, as *David* considered *Nathan's* parable. **A wife of whoredoms and children**-Receive and maintain the children she had before.

V. 4. **The blood**-The slaughters made by *Jehu's* hand or by his order, in *Jezreel*. **The house of Jehu**-Which had now possessed the throne, through the reigns of *Jehoahaz*, *Jehoash*, and *Jeroboam*; but the usurper, and his successors adhering to the idolatry of *Jeroboam* the son of *Nebat*, and adding other sins to it, had now provoked God to declare a sudden extirpation of the family: all this came to pass when *Shallum* conspiring against *Zechariah*, slew him, #2Kings 15:8-10. **The kingdom**-After one and forty years tottering it fell to utter ruin and hath so continued to this day.

V. 5. **At that day**-When my vengeance hath overtaken the house of *Jehu*. **Break**-Weaken and by degrees quite break. **The bow**-All their warlike provision, power and skill. **Jezreel**-In this valley it is probable the bloodiest battles in the civil wars were fought; the reason whereof might be, because whoever carried the victory in this place, were soon masters of *Samaria* and *Jezreel*, and consequently of the kingdom.

V. 6. **Lo-ruhamah**-Not pitied. *Israel's* name had been through many ages *Ruhamah*, that is, *pitied*. God had pitied them, and saved them from their enemies. But now *Israel* should be no more pitied, God would throw them up to the rage of usurpers, and conspirators.

V. 7. **Save them**-I will preserve them, that violence do not swallow them up, nor length of captivity wear them out; and this preserved remnant shall return and be planted in their own land, and there kept in safety. **By the Lord**-Particularly in that extraordinary deliverance of *Hezekiah* and *Jerusalem*, from *Sennacherib*.

V. 9. **Loammi**-That is, *not my people*. Tho' once you were a peculiar people, you are so no more; you are cast off as you deserved. **I will not be your God**-I will be a God to you, no more than to any of the Heathen nations. This God executed when he gave them up into the hands of *Salmaneser*, who sent them where none now can find them.

V. 10. **The children of Israel**-Not *Israel* after the flesh, not those very families that are carried captive. **In the place**-In those places, where a people dwelt who were not his people, there shall be a people of God. **The living God**-Who is the fountain of life to all his children, and who enables them to offer living sacrifices to the living God.

V. 11. **Then**-This verse has both an historical and a spiritual sense; the one referring to the return out of *Babylon*, the other to a more glorious deliverance from a more miserable captivity. **Judah**-The two tribes, who adhered to the house of *David*. **Israel**-Some of the ten tribes who were incorporated with the kingdom of *Judah*, and so carried captive with them. But this is spiritually to be understood of the whole *Israel* of God. **One head**-*Zerubbabel*, who was appointed by *Cyrus*, yet with full approbation of the people. And so Christ is appointed by the Father, head of his church, whom believers heartily accept. **Come up**-Literally out of *Babylon*, spiritually out of captivity to sin and to Satan. **Great**-Good, joyous and comfortable. **Of Jezreel**-*Israel* is here called *Jezreel*, *the seed of God*. This seed is now sown in the earth, and buried under the clods; but *great shall be its day*, when the harvest comes. Great was the day of the church, when *there were daily added to it such as should be saved*.

HOSEA

CHAP. II.

The prophet charges the people with their idolatry, and threatens them with the judgments of God, ver. 1-13. Promises of mercy, ver. 14-23.

V. 1. **Ye**-Who of no people are made a people, who were once unpitied, but now have obtained mercy. **Your brethren**-To those of the ten tribes, who are your brethren. **Ammi**-Let them know that yet they are the people of God, they are still within the covenant of their father *Abraham*, if they will as their father, walk with God, all shall be well.

V. 2. **Your mother**-The whole body of the people *Israel*, which were typified in *Gomer*. **Plead**-Ye that are sons and daughters of God amidst this idolatrous nation. **Not my wife**-For by her adulteries she hath dissolved the marriage-covenant.

V. 3. **Strip her**-As was usually done by incensed husbands, divorcing impudent adulteresses. **As a wilderness**-Barren and desolate.

V. 5. **That give me**-Whereas every mercy she enjoyed was God's gift, a fruit of his covenant, love and faithfulness towards her; yet she denies all his kindness, and ascribes to her idols, the bread she ate, the water she drank, and the clothes she wore.

V. 6. **Hedge up**-I will compass thee in with wars, and calamities, that tho' thou love thy sinful courses, thou shalt have little pleasure in them. **Make a wall**-Yea, I will make the calamities of this people as a strong wall, which they cannot break. **Her paths**-Wherein thou didst go when thou wentest to *Egypt*, or *Syria* for help; but by my judgments, and thine enemies power, thou shalt be so guarded, thou shalt not find how to send to them for relief.

V. 7. **Her lovers**-Idols and idolaters. **Overtake them**-But shall never overtake their desired help. **To my first husband**-God who had married *Israel* to himself.

V. 8. **Did not know**-Did not consider. **They**-The body of the *Jews*. **Prepared**-Dedicated to the service of the idol.

V. 9. **Take away**-I will resume all I gave. **In the time thereof**-When they should gather it in, as being ripe.

V. 10. **Her lewdness**-Folly and wickedness.

V. 11. **Her feast days**-Though apostate, *Israel* was fallen to idolatry, yet they retained many of the *Mosaic* rites and ceremonies. **Her solemn feasts**-The three annual feasts of tabernacles, weeks, and passover, all which ceased when they were carried captive, by *Salmaneser*.

V. 12. **My rewards**-They gave the praise of all their abundance to idols. **Them**-Their vine-yards and olive-yards, and the places where they planted their fig-trees, and other fruit-trees.

V. 13. **Visit**-Punish. **The days**-The sins of those days. **Of Baalim**-*Baal* was the great idol of the ten tribes; here it is plural *Baalim*, to denote the multitude of idols which they worshipped, all called by this one name. **Decked herself**-To put the greater honour on the idol.

V. 14. **I will allure**-I will incline her mind to consider what I propose. **Into the wilderness**-Deep distress.

V. 15. **Her vineyards**-Many blessings. **From thence**-From the time of their repentance. **Valley of Achor**-Which was a large, fruitful and pleasant valley near *Jericho*, on the very entrance into the land of *Canaan*. **A door of hope**-That valley was a door of hope to *Israel* of old. And such a door will God give to repenting *Israel*. **As in the days of her youth**-When I espoused her.

V. 16. **Thou shalt call**-Both by words, affections, and obedience, shall own me as thy husband, and delight to call me so. **Baali**-That is, *my Lord*.

V. 17. **For**-I will abolish the memory of *Baalim*. **Baalim**-This great idol for all others. **And they**-These false gods. **By their name**-Their names perishing with them.

V. 18. **For them**-The *Israel* of God. **With the beasts**-With all the creatures that might either serve or hurt them. It is a full and gracious promise of abundance of peace, safety, and love, through the creation. **Safely**-This was in some measure made good to the *Jews* returning out of captivity. But the full accomplishment will be to the church of Christ.

V. 21. **In that day**-In the day of gospel-grace. **I will hear**-God the first and universal cause will influence the heavens, he will command their dew, and showers. When the earth is dry, it does as it were, cry to the heavens for refreshing showers, when the seed sown, the vines and olives planted, are at a stand, they cry to the earth for its kindly influences, that they may spring up, and yield fruit for *Jezreel*, which may call, and cry, but never will be satisfied if God does not hear them, and command his blessing which he promises to his people on renewing covenant with them. Now their repentance shall be blest with plenty, and God will set the frame of heaven and earth in due order to effect this; there shall be an harmony, between all subordinate causes moved by God the first great cause, whence expected events and fruits shall be produced for their good and comfort.

V. 23. **I will sow**-I will bless them with a wonderful increase of people, exprest with allusion to seed sown in the earth. So the *Jews* multiplied after the *Babylonish* captivity, but much more are the numbers increased since the preaching of the gospel.

HOSEA

CHAP. III.

Another type of the spiritual whoredom of Israel, ver. 1-3. The punishment of it, ver. 4. Their reformation, ver. 5.

V. 1. **Of her friend**-Her husband. **An adulteress**-Either already tainted, or that certainly will be tainted with that vice. **According to the love**-Let this be the emblem of my love to the children of *Israel*. **And love**-Love the feasts of their idols, where they drink wine to excess.

V. 2. **Fifteen pieces of silver**-It was half the value of a slave, #Exod 21:32. **An homer of barley**-About fourteen bushels. **Of barley**-The meanest kind of provision; and suited to a low condition, all this is, to set forth *Israel's* indigence and ingratitude, and God's bounty to *Israel*.

V. 3. **Abide for me**-Thou shalt wait unmarried, until I espouse thee.

V. 4. **For**-Now the parable is unfolded, it shall be with *Israel* as with such a woman, they and she were guilty of adultery, both punished long, both made slaves, kept hardly, and valued meanly, yet in mercy at last pardoned, and re-accepted tho' after a long time of probation. **Without a king**-None of their own royal line shall sit on the throne. **A prince**-Strangers shall be princes and governors over them. **Without a sacrifice**-Offered according to the law. **An image**-They could carry none of their images with them, and the *Assyrians* would not let them make new ones. **Ephod**-No priest as well as no ephod. **And without teraphim**-Idolatrous images kept in their private houses, like the *Roman* household gods; in one word, such should be the state of their captives; they should have nothing of their own either in religious or civil affairs, but be wholly under the power of their conquering enemies.

V. 5. **Return**-Repent. **And David**-The *Messiah* who is the son of *David*. **And his goodness**-God and his goodness; that is, the good and gracious God. God in Christ and with Christ shall be worshipped. **The latter days**-In the days of the *Messiah*, in gospel-times.

HOSEA

CHAP. IV.

*The prophet shews their numerous sins,
and the judgments consequent upon them, ver. 1-19.*

V. 2. **Break out**-As waters that swell above all banks. **Toucheth blood**-Slaughters are multiplied; so that the end of one is the beginning of another.

V. 3. **Shall languish**-Shall pine away. **With the beasts of the field**-God punishes man in cutting off what was made for man's benefit; and 'tis probable the tamer cattle were starved for want of grass or fodder, all being consumed by the wasting armies. The tamer either were killed by enemies, or offended with stench, forsook the country, or were devoured by birds of prey. **Taken away**-Whether by drying up the waters, or by corrupting them with blood and carcasses.

V. 4. **Let no man strive**-They are so hardened, it is to no purpose to warn them any more. **As they that strive**-There is no modesty, or fear of God or man left among them, they will contend with their teachers, reprovers, and counsellors.

V. 5. **Therefore**-The prophet turns his speech to the people, thou *O Israel*; he speaks to them as to one person. **Fall**-Stumble, and fall, and be broken. **This day**-Very suddenly; your fall shall be no longer delayed. **The prophet**-Prophesied lies. **In the night**-In the darkest calamities. **Thy mother**-Both the state, or kingdom; and the synagogues, or churches: the publick is as a mother to private persons, so all shall be destroyed.

V. 6. **Destroyed**-Many were already cut off by *Pul* king of *Assyria*, and many destroyed by the bloody tyranny of *Menahem*. **Of knowledge**-Of God, his law, his providence, his holy nature, his hatred of sin and power to punish it. **Because thou**-The prophet now turns from the people to the priests, to whom he speaks as to one person. **Rejected knowledge**-Art and wilt be ignorant. **Seeing thou**-*O Israel*, and you *O priests*, you have broken all the precepts of it. **Thy children**-The people of *Israel*, the whole kingdom of the ten tribes.

V. 7. **As they**-Kings, priests, and people. **Were increased**-In number, in riches, and honour. **So they sinned**-Sin grew with their wealth and honour. **Their glory**-They turned all that in which they might glory above others, into sin. I will turn it into their dishonour.

V. 8. **They**-The priests who minister to the idols. **The sin**-Probably by sin is meant sin-offering, in which the priest had his share. **And they**-Covetous, luxurious, idolatrous priests.

V. 10. **Not have enough**-They shall not be nourished, nor satisfied with what they eat. **Shall not increase**-They shall not hereby increase the number of their children, either the women shall not bear, or the children shall not live.

V. 11. **Take away the heart**-Deprive men of their understanding and judgment.

V. 12. **Stocks**-Wooden statues. **The spirit of whoredom**-A heart ensnared with whoredoms, spiritual and corporal. **Caused them to err**-Hath blinded, and deceived them.

V. 13. **Good**-Convenient for the sacrificers. **Shall commit whoredom**-Shall dishonour themselves, and their families, with fornicators.

V. 14. **Nor your spouses**-I will give them up to their own hearts. **For themselves**-The husband and fathers are examples to their wives and daughters. **Therefore the people**-The sottish ignorant people, that know not God. **Shall fall**-Be utterly ruined.

V. 15. **Offend**-Commit like sins. **Gilgal**-*Gilgal* was chosen by *Jeroboam*, or by succeeding idolaters for the solemn worship of their idols. **Beth-aven**-*Beth-el*, where *Jacob* lodged, who called it *Beth-el*, the house of God; but when *Jeroboam* made it the place for his calf-worship, it became *Beth-aven*, the house of vanity or iniquity. **Nor swear**-This is a part put for the whole worship of God, which the prophet warns them not to blend with their idolatries.

V. 16. **Israel**-The ten tribes. **As a back-sliding heifer**-Which when grown lusty, and wanton, will neither endure the yoke nor be confined in her allowed pastures. **In a large place**-In a large place or wilderness, where is no rest, safety or provision; such shall be the condition of the ten tribes.

V. 17. **Ephraim**-The children of *Ephraim* were numerous and potent, and here put for the whole ten tribes. **Let him alone**-He is obstinate, as such, throw him up.

V. 18. **Their drink**-Their wine is corrupt and hurtful. **Continually**-Without ceasing from *Jeroboam's* time to this day. **Give ye**-Beside there is shameful oppression and bribery among them.

V. 19. **The wind**-The whirlwind of wrath from God hath seized this old adulteress, and carried some of her children away already. **They shall be ashamed**-What they made their confidence, shall be their shame.

HOSEA

CHAP. V.

The scope of this chapter likewise, is to discover the sins of Israel and Judah, and to denounce the judgments of God against them, ver. 1-15.

V. 1. **For judgment**-God's controversy is with you all. **A snare**-You, O priests and princes, have ensnared the people by your examples. **Mizpah**-By idolatries acted at *Mizpah*, a part of *Libanus*. **On Tabor**-Here, as in *Mizpah*, idolatry caught men as birds are taken in a net.

V. 2. **The revolvers**-All those that have cast off the law of God. **Profound**-Dig deep to hide their counsels, and to slay the innocent. **Though I**-*Hosea*.

V. 5. **Doth testify**-Is an evident witness against him.

V. 6. **To seek the Lord**-The *Jewish* doctors tell us, that under *Hosea*, *Israel* had liberty of bringing their sacrifices to *Jerusalem*. **Shall not find him**-God will not be found of them. **Hath withdrawn himself**-For their impenitency.

V. 7. **Have begotten**-They have trained up their children in the same idolatry. **A month**-Possibly it may refer to *Shallum's* short time of usurpation, which lasted but a month; the *Assyrians* shall make a speedy conquest over you. **With their portions**-With all their substance.

V. 8. **Blow ye**-Ye watchmen, sound the alarm, the enemy cometh. **After thee, O Benjamin**-After thy cries. After thee, O *Beth-aven*, let *Benjamin* also cry aloud: for they shall also fall for their sin.

V. 9. **Ephraim**-The whole kingdom of the ten tribes. **Rebuke**-When *Salmaneser* shall besiege, sack and captivate all thy cities, rebuked for their sins. **Of Israel**-To the house of *Israel* openly. **Made known**-By my prophets.

V. 10. **The bound**-The ancient bounds which limited every one, and prevented the encroaching of covetous men. **Like water**-Like an overflowing flood.

V. 11. **Ephraim**-The ten tribes are by seditions, civil wars, unjust sentences, and bloody conspiracies eaten up already. **After the commandment**-To forbear going to the temple, and to worship the calves at *Dan* and *Bethel*, as *Jeroboam* the son of *Nebat* commanded.

V. 12. **A moth**-Moths leisurely eat up our clothes; so God was then, and had been, from *Jeroboam's* death, weakening the ten tribes. **As rottenness**-Secretly consuming them.

V. 13. **His sickness**-Weakness, like a consumption, threatening death. **Then went**-Made application. **The Assyrian**-Particularly to *Israel* or *Pul*.

V. 14. **Will tear**-Divine vengeance by the *Assyrians*, shall be as a lion tearing his prey.

HOSEA

CHAP. VI.

Their resolution to return to God, ver. 1-3. The instability of many of them, ver. 4, 5. God's covenant with them, and their violation of it, ver. 6-11.

V. 1. **Come**-The prophet here brings them in, exhorting one another. **He hath torn**-We now see his hand in all we suffer.

V. 2. **After two days**-After some short time of suffering, God will shew us his favour, and revive our dead state. **Revive us**-Though we were as dead men, buried in our miseries, yet our merciful God will quicken us. **Live**-Flourish in peace, wealth, and joy; in righteousness and safety. **In his sight**-The eye of our God being upon us for good.

V. 3. **Know**-What worship he requires. And the knowledge of God shall be to us a spring of all holy, righteous, sober conversation. **Follow on**-By a diligent attendance to the word, and works of God, we shall know experimentally, how holy, how good, how faithful God is. **His going forth**-Before his people; his gracious, faithful, holy, just, and wise providence, for his peoples good and comfort. **As the morning**-As sure, beautiful, grateful, and as clear as the morning; which dispels the darkness, and proclaims its own approach. **As the rain**-Which revives, makes it fruitful, beautifies it, and gives a new face to all.

V. 4. **What shall I do**-What shall I do more to save you from ruin, and save my own honour, truth, and justice?

V. 5. **Therefore**-Because I would do for you whatever might be done. **Hewed them**-I have severely, and unweariedly reproved, and threatened them. **By thy words**-As I did by word foretel, so I did effect in due time. **Thy judgments**-The punishments threatened, which fell upon this people, did so fully answer the prediction that every one might see them clear as the light, and as constantly executed as the morning.

V. 6. **For**-I so hewed and slew them, because they did not what I most of all required; they were full of sacrifices, but either to idols, or else in formality and pride. **Mercy**-Compassion and charity towards men, this one principal duty of the second table put for all. In this I delight, I have found little of this among you. **Not sacrifice**-Rather than sacrifice. **The knowledge of God**-The affectionate knowledge of God, which fills the mind with reverence of his majesty, fear of his goodness, love of his holiness, trust in his promise, and submission to his will.

V. 7. **The covenant**-The law of their God. **There**-In that very place, the good land which by covenant I gave them: they have broken my covenant.

V. 8. **A city**-A city full of notorious transgressors, the inhabitants though *Levites* and priests, work all manner of wickedness. **With blood**-Murders committed there.

V. 9. **The company of priests**-The priests by companies lay wait, and rob, and murder.

V. 10. **The whoredom**-Idolatry. **Of Ephraim**-Which was brought in by an *Ephraimite*, by *Jeroboam*, two hundred years ago, and is there still. **Israel is defiled**-It hath overspread all *Israel*.

V. 11. **He**-But God hath appointed an harvest for thee; thou shalt not as *Israel* be cut off; a seed of thee shall be sowed, and thou shalt reap the harvest with joy.

HOSEA

CHAP. VII.

Various accusations with threats annex, ver. 1-16.

V. 1. **Of Ephraim**-Of *Ephraim* the chief tribe of this revolting kingdom.

V. 2. **Own doings**-The guilt and punishment of the works they have done; their own doings, not their fathers, as the incorrigible are ready to complain. **Beset them**-As an enemy invests a town on every side. **Before my face**-All their ways were under mine eye.

V. 3. **They**-The courtiers in particular make it their work to invent pleasing wickedness, and to acquaint the king with it. **With their lies**-With false accusations against the innocent.

V. 4. **As an oven**-This vice is grown raging hot among them, as the fire in an oven, when the baker having called up those that make the bread, to prepare all things ready, doth by continued supply of fuel, heat the oven, 'till the heat need be raised no higher.

V. 5. **In the day of our king**-Probably the anniversary of his birth or coronation. **Stretched out his hand**-In these drunken feasts it seems the king forgot himself, and stretched out his hand, with those who deride religion, and with confusion to the professors of it.

V. 6. **They**-Those luxurious and drinking princes. **Like an oven**-Hot with ambition, revenge, or covetousness. **Lie in wait**-Against the life or estate of some of their subjects. As the baker, having kindled a fire in his oven, goes to bed and sleeps all night, and in the morning finds his oven well heated and ready for his purpose; so these when they have laid some wicked plot, tho' they may seem to sleep for a while, yet the fire is glowing within, and flames out as soon as ever there is opportunity for it.

V. 7. **Devoured**-As a fire destroys, so have these conspirators, destroyed their rulers. **Their kings**-All that have been since *Jeroboam* the second's reign, to the delivery of this prophecy, namely, *Zechariah, Shallum, Pekahiah, Pekah*, fell by the conspiracy of such hot princes. **That telleth**-Not one of all these either feared, trusted, or worshipped God.

V. 8. **Ephraim**-The kingdom of *Israel*. **Mixed himself**-With the Heathens by leagues and commerce and by imitation of their manners. **Not turned**-Burnt on one side, and dough on the other, and so good for nothing on either: always in one extreme or the other.

V. 9. **Knoweth it not**-He is not aware of the loss he hath sustained. **Gray hairs**-Of old age and declining strength are upon their kingdom.

V. 11. **Like a silly dove**-*Ephraim* is now become like the dove in weakness and fear, as well as in imprudence and liableness to be deceived. **Without heart**-Without either discretion or courage. **To Assyria**-Instead of going to God, who alone can help.

V. 12. **Go**-To seek aid of *Egypt* or *Assyria*. **Bring them down**-Though they attempt to fly, yet as fowls in the net they shall certainly fall. **Hath heard**-From the prophets whom I have sent unto them.

V. 13. **Spoken lies**-They belied his corrections as if not deserved; they belied the good done, as if too little, or not done by God, but by their idol.

V. 14. **They assembled**-In the houses of their idols.

V. 15. **Bound**-As a surgeon binds up a weak member, or a broken one; so did God for *Ephraim*, when the *Syrians* and other enemies had broken their arms. **Imagine mischief**-They devise mischief against my prophets, and let loose the reins to all impieties.

V. 16. **Not to the most high**-What shew soever of repentance was among them, yet they never thoroughly repented. **A deceitful bow**-Tho' they seemed bent for, and aiming at the mark, yet like a weak bow they carried not the arrow home, and like a false bow they never carried it strait toward the mark. **The rage of their tongue**-Against God, his prophets and providence. **Their derision**-They shall be upbraided with this.

HOSEA

CHAP. VIII.

Almost every verse of this chapter speaks both the sins and punishment of Israel, ver. 1-14.

V. 1. **Set the trumpet**-The Lord here commands the prophet to publish, as by sound of trumpet, that which God will bring upon apostate *Israel*. **He**-The king of *Assyria*. **As an eagle**-Swift, hungry, surmounting all difficulties. **House of the Lord**-The family of *Israel*, the *Israelites* church.

V. 2. **Shall cry**-But not sincerely.

V. 4. **They**-*Israel*. **Kings**-*Shallum, Menahem, Pekah, and Hosea*. **Not by me**-Not by my direction. **Knew it not**-Did not approve of it.

V. 5. **Thy calf**-The chief idol set up in *Samaria*. **Cast thee off**-Hath provoked God to cast thee off. **Against them**-Idols, and idol worshippers. **How long**-How long will it be, ere they repent and reform?

V. 6. **From Israel**-By their invention. **It**-Both the idol and the worshippers of it.

V. 7. **Sown the wind**-A proverbial speech to denote lost labour. **Whirlwind**-A tempest, which destroyeth all that is in its way; an emblem of the wrath of God. **No stalk**-All your dependance on idols, and foreign assistance, will be as seed that bear neither stalk nor bud. **No meal**-Or suppose it produced stalk and bud, yet the bud shall be blasted, and never yield meal.

V. 9. **Gone up**-*Israel* is like a wild ass. **A wild ass**-Stubborn, wild, untamed. **Alone**-Solitary, where is no path or tract; so they were in their captivity.

V. 10. **Gather them**-I will assemble them together, that they may be taken and destroyed together. **A little**-For a while before their final captivity. **The burden**-The tribute laid on them by the king.

V. 11. **Altars**-Those which they shall find in *Assyria*. **To sin**-Shall be the occasion of his greater guilt and punishment.

V. 12. **Written**-By *Moses* first, by other prophets afterwards. **But they were counted**-*Israel* looks on them, as nothing to them.

V. 13. **They shall return**-Many shall fly from the *Assyrian* into *Egypt*.

V. 14. **Temples**-Idol temples. **Devour the palaces**-This was fulfilled when all the cities of *Judah* and *Israel* were laid in ashes by the king of *Assyria*.

HOSEA

CHAP. IX.

God threatens to deprive Israel of all their worldly enjoyments, ver. 1-5. He dooms them to utter ruin, ver. 6-8. Upbraids them with the wickedness of their fathers, ver. 9, 10. And threatens to root out their posterity, ver. 11-17.

V. 1. **As other people**-With feastings, triumphs, and sacrifices of thanksgiving. **A reward**-Such as is given by adulterers to lewd women; thou hast loved to see thy floor full, and hast said thy idols gave thee this plenty.

V. 2. **The floor**-The corn which is gathered into the floor. **The wine-press**-The wine that is prest out in it. **Shall not feed**-Shall not nourish and strengthen the idolaters. **Shall fail**-*Samaria* and all *Israel* expect a full vintage, but they expect it from their idols, and therefore shall be disappointed.

V. 3. **Ephraim**-Many of *Ephraim* shall fly into *Egypt*. **And they**-The residue shall be carried captive into *Assyria*.

V. 4. **Wine-offerings**-These were appointed to be offered with the morning and evening sacrifice, the sacrifice representing Christ, and pardon by him; the wine-offering, the spirit of grace: the sacrifice repeated, daily continued their peace and pardon. All this shall be withheld from these captives. **Pleasing**-If any should venture to offer. **As the bread of mourners**-It shall as much pollute them and displease God as if one mourning for the dead, and forbidden to sacrifice, should venture to do it. **Their bread**-Their bread which they were bound to offer with their sacrifices, they will now have no opportunity of bringing to the Lord's house.

V. 5. **What will ye do**-You will not then be suffered to observe any of them.

V. 6. **They are gone**-Some are already withdrawn from the desolation that cometh. **Egypt**-In *Egypt* they hope to be quiet and survive these desolations, but they shall die in *Egypt*. **The pleasant places**-Their beautiful houses built for keeping their wealth in. **Nettles**-Shall be ruined, and lie in rubbish, 'till nettles grow in them.

V. 7. **The prophet**-The false prophet. **The spiritual man**-That pretends to be full of the spirit of prophecy. **For thine iniquity**-God began his punishments in giving them over to believe their false prophets. **The great hatred**-Which God had against your sins.

V. 8. **The watchman**-The old true prophets indeed were with God. **My God**-The God of *Hosea*. **The prophet**-The false prophets have, as well as the people, left God. **Is a snare**-Their pretended predictions are but a snare, such as fowlers lay. **And hatred**-Such prophets are full of hatred and malice: yea, they are hatred itself.

V. 10. **I found Israel**-The Lord speaks of himself in the person of a traveller, who unexpectedly in the wilderness finds a vine loaded with grapes; such love did God bear to *Israel*. **Your**

fathers-Whom I brought out of *Egypt*. **As the first-ripe**-As the earliest ripe fruit of the fig-tree, which is most valued and desired. **Separated themselves**-Consecrated themselves to that shameful idol. **Their abominations**-Their idols, and way of worshipping them. **As they loved**-As they fancied.

V. 11. **Their glory**-Their children or posterity, which was the glory of *Israel*. **Shall fly**-It is proverbial, and speaks a sudden loss of children. **From the birth**-As soon as born. **From the womb**-Their mothers shall not bring their fruit alive into the world. **The conception**-Their wives shall not conceive.

V. 12. **Not a man left**-There shall be a total extirpation of them. **When I depart**-To complete their misery, I will depart from them. It is sad to lose our children, but sadder to lose our God.

V. 13. **To the murderer**-He will send them forth in mighty armies; but it will be sending them out to the slaughter.

V. 14. **Give then**-It is an abrupt but pathetic speech of one that shews his trouble for a sinking, undone nation. **A miscarrying womb**-It is less misery to have none, than to have all our children murdered.

V. 15. **All their wickedness**-The chief or beginning. **There I hated them**-As there they began to sin so notoriously, there I began to shew that I hated them.

HOSEA

CHAP. X.

God charges Israel with many sins, and threatens them with punishment, ver. 1-11. Exhorts them to repent, ver. 12-15.

V. 1. **An empty vine**-That hath lost its strength to bring forth fruit. **Unto himself**-Whatever fruit was brought forth by its remaining strength, was not brought forth to God. **His fruit**-When the land yielded more plentiful increase, this plenty was employed on multiplying idols. **The altars**-Of his idols. **The goodness**-Imagining that the goodness of their land was a blessing from their idols.

V. 2. **Is divided**-From God and his worship. **Faulty**-As this was their sin, so the effects hereof should manifestly prove them faulty. **He**-God.

V. 3. **Say**-See and feel. **No king**-Either no king at all, or no such king as we expected. **What then**-For kings are not able to save without the God of kings.

V. 4. **Words**-Vain words. **Swearing falsely**-By perjury deceiving those they treated with. **A covenant**-With the *Assyrian* king. **Judgment**-Divine vengeance. **As hemlock**-A proverbial speech, expressing the greatness of this evil.

V. 5. **Because of the calves**-Because they had sinned by these calves, therefore did this fear seize them. **The people**-They who dwelt at *Beth-aven*. **That rejoiced on it**-These priests formerly were fed, clothed, and enriched by this idol, this made them right glad. **The glory thereof**-All its credit is vanished. **Is departed**-The *Assyrians* have either broken it, or carried it in derision into *Assyria*.

V. 6. **It**-The golden calf.

V. 7. **Is cut off**-Shortly will be cut off: this prophecy probably was delivered when *Samaria* was besieged.

V. 8. **The high places**-The temples and altars of *Baal*. **Of Aven**-Or *Beth-aven*. **They shall say**-When this shall be brought to pass, the idolatrous *Israelites* shall be in such perplexity, that they shall wish the mountains and hills might fall on them.

V. 9. **They**-Probably the six hundred men who fled to the rock *Rimmon*. **Overtake them**-That fatal battle did not reach them; but now *Israel* shall be more severely punished.

V. 10. **The people**-The *Assyrians*. **For their two transgressions**-Perhaps, their revolt from *David's* house, and their idolatry.

V. 11. **Taught**-Used to, and so skilled in. **Passed over**-I laid some lighter yoke upon her, brought some gentle afflictions upon that people to tame them, but this hath not prevailed. **Ride**-I will ride on *Ephraim* and tame him. **Shall plow**-*Judah* tho' less sinful hath been used to harder labour; hath

plowed when *Ephraim* hath reaped. **Break his clods**-The same in another proverbial speech, their work at present is harder, but there is an harvest follows. Tho' they sow in tears when going to *Babylon*, they shall reap in joy at their return.

V. 12. **Reap**-And ye shall reap in mercy. **Fallow ground**-Your hearts are as ground over-run with weeds, which need to be plowed and broken up, that good seed may be sowed in them. **And rain**-Plentifully pour out the fruits of his goodness and mercy.

V. 13. **Ye have plowed**-You, O *Israelites*. **Ye have reaped**-Ye have lived in wickedness, and propagated it, and ye have met with a recompense worthy of your labour. **Eaten**-Fed yourselves with vain hopes. **In thy way**-Their way was their idolatry. **Mighty men**-The next lie on which they lived was the wisdom and valour of their great men.

V. 14. **As Shalman**-Probably *Salmaneser*. **Beth-arbel**-It was a city of *Assyria*, and gave name to a country or region in part of *Assyria*.

V. 15. **Beth-el**-The idolatry committed there. **Do**-Procure all this evil against you. **In a morning**-Possibly the *Assyrians* might assault the city towards morning and master it.

HOSEA

CHAP. XI.

Upbraidings, threatenings and promises mingled, ver. 1-11.

A commendation of Judah, ver. 12.

V. 1. **Was a child**-In the infancy of *Israel*. **I loved him**-Manifested my tender and paternal affection to him. **Called my son**-Adopted him to be my son, and as my son, provided for him, and brought him out of servitude. **Out of Egypt**-But *Israel*, the first adopted son was a type of Christ the first-born. And the history of *Israel's* coming out was a type of Christ's future coming out of *Egypt*.

V. 2. **They**-*Moses* and *Aaron*, and other prophets. **Called**-Persuaded, intreated, and urged by exhortations, the whole house of *Israel*. **From them**-From the prophets counsel and commands. **Baalim**-In the desert they began this apostacy, and held on with obstinacy in it.

V. 3. **I taught**-As a mother or nurse helps the child. **Taking them**-Supporting and bearing them up. **They knew not**-They would not see nor acknowledge me in it.

V. 4. **Cords of man**-With such kindness as best fits and most prevails with a man. **I was to them**-As a careful husband-man in due season takes the yoke from his labouring oxen, and takes off the muzzle with which they were kept from eating, when at work. **I laid meat unto them**-Brought them provision in their wants.

V. 5. **He**-*Ephraim*. **Shall be king**-Shall rule them with rigour and cruelty. **They refused**-The reason of all is, their obstinacy in idolatry.

V. 6. **His branches**-The lesser towns and villages. **Their own counsels**-Which they have followed in opposition to all the good counsels the prophets gave them from time to time.

V. 7. **They**-The prophets. **None at all**-Scarce any one would hearken and obey.

V. 8. **Give thee up**-To utter destruction. *Admah* and *Zeboim* were two of the four cities which were destroyed with fire from heaven. **My repentings**-Not that God is ever fluctuating or unresolved; but these are expressions after the manner of men, to shew what severity *Israel* had deserved, and yet how divine grace would be glorified in sparing them.

V. 9. **Return**-Conquerors that plunder the conquered city, carry away the wealth of it, and after some time return to burn it; God will not do so. **Not man**-Therefore my compassions fail not. **The holy One**-A holy God, and in covenant, though not with all, yet with many among you. **Enter into the city**-Utterly to destroy thee, as I did *Sodom*.

V. 10. **They**-The remnant shall hear and obey the Lord. **Like a lion**-*The word of the Lord*, so saith the *Chaldee*, shall roar as a lion. Christ is called, *The lion of the tribe of Judah*: and when he cried with a loud voice, it was *as when a lion roared*. The voice of the gospel was heard far, as the roaring

of a lion; and it was *a mighty voice*. **Tremble**-The spirit by its power awakening them to a sight of sin, shall make them fear and tremble. **From the west**-From the ends of the earth.

V. 11. **They shall tremble**-At their return into their own land, some shall hasten, yet with solicitude, out of *Egypt*, whither they fled for shelter; others like doves shall hasten out of *Assyria*, but with fear and trembling. **I will place them**-A seasonable and comfortable promise.

V. 12. **Ephraim**-Most of the people of *Israel*. **With lies**-Play the hypocrite with me still. **Judah**-The two tribes. **Yet ruleth**-While idolaters are slaves to the devil, the true worshippers of God, like princes, rule with God. **Faithful**-Retains purity, at least truth of worship, and comparatively is faithful. **Judah** adheres to God's holy prophets, priests, and other saints of God.

HOSEA

CHAP. XII.

*A high charge against Israel and Judah for various sins,
yet with intimations of mercy, ver. 1-14.*

V. 1. **Feedeth on wind**-It is a proverbial speech; denoting his supporting himself with hopes, as unfit to sustain him as the wind is to feed us. **Increaseth lies**-By making new leagues, and fortifying himself with them, against the menaces of God by his prophets. **Desolation**-Which will only hasten and increase his desolation. **Oil**-Not common oil for trade, but rich and precious oils, to procure friendship there too.

V. 2. **Jacob**-*Ephraim* and *Judah* are of *Jacob*, both have corrupted themselves, and therefore I will proceed against both.

V. 3. **He**-*Jacob*. **Took his brother**-The design of mentioning this is to mind them of that goodness which God shewed them in their father *Jacob*. **His strength**-This strength was not of nature, but of grace. Strength received of God was well employed betimes; in it he wrestled for and obtained the blessing.

V. 4. **The angel**-Called ver.#3, God; and ver.#5, *Jehovah*, Lord of hosts. He was no created angel, but the Messiah; eternal God by nature and essence, angel by office, and voluntary undertaking. **He wept**-He prayed with tears from a sense of his own unworthiness, and with earnestness for the mercy he desired. **He**-God. **Him**-*Jacob* full of weariness, fears, and solicitude on his journey to *Laban*. **He**-God. **With us**-Being then in *Jacob's* loins.

V. 5. **The Lord God of hosts**-He that appeared and spake, who promised the blessing and commanded the reformation at *Beth-el* was *Jehovah*, the eternal and unchangeable God; who can perform his promise, and execute his threat, who is a most terrible enemy, and most desirable friend. **The Lord**-*Jehovah*, repeated for confirmation. **His memorial**-By this he will be known.

V. 6. **Turn**-Repent, leave idols and all sins. He worshipped God alone, do you so; he cast idols out of his family, do you so too; be *Jacob's* children herein. **Mercy**-Shew kindness to all who need it. **Judgment**-Wrong none; but with justice in dealings, in judicatures; and public offices, render to every one their due. **Wait on thy God**-In public worship and private duties serve and trust God alone: let not idols have either sacrifice, prayer, praise, or trust from you; and let your hope and worship, be for ever continued.

V. 7. **A merchant**-*Ephraim* is so far from being as *Jacob*, that you may account him a *Canaanite*, a subtle merchant.

V. 8. **I am rich**-Whatever is said, yet I get what I aim at. **They shall find**-Yet he hugs himself in the apprehension of close carriage of his affairs, so that no great crime can be found in him: none, *that is sin*, that is any great enormity.

V. 9. **From Egypt**-From the time I brought thee out of it. **In tabernacles**-I have given thee all these blessings and comforts, expressed proverbially in allusion to the joy which they had at the feast of tabernacles.

V. 10. **Spoken**-To warn them of their danger.

V. 11. **In Gilead**-*Tiglah Pileser* had formerly took *Gilead* among other towns, leading the inhabitants captive. By this the prophet minds the *Ephraimites* what they must expect, and doth it in this pungent question, Is there iniquity in *Gilead*? Is it there only? Be it, *Gilead* was all iniquity; *Gilgal* is no better. **They**-They that come up to *Gilgal* to sacrifice, are idolaters. **In the furrows**-They are for number like heaps of stones, gathered out of plowed land and laid in furrows.

V. 12. **Fled**-For fear of *Esau*.

V. 13. **A prophet**-By *Moses*. **Israel**-Your forefathers. **Preserved**-In the wilderness. The aim of the prophet seems to be this, to prevent their vain pride, and boasting of their ancestors.

V. 14. **His blood**-He shall bear the punishment of all his blood; his murders of the innocent, and his own guilt too. **His reproach**-Which *Ephraim* hath cast upon the prophets, the worshippers of God, and on God; preferring idols before him. **His Lord**-God who is Lord of all.

HOSEA

CHAP. XIII.

Israel *reproved for idolatry and other sins*, ver. 1-8. *Ruin foretold, yet with encouragement to hope*, ver. 9-16.

V. 1. **Ephraim**-The ten tribes, of which *Ephraim* was the chief. **Spake trembling**-Humbled himself before God. **Exalted himself**-The kingdom flourished. **When he offended**-So soon as they sinned, taking *Baal* to be their God. **He died**-They lost their power and glory.

V. 2. **Of them**-Of the idols. **Let the man**-Let all that bring their offerings to these idols, worship and adore, and shew they do so by kissing the calves.

V. 4. **Thou shalt know**-I forbid thee to know any other God but me, in gratitude thou shouldest know no other.

V. 5. **I did know**-Owned, took care of, guided and supplied.

V. 6. **Their pasture**-When they were come into *Canaan*, and had abundance of all things, they ran into luxury. **Was exalted**-They grew proud.

V. 7. **Observe them**-Watch for them, that I might be sure to take them.

V. 8. **Rent**-First kill, then tear in pieces, and pull out the very heart.

V. 10. **Thy king**-I would have been thy king to govern and save thee, but thou refusedst me in both: yet I will be thy king to punish thee. **Thy judges**-Where are they now? **And princes**-Necessary to assist the king.

V. 11. **A king**-Such as *Shallum, Menahem, Pekah*.

V. 12. **Is bound up**-As sins unpardoned; for to loose sins is to forgive, and to bind sins is to charge them upon the sinner, #**Matt 16:19**. **Hid**-Not from God, but laid up with God against the day of recompense.

V. 13. **The sorrows**-The punishment of his sins will overtake him suddenly, with great anguish. **An unwise son**-A foolish son, who endangers himself and his mother. **He should not stay**-As a child that sticks in the birth, so is *Ephraim*, one while will, another while will not return to God; and thus dies under the delay.

V. 14. **Ransom**-By power and purchase, by the blood of the lamb of God, and by the power of his Godhead. **Them**-That repent and believe. **From the grave**-He conquered the grave, and will at the great day of the resurrection open those prison-doors, and bring us out in glory. **From death**-From the curse of the first death, and from the second death, which shall have no power over

us. **Thy plagues**-Thus I will destroy death. I will pull down those prison-walls, and bring out all that are confined therein, the bad of whom I will remove into other prisons, the good I will restore to glorious liberty. **Repentance shall be hid**-I will never, as a man that repenteth, change my word and purpose, saith the Lord. What a glorious promise is this, which is interposed in the midst of all these judgments!

V. 15. **He-Ephraim. His brethren**-Either the rest of the tribes, or the nations who by league are become as his brethren. **An east-wind**-An enemy as pernicious to his estate as the east-wind is to fruits. **Of the Lord**-A mighty enemy, called here the wind of the Lord, the usual superlative in *Hebrew*. **The wilderness**-Which lay south-east from *Canaan*. The south-east winds in that country were of all, most hot and blasting. **He**-The *Assyrian* army. **Shall spoil**-Shall carry away all desirable vessels and furniture.

HOSEA

CHAP. XIV.

Directions how to repent, ver. 1-3. Encouragements to repent, ver. 4-9.

V. 1. **Fallen**-Thy sins have involved thee in endless troubles.

V. 2. **Render**-This will qualify and encourage us to give the sacrifices which are more pleasing to God than calves or oxen.

V. 3. **The fatherless**-All that are destitute of strength in themselves, and destitute of help from others; all that being sensible of their own helpless condition, look for it from God, who hath power, mercy, and wisdom to help. **Mercy**-Both the fountain and streams of goodness too, free grace, and rich bounty.

V. 5. **As the dew**-I will refresh and comfort, and make fruitful in good works, such as return to me. **As Lebanon**-As the cedars in *Lebanon*, so shall the true *Israel*, converted backsliders, be blessed of God: so flourishing and happy shall the church be under Christ.

V. 6. **His branches**-His branches which are new sprung out, shall gather strength, and shall multiply in number. **The olive-tree**-Which retains its verdure all the winter and is rich in fruit; so the true *Israel* of God shall flourish not in fruitless beauty, but in lovely fruit, even in winter's of affliction and trouble. **As Lebanon**-The mountain famous for cedars, where also were the trees that afford the frankincense, and many flowers which perfume the air; such shall the spiritual fragrance of the church be to God and man.

V. 7. **They that dwell**-As many as unite to the church, shall dwell under these spreading trees. **Return**-Revive and recover strength. **As the corn**-Which dies ere it lives to bring forth fruit. **As the vine**-Which in winter seems dead, but yet life, sap, and a fructifying virtue is in it. **The scent thereof**-The savour of it to God and good men shall be pleasing as the scent of the delicious wines of *Lebanon*.

V. 8. **I have heard him**-A gracious promise from God of hearing prayers. **A green fir-tree**-As a weary traveller finds rest and safety under a thick tree, so there is safety and refreshment under the protection of the Lord. **From me**-Of God alone.

V. 9. **Shall understand**-Which the prophet has delivered. **The ways**-The ways which he would have us walk in towards him, his law, his ordinances, his whole doctrine are all righteous and equal. And the ways wherein God walks towards us, in afflicting or comforting are all righteous and equal. **Shall walk in them**-Will approve them all, justifying the righteousness of God's displeasure, and confessing he remembereth mercy in the midst of judgment. And justifying the righteousness of his precepts by endeavouring to observe them. **The transgressors**-Wilful, obstinate sinners, stumble and are offended at his commands, but more at his judgments; they cast off the one, and vainly hope to shift off the other, 'till at last they fall under the weight of their own sins and God's wrath.

NOTES ON The Book of JOEL.

Joel speaks of the same judgments that Amos does: whence it is probable they appeared about the same time, Amos in Israel, and Joel in Judah. Now Amos prophesied in the days of Jeroboam the second. (#Amos 7:10.) In this prophecy, 1. The desolation made by armies of insects is described: 2. The people are called to repentance; 3. Promises are made of mercy to the penitent, and of the pouring out of the spirit in the latter days. 4. The cause of God's people is pleaded against their enemies, and glorious things are spoken of the Gospel-Jerusalem.

JOEL

CHAP. I.

The unheard of judgment of caterpillars and locusts, ver. 1-7. All sorts us people are called on to lament it, ver. 8-13. And to humble themselves before God, 14-20.

V. 1. **Came to Joel**-Probably in the latter end of *Jeroboam* the second's reign over *Israel* and in the days of *Uzziah*, over *Judah*.

V. 2. **Old men**-The oldest among you, who can remember things done many years ago.

V. 4. **Palmer-worm**-Four sorts of insects, are here mentioned, which succeeded each other, and devoured all that might be a support to the *Jews*, whence ensued a grievous famine.

V. 5. **Is cut off**-Suddenly cut off even when you are ready to drink it, and totally cut off by these devouring vermin.

V. 6. **A nation**-An innumerable multitude of locusts and caterpillars, called a nation here, as *Solomon* calls the conies and the ant, #**Prov 30:25,26**, and perhaps a prognostick of a very numerous and mighty nation, that ere long will invade *Judah*. **Strong**-Mighty in power, and undaunted in courage, if you refer it to the *Assyrian* or *Babylonians*; if to those vermin, they are, though each weak by itself, yet in those multitudes, strong and irresistible. **A great lion**-Such waste as lions make, these the locusts do, and the *Assyrians* will make.

V. 8. **The husband of her youth**-Espoused to her, but snatched away by an untimely death.

V. 9. **The drink-offering**-By the destruction of the vines, all wine (out of which they ought to offer the drink-offering) failed.

V. 10. **The corn**-The wheat and barley, is eaten up in its greenness. **Dried up**-The drought was so great, that the vines were withered, and all their hopes of new wine cut off. **The oil**-The olive-trees. **Languisheth**-This is a plain account of the reason why the priests were called to mourn, and why the meal-offering and drink-offering were cut off.

V. 11. **Be ye ashamed**-This is a just cause why you should lament and enquire why God is so displeased with you.

V. 14. **Sanctify ye**-Ye priests, set apart a day wherein to afflict yourselves, confess your sins, and sue out your pardon. **Into the house**-The courts of the temple, where the people were wont to pray.

V. 15. **The day of the Lord**-A day of greater trouble than yet they felt, troubles which God will heap upon them. **Shall it come**-Unless fasting, prayers and amendment prevent.

V. 16. **Cut off**-Devoured by locusts, or withered with drought.

V. 17. **Laid desolate**-Run to ruin because the owners discouraged with the barrenness of the seasons, would not repair them.

V. 19. **The fire**-The immoderate heats. **The wilderness**-The world, only means places not ploughed, and less inhabited than others.

V. 20. **Cry**-They utter their complaints, their sad tones, they have a voice to cry, as well as an eye to look to God.

JOEL

CHAP. II.

A farther description of the desolation of the land, ver. 1-11. An earnest call to repentance, ver. 12-17. A promise of all good things to the penitent, ver. 18-27. A prophecy of the Messiah's kingdom, ver. 28-32.

V. 1. **Blow ye**-The prophet continues his exhortation to the priests, who were appointed to summon the solemn assemblies.

V. 2. **A day of darkness**-A time of exceeding great troubles and calamities. And this passage may well allude to the day of judgment, and the calamities which precede that day. **As the morning**-As the morning spreads itself over all the hemisphere and first upon the high mountains, so shall the approaching calamities overspread this people. **A great people**-This seems more directly to intend the *Babylonians*.

V. 3. **A fire**-The *Chaldeans*, as a fire shall utterly consume all things. **Behind them**-What is left behind is as burnt with a flame. **As Eden**-Fruitful and pleasant.

V. 6. **Blackness**-Such as is the colour of dead men, or the dark paleness of men frightened into swoons.

V. 7. **Their ranks**-This skill in ordering and the steadiness in keeping under, exactly like trained soldiers, foretells the terror and strength of both the armies signified by these locusts, and of the locusts themselves.

V. 8. **The sword**-The sword shall not be a weapon to destroy them; literally verified in the locusts, and verified in the strange preservations in the most desperate adventures made by the *Assyrians* or *Babylonians*.

V. 9. **Runs to and fro**-This seems not proper to these insects, but it well suits with soldiers, that conquer a city and search all places for plunder. **Run upon the wall**-To clear the wall of all the besieged. **The houses**-Either forsaken by the inhabitants, or defended by such as are in them. **Like a thief**-Suddenly, unexpectedly, to spoil if not to kill.

V. 10. **The earth**-A divine hyperbole. But this also may have a reference to the great day.

V. 11. **Utter his voice**-Summon them in and encourage them as a general doth his soldiers. **His army**-Of locusts and insects, and of *Chaldeans* signified by these.

V. 13. **And repenteth him**-He turneth from executing the fierceness of his wrath.

V. 14. **He will return**-God doth not move from one place to another; but when he withholds his blessings, he is said to withdraw himself. And so when he gives out his blessing, he is said to return.

And leave a blessing behind him-Cause the locusts to depart before they have eaten up all that is in the land.

V. 16. **The children**-Though they understand little what is done, yet their cities ascend, and God with pity looks on their tears. **These that suck**-Their cries and tears may perhaps move the congregation to more earnest supplication to God for mercy. So the *Ninevites*, #**Jonah 3:7,8**. **The bridegroom**-Let the new married man leave the mirth of the nuptials and afflict himself with the rest.

V. 17. **The porch**-That stately porch built by *Solomon*, #**1Kings 6:3**. **The altar**-The altar of burnt-offering, which stood at some distance from this porch, and here are the priests commanded to stand, fasting and praying, whence they might be heard and seen by the people in the next court, in which the people were wont to pray. **To reproach**-Famine, though by locusts is a reproach to this thine heritage; it will be greater reproach to be slaves to the nations signified by the locusts, therefore in mercy deliver us from both one and the other.

V. 20. **The northern army**-That part of the locusts which are toward the north. **With his face**-The van of this army shall be driven into the dead sea, east of *Jerusalem*. **The hinder part**-The rear of this army shall be driven into the west sea. **His stink**-The stench of these locusts destroying and lying putrified on the face of the earth, or the corpses of the *Assyrians* slain and unburied.

V. 22. **Their strength**-Bring forth as much as they are able to stand under.

V. 23. **The former rain**-The autumn rain which is needful to mellow the earth and fit it to receive the corn. **The latter rain**-Needful to bring forward and ripen the fruits, accounted the latter rain because these husbandmen and vine-dressers reckoned from seed time to spring and harvest. **The first month**-That is, our *March*.

V. 24. **The fats**-The vessels into which the liquor ran out of the press.

V. 25. **Restore**-Make up to you.

V. 26. **Wondrously**-In one year giving as much as the locusts wasted in the years foregoing. **Ashamed**-Neither disappointed of your hopes, nor necessitated to seek relief among the heathen.

V. 28. **Afterward**-After the return out of *Babylon*, after the various troubles and salvations by which these may know that I am the Lord. **I will pour**-In extraordinary gifts on the first preachers of the gospel, and in various graces to all believers. **Upon all flesh**-Before these gifts were confined to one particular nation; but now they shall be enlarged to all nations, and all that believe. **Shall prophesy**-This was in part fulfilled according to the letter in the first days of the gospel; but the promise means farther, by pouring out of the spirit on your sons and your daughters, they shall have as full a knowledge of the mysteries of God's law, as prophets before time had. **Shalt dream dreams**-This also was literally fulfilled in the apostles days. But it may mean farther, the knowledge of God and his will, shall abound among all ranks, sexes and ages in the Messiah's days, and not only equal, but surpass all that formerly was by prophesy, dreams, or visions.

V. 29. **My spirit**-Of adoption and sanctification.

V. 30. **Wonders**-They who read what historians report of these times, will see this fulfilled in the very letter. **Blood**-Possibly eruption of blood, as some fountains have been reported to have run with blood, prefiguring the great effusion of blood by the sword, and wars following. **Fire**-Either breaking out of the earth, or lightning in the air.

V. 31. **The sun**-Having mentioned the prodigies which were to be wrought on earth, he now specifies what shall be done in heaven. **The terrible day**-The unholy day of the destruction of *Jerusalem*; typifying the day of judgment.

V. 32. **Whosoever shall call**-Who hearing the gospel repents and believes in Christ. **Delivered**-Either from those outward afflictions, or which is infinitely better from eternal miseries, which will swallow up the unbelieving world; "and it will aggravate the ruin of those who perish, that they might have been saved on such easy terms." Is it then easy for a non-elect to *repent* and *believe*? May he not as easily pull the sun out of the firmament? **In mount Zion**-In the true church typified by *Zion*. **Jerusalem**-In mystical *Jerusalem*, the church and the city of the *Messiah*. **Deliverance**-Temporal and eternal. **Shall call**-To believe in Christ, and by him to wait for eternal life.

JOEL

CHAP. III.

This chapter has been partly fulfilled in the several deliverances of the Jews, and will have its full accomplishment at the great day. It contains a prophecy of God reckoning with the enemies of his people, ver. 1-8. Of his openly judging all nations, ver. 9-17. And of the provision he has made for his people, ver. 18-21.

V. 1. **In those days**-When I shall by *Cyrus* bring *Judah* out of *Babylon*. **Of Judah**-As the type of the whole remnant that are saved. **And Jerusalem**-For beside what refers to the two tribes restored by *Cyrus*, the bringing back the captivity of the whole *Israel* of God by Christ is to be considered all along through this chapter.

V. 2. **All nations**-In the type it is all those nations that have oppressed *Judah*, in the anti-type, all nations that have been enemies to Christ and the church. **Into the valley of Jehoshaphat**-I will debate my people's cause, and do them right in the midst of my church, signified by the valley of *Jehoshaphat*. **Parted my land**-Such is the injustice of the persecutors of the church now, and so God will judge them in due time.

V. 3. **Cast lots**-It was customary with conquerors to divide the captives by lot, and so did these enemies of the *Jews*.

V. 4. **Yea**-Have I done you any wrong, which you avenge upon my people? Or do you begin to violate the laws of neighbourhood and friendship, and think to escape? Do ye think you have to do with a poor oppressed people, my people, and I nothing concerned at it? **Palestine**-On which were towns of trade, and merchants that bought and sold these captives. **A recompence**-Have I or my people so dealt with you? **And if**-If you will deal thus, I will speedily avenge myself and my people of you.

V. 5. **Taken**-Either as part of the spoil, or as part of your pay. **My silver**-Silver and gold vessels dedicated to my service.

V. 6. **Remove them**-That there might be no hope of their return to their country.

V. 7. **I will raise them**-This was fulfilled when *Alexander*, and his successors dismissed all the *Jews* that were slaves in *Greece*, and gave them leave to return to their own country.

V. 8. **And I will sell**-Give them up into the hands of the *Jews*.

V. 9. **This**-These things which I will do to the enemies of God's people. **The Gentiles**-The *Assyrians*, *Chaldeans*, and *Grecians* successively. **Prepare war**-Make ready for wars against the enemies of my people.

V. 10. **I am strong**-Put on strength and valour; let none be absent from this war.

V. 11. **Round about**-All round about *Judah*. **Thither**-Toward *Jerusalem*; the church and heritage of God. **Thy mighty ones**-All those mighty warriors whom thou wilt make use of successively to punish the oppressors of thy church.

V. 12. **The heathen**-The several nations in their appointed time, perhaps the *Assyrians* first under *Salmaneser*, next under *Sennacherib*, both of whom came up to the valley of *Jehoshaphat*. **For there**-In the midst of my people to plead with, condemn and punish the heathen round about *Judea*.

V. 13. **Put ye**-Ye executioners of divine vengeance: begin to reap, cut down sinners ripe for judgment; let *Tiglath Pilneser* and his soldiers cut down *Syria* and its king, for their violence against my people. Let *Cyaxares* and his armies cut down *Assyria*. Let *Nebuchadnezzar* cut down *Moab*, *Ammon*, mount *Seir*, *Egypt*, *Tyre*, *Zidon* and the *Philistines*; after this let *Cyrus* reap down the ripened *Babylonians*, and *Alexander* the *Medes* and *Persians*. And let the divided *Grecian* captains cut down one another, 'till the *Romans* cut them down. And when this is done God will have mighty ones still to cut down his enemies, 'till the final judgment wherein they all shall for ever be destroyed. **Get you down**-In another metaphor the prophet declares the cutting off the church's enemies. **The press**-As the grapes in the press are trod, so the enemies of God's people, are to be trodden in the wine-press of God's displeasure. **Overflow**-The blood of slaughtered men runs as wine prest out, in greater abundance than the vats can hold. **Is great**-The violence and all manner of sins of these kingdoms is grown exceeding great.

V. 14. **In the valley of decision**-Where God having gathered them, decided their quarrels, and by the conqueror punish the conquered for their sins against God and his people. **The day**-The day of vengeance.

V. 16. **Shall roar**-He will strike the enemy with astonishment as the roaring of the lion astonishes the weaker beasts of the forest.

V. 17. **Dwelling**-Very graciously present with you, and ever watching over you, and delighting to save you. **Then**-After her enemies are destroyed and the remnant is saved, and the Messiah is come; for to him and his days these things ultimately refer. *Jerusalem*-The church of Christ. **Strangers**-No profane or unclean person shall pass through it, or be found in it any more for ever.

V. 18. **The mountains**-The vines planted upon the mountains. **Shall flow**-So fruitful shall the hills be, that milk shall abound every where. **A fountain**-The prophet alludes to those waters which were conveyed from some spring through conduit pipes towards the altar. This no doubt is a shadow of the purifying blood of Christ, and his sanctifying spirit and word. And in that it is said to come *from the house of the Lord*, it intimates that this saving grace shall be first preached from *Jerusalem*, and by the church, which is the house of God, shall be published to others. **Shittim**-Was a place in the plains of *Moab*. These spiritual waters shall flow down to the dry and thirsty, the barren and fruitless Gentiles, and make them fruitful.

V. 19. **Egypt**-By *Egypt* we may understand all the enemies of the church who carry it toward the church, as *Egypt* carried it toward *Israel*. **Edom**-*Edom* was an implacable enemy to *Judah* in his

greatest distress. And all who come under *Edom's* character are here threatened under this name. **Judah**-The people of God.

V. 20. **Judah**-The redeemed of the Lord, his church.

V. 21. **And I will cleanse**-Purge away both by the spirit of sanctification and by free pardon in the blood of the redeemer. **Their blood**-Their sinfulness, which before I had not taken away.

NOTES ON The Book of AMOS.

Amos was cotemporary with Hosea, Joel and Isaiah, and prophesied a little sooner than Isaiah. His name signifies a burden; in allusion to which we may say, that his word was the burden of the LORD. His style is frequently concise and sententious, which makes it somewhat obscure. He brings many reproofs, allusions and arguments from his country-employment. But they are fitted with admirable skill, and beautified with an inimitable eloquence. He begins with threatenings against the neighbouring nations, chap. 1, 2. Then calls Israel to account, for their idolatry, ingratitude and incorrigibleness, chap. 3, 4. He calls them to repentance, chap. 5. Foretells the tribulations that were coming upon them, chap. 6. Some particular judgments, chap. 7. And after other reproofs and threatenings, chap. 8, 9. concludes with a promise of the Messiah, chap. 10.

AMOS.

CHAP. I.

The general title and scope of this prophecy, ver. 1, 2. God's controversy with Syria, ver. 3-5. Palestine, ver. 6-8. Tyre, ver. 9, 10. Edom, ver. 11, 12. And Ammon, ver. 13-15.

V. 1. **He saw**-Received by revelation. **Israel**-The kingdom of the ten tribes. **Jeroboam**-The great grand-son of *Jehu*. **The earth-quake**-Of which, only this text, and **#Zech 14:5**, make any particular mention.

V. 2. **Will roar**-Alluding to the roaring of an hungry lion for prey. **Jerusalem**-The city God had chosen where he dwelt, the seat of God's instituted worship, and the royal seat of the kingdom as God had settled it, from which in both respects the ten tribes had revolted. **The habitations**-Where the shepherds found pasturage they pitch their tents, and dwelt therein that they might attend their flocks. And this was the delight and wealth of these men; alluding to which *Amos* expresses the wealth and delight of the kingdom of *Israel*. **Shall wither**-Either blasted, or dried up with drought, and turned into barrenness. So the whole kingdom of the ten tribes, though as fruitful as *Carmel* should be made horrid and desolate as a wilderness.

V. 3. **For three**-This certain number is put for an uncertain: three, that is, many. **Of Damascus**-Here *Damascus* is put for the whole kingdom of *Syria*. **Threshed**-Treated it with the utmost cruelty. **Gilead**-There was a country of this name, and a city, possessed by the *Reubenites*, *Gadites*, and *Manassites*; *Gilead* here is put for the inhabitants of this country and city, whom *Hazael*, king of *Syria* most barbarously murdered.

V. 4. **Ben-hadad**-*Ben-hadad* was to the Syrian kings a common name, as *Pharaoh* to the Egyptian kings, and *Caesar* to the Roman emperors.

V. 5. **The bar**-Literally the bar with which the city gates were shut, and fastened. **Of Eden**-Some royal seat, of the kings of *Syria*. **Kir**-*Kir* of *Media*, #**Isa 22:6**, thither did *Tiglath-Pilneser* carry the conquered *Syrians*, #**2Kings 16:9**, and placed them captives in that barren mountainous country, about fifteen years after it was foretold by *Amos*.

V. 6. **Carried away**-All the *Jews* whom they had taken captive. **Edom**-Their most inveterate enemies. These *Edomites* were ever ready to enslave, and tyrannize over the *Jews*, if by any means they could get them into their hands.

V. 7. **A fire**-Desolating judgments. **Gaza**-All the power and strength of *Palestine* is here included.

V. 8. **Ashkelon**-Another city of the *Philistines*, and a very strong one, which shall perish with the king and the inhabitants thereof.

V. 9. **The brotherly covenant**-Which was between *Hiram* on the one part, and *David* and *Solomon* on the other.

V. 11. **Pursue**-Watched for, and laid hold on every occasion to oppress *Israel*. **Did tear**-As a ravenous and fierce lion tears the prey.

V. 12. **Teman**-The metropolis of *Idumea*, so called from *Esau's* grandson of that name. **Bozrah**-This was a very strong city, and one of the chief in the whole kingdom, so that in the menace against *Bozrah* and *Teman*, the strength and glory of *Edom* is threatened with an utter overthrow.

V. 13. **Enlarge their border**-By destroying all that dwelt in it, and hereafter might claim a title to it.

V. 14. *With a tempest*-With irresistible force, and surprising swiftness.

AMOS

CHAP. II.

God's controversy with Moab, ver. 1-3. With Judah, ver. 4, 5. And with Israel, ver. 6-8. The aggravations of their sins, ver. 9-12. God complains of them, and threatens their ruin, ver. 13-16.

V. 1. **The bones**-Or ashes, reduced them by fire into fine dust, and used these ashes instead of lime to plaister the walls and roofs of his palace, and this in hatred and contempt of the king of *Edom*.

V. 2. **Kirioth**-A principal city of this country. **Moab**-The *Moabites*. **Shall die**-Be destroyed. **With tumult**-Such as soldiers in fight or assaults make, when they carry all by force.

V. 3. **The judge**-The governor that is, every one of them.

V. 4. **Lies**-Idols. **To err**-Their idolatry blinded them, partly from the natural tendency of this sin, and partly from the just judgment of God. **After which**-Idols. **Walked**-Successively, one generation after another.

V. 6. **Shoes**-The smallest bribe, exprest here proverbially.

V. 7. **The people**-That make a prey even of the poor afflicted ones, who walk with dust on their heads. **Turn aside**-Maliciously interpret the actions, words, and designs of the humble and meek. **Will go in**-These corrupt judges commit also that lewdness which the Heathens abhor.

V. 8. **Lay down**-The *Jews* of old did not sit upright at their meals, but leaned on one side. **Upon clothes**-Of which the law had expressly said, none should detain them all night, #**Deut 24:12,13**. **Every altar**-Of their idols. **Drink the wine**-They offer their drink-offerings in wine, which they bought with the fines laid on the innocent.

V. 9. **The Ammorite**-The mightiest nation of all the *Canaanites*. **As the oaks**-Another proverbial speech denoting their great strength. **His fruit**-Their children. **His roots**-The old standards; that present generation.

V. 11. **Nazarites**-Persons who bound themselves to a very sober and holy life; either for some certain time, or for their whole life.

V. 12. **Ye gave**-Importuned them to drink wine, to violate their vow, and contemn God's law.

V. 13. **Under you**-Under the load of your sins.

V. 14. **The swift**-For their enemies shall be swifter than they. **The strong**-Natural strength of body shall not deliver. **The mighty**-The valiant man, the man of the greatest courage.

AMOS

CHAP. III.

Judgments denounced against Israel, ver. 1-8. Which cannot be prevented, unless they repent, ver. 9-15.

V. 2. **Know**-Chosen, adopted to be my peculiar ones. **Therefore**-Because you have all these obligations and abused all these mercies.

V. 3. **Agreed**-Can you have God's presence while you walk so contrary to him?

V. 5. **Can a bird fall**-So here for your sins, God will cast the net over you. **Shall one take up a snare**-The fowler will not take up the snare, before the prey be taken in it.

V. 6. **Afraid**-Affected with the danger. **Evil**-Such as plague or famine. **Done it**-Either immediately by his own hand, or by the hands of those he employs. Whoever are the instruments, God is the principal agent. *Out of his mouth both good and evil proceed.*

V. 7. **Will do nothing**-Usually the Lord doth no great thing for or against his people, without giving warning of it before it comes.

V. 8. **Hath roared**-As a lion roareth when near his prey: so God hath terribly threatened what is near to be done. **Prophecy**-*Amos* can not but speak what he had heard.

V. 9. **Publish**-Ye prophets invite strangers to come and observe what cause I have to do what I threaten. **Tumults**-The seditious counsels, and rebellious conspiracies among them. **The oppressed**-Multitudes of oppressed ones, as the usurpers took it to be their interest to crush all they feared or suspected. **In the midst**-Yea, throughout the whole kingdom of *Samaria*.

V. 10. **Store up**-As men lay up wealth in their treasures, perverting judgment, first condemning the innocent, next seizing all his substance.

V. 11. **Therefore**-Because of all the violence and rapine with other crying sins. **An adversary**-The *Assyrian*. **Round about**-Shall beset the whole land as one besieged city.

V. 12. **As the shepherd**-As the shepherd doth hardly rescue a small part of a sheep or lamb from the lion, so a small part of the children of *Israel*, shall escape when *Samaria* is taken. **The corner of a bed**-Lying in some dark corner. **Damascus**-The chief city of *Syria* taken by *Tiglath-Pilneser* about the time when he wasted *Israel*. **In a couch**-Some few of the poor, shall escape, pitied by the enemy, when he finds them sick upon their couch.

V. 13. **Hear ye**-Prophets. **The God of hosts**-Who is Lord of all, and hath all power in his hand.

V. 14. **Of Israel**-The many and great transgressions of the ten tribes.

V. 15. **The winter-house**-Which probably was in the chief city, whither the great men retired in the winter. **The summer-house**-The houses of pleasure, where the nobles and rich men spent the summer time. **Of ivory**-Beautified with ivory.

AMOS

CHAP. IV.

Oppressors threatened, ver. 1-3. *Idolaters given up*, ver. 4, 5. *The incorrigibleness of Israel*, ver. 6-11. *They are still invited to repent*, ver. 12, 13.

V. 1. **Kine of Bashan**-So *Amos* compares the mighty, wanton, and oppressive rulers of *Israel*, to those full-fed, strong, and wanton beasts which in the herds did push at, hurt, and disturb the weaker cattle.

V. 2. **By his holiness**-By himself as he is the holy God. **The days**-Of famine, desolation and captivity. **He**-God by the *Assyrian* army will take you, as fish are taken with the hook. **Your posterity**-The children of these oppressors.

V. 3. **Ye**-Kine of *Bashan*. **Go out**-Ye shall endeavour to make your escape. **The breaches**-Which the besieging enemy make in your walls, when *Samaria* is besieged. **Before her**-Taking the readiest way. **The things**-All the riches and ornaments of your palaces.

V. 4. **Come to Beth-el**-A strong irony, giving them over as incorrigible. **At Gilgal**-*Gilgal* was a place where much idolatry was acted. **Every morning**-In the same irony God reproves their sins tho' they imitated the instituted worship at *Jerusalem*. **Three years**-God had #**Deut 14:28**, commanded every third year that all the tithes of that year should be brought, and laid up in a publick store-house.

V. 5. **With leaven**-As all the rest of your will-worship, so this also is against the express law, #**Lev 2:11**. However, do so at your peril, try whether it will end in good. **Proclaim**-Publickly persuaded your people to voluntary sacrifices.

V. 6. **And I**-The Lord who gave many blessings to win you to repentance, hath also tried what might be done by judgments. **Cleanness of teeth**-This is a description of famine.

V. 7. **When**-At a season when your country most needed it. **Upon one city**-That you might see my hand in it, I gave rain to one city, and withheld it from the next; nay one part of the same field was watered and flourished: another part, dry and withered.

V. 8. **Not satisfied**-Either that had not enough for them, or durst not part with it.

V. 9. **Increased**-When they were most fruitful. **Devoured**-Eat up all, as is the manner of them.

V. 10. **Your horses**-The riders being killed. **The stink**-So great slaughter hath been made in your camp that there were not sufficient to bury the slain.

V. 11. **Overthrew**-By grievous and desolating judgments. **As a fire-brand**-Such of you as escaped were yet as fire-brands in the midst of the fire, 'till infinite mercy saved a remnant.

V. 12. **Therefore**-In a more terrible manner will I now proceed against thee.

V. 13. **Declareth**-Knows the thoughts of all men. **The God of hosts**-Whose sovereign power all creatures obey, and acts for or against us as he willeth. Let us humble ourselves before this God, and give all diligence to make him our God. For happy are the people whose God he is, and who have all this power engaged for them.

AMOS

CHAP. V.

The deplorable condition of Israel, ver. 1-3. An exhortation to seek God, ver. 4-15. Judgments denounced, ver. 16-20. Notwithstanding their outward services, ver. 21-27.

V. 2. **The virgin**-So she was, when first espoused to God. **Upon her land**-Broken to pieces upon her own land, and so left as a broken vessel.

V. 3. **By a thousand**-That sent out one thousand soldiers. **An hundred**-Shall lose nine parts of them.

V. 4. **Ye shall live**-It shall be well with you.

V. 5. **Seek not**-Consult not, worship not the idol at *Bethel, Gilgal, or Beersheba*.

V. 6. **The house of Joseph**-The kingdom of the ten tribes, the chief whereof was *Ephraim*, the son of *Joseph*. **In Beth-el**-If once this fire breaks out, all your idols in *Beth-el* shall not be able to quench it.

V. 7. **Ye**-Rulers and judges. **Judgment**-The righteous sentence of the law. **To wormwood**-Proverbially understood; bitterness, injustice and oppression. **Leave off**-Make to cease in your courts of judicature.

V. 8. **The seven stars**-A constellation, whose rising about *September* was usually accompanied with sweet showers. **Orion**-Which arising about *November* brings usually cold, rains and frosts intermixt very seasonable for the earth. **The shadow of the earth**-The greatest adversity into as great prosperity. **Dark with might**-Changes prosperity into adversity. **That calleth**-Commands the vapour to ascend, which he turns into rain; and then pours from the clouds to make the earth fruitful.

V. 9. **The strong**-The mighty, victorious and insolent. **Shall come**-Shall rally and form a siege against their besiegers.

V. 10. **They**-The judges and people. **In the gate**-Where judges sat, and where the prophets many times delivered their message.

V. 11. **Your treading**-You utterly oppress the helpless. **Ye take**-Ye extort from the poor great quantities of wheat, on which he should live.

V. 12. **In the gate**-In their courts of justice.

V. 13. **Shall keep silence**-Be forced to it. **Evil**-Both for the sinfulness of it, and for the troubles, wars, and captivity now at hand.

V. 14. **With you**-To bless and save you yet.

V. 15. **The evil**-All evil among the people, and yourselves. **Love**-Commend, encourage, defend: let your heart be toward good things, and good men. **Remnant**-What the invasions of enemies, or the civil wars have spared, and left in **Samaria** and *Israel*.

V. 16. **Therefore**-The prophet foreseeing their obstinacy, proceeds to denounce judgment against them. **The husbandman**-This sort of men are little used to such ceremonies of mourning, but now such also shall be called upon; leave your toil, betake yourselves to publick mourning.

V. 17. **Vineyards**-In these places were usually the greatest joy. **Pass through**-To punish all every where.

V. 18. **That desire**-Scoffingly, not believing any such day would come. **To what end**-What do you think to get by it? **Is darkness**-All adversity, black and doleful. **Not light**-No joy, or comfort an it.

V. 19. **And a bear**-You may escape one, but shall fall in another calamity. **Into the house**-At home you may hope for safety, but there other kind of mischief shall meet you.

V. 21. **I hate**-Impure and unholy as they are. **Will not smell**-A savour, of rest or delight, I will not accept and be pleased with.

V. 23. **Thy songs**-Used in their sacrifices, and solemn feasts; herein they imitated the temple-worship, but all was displeasing to the Lord. **Will not hear**-Not with delight and acceptance. **Thy viols**-This one kind of musical instrument is put for all the rest.

V. 24. **Let judgment**-Let justice be administered constantly. **Righteousness**-Equity. **Stream**-Bearing down all that opposes it.

V. 25. **Have ye**-Their fathers and they, tho' at so great a distance of time, are one people, and so the prophet considers them. **Unto me**-Was it to *me*, or to your idols, that you offered, even in the wilderness?

V. 26. **Ye have borne**-Ye carried along with you in the wilderness; the shrine, or canopy in which the image was placed. **Moloch**-The great idol of the *Ammonites*. **Chiun**-Another idol.

V. 27. **Therefore**-For all your idolatry and other sins, in which you have obstinately continued.

AMOS

CHAP. VI.

The security of Israel and Judah, ver. 1-6. Their punishment, ver. 7-14.

V. 1. **At ease**-That neither fear nor believe the threatened judgments of God. **In Zion**-That is put for the kingdom of the two tribes, and principally the inhabitants of *Jerusalem*. **Samaria**-Woe to them also who rely upon the strength, wealth, and policy of the kingdom of *Samaria* or *Israel*. **Which**-Which two cities, *Zion* and *Samaria*. **Named chief**-Accounted the chief cities of that part of the world. **To whom**-To which place all *Israel* had recourse, the two tribes to *Zion*, the ten tribes to *Samaria*.

V. 2. **Pass ye**-Run over the history of that great and ancient city. **Hemath**-Head of the *Syrian* kingdom, lately overthrown by *Tiglath-Pilneser*, and a fresh instance of God's just indignation against secure sinners. **Gath**-The chief city of the *Philistines*, a few years before wasted by the arms of *Hazael*; by these examples learn to amend your ways, or expect to perish in them. **Greater**-That is, greater than these kingdoms of *Israel* and *Judah*, and *their borders*, or bounds, greater than these of *Israel* and *Judah*.

V. 3. **Ye**-That flatter yourselves the day of darkness foretold, is far off. **The seat**-The judgment seat which should relieve the oppressed, is made a seat of violence.

V. 4. **That lie**-That out of laziness or luxury, lay themselves to rest. **And eat**-The very best in all their flock.

V. 5. **That chant**-That in a time of deep mourning entertain themselves with songs, and musical instruments.

V. 6. **In bowls**-Not in little vessels, but probably bowls: they drank these filled as full as they could hold too, and in design to drink each other down. **And anoint**-In those hot countries this anointing was much used. **Not grieved**-Nothing affected with the calamities of their country.

V. 7. **The banquet**-The feastings of voluptuous ones shall cease.

V. 8. **The excellency**-All that the seed of *Jacob* accounts a glory and excellency to them, all their external privileges and worship.

V. 9. **Remain**-Escaping the enemies sword. **Ten men**-Many men, a certain number for an uncertain. **They shall die**-Tho' they escape a while, they shall not finally escape.

V. 10. **Uncle**-Or near kinsman, instead of those who were wont to do this, and were paid for it; but now none of these remaining, the next to the dead must, as well as he is able, take him up on his shoulders, and carry him. **That burneth**-Though the *Jews* mostly buried, yet in some cases they burned the dead bodies, as in this of pestilence. **The bones**-The flesh being consumed, the bones are

reserved to be buried. **Unto him**-Any one he sees near the house out of which the bones are carried. **Is there yet any**-Is any one living in your house. **Hold thy tongue**-Do not complain, lest thou thyself be killed, lest all be rifled. **For**-It is too late to seek God, who is executing his immutable decree.

V. 11. **For behold**-It seems to be the continued speech of him who took care of the dead, ver. #10, God hath sent out war, famine, and pestilence. **The great house**-The palaces of great men shall have great breaches made in them, and the cottages of poor men shall, by lesser strokes, be ruined.

V. 12. **Shall horses**-If prophets exhort or advise, it does no more good than if you would run your horses upon the precipices of rocks.

V. 13. **Who rejoice**-In your victories, alliances, and idols. **Have we not**-We have raised ourselves to greatness by our wisdom and courage.

V. 14. **Hemath**-A city of *Syria*, bordering on *Israel*, north-east. **The wilderness**-Which is the south-west parts of *Canaan*. So all your country shall be destroyed.

AMOS

CHAP. VII.

Threatened judgments turned aside by the prayer of Amos, ver. 1-6. Yet at length they are sentenced to utter ruin, ver. 7-9. Amaziah accuses Amos, ver. 10-13. Amos justifies himself and denounces the judgment of God against Amaziah, ver. 14-17.

V. 1. **Thus**-This is the first of five prophetic representations of what was coming upon this people. **The latter growth**-The shooting up of the first growth being too luxuriant, they often eat it down with cattle; but if the second growth were eat up, it marred the whole harvest. **Mowed**-It is supposed the first mowing of the corn in the blade was for the king's use; and after this the second springing grew up to the harvest.

V. 2. **It came to pass**-In the vision. **By whom**-How shall any of *Jacob* escape, if thou dost cast him down?

V. 3. **Repented**-This is spoken after the manner of men.

V. 4. **Shewed**-In vision. **Called**-Commanded fire from heaven. **A part**-Of the land too.

V. 7. **By a plumb-line**-Strongly and beautifully built.

V. 8. **Set a plumb-line**-I will exactly measure the whole ten tribes. **Pass by them**-I will no more forbear, but will pull down all that is faulty.

V. 9. **The high places**-The temples on high mountains built to idols. **Of Isaac**-The seed of *Isaac*.

V. 10. **In the midst**-Openly, and publickly, endeavouring to stir up *Israel* to sedition or rebellion. **The land**-The people cannot bear all his harsh predictions.

V. 11. **Jeroboam shall die**-He nowhere said so, but spake of his house distinguished from his person, as ver.#9.

V. 13. **The king's court**-To which therefore thou oughtest to shew more respect, and not thus to affront the king in his own house.

V. 14. **No prophet**-Not originally, or by study, or by any human designation. **An herdman**-By breeding and occupation I was and still am, an herdman. **Sycamore fruit**-This fruit was good food for man, or cattle.

V. 16. **The house of Isaac**-The posterity of *Isaac*.

V. 17. **In a polluted land**-Among the Heathen. **Israel**-The ten tribes.

AMOS

CHAP. VIII.

The vision of a basket of summer fruit, ver. 1-3. The destruction of the oppressors foretold, ver. 4-10. And a famine of the word of God, ver. 11-14.

V. 2. **The end**-Of God's patience towards *Israel*, the end of their ripening, they are now fully ripe, fit to be gathered. **Pass by them**-God had with admirable patience spared, but now he will no more pardon or spare.

V. 3. **With silence**-So great will be the cruelty of the enemy, that they dare not bury them, or if they do, it must be undiscerned.

V. 4. **To fail**-Either to root them out, or to enslave them.

V. 5. **When**-Ye that could wish there were nothing to interrupt your marketing, that look on solemn times of worship as burdensome, such was the first day of every month, and the weekly sabbath. **Small**-So the ephah being too little, the poor buyer had not his due. **The shekel great**-They weighed the money which they received, and had no more justice, than to make their shekel weight greater than the standard; so the poor were twice oppressed, had less than was their right, and paid more than they ought to pay.

V. 6. **That we may buy**-They would have new moons and sabbaths over, that they might go to market to buy the poor. And when these poor owed but for a very little commodity, as suppose a pair of shoes, these merciless men would take the advantage against them, and make them sell themselves to pay the debt. **The refuse**-This was another kind of oppression, corrupted wares, sold to those that were necessitous.

V. 7. **Hath sworn**-By himself. **Forget**-Suffer to pass unpunished.

V. 8. **The land**-The people of it. **For this**-This that you have done, and this that God will do. **And it**-The judgment, the displeasure of God, shall rise and grow like a mighty wasting flood. **It**-The land. **Drowned**-As *Egypt* by the overflowing of the *Nile*.

V.9. **At noon**-So *Israel's* sun did as at noon set under the dark cloud of conspiracies and civil wars by *Shallum, Menahem, Pekah, and Hosea*, 'till the midnight darkness drew on by *Pul, Tiglath-Pilneser, and Salmaneser*. **Darken**-Bring a thick cloud of troubles and afflictions. **In the clear day**-When they think all is safe, sure, and well settled.

V. 10. **Upon all loins**-All sorts of persons shall put on mourning. **Baldness**-Shaving the head and beard was a sign of the greatest sadness. **A bitter day**-A bitter day, which you shall wish you had never seen, shall succeed your dark night.

V. 12. **Shall wander**-Search all places for a prophet or preacher, from the *Mid-land* sea to the dead sea, they shall search all corners for a prophet.

V. 14. **They**-Who sacrifice to and swear by the calves at *Dan* and *Beth-el*. **By the sin**-Who say the idol at *Dan* is the true and living God. **The manner**-The idol which is worshipped at *Beersheba*.

AMOS

CHAP. IX.

Judgments are threatened upon all, but the remnant, ver. 1-10.

Mercy is promised, ver. 11-14.

V. 1. **The altar**-Of burnt-offering before the temple at *Jerusalem*, this altar and temple *Israel* had forsaken, and set up others against it; and here God in his jealousy appears prepared to take vengeance. Possibly it may intimate his future departure from *Judah* too. There *Ezekiel*, #**Eze 9:2**, saw the slaughter-men stand. **The door**-The door of the gate that led into the priests court. **And cut them**-Wound deep, the people who were visionally represented as standing in the court of the temple.

V. 2. **Hell**-The center of the earth, or the depth of hell.

V. 3. **The serpent**-The crocodile or shark.

V. 4. **Set my eyes**-I will perpetually watch over them.

V. 5. **Toucheth**-He needs not take great pains therein, a touch of his finger will do this. **Shall melt**-As snow before the sun.

V. 6. **His stories**-The celestial orbs one over another, as so many stories in an high and stately palace. And he hath *founded his troop in the earth*: all the creatures, which are one army, one body; so closely are they connected, and so harmoniously do they all act for the accomplishing of their creator's purposes. **Calleth for the waters**-Either in judgment to drown, or in mercy to give rain.

V. 7. **The Arabians**-A wild, thievish, and servile nation. **Have not I brought**-And whereas you boast my kindness to you, bringing you out of *Egypt*, and thereupon conclude, God cannot leave you whom he hath so redeemed; you argue amiss, for this aggravates your sin. **From Kir**-Conquered by some potent enemies, and sent away to *Kir*, a country of *Media*, yet at last delivered. Should these nations, argue themselves to be out of danger of divine justice, because I had done this for them.

V. 8. **The sinful kingdom**-Every sinful kingdom.

V. 9. **The least grain**-Though tumbled and tossed with the great violence, yet the smallest, good grain, shall not be lost or destroyed.

V. 10. **All the sinners**-The great, notorious sinners. **The evil**-Is far off, we shall die first, and be safe in the grave.

V. 11. **In that day**-In the set time which I have fixt. **Raise up**-Bring back out of captivity, and re-establish in their own land, the house of *David*, and those that adhere to his family. **Fallen**-By the revolt of the ten tribes. **The breaches**-Which are in it by that long division.

V. 12. **They**-Literally the *Jews*. **Possess**-Both the lands of *Edom*, and some of the posterity of *Edom*; these as servants, the other as their propriety. **The remnant**-Left by *Nebuchadnezzar*. **All the heathen**-That is, round about. **That doth this**-But this is also a prophecy of setting up the kingdom of the *Messiah*, and bringing in the *Gentiles*.

V. 13. **Behold the days come**-Here is another promise literally of abundant plenty to the returned captives, and mystically of abundant grace poured forth in gospel-days. **The plowman**-Who breaks up the ground, and prepares it for sowing, shall be ready to tread on the heels of the reaper who shall have a harvest so large, that before he can gather it all in, it shall be time to plow the ground again. **The treader of grapes**-So great shall their vintage be that e'er the treaders of grapes can have finished their work, the seeds-man shall be sowing his seed against the next season. **Shall drop**-The vineyards shall be so fruitful, and new wine so plentiful as if it ran down from the mountains. **Shall melt**-Or, as if whole hills were melted into such liquors. If any object, it never was so: I answer, the sins of the returned captives prevented these blessings, which are promised under a tacit condition.

V. 15. **Pulled up**-On condition that they seek the Lord. This was on God's part with admirable constancy performed through six hundred years, perhaps the longest time of freedom from captivity they ever knew.

NOTES ON The Book of OBADIAH.

Who Obadiah was, does not appear, neither the exact time when he prophesied. It is generally thought he was cotemporary with Hosea, Joel, and Amos.

After the preface, ver. 1. we have first threatenings against Edom, ver. 2-16. and then gracious promises to Israel, ver. 17-21.

OBADIAH.

V. 1. **Obadiah**-His name speaks a servant or a worshipper of the Lord, but who he was we know not. **We**-The prophets, have heard. **A rumour**-Not an uncertain report, but it comes from God. **Is sent**-By the Lord first, and next by *Nebuchadnezzar* who executed on *Edom* what is here foretold. **The nations**-Those that were with, or subject to *Nebuchadnezzar*.

V. 2. **Small**-Thou art a small people. In comparison with other nations. **Despised**-What ever these *Edomites* had been, now they were despised.

V. 3. **The pride**-The *Edomites* were, as most mountaineers are, a rough hardy, and daring people. And proud above measure. **Deceived thee**-Magnifying thy strength above what really it is.

V. 4. **Bring thee down**-God who is in the heavens would throw thee down. When men could not marshal armies against thee, stars should fight in their courses against thee. Nothing can stand which God will cast down, #**Jer 49:16,17**.

V. 5. **If thieves**-If thieves by day had spoiled thee, they would not have thus stripped thee. **Robbers**-If robbers in the night had been with thee, they would have left somewhat behind them. **'Till they had enough**-But here is nothing left. **Some grapes**-But here have been those that have cut up the vine.

V. 6. **Esau**-The father of this people, put for his posterity. **Sought up**-All that the *Edomites* had laid up in the most secret places, are seized and brought forth by soldiers.

V. 7. **Thy confederacy**-Thy confederates have marched with thee until thou wert come to the borders of thy country. **Deceived thee**-Proved treacherous. **Prevailed**-Treacherously. **A wound**-A snare armed with sharp points. **No understanding**-Thou wast not aware of it.

V. 9. **Teman**-A principal city of *Idumea*.

V. 11. **In the day**-During the war which the *Babylonians* made upon *Judea*. **Stoolest**-Didst set thyself in battle array against thy brother. **Jerusalem**-Upon the citizens and their goods. **As one of them**-As merciless and insolent as any of them.

V. 12. **Looked**-With joy on the affliction. **A stranger**-As a stranger, one who had no more right to any thing in the land. **Proudly**-Vaunting over the *Jews*, when *Jerusalem* was taken.

V. 13. **Entered**-As an enemy.

V. 14. **The breaches**-Of the walls, by which when the city was taken, some might have made their escape. **Delivered**-To the *Chaldeans*. **Remain**-Survived the taking of the city.

V. 15. **The day**-The time which the Lord hath appointed for the punishing of this, and other nations. **As thou hast done**-Perfidiously, cruelly, and ravenously, against *Jacob*.

V. 16. **As ye**-As ye, my own people, have drunk deep of the cup of affliction, so shall other nations much more, yea, they shall drink of it, 'till they utterly perish.

V. 17. **Zion**-Literally this refers to the *Jews*: typically to the gospel-church. **Deliverance**-A remnant that shall be delivered by *Cyrus*, a type of *Israel's* redemption by Christ. **Holiness**-The temple, the city, the people returned from captivity shall be holy to the Lord. **Their possessions**-Their own ancient possessions.

V. 18. **Shall kindle**-This was fulfilled in part by *Hyrchanus* and the *Maccabees*, **1Macc 5:3**, but will be more fully accomplished, when the Lord shall make his church as a fire to all its enemies.

V. 19. **They**-The Jews who live in the south parts of *Canaan*, next *Idumea*, shall after their return and victories over *Edom*, possess his country. **Of the plain**-The *Jews* who dwell in the plain country, shall enlarge their borders, possess the *Philistines* country, together with their ancient inheritance. The former was fully accomplished by *Hyrchanus*. And if this were the time of fulfilling the one, doubtless it was the time of fulfilling the other also. And all the land which the ten tribes possessed, shall again be possessed by the *Jews*. **Gilead**-Here is promised a larger possession than ever they had before the captivity; and it does, no doubt, point out the enlargement of the church of Christ in the times of the gospel.

V. 20. **The captivity**-Those of the ten tribes that were carried away captive by *Salmanesar*. **Of the Canaanites**-All the country they anciently possessed with this addition, that what the *Canaanites* held by force, and the *Israelites* could not take from them, shall now be possessed by these returned captives. **Zarephath**-Near *Sidon*. **Of Jerusalem**-The two tribes carried captive by *Nebuchadnezzar*. **Sepharad**-Probably a region of *Chaldea*. **The cities**-All the cities which were once their own.

V. 21. **Saviours**-Deliverers, literally the leaders of those captive troops, who shall come up from *Babylon*, such as *Zerubbabel*, *Ezra*, and *Nehemiah*. Mystically, Christ and his apostles, and other preachers of the gospel. **To judge**-To avenge *Israel* upon *Edom*. **The Lord's**-The God of *Israel*, *Jehovah*, shall be honoured, obeyed, and worshipped by all.

NOTES ON The Book of JONAH.

Probably Jonah himself was the penman of this book. In #2Kings 14:25, we find, that he was of Gath-hepher in Galilee, a city that belongs to the tribe of Zebulon. We find also, that he was a messenger of mercy to Israel in the reign of Jeroboam the second. We have here a remarkable instance of God's mercy, toward repenting sinners. And in Jonah we have a most remarkable type, of our Lord's burial and resurrection.

JONAH.

CHAP. I.

Jonah disobeys the command of God, ver. 1-3. Is arrested by a storm, ver. 4-6. Discovered to be the cause of the storm, ver. 7-10. Cast into the sea and swallowed by a fish, ver. 11-17.

V. 2. **That great city**-It is said to have been one hundred and fifty furlongs in length, that is eighteen miles and three quarters, and eleven miles and one quarter in breadth.

V. 3. **From the presence**-From the place where God usually had shewed himself present, by revealing his word and will to his prophets. Perhaps he might think God would not put him upon this work, when he was got into a strange country.

V. 5. **Into the sides**-In some cabin or other, whither he went before the storm arose.

V. 6. **Will think upon us**-With pity and favour.

V. 7. **Cast lots**-"Lots are an appeal to heaven in doubtful cases, and therefore not to be used but where the matter is undeterminable in any other way."

V. 8. **Tell us**-What hast thou done, for which God is so angry with thee, and with us for thy sake?

V. 9. **I fear**-I worship and serve the true God; the eternal and almighty God, who made and ruleth the heavens.

V. 13. **Rowed hard**-They were willing to be at any labour to save him.

V. 14. **Unto the Lord**-Now they all cry to *Jonah's* God, to *Jehovah*. **And said**-Let us not perish for taking away his life. **Hast done**-Sending the tempest, arresting the prophet by it, detecting him by lot, sentencing him by his own mouth, and confirming the condemning sentence by the continuance of the storm.

V. 16. **Feared the Lord**-Perhaps as *Jonah's* casting over-board was a type of Christ's death, so the effect it had upon the mariners might be a type of the conversion of the Heathen from idols unto God. **Made vows**-Probably they vowed, they would ever worship him whom *Jonah* preached, the Creator of heaven and earth.

V. 17. **A great fish**-The *Hebrew* word is, *numbered*, has appointed him for *Jonah's* receiver and deliverer. God has the command of all his creatures, and can make any of them serve his designs of mercy to his people.

JONAH

CHAP. II.

Jonah's prayer and deliverance.

V. 2. **Affliction**-Straits with which he was encompassed, his body and mind being both shut up, the one by the monstrous dungeon of the fish's belly, and the other by the terrors of the Almighty. **Heardest my voice**-Of which undoubtedly God gave him an assurance in his own soul.

V. 4. **I said**-With myself, I thought in the midst of my fears and sufferings. **Cast out**-Cut off from all hope of life, and as it were forgotten of God. **I will look**-Toward heaven.

V. 5. **The weeds**-It seems to mean, my case was as hopeless as that of a man wrapt about with weeds in the depth of the sea.

V. 6. **I went down**-The fish carried him down as deep in the sea as are the bottoms of the mountains. **With her bars**-I seemed to be imprisoned where the bars that secured were as durable as the rocks, which they were made of. **Yet**-By what was first my danger, thou hast wonderfully secured me. **From corruption**-Or the pit, a description of the state of the dead. **O Lord**-In the assurance of faith, he speaks of the thing as already done.

V. 7. **Thine holy temple**-Heaven, the temple of his glory, whence God gives the command for his delivery.

V. 8. **They**-Whoever they are that depend upon idols. **Mercy**-The Lord, who is to all that depend upon him, the fountain of living waters; who is an eternal fountain of mercy, and flows freely to all that wait for him.

V. 9. **Vowed**-Which probably was to go to *Nineveh*, and preach what God commanded him. **The Lord**-He only can save.

V. 10. **Spake**-Though fishes understand not as man, yet they have ears to hear their Creator.

JONAH

CHAP. III.

Jonah's mission renewed and executed, ver. 1-4. The humiliation and reformation of the Ninevites, ver. 5-9. Their sentence revoked, ver. 10.

V. 3. **Exceeding great**-The greatest city of the known world at that day, it was then in its flourishing state greater than *Babylon*, whose compass was three hundred eighty-five furlongs, but *Nineveh* was in compass, four hundred and eighty. It is said, her walls were an hundred foot in height, her walls broad enough for three coaches to meet, and safely pass by each other; that it had fifteen hundred towers on its walls, each two hundred foot high, and one million, four hundred thousand men employed for eight years to build it. **Of three days journey**-To walk round the walls, allowing twenty miles to each day's journey.

V. 4. **Shall be overthrown**-The threat is express. But there was a reserve with God, on condition of repentance.

V. 5. **From the greatest**-Great and small, rich and poor.

V. 6. **The king**-Probably *Phul Belochus*. **His robe**-Put off his rich apparel.

V. 7. **Taste any thing**-Man and beast are to forbear to eat and drink, that the fast might be most solemn, that the cry of man, seconded with the cry of hungry cattle, might enter the ears of God, who preserveth man and beast.

V. 8. **And beast**-Their horses and camels, both which they adorned with rich and costly clothing, they must now in testimony of an hearty repentance, clothe with sackcloth; the clothing of beasts must witness for men. **The violence**-Oppression and rapine. **In their hands**-Which are practised by them.

JONAH

CHAP. IV.

Jonah repines at God's mercy, ver. 1-3. Is reproved, ver. 4. His discontent at the withering of the gourd, ver. 5-9. God improves it for his conviction, ver. 10, 11.

V. 1. **It**-The divine forbearance sparing *Nineveh*.

V. 2. **Was not this**-Did I not think of this? That thy pardon would contradict my preaching.

V. 3. **Than to live**-Disgraced and upbraided by hardened sinners, who will brand me for a liar.

V. 5. **A booth**-Some small and mean shed, probably of green boughs. **'Till he might see**-It seems the forty days were not fully expired.

V. 6. **Prepared**-Commanded that in the place where *Jonah's* booth stood, this spreading plant should spring up to be a shade when the gathered boughs were withered. **To deliver**-To give some ease to his mind.

V. 7. **Prepared**-By the same power which caused the gourd suddenly to spring, and spread itself. **It smote**-Which early next morning, bit the root, so that the whole gourd withered.

V. 8. **A east wind**-A dry, scorching, blasting wind. **Fainted**-Overcome by the heat. **Better to die**-But *Jonah* must be wiser, and humbler, and more merciful too, e'er he die. Before God hath done with him, he will teach him to value his own life more, and to be more tender of the life of others.

V. 9. **I do well to be angry**-If in the violence of this passion I should die (as some have) yet were I not to blame. What a speech! Verily *the law made nothing perfect!*

V. 10. **Laboured**-Thou didst not set it. **Grow**-Nor didst thou water or give growth to it.

V. 11. **I**-The God of infinite compassions and goodness. **That great city**-Wouldest thou have me less merciful to such a goodly city, than thou art to a weed? **Who cannot discern**-Here are more than six-score innocents who are infants. **Much cattle**-Beside men, women and children who are in *Nineveh*, there are many other of my creatures that are not sinful, and my tender mercies are and shall be over all my works. If thou wouldest be their butcher, yet I will be their God. Go *Jonah*, rest thyself content and be thankful: that goodness, which spared *Nineveh*, hath spared thee in this thy inexcusable frowardness. I will be to repenting *Nineveh* what I am to thee, a God gracious and merciful, slow to anger, and of great kindness, and I will turn from the evil which thou and they deserve.

NOTES ON The Book of MICAH.

Micah was cotemporary with Isaiah, and began to prophesy a little after him. What we find here in writing, is an abstract of what he preached, during the reign of three kings. The scope of all is, 1. To convince Israel and Judah of their sins, and of the judgments of God ready to break in upon them; 2. To comfort the righteous with promises of mercy and deliverance, especially with an assurance of the coming of the Messiah.

MICAH.

CHAP. I.

The title and preface, ver. 1, 2. Warning of desolating judgments at hand, ver. 3-7, The prophet's sorrow, and the general sorrow for them, ver. 8-16.

V. 1. **Hezekiah**-The best son, of the worst father. How long *Micah* prophesied during his reign, we can but conjecture, possibly 'till the fourteenth year of *Hezekiah*. So this prophet may be supposed to have prophesied sixteen years in *Jotham's* time, as many under *Ahaz*, and fourteen under *Hezekiah*, in all forty-six years. And he survived the captivity of *Israel* ten years, which he lamented as well as foretold.

V. 2. **O earth**-This seems to be an appeal to the senseless creatures, or a summons to bring them in evidences for God against those kingdoms. **Therein**-Animate or inanimate creatures, all that are on the earth. **Temple**-Either from his temple at *Jerusalem*, or from heaven.

V. 3. **The Lord**-He comes forth as a judge, to hear, determine, and punish. **His place**-Heaven, the place of his glorious throne. **Come down**-Shew, by the effects of his power, justice, and wisdom, that he is more eminently present there. **Tread upon**-Trample under foot all that is high, excellent, and matter of your glorying.

V. 4. **Cleft**-Or rent in sunder, broken up and slide away.

V. 5. **Jacob**-The sons of *Jacob*, the ten tribes. **What**-Or, *who* is the spring, and cause of that overflowing transgression? **Of Jacob**-The kingdom of the ten tribes, the head of which was *Samaria*, where the kings had their residence, where they worshiped idols, and set an example to the rest of the *Israelitish* kingdom. **And what**-Or, *who* is the cause of the high places, and the idolatry there practised? **Jerusalem**-Which was the chief city of that kingdom, and had the same influence over *Judah*, as *Samaria* had on the ten tribes.

V. 6. **As an heap**-As a heap of ruins. **Of a vineyard**-In planting vineyards, they dig up the earth, and cast it up in hillocks; so shall they make this city. **Into the valley**-The city was built on a high

hill, and a deep valley beneath it. **I will discover**-I will raze the walls, fortresses, and public buildings of this city, to the very foundations.

V. 7. **The hires**-The rich gifts given for the honour and service of the idols by deceived idolaters. **She**-The kingdom of *Samaria*. **It**-Their wealth, or the rich presents made to their idols. **Of an harlot**-As harlots get rich gifts of their lovers. **They**-These rich presents shall be turned by the *Assyrians* to the service and honour of their idols.

V. 8. **Therefore**-Because of those dreadful slaughters in *Israel* and *Samaria*. **And naked**-As one that in bitterness of passion hath cast off his upper garment. **Dragons**-Or rather, *Jackals*, which haunt desolate places, and make a great and hideous noise by night.

V. 9. **Her wound**-The wounds of *Samaria*, her own sins, and God's just displeasure. **It is come**-The contagion of her sins, and the indignation of God against it, have reached to *Judah* also, yea, to *Jerusalem*.

V. 10. **Declare ye it not**-Lest the *Philistines* triumph. **Weep ye not**-Make no public weeping. **Aphrah**-This was farther from the *Philistines*. **Roll thyself**-Express thy sorrow.

V. 11. **Pass ye away**-The imperative is here put for the future; they shalt go into captivity. **Saphir**-Probably *Samaria* and *Jerusalem*. **Naked**-Stript by the conquering enemy. **Zaanan**-It is thought, this was a considerable garrison full of people and soldiers. **Came not forth**-To help their neighbouring town *Beth-ezel*. **Beth-ezel**-A strong town taken by the *Assyrians*. **His standing**-The enemy shall encamp among you, shall stand on your ground, so that you will have no opportunity of coming out to help your neighbours.

V. 12. **Maroth**-A town in *Judea*. **But evil**-The flood of affliction by the *Assyrian*, swallowed up other cities, and swelled even to the head city, *Jerusalem*.

V. 13. **Lachish**-A strong fortress on the confines of *Judah*. **Bind the chariot**-To fly from the sword of the enemy. **She**-*Lachish*, which being the nearest to idolatrous *Israel*, took the infection of them, and conveyed it to *Jerusalem*. **The transgressions**-Not only the idolatry, but other sins also. **Of Israel**-Of the ten tribes.

V. 14. **Give presents**-The inhabitants of *Lachish* courted the assistance of the *Philistines* against the *Assyrian*. **Moresheth-gath**-A known city of the *Philistines*, called *Moresheth-gath*, to distinguish it from a town of the same name in the tribe of *Judah*. **Achzib**-This was also a city of the *Philistines*. **A lie**-A lying refuge, a prop that will break under them.

V. 15. **An heir**-The *Assyrian*, who in the right of conquest shall possess thee. **Mareshah**-A town of the *Philistines*. **Adullam**-Perhaps this city was considerable enough at that time, to be the glory of *Israel*.

V. 16. **Thee**-O *Judea* and *Israel*, tear off thy hair. Shave what thou canst not tear off. **For thy children**-For the loss of them, some being slain, others starved, or swept away with pestilence, and the residue carried captive. **As the eagle**-One species of which is entirely bald.

MICAH

CHAP. II.

The sins of Israel and the judgments hanging over them, ver. 1-11. Gracious promises of comfort, ver. 12, 13.

V. 1. **That devise**-Contrive and frame mischief. **Evil work**-Contrive how to work it. **It is in the power**-Because they can; without regarding right or wrong.

V. 2. **And his house**-His family, which by this means is left to poverty. **And his heritage**-And this is done against ancient right and possession, nay, in a case where God hath forbidden them to sell their heritage.

V. 3. **Against this family**-God will devise evil against their family, as they devised evil against the family of their neighbours. **Haughty**-You have made others hang the head; so shall you now. **Is evil**-Full of miseries on the whole family of *Jacob*.

V. 4. **A parable**-A taunting proverb. **And lament**-Your friends for you, and you for yourselves. **He**-God. **Portion**-Their wealth, plenty, freedom, joy and honour, into poverty, famine, servitude, grief and dishonour. **How**-How dreadfully hath God dealt with *Israel*; removing their persons into captivity, and transferring their possession to their enemies? **Turning away**-Turning away from us in displeasure. God hath divided our fields among others.

V. 5. **Thou shalt have**-None that shall ever return to this land, to see it allotted by line and given them to possess it. **In the congregation**-They shall no more be the congregation of the Lord, nor their children after them.

V. 6. **They shall not prophesy**-So God doth in his displeasure grant their desire. **Take shame**-That will not take shame to themselves.

V. 7. **That art named**-You are in name, not in truth, the seed of *Jacob*. **Straitened**-The power, wisdom, and kindness of God is not less now than formerly. **Are these**-Are these severe proceedings the doings your God delighteth in? **Do not my words**-My words promise all good, to those that with honest hearts walk in the ways of God.

V. 8. **Is risen up**-They have risen up, *Israel* against *Judah*, and *Judah* against *Israel*, and of late the tribes have conspired against one another; subjects against their kings, and great ones against the meaner sort. **With the garment**-You strip those that fearing no evil, go about their private affairs.

V. 9. **The women**-The widows. **Of my people**-Of *Israelites*, not strangers, that were by peculiar provision from God's law, to be tenderly dealt with, #Exod 22:22. **Cast out**-You have turned out of their old habitations. **From their children**-You have turned their children out of their houses, and estates, which were secured by the law of God from any sale beyond the jubilee; yet you have confiscated them for ever. **My glory**-Which was the glory of my bounty to them.

V. 10. **Arise ye**-Ye inhabitants of *Israel*, prepare for your departure out of this land. **Your rest**-Though it was given this people for a rest under God's wing; yet it was on condition of continued obedience. **Polluted**-With many, and great, and old sins. **Destroy**-It shall spue you out.

V. 11. **Walking**-If a man pretend to have the spirit of prophesy. **Saying**-You shall have plenty of days, and may eat, drink, and be merry. **He shall even be the prophet**-Such they like and chuse.

V. 12. **Them**-All the remnant. **As the sheep**-In great numbers. **Their fold**-Their own fold, where they are safe. **The multitude of men**-This was fulfilled in part, when the *Jews* returned out of *Babylon*, but more fully when Christ by his gospel gathered together in one, all the children of God that were scattered abroad.

V. 13. **The breaker**-To break down all opposition. **The gate**-The door of escape out of their captivity. No cities so strong, which the *Assyrians* shall not take and possess, and enter in through the gates. **The Lord**-Even *Jehovah*, as he was at the head of *Israel*, when he brought them out of *Egypt*.

MICAH

CHAP. III.

The prophet reproves oppressing princes, ver. 1-4. And false prophets, ver. 5-7. And threatens both, ver. 8-12.

V. 1. **Is it not for you**-Ought not you to understand, and conform to, the just laws of your God. You princes, magistrates, and ruling officers, ought of all men to know and do right.

V. 2. **The good**-Ye who hate not only to do good, but the good which is done, and those that do it. **The evil**-Chuse, and delight in, both evil works and evil workers. **Who pluck it off**-Ye who use the flock as cruelly as the shepherd, who instead of shearing the fleece, would pluck off the skin and flesh.

V. 3. **The flesh**-Ye who devour the goods, and livelihood of your brethren. **Break their bones**-An allusion to wolves, bears, or lions, which devour the flesh, and break the bones of the defenceless lambs.

V. 4. **Then**-When these miseries come upon them.

V. 5. **That bite**-When they are furnished with gifts, and well fed. **Prepare war**-They do them all the mischief they can.

V. 6. **Night**-Heavy calamities. **A vision**-You shall no more pretend to have a vision, or dare to foretell any thing. **And the sun**-The hand of God shall be against them, making their sorrows the more dreadful, as darkness by the sun going down at noon.

V. 7. **The seers**-So called by the deceived people. **Cover their lips**-Mourners did thus, #Ezek 24:17,22. So these shall mourn and pine in their shame. **No answer**-Because the answer they had formerly, pretended to be from God, now appears not to have been from him.

V. 8. **Power**-Courage, and vivacity. **Of judgment**-To discern times and seasons, right from wrong. **Might**-Resolution.

V. 10. **They**-The heads and great ones enlarge, beautify, and fortify, the house in *Zion*, particularly the temple and the royal palace. **Blood**-With wealth, which they made themselves masters of by violence, taking away the life of the owners.

V. 11. **Lean**-Pretend to trust in him. **Among us**-As our God and our shield.

V. 12. **For your sake**-Because of your sins. **The mountain**-The mountain, on which the temple stood. This is that passage, which is quoted, #Jer 26:18, which *Hezekiah* and his princes took well: yea, they repented and so the execution of it did not come in their days.

MICAH

CHAP. IV.

The prosperity of the church, ver. 1-10.
Her enemies shall be destroyed, ver. 11-13.

V. 1. **In the last days**-Or, in the latter days, at the expiring of the seventy years captivity, near two hundred years from *Micah's* time, a type of the days of the *Messiah's* kingdom. **The mountain**-The mountain on which the temple stood, the type of the church of Christ. **Established**-Literally fulfilled when the second temple was built by the *Jews*. Spiritually, when Christ established his church by the preaching of the gospel.

V. 2. **Many nations**-This was in part fulfilled when so many proselyted servants of several nations, in love to their *Jewish* masters, and more to the God of the *Jews*, came up with them from *Jerusalem*. **Come**-So the *Jews*, released from captivity, encouraged each other; which was a fulfilling of this prophecy in part; the conversion of the multitude of the Gentiles to Christ, was a more eminent fulfilling of it. **To the mountain**-To the temple at *Jerusalem*, a type of Christ and the gospel church. **From Jerusalem**-In *Jerusalem* is declared the only way of worshipping God, and from thence the only law of right worship shall go forth, when the *Messiah* is come.

V. 3. **He**-The *Messiah* shall act as a judge and king. **Rebuke**-So Christ commissioned his apostles, to teach all nations.

V. 4. **They**-The redeemed of the Lord, redeemed from *Babylonish* captivity, the type of a greater redemption by Christ. **Shall sit**-That is, they shall enjoy peace, security and plenty. This was more fully made good in the gospel-days.

V. 5. **All people will walk**-It is the practice of all nations, to serve their gods. **Will walk**-Seek the Lord, embrace his law and worship.

V. 6. **That halteth**-The *Jews* weakened with the hard usage of oppressing conquerors. **Her**-Captive *Judah*; *driven out*, of their own land. And Christ will much more gather to his fold those who were captives to Satan.

V. 7. **A remnant**-Which as they are preserved for a seed, so they take root and increase, and continue to the coming of the *Messiah*.

V. 8. **O tower**-One tower put for the whole city *Jerusalem*. **The strong-hold**-*Ophel*, a strong fort, is likewise put for the whole city. **The first dominion**-The former dominion; the government (after seventy years captivity) shall return to the former royal family, and continue in it 'till *Shiloh* come. This, in the type was fulfilled, under *Zerubbabel* and his successors; but the whole antitype concerns the *Messiah's* kingdom.

V. 9. **Now**-Now I have promised such great things to you. **No king**-Thou hast lost thy king *Zedekiah*, but thy God, thy king is with thee. **Thy counsellor**-Hast thou none among thy wise counsellors left? Yet the Wonderful Counsellor is with thee. Messiah, the wisdom of his father, hath the conduct of thy sufferings, deliverance and re-establishment.

V. 10. **In pain**-Thou shalt have troubles, sorrows, and dangers in the wars against the *Babylonians*, and in the captivity under them. **Now**-Shortly. **In the field**-In their journey to *Babylon* they were forced to lodge in the fields. **Delivered**-By *Cyrus*, by *Darius*, and by *Artaxerxes*; and this was a type of a greater deliverance. **Redeem**-The *Hebrew* word points out a redemption by the next kinsman, and so minds us of the *Messiah*, the great redeemer of the church.

V. 11. **Now**-The time is at hand. **Defiled**-Let her be polluted with blood, and let us enter, sack and destroy her temple and palaces. **Look**-With delight on her destruction.

V. 12. **The thoughts**-The design of the holy, just and faithful God. **As the sheaves**-The husbandman gathers the sheaves into the floor to thresh them; so God in due time will bring his enemies together, that they may be bruised, broken and destroyed.

V. 13. **And thresh**-The future strength of the church employed in subduing her enemies, is here foretold. **Iron**-This expresses the strength of the church firm as iron, to beat down her enemies. **Brass**-By this figurative speech, is the strength of *Zion* expressed, treading underfoot, and breaking the power of her enemies in pieces. **And I**-I, the church. **Their gain**-The spoils of my conquered enemies.

MICAH

CHAP. V.

The troubles of Israel, ver. 1. The birth and advancement of the Messiah, ver. 2-4. His protection of his people, and victory over their enemies, ver. 5,6. The increase of the church and destruction of her enemies, ver. 7-15.

V. 1. **Now gather thyself**-Since this must be done, do it quickly. **O daughter of troops**-*Nineveh or Babylon.* **He**-*Sennacherib, or Nebuchadnezzar.* **They**-The proud, oppressive enemy. **The judge**-The king. **Of Israel**-Not the ten tribes, though they are actually called by this name, but the two tribes that adhered to *David's* family. **A rod**-This is a proverbial speech, expressing the most contemptuous usage.

V. 2. **Bethlehem**-*Bethlehem of Judah* was called *Ephratah*, from the fruitfulness of the land where it stood: the word whence it is derived importing fruitfulness. **Art thou little**-If thou art the least in other respects in this thou art honoured above them all. **Ruler**-King and sovereign. **In Israel**-Amidst the *Israel* of God. **Going forth**-Whose generation, as he is the Son of God, equal with his father, is eternal.

V. 3. **He**-God. **Give them up**-To the *Chaldeans*. **She**-The daughter of *Zion*, compared here to a woman in travail, shall be delivered out of captivity. **His brethren**-The brethren of the Messiah. Those of *Judah* and *Benjamin* who were carried captive.

V. 4. **He**-The ruler, the Messiah *shall stand*. This posture speaks the readiness, cheerfulness, and stability of Christ, his government, and kingdom. **Feed**-As a shepherd that diligently guides, preserves, and feeds his sheep. **By the strength**-By his own almighty strength. **Of the name**-By commission from the Father in whose name Christ came, preached, wrought miracles, and instituted his gospel church. **They**-His church made up of converted *Jews* and *Gentiles*, shall continue; the gates of hell shall not prevail against them. **For**-The church is so redeemed, and established, that Christ the Messiah might be glorified, throughout the world.

V. 5. **This man**-The Messiah. **The peace**-Which is promised to the people of God; all their deliverances are not only for his sake, but effected by his power. **Shall tread in our palaces**-Which *Sennacherib* did in all the cities of *Judah*, except *Jerusalem*. **We**-*Hezekiah*, and with him the prophets and people, shall prevail with God to send deliverance. **Seven shepherds**-A certain number put for an uncertain.

V. 6. **They**-The seven shepherds, and eight principal men, those great instruments of God's revenge, and his church's deliverance. **Waste the land**-So did *Merodach Baladan*, king of *Babylon*. **The land of Nimrod**-The same with the land of *Assyria*. **The entrance**-The fortified frontiers. In this manner shall he, the Messiah, deliver the *Jews*, his people. **The Assyrian**-The type of all other enemies, to the people of God.

V. 7. **As a dew**-This remnant wherever they are, shall multiply as the dew that refreshes the grass, so where this remnant is, it shall be a blessing to those about them, that use them friendly. **As the showers**-God shall bless them by his immediate hand, as he alone, without the help of man, gives dew and showers. As this was fulfilled in the type, before the gospel was preached to all nations, so it hath been, now is, and ever shall be fulfilled in ages to come. God's remnant shall be a blessing to the places they live in.

V. 8. **As a lion**-For strength and courage, which the beasts of the forest dare not oppose, and cannot resist.

V. 9. **Thine hand**-Thou people of God.

V. 10. **I will cut off**-Not in judgment, but in mercy, for there shall be no need of them, nor shall the church of God any more rely on them. **Thy chariots**-Chariots prepared for war.

V. 11. **The cities**-Cut off the occasion of fortifying their cities, thou shalt need no other defence than what I am to thee.

V. 12. **I will cut off**-God will in mercy to his people take away these occasions of sin.

V. 13. **Graven images**-This was verified among the *Jews*, who to this day hate images for divine uses, and learnt this in their captivity.

V. 14. **Thy groves**-The groves which they abused by idolatrous worship.

V. 15. **Have not heard**-In an unprecedented manner. Christ will give his Son either the hearts or necks of his enemies, and make them either his friends or his footstool.

MICAH

CHAP. VI.

God charges his people with ingratitude, ver. 1-5. The way to please God, ver. 6-8. He sets their sins in order before them, ver. 9-15.

V. 1. **Arise**-This is God's command to *Micah*. **Contend thou**-Argue the case between God and thy people; and speak as if thou wouldst make the mountains hear thee, to testify for me.

V. 2. **Foundations of the earth**-The mountains properly so called; the sin of *Israel* is so notorious, that the whole creation may be summoned as a witness against them.

V. 3. **What have I done**-What injustice or unkindness? What grievous, burdensome impositions have I laid upon thee. **Wearied thee**-Speak, what it is hath caused thee to be weary of me?

V. 4. **And Miriam**-A prophetess to be assistant to her brothers, and to be an example and a counsellor to the women.

V. 5. **Shittim**-This is the place where *Balak* began by the women of *Midian* to debauch *Israel* as *Baalim* had counselled, and so continued to do, even to *Gilgal*, all along the borders of his dominion. **The righteousness**-His mercy, justice and veracity.

V. 6. **Wherewith**-One whose heart was touched by the preceding expostulation, may be supposed to make this enquiry.

V. 7. **Thousands**-Ever so many. **Ten thousands of rivers**-Were it possible to give them.

V. 8. **He**-God hath already told you in his word, with what you ought to come before him. **To do justly**-To render to every one their due, superiors, equals, inferiors, to be equal to all, and oppress none, in body, goods or name; in all your dealings with men carry a chancery in your own breasts, and do according to equity. **To love mercy**-To be kind, merciful and compassionate to all, not using severity towards any. **Walk humbly with thy God**-Keep up a constant fellowship with God, by humble, holy faith.

V. 9. **Crieth**-Either by his judgments, each of which is the Lord's voice, or by his prophets. **The city**-To every city in *Israel* and *Judah*, but principally to *Jerusalem* and *Samaria*. **The man of wisdom**-Every wise man. **See thy name**-Will perceive God in that cry. **The rod**-Hear ye the voice of God in the punishments God is now sending. **Appointed it**-Who hath chosen it out, and strikes with it.

V. 10. **Yet**-After so many express laws, and so many examples of punishment. **Treasures**-Gotten by injurious courses.

V. 11. **Count them pure**-Approve, or acquit them as if they were righteous.

V. 12. **Thereof**-Of *Jerusalem* and *Samaria*.

V. 13. **Sick**-God will e're long so smite, that the strokes shall reach the heart, and make *Israel* heartsick of his wounds.

V. 14. **In the midst of thee**-Thou shalt be cast down at home by thy own hands. **Thou shalt take hold**-This may refer either to persons or things, on which we *lay hold* in order to save them. **Shalt not deliver**-Where thou lodgest thy children, and layest up thy wealth, thither the enemy shall pursue thee; or if thou fly into other countries, it shall not be a safe refuge to thee. **Which thou deliverest**-For a little while.

V. 15. **Thou shalt not reap**-An enemy shall reap it. **Sweet wine**-Thou shalt tread the grapes which afford sweet wine.

V. 16. **The statutes**-The idolatrous worship was set up by *Omri* in the royal city. **Ye**-O house of *Israel*. **That I should make thee**-This will be the event. **Thereof**-Of the land. **The reproach**-The reproach threatened in the law, if my people forsake me.

MICAH

CHAP. VII.

The total corruption of the people, ver. 1-6. Those who fear God are to take courage, to be patient, to expect long trouble, ver. 7-13. And to encourage themselves with God's promises, and faithfulness, and the future downfall of their enemies, ver. 14-20.

V. 1. **Woe is me**-The land is brought in complaining, that whereas it was once well stored, now it hath few good in it. **As the grape-gleanings**-In *Israel* and *Judah*, which in bringing forth good men, should have been a fruitful vine full of clusters: just, compassionate and humble men, are as grapes after the vintage is gathered. **Desired**-But in vain.

V. 3. **Both hands**-With all diligence. **The great man**-The great man at court, who can do what he will there. **Uttereth**-Is bold to speak plainly. **Desire**-His unjust, oppressive design. **They**-They all jointly promote violence and cruelty.

V. 4. **As a briar**-Mischievous and hurtful. **The day**-The day in which they shall sound the alarm. **Cometh**-Surely, speedily, and unavoidably. **Now**-When that day is come.

V. 7. **Therefore**-Since all sorts of men are so perfidious. **Look**-As one set in a watch-tower looks round about, and diligently observes all that stirs, so will the prophet; so did they who in *Israel* and *Judah* feared the Lord.

V. 8. **Rejoice not**-The prophet personates the church. Let it be no matter of glorying to thee, that the day of calamity hath overtaken me. **In darkness**-When affliction, war, famine, and captivity cover me. **A light**-Shall support, comfort and deliver me.

V. 9. **Plead**-Against mine enemy, now he pleads his own cause against me. **His righteousness**-The truth and riches of his promised salvation.

V. 10. **She**-What nation or people soever. **Shall behold**-The people of God shall see their enemies laid low.

V. 11. **Thy walls**-O *Jerusalem*. **The decree**-Of *Artaxerxes*, which forbad the re-building of the temple. **Removed**-Abolished.

V. 12. **In that day**-After the return out of captivity. **He**-He who is of *Jewish* race. **To thee**-O *Jerusalem*. **The fortified cities**-In which many *Jews* were kept for servile works. **To the river**-To *Euphrates*. **To sea**-From the *Caspian* to the *Persian* and to the *Midland* sea. **From mountain**-That is, from all parts of their captivity, they shall return to their own country.

V. 13. **Not withstanding**-These promises of restitution, which took not place 'till more than two hundred years after.

V. 14. **Feed**-So Christ directs his officers. **With thy rod**-In allusion to the custom of shepherds who guided their sheep by a pastoral staff. **In the wood**-Protect and guide those that in their present captive state are solitary, compassed with dangers. **Carmel**-A fruitful place and well inhabited. **In Bashan**-A place of note for fruitfulness. **Gilead**-Equal with any of the other for plenty and safety.

V. 16. **Shall be deaf**-They shall neither care to hear, nor to speak of it.

V. 17. **Lick the dust**-In the most submissive, servile manner, testify their subjection. **Holes**-Their strong holds, and fastnesses. **Because of thee**-So that the name of *Jews*, shall be terrible to their enemies.

NOTES ON The Book of NAHUM.

Nahum prophesies wholly of the destruction of Nineveh. He is supposed to have lived in the time of Hezekiah, and to have prophesied after the captivity of Israel, by the king of Assyria, which was in the ninth year of Hezekiah, five years before Sennacherib's invading Judah.

NAHUM.

CHAP. I.

The inscription of the book, ver. 1. A magnificent display of the glory of God, ver. 2-8. A particular application of this, to the destruction of Sennacherib's army, ver. 9-15.

V. 1. **The burden**-When the prophets were sent to denounce judgments against a nation or city, the word was usually called the burden of that nation or city. **The vision**-As prophets were of old called seers, #1Sam 9:9, so their prophesies were called visions. **Nahum**-His name speaks a comforter, but it is God's people to whom he gives notice of the destruction of their oppressors.

V. 2. **Jealous**-For his own glory. **Revengeth**-As supreme governor, who by office is bound to right the oppressed, and to punish the oppressor.

V. 3. **Hath his way**-The methods of his providence. **The whirlwind**-Which beareth before it all things that stand in its way. **The dust of his feet**-Though he be surrounded with darkness, yet as an army afar off is discovered by the dust that their feet raise, so wilt God appear with great power marching against his enemies.

V. 4. **The flower**-Whatever flourished thereon; the blossoms, and flowers which were wont to be the glory of it.

V. 7. **Knoweth**-He approves, owns, and preserves them.

V. 8. **An over-running flood**-His judgments like a mighty flood that overflows all banks, shall swallow up *Assyria*. **Thereof**-Of *Nineveh*, that is *Nineveh* itself. **Darkness**-Troubles, and desolating afflictions.

V. 9. **Against the Lord**-What you imagine or design against his people, ye design against him? **Make an utter end**-He will bring you to utter desolation.

V. 10. **As thorns**-They shall be like thorns easily burnt, and like thorns folded together which burn together, and help to destroy each other. **As drunkards**-As men drunken, and unable to help

themselves, so the *Assyrians* drunk with pleasure and pride, shall be surprised, and easily overthrown.

V. 11. **Come**-*Sennacherib*, or *Rabshekah*. **Thee**-From *Nineveh*. **Against the Lord**-Against the people of the Lord, #2**Chron 32:1**.

V. 12. **They**-The *Assyrians*. **Quiet**-Be secure, and fear no dangers. **Yet thus**-Irresistible, suddenly, and universally. **He**-The angel of the Lord. **Thee**-O *Israel*, I will no more use that rod.

V. 14. **Thee**-Thee, *Sennacherib*, and the whole kingdom of *Assyria*. **Be sown**-None shall bear thy name, and title; but thy kingdom shall be swallowed up.

V. 15. **Keep**-Be careful to serve God. **Thy vows**-Made in thy distress. **The wicked**-That wicked oppressor, *Sennacherib*.

NAHUM

CHAP. II.

The approach of the enemy and taking the city, ver. 1-6. The consequences thereof, ver. 7-10. Sin the cause of all, ver. 11-13.

V. 1. **He**-The *Medes* or *Chaldeans*, that dash *Nineveh* in pieces. **The munition**-The forts. **Make thy loins strong**-Strengthen thyself.

V. 2. **For**-*Israel* and *Jacob* were more to God, yet he punished them; much more will he punish *Nineveh*. **Turned**-Laid low. **The excellency**-The wealth, the valiant men, all that *Jacob* gloried in. **Jacob**-The two tribes. **Israel**-The ten tribes. **Emptied them**-Quite exhausted them. **Their vine-branches**-Destroyed all the fruit of the land.

V. 3. **The shield**-One part for the whole of the armour, and furniture. **Mighty men**-*Medes* or *Chaldeans*. **Red**-With the blood of the slain. **Torches**-Torches were always carried in them. **In the day**-When he shall muster his armies. **Shaken**-By axes cutting them down for the war.

V. 4. **In the streets**-Of *Nineveh*, when taken. **Justle**-By reason of their multitude and fury. **In the broad ways**-Where is most room, and yet scarce enough for them to move. **Like torches**-What with sparkling fire caused by their horses and chariots, what with the glittering of the polished irons about them, and what with the light of flaming torches carried in them. **Like the lightnings**-Both for speed, irresistibleness and terror.

V. 5. **He**-The king of *Babylon*. **His worthies**-Approved officers and commanders. **Stumble**-Shew such forwardness, that they shall not stand to pick their way. **They**-The *Assyrians* to defend, the *Chaldeans* to assault the walls of *Nineveh*.

V. 6. **The gates**-Of the city toward the river. **The rivers**-Of the *Tigris*, upon which *Nineveh* stood. **Dissolved**-While the *Chaldeans* besieged *Nineveh*, a mighty deluge overthrew the walls of *Nineveh*, by the space of twenty furlongs, through which breach the besiegers made their entrance. **Dissolved**-As if melted, it shall drop to pieces.

V. 7. **Huzzab**-The queen. **The voice of doves**-Sighing out their complaints. **Upon their breasts**-Instead of musical instruments, on which they were used to play, now they only strike their breasts.

V. 8. **Like a pool**-Very populous, like a pool which hath been long breeding fish, and is full of them. **Yet**-Yet these multitudes shall flee discomfited and terrified. **They**-The chieftains, and most valiant among the *Ninevites*.

V. 9. **Take**-Thus the *Chaldeans* encourage one another in the plundering of the city.

V. 11. **Of the lions**-Tyrants and bloody warriors.

V. 12. **Did tear**-Formerly fell upon his neighbour nations. **His lionesses**-Queens, concubines, or ladies in the *Assyrian* court.

V. 13. **I will burn her-Nineveh. In the smoke**-The city being first plundered, then burnt; these chariots were burnt in that smoke. **Thy prey**-Cause thee to cease from making a prey any more. **Thy messengers**-Embassadors or muster-masters. Probably this refers to *Rabshaketh* who had blasphemed the living God. Those are not worthy to be heard again, that have once spoken reproachfully against God.

NAHUM

CHAP. III.

The sins of Nineveh, and judgments pursuing them, ver. 1-7. Instances of like judgments for like sins, ver. 18-11. The overthrow of all wherein they trusted, ver. 12-19.

V. 1. **The prey**-Extortion and rapine.

V. 3. **The horsemen**-The *Chaldeans* and their confederates.

V. 4. **The whoredom**-The idolatries, which were multiplied by the many people that served the *Assyrian* idols. And whoredoms literally understood, did undoubtedly abound, where wealth, luxury, ease, and long continuance of these were to be found. **Well-favoured**-Glorious in their state and government, and in the splendor of their idols, temples, and sacrifices. **Of witchcrafts**-Bewitching policies; or it may be taken for witchcrafts or necromances, which abounded among the *Assyrians*. **That selleth**-That dispose of them as imperiously, and absolutely as men do slaves. **And families**-This may intimate the seducing of some particular and eminent families to an hereditary service of the *Assyrian* idols, or to witchcrafts, in which the devil imitated God's institution, in taking a family to his service.

V. 5. **Discover**-I will strip thee naked, and deal with thee as inhuman soldiers deal with captive women.

V. 7. **Shall flee**-With loathing and abhorrence. **Will bemoan**-Whose bowels will be moved for her that had no bowels for any one.

V. 8. **Thou**-O *Nineveh*. **No**-It is supposed this was what we now called *Alexandria*. Art thou greater, stronger, and wiser? Yet all her power was broken, her riches spoiled, and her glory buried in ruins. **Rampart**-The defence of its walls on one side. **Her wall**-A mighty, strong wall, built from the sea landward.

V. 9. **Her strength**-Furnishing soldiers and warlike assistance. **It was infinite**-There was no end to their confidence and warlike provisions. **Put**-Or the *Moors*, who lie westward of *Alexandria*. **Lubim**-The people that inhabited that which is now called *Cyrene*.

V. 11. **Thou also**-Thou shalt drink deep of the bitter cup of God's displeasure. **Hid**-Thou shalt hide thyself. O *Nineveh*, as well as *Alexandria*. **Shalt seek**-Shalt sue for, and intreat assistance.

V. 12. **Ripe figs**-Whose weight and ripeness will bring them quickly to the ground. **Shaken**-If but lightly touched.

V. 13. **Are women**-Were very cowards. **The gates**-The strong frontiers. **Wide open**-Either through fear or treachery. **Thy bars**-With which the gates were shut and strengthened.

V. 14. **Draw thee waters**-Fill all thy cisterns, and draw the waters into the ditches. **Tread the mortar**-Set thy brick-makers on work to prepare store of materials for thy fortifications.

V. 15. **There**-In the very fortresses. **Eat thee**-As easily as the canker-worm eats the green herb. **Many**-They are innumerable; be thou so if thou canst; all will be to no purpose.

V. 16. **The canker-worm spoileth**-So these are like the canker-worms, which spoil wherever they come, and when no more is to be gotten, flee away.

V. 17. **Thy crowned**-Thy confederate kings and princes. **Captains**-Commanders and officers are for number, like locusts and grasshoppers; but 'tis all for shew, not for help. **In the cool day**-While the season suits them. **The sun**-When trouble, war, and danger, like the parching sun, scald them. **Is not known**-Thou shalt never know where to find them.

V. 18. **Thy shepherds**-Thy rulers and counsellors. **Slumber**-Are remiss, heartless, or dead. **No man gathereth**-No one will concern himself to preserve thy dispersed ones.

V. 19. **Shall clap the hands**-Insulting and rejoicing. **Thy wickedness**-Thy tyranny, pride, oppression and cruelty; treading down and trampling upon them.

NOTES ON The Book of HABAKKUK.

It is probable, Habakkuk lived and prophesied in the reign of king Manasseh. His book is a mixture of the prophet's addresses to God in the peoples name, and to the people in God's name. The whole, particularly, refers to the invasion of the land of Judah by the Chaldeans: but it is of general use especially to those who are tempted, concerning the prosperity of bad, and troubles of good men.

HABAKKUK.

CHAP. I.

The prophet complains of the violence practised by the Jews, ver. 1-4. God foretells the punishment of it, ver. 5-11. The prophet complains of the mischief done by the Chaldeans, ver. 12-17.

V. 1. **The burden**-The prophet seems to speak of these grievous things, as a burden which he himself groaned under.

V. 4. **Therefore**-Because the wicked go on with impunity. **The law**-The whole law, moral, ceremonial, and judicial. **Is slacked**-Is slighted, and not observed. **Go forth**-From magistrates, judges, and public officers. **Doth compass about**-As it were besieges, with design to oppress and ruin.

V. 5. **Behold ye**-Here God begins to answer the prophet. **Among the heathen**-See what judgments have been executed upon the heathen for like sins.

V. 6. **Bitter**-Cruel, and without mercy. **Hasty**-Speedy in executing their merciless purposes.

V. 7. **Their judgment**-The law they observe, is their own will. **Their dignity**-Their authority is all from themselves, without respect to any other law or rule whatever.

V. 8. **The evening wolves**-Which with fasting in the day, came out in the evening, fierce and ravenous. **Shall spread**-All over the land.

V. 9. **For violence**-To enrich themselves by making a prey of all. **Their faces**-Their very countenances shall be as blasting as the east-wind.

V. 10. **At the kings**-Which opposed their designs. **And take it**-By mighty mounts cast up.

V. 12. **Shall not die**-Be utterly destroyed. **Ordained**-Set up, and designed. **Them**-The *Chaldean* kingdom. **For judgment**-To execute this judgment, which is tempered with mercy. **For correction**-To chastise, not to destroy.

V. 14. **And makest**-Not infusing cruel appetites, but permitting them to act according to such appetite which was already in them. **As the fishes**-Of which the greater greedily devour the smaller. **Creeping things**-Which in the waters are food for the lesser fry; so the world, like the sea, is wholly oppression. **No ruler**-None to defend the weak, or restrain the mighty.

V. 15. **They**-The *Chaldeans* draw out all alike, good or bad. **In their net**-Destroying many together. **And gather**-As if they could never have enough, they drive men into their nets.

V. 16. **They sacrifice**-Ascribe the praise of their victories. **Their net**-To their own contrivances, diligence, and power.

V. 17. **Empty their net**-As fisher-men empty the full net to fill it again.

HABAKKUK

CHAP. II.

God answers, that the Chaldeans themselves shall at length be a prey, ver. 1-8. A woe denounced against the covetous, the oppressive, the drunkards, and idolaters, ver. 9-12.

V. 1. **Upon my watch**-I will stand as a watchman on my watch-tower. **He**-The Lord. **Reproved**-Called to give an account of the mysteriousness of providence; either to satisfy doubters, or to silence quarrellers.

V. 2. **Upon tables**-What was of publick concern, and therefore to be published, was anciently written or engraven upon tables, smooth stones, or wood, and then hung up in a publick place to be read. **May run**-That none may need to stop, but every one may plainly and clearly discern what is written.

V. 3. **At the end**-When the period appointed of God shall come. **Shall speak**-Be accomplished, and not disappoint your expectation.

V. 4. **Which is lifted up**-That proudly contests with the justice and wisdom of the Divine Providence, and provides for his own safety by his own wit. **The just**-The humble and upright one, who adores the depth of divine providence, and is persuaded of the truth of divine promises. **Shall live**-Supports himself, by a firm expectation of the deliverance of *Zion*.

V. 5. **He**-The king of *Babylon*. **Wine**-Hereby *Belshazzar*, his city and kingdom of *Babylon* fell a prey to *Darius* and *Cyrus*. **At home**-Is ever abroad warring upon some or other. **Unto him**-To his kingdom. **All nations**-That are round about him.

V. 8. **Of the land**-Of the whole land of *Chaldea*. **The city**-*Babylon*.

V. 9. **To his house**-His family which he would enrich, and raise high. **Delivered**-Kept secure and out of danger from all below him.

V. 10. **Thou**-*Nebuchadnezzar*.

V. 11. **Shall cry out**-As if it had a voice, it cries to God for vengeance. **Answer it**-Confirm the charge against thee.

V. 13. **Is it not of the Lord**-Is it not a judgment from God? **Shall labour**-That men go thro' the most painful labour. **For very vanity**-For nothing; without any reward of their labour.

V. 16. **Thou**-O king of *Babylon*. **Shall be turned**-They turned the cup of pleasure about, God will carry the cup of indignation about also, and make them drink deep of it. **Shameful spewing**-Thou shalt be as much loathed as a shameful drunkard is in his vomit.

V. 17. **The violence**-The violence thou hast done to Judea shall overwhelm thee. **The spoil of brass**-Such spoil as by hunters is made among wild beasts, when they endeavour to destroy the whole kind.

V. 20. **The Lord**-He is *Jehovah*, the fountain of being, life, power, and salvation to his people. **Keep silence**-Fear, submit, and depend on him; let his enemies be silent, reverence, hope, pray and wait for him, who will arise and have mercy on them, who will make it to be well with the righteous, and ill with the wicked, who will fully and satisfactorily solve the doubts, and unfold the riddles of his providence.

HABAKKUK

CHAP. III.

Habakkuk *begs of God to succour his people*, ver. 1, 2. *He calls to mind God's former appearances for his people*, ver. 3-15. *He encourages himself to trust in God*, ver. 16-19.

V. 1. **Upon Sigionoth**-A musical instrument.

V. 2. **Thy speech**-In answer to the inquiry made chap.#1:13,14. **Was afraid**-Trembled at what thou speakest. **In the midst of the years**-Even before the seventy years are expired. **Make known**-Thy truth, wisdom, power, and compassion.

V. 3. **God**-The God of our fathers, discovered himself from *Teman*, a mountain not far from mount *Sinai*, where the law was given. **Paran**-Near *Sinai*. **His glory**-This the prophet mentions as a support of his faith, that God so gloriously appeared among their fathers. **Full of his praise**-Of works which were worthy of all praise.

V. 4. **As the light**-Pure, clear as the sun, but much more dazzling. **His hand**-The face of *Moses* shined; the face, yea, hands of our God, shine with glorious light. **There**-In that light wherewith he appeared. **The hiding**-Which discovered much of it, but hid much more; it was light inaccessible.

V. 5. **Before him**-When God was leading the *Israelites* out of *Egypt*, he made the pestilence go before him, so preparing room for his people.

V. 6. **He stood**-Gave his presence with *Joshua*, as one that stood by while the work was done. **The land**-The promised land. **He beheld**-Looked with a frowning countenance. **Drove asunder**-Cast them out, his eye did this, for he looked on them, and did this. **His ways**-The wisdom, goodness, justice, holiness, and power of God, which he shews in governing his people.

V. 7. **The tents**-The people that dwelt in them. **Arabia**-Near whose borders *Israel* marched. **In affliction**-In fear and pain, lest that mighty people should fall on them. **The curtains**-Those that dwelt within them; these people dwelt in tents, which were made up on the sides with curtains.

V. 8. **The sea**-The *Red Sea*. **Ride**-As a general in the head of his army. **Upon thine horses**-Alluding to the manner of men. **Salvation**-No; but he came to save his people.

V. 9. **Thy bow**-One part of armour is put for the whole. The Lord is represented as armed, in readiness to smite through all his enemies. **According to the oaths**-In pursuance of his oath made to our fathers, and their posterity. **Cleave the earth**-When they were to march through a dry and thirsty land.

V. 10. **Overflowing**-The inundation which at that season was wont to be very great in and round *Jordan*, passed away at the word of God; the waters below flowed, and ran from those above, which stood on a heap to make a path for *Israel*. **The deep**-Either the deep channel in which *Jordan*

flowed, or the *Red Sea* with dreadful roaring parted its waters. **Lift up his hands**-Its waves which stood on an heap.

V. 11. **Stood still**-At the prayer of *Joshua*. **In the light**-Which was most miraculously continued.

V. 13. **With thine anointed**-Under the conduct of thine anointed, *Joshua*, the type of the Messiah. **Thou woundest**-Gavest a deadly wound to the kings of *Canaan*. **The house of the wicked**-The courts of these kings were houses of the vilest wickedness. **By discovering**-Destroying all from head to foot.

V. 14. **Villages**-All the cities and all the unwalled towns. **They**-The inhabitants of *Canaan*. **As a whirlwind**-With violence invading me on every side. **To scatter**-To disperse and drive away the *Israelites*. **Their rejoicing**-They rejoiced in full confidence of swallowing up *Israel* unawares.

V. 15. **Didst walk**-Thou heldest on thy way, from thy entering in on the east of the land, to the west thereof.

V. 16. **When I heard**-What dreadful desolations God threatened against *Israel*. **My heart trembled**-Another effect of surprising fears and astonishment. **Rottenness**-A decay of all my strength. **That I might rest**-These fears made me betake myself to God, that I might rest in him. **He**-The king of *Babylon*. **The people**-The Jews.

V. 17. **The labour**-The labour bestowed upon the olive. **Yield no meat**-Corn. **Flock**-Of sheep.

V. 19. **Like hinds feet**-That I may escape to God my refuge. **He will make me**-To conquer and triumph.

NOTES ON The Book of ZEPHANIAH.

Zephaniah was the last of the minor prophets, before the captivity. He foretells the captivity of Judah by the Chaldeans, sets their sins in order before them, calls them to repentance, threatens the neighbour-nations, and gives encouraging promises of their return.

ZEPHANIAH.

CHAP. I.

The title of the book, ver. 1. The destruction of Judah foretold, ver. 2-4. A charge against them for their sins, ver. 5-9. A description of the day of the Lord, ver. 10-18.

V. 1. **Zephaniah**-He is thought to have been the great-grandson of king *Hezekiah*. **In the days of Josiah**-So he was cotemporary with *Jeremiah* and *Ezekiel*, and foretells what *Jeremiah* and *Ezekiel* did.

V. 4. **The remnant**-Whatsoever remains of the idolatry of *Baal*. **This place-Jerusalem. The name**-Both the persons, and the memory of them. **The Chemarims**-Either called so from their black garments they went in, or, from their swarthy colour occasioned by the black smook of incense: they were door-keepers, and sextons of *Baal*. **The priests**-The priests of *Baal*.

V. 5. **House-tops**-On the flat roofs of their houses. **And that swear**-That mixt idol-worship, and the worship of the true God; that devote themselves to God, and *Baal*, or *Malchim*, that is, *Moloch*.

V. 7. **Hold thy peace**-Thou that murmurest against God, stand in awe. **The day**-A day of vengeance from the Lord. **A sacrifice**-The wicked *Jews*, whom he will sacrifice by the sword. **His guests**-summoned the beasts of the field, and the fowls of the air, to eat the flesh, and drink the blood.

V. 8. **The princes**-The great ones, who dreamed of shifting better than others, but fell with the first, #2Kings 25:19-21. **Children**-Sons and grand-children, *Josiah*: *Jehoahaz* died a captive in *Egypt*, #2Kings 23:34, *Jehoakim* died in *Babylon*, and was buried with the burial of an ass, #Jer 22:18,19, *Jeconiah* died a captive: and *Zedekiah* and his children, fared still worse. **Strange apparel**-The garb of foreigners, imitated by the wanton *Jews*.

V. 9. **In the same day**-At the same time. **Their masters houses**-Either the oppressing kings, whose officers these were, or publick officers and judges, whose servants thus spoiled the poor. **Violence**-Goods taken by force, by false accusations, or by suborned evidence.

V. 10. **The noise**-The great out-cry and lamentation. **The fish gate**-At which gate the *Babylonians* first entered into the city. **The second**-This gate was in the second wall of *Jerusalem*, which on that side was fortified with three walls. **Crashing**-Of things broken into shivers; possibly the noise of doors, windows, closets, and chests broken up. **The hills**-On which the city stood.

V. 11. **Howl**-Cry aloud, and bitterly. **Maktesh**-The lower town. **Merchant people**-Who were wont to lodge in this place. **That bear silver**-That brought it with them to pay for what they bought.

V. 12. **I will search**-God speaks after the manner of men, who searches dark places with candles. He will fully discover and punish. **Their lees**-In allusion to liquors, which not being poured out from vessel to vessel to refine them, grow thick and foul.

V. 14. **The voice if the day**-The day which will come with a great noise.

V. 15. **A day**-Of unparalleled calamities.

V. 17. **Like blind men**-Not knowing where to go. **As dust**-As abundantly, and as carelessly as dust in the highway.

V. 18. **In the land**-Therefore let not sinners be laid asleep by the patience of God; for when the measure of their iniquity is full, his justice will both overtake and overcome them, will make quick and thorough work.

ZEPHANIAH

CHAP. II.

An exhortation to repentance, ver. 1-3. A denunciation of the judgments of God against the Philistines, ver. 4-7. The Moabites and Ammonites, ver. 8-11. The Arabians and Assyrians, ver. 12-15.

V. 1. **Gather yourselves**-Call a solemn assembly, proclaim a fast. **Not desired**-Or, *not desirous*. Unwilling to return, and unworthy to be received on your return.

V. 2. **The decree**-Before God's decree is put in execution. **The day**-Before the day of your calamities. **As the chaff**-Carry you away as the wind carries chaff away.

V. 3. **Seek**-Fear, worship, depend on him alone. **Ye meek**-Ye humble ones. **Wrought his judgment**-Obeyed his precepts. **Seek righteousness**-Continue therein. **Seek meekness**-Patiently wait on the just and merciful God. **Hid**-Under the wing of Divine Providence.

V. 4. **For**-It is time to seek God; for your neighbours, as well as you, shall be destroyed. **Gaza**-A chief city of the *Philistines*. **They**-The *Babylonians*. **Shall drive**-Into captivity. **At the noon day**-It shall be taken by force at noon.

V. 5. **The inhabitants**-All the *Philistines*. **Cherethites**-Or destroyers, men that were stout, fierce, and terrible to their neighbours. **O Canaan**-That part that the *Philistines* kept by force from the *Jews*.

V. 6. **For shepherds**-Instead of cities full of rich citizens, there shall be only cottages for shepherds.

V. 7. **The coast**-The sea-coast, the land of the *Philistines*. **The remnant**-That survive the captivity. **Shall feed**-Their flocks. **In the houses**-In places where these formerly stood. **They**-Both shepherds and flocks. **Shall visit**-In mercy.

V. 8. **I**-God. **Magnified themselves**-Invading their frontiers.

V. 9. **Of nettles**-Not cultivated, but over-run with nettles. **Salt-pits**-A dry, barren earth, fit only to dig salt out of. **The residue**-That return out of *Babylon*. **Possess them**-Settle upon those parts of their lands, that are fit for habitation.

V. 11. **Famish**-Take away all their sacrifices and drink-offerings. **The gods**-Idols of those lands. **From his place**-Not only at *Jerusalem*, but every where.

V. 12. **By my sword**-The *Chaldeans* are called God's sword; because God employed them.

V. 13. **He**-God. **The north**-*Assyria*, which lay northward of *Judea*, and due north from *Babylon*.

V. 14. **All the beasts**-All sorts of beasts which are found in those countries. **The bittern**-A bird that delights in desolate places.

V. 15. **This**-So the prophet triumphs over her. **There is none**-None like me, or that can contend with me.

ZEPHANIAH

CHAP. III.

Jerusalem *threatened for her wickedness*, ver. 1-7. *A promise of a glorious reformation*, ver. 8-13. *And deliverance consequent upon it*, ver. 14-20.

V. 1. **To her**-*Jerusalem*.

V. 2. **The voice**-Of God by his mercy and judgments crying aloud.

V. 3. **Her princes**-Persons of principal place and authority. **Lions**-Which hunt for prey, and are ever affrighting or devouring. **Wolves**-Insatiable and cruel, like wolves of the evening, whetted with hunger. **Gnaw not the bones**-They leave nothing but the bones to be eaten on the morrow.

V. 4. **Her prophet**-So called, false prophets. **Light**-Unstable and inconstant. **Violence to the law**-Wresting it by perverse interpretation.

V. 5. **In the midst**-Observing all. **Not do iniquity**-He will judge them righteously. **Every morning**-Daily he discovers his displeasure against the wicked. **Faileth not**-Lets no season slip to convince them, by public and visible punishments. **The unjust**-But the wicked *Jews* proceed without shame, and without fear.

V. 6. **The nations**-Of old, the *Canaanites*, lastly the ten tribes, and later yet, the *Assyrians*.

V. 7. **I said**-I thought (speaking after the manner of men). **Thou**-O *Jerusalem*. **Fear me**-For the many and great judgments executed upon others. **I punished them**-In some measure.

V. 8. **Therefore**-Since you will not be amended. **Wait ye**-Attend my resolution. **Until**-Until I rise up to destroy first, and next to take the spoil. **Upon them**-The incorrigible *Jews*. **Devoured**-Consumed as if burnt up. **My jealousy**-That jealousy wherewith God is jealous for his own glory.

V. 9. **A pure language**-I will give them a pure way of worshipping me, the issue of a pure heart.

V. 10. **My dispersed**-The praying remnant of the scattered *Jews* shall return to their own land, and bring themselves an offering unto the Lord.

V. 11. **Thy doings**-Thy sins formerly committed. **In thy pride**-Proud formalists. **No more be haughty**-Ye shall no more boast, because of the city, or the temple.

V. 12. **Of thee**-In *Judea* and *Jerusalem*.

V. 13. **Shall feed**-Shall enjoy peace and plenty.

V. 15. **Taken away**-Abolished, and put an end to the judgments thy sins brought upon thee. **Thine enemy**-The *Babylonian*. **Is in the midst**-He is returned to redeem and govern thee. **Any more**-While thy carriage is as becomes my presence with thee, thou shalt neither fear, nor feel the like evils.

V. 18. **Sorrowful**-That mourn their distance from the solemn worship of God. **Who are of thee**-Thy children. **Reproach**-The taunts of their enemies.

V. 19. **Undo**-I will break their power and dissolve their kingdom. **That halteth**-Who is in trouble and ready to fall. **Driven out**-Into remote countries.

V. 20. **A praise**-So the universal church of the first-born will be, in the great day. And then the *Israel* of God be made a name and a praise to all eternity.

NOTES ON The Book of HAGGAI.

Nine of the twelve minor prophets preached before the captivity; but the three last, some time after it. Haggai and Zachariah appeared about the same time, eighteen years after the return, and encouraged the people to build the temple, when the work had stopped for some time, notwithstanding all the opposition they met with. Haggai began two months before Zachariah, who was raised up to second him. But Zachariah continued longer at the work: for all Haggai's prophecies which are recorded, were delivered within four months in the second year of Darius; but we have Zachariah's prophecies dated above two years after. They both prophesied of Christ. Haggai speaks of him as the glory of the latter house, Zachariah as the man, the branch. In them the light of that morning-star shone more bright, than in the foregoing prophecies, as they lived nearer the time of the rising of the Sun of Righteousness.

HAGGAI.

CHAP. I.

A reproof of the Jews for their delay in building, which had provoked God to punish them, ver. 1-11. The peoples return to the work, whom the prophet, in God's name, encourages therein, ver. 12-15.

V. 1. **Son**-Adoptive son to *Shealtiel*, being of the royal line, but by nature, son of *Pedaiah*. **Governor**-Appointed to this by the *Persian* king, over the remnant returned out of *Babylon*. **Joshua**-A type of the great deliverer; one *Joshua* leads them into *Canaan*, another restores the temple.

V. 4. **Ceiled**-Arched and richly adorned.

V. 6. **Have not enough**-But what you eat doth not nourish or satisfy you. **Are not filled**-Your water quenches not your thirst, your wine does not revive your spirit. **None warm**-You have no comfort therein. **With holes**-Loses all his labour.

V. 8. **Take pleasure**-I will accept your offerings, and hear your prayers. **Glorified**-Shew my majesty and account myself glorified by you also.

V. 9. **Came to little**-But it answered not the expectation. **I did blow**-I blasted it. **Ye run**-You with eagerness carry on your own particular buildings.

V. 10. **Is stayed**-God hath forbidden them, to drop down dew.

V. 11. **Upon men**-The very blood, and constitutions of men were changed, and many diseases afflicted them.

V. 13. **In the Lord's message**-In the words of his master. **The people**-The whole assembly.

V. 14. **The Lord of hosts**-By which name he delights to be known among the returned captives; and it was a name best suited to their present state, compassed on all hands with enemies.

HAGGAI

CHAP. II.

Haggai assures the builders, that the glory of this house should exceed the glory of the former, ver. 1-9. That God would bless them and give them success, ver. 10-19. That he would peculiarly bless Zerubbabel, ver. 20-23.

V. 3. **That saw**-Near fourscore years ago. **This house**-The temple built by *Solomon*.

V. 5. **My spirit**-Of strength and courage, of wisdom and understanding.

V. 6. **Yet once**-After many confirmations of the new covenant, one more, remains to be made. **A little while**-Tho' above five hundred years, yet this was but a little time compared with that between the promise to *Adam* and Christ's coming. **I will shake**-Whether it be metaphorical or literal, it was verified at the time of Christ's coming into the world. After the return of the captivity, by the commotions among the *Grecians*, *Persians*, and *Romans*, which began soon after this time; this was metaphorically fulfilled. And it was literally fulfilled by prodigies and earthquakes, at the birth, death, and resurrection of Christ.

V. 7. **All nations**-Which was literally fulfilled in the overthrow of the *Persian* monarchy by the *Grecians*, in the civil wars, and succeeding troubles among *Alexander's* successors, the growth of the *Roman* power by subduing their neighbours, and their dissensions and home-bred wars. **The desire**-Christ the most desirable, to all nations, and who was desired by all that knew their own misery, and his sufficiency to save them who was to be the light of the *Gentiles*, as well as the glory of his people *Israel*. **With glory**-The first temple had a glory in its magnificent structure, rich ornaments, and costly sacrifices; but this was a worldly glory; that which is here promised, is a heavenly glory from the presence of Christ in it. He that was the brightness of his father's glory, who is the glory of the church, appeared in this second temple.

V. 8. **The silver**-The treasures of both: doubt not therefore but I will give enough to build this house.

V. 9. **In this place**-In my house, a type of Christ. **Peace**-A spiritual, internal, and heavenly peace.

V. 11. **Concerning the law**-What the law saith in this case.

V. 12. **Holy flesh**-Part of the sacrifice, legally sanctified, or made holy by the altar on which the whole was sanctified. **In the skirt**-In the lap of his garment, or in any other cloth, and if this cloth touch any common thing as bread, &c., shall that become legally holy?

V. 13. **Said**-Now the second case is proposed. **These**-Bread or pottage, wine or oil, or meat. **Unclean**-Shall that which the unclean doth touch, become unclean? Though a mediate touch of what is holy will not make holy, yet will not a mediate touch of what is polluted defile?

V. 14. **So**-Polluted persons, touching what is clean, pollute it, so polluted *Jews*, polluted God's ordinances, while the outward performing of legal duties, left them as unholy in themselves, as they were before: somewhat more than is to be done. The soul is first to be purified, that they and we may offer up a pure offering. **The people**-The body of the *Jews*. **Every work**-Whatever they do, they pollute all by polluted hands. **Offer**-What they bring to the altar with impure hearts, is polluted by them.

V. 15. **Upward**-Through past years. **Before**-Before you would set upon the re-building of the temple after you had intermitted it.

V. 16. **Since**-All the while the temple lay neglected. **When one came**-Men are disappointed half in half. **But ten**-Which he expected would prove twenty measures, ephahs or bushels. It proved but half your hope, thus your corn failed, and your oil much more.

V. 17. **Blessing**-Burning, and scorching winds. **All the labours**-In your plowing and sowing, in planting of olives and vines.

V. 18. **From the day**-When you began to build on the old foundation.

V. 19. **Is the seed**-Your seed for the next harvest is yet in your barns. **Hath not brought forth**-No sign yet appears what vintage you shall have, what store of wine, oil, figs, and pomegranates. Yet in the word of God I tell you, you shall be blest in them all, and have a large produce.

V. 23. **My servant**-A type of him who was God's most beloved servant. **As a signet**-Which is very highly valued, and carefully kept. So shall the antitypical *Zerubbabel*, the Messiah, be advanced, loved, and inviolably preserved king, and supreme over his church. He is indeed *the signet on God's right-hand*. For all power is given to him, and derived from him. In him the great charter of the gospel is signed, and sanctified, and it is in him, that all the promises of God are yea and amen.

NOTES ON The Book of ZECHARIAH.

Zechariah prophesies more particularly concerning the Messiah than Haggai had done. In the five first verses of his prophecy, he declares the scope of it. Thence to the sixth chapter he relates the visions he saw, and the instructions he received by them. He shews the Jews their present duty, chap. 7. and encourages them to hope for God's favour, chap. 8. Thence to the end, he reproves for sin, threatens the impenitent, and encourages them that feared God with gracious promises.

ZECHARIAH.

CHAP. I.

A call to repentance, ver. 1-6. The vision of the horses, ver.7-11. The prayer of the angel for Jerusalem answered, ver. 12-17. The vision of the four carpenters, ver. 18-21

V. 1. **In the eighth month**-Two months after *Haggai* began to encourage the *Jews* to build the temple. **Zechariah**-Probably this is that *Zechariah* whom the *Jews* slew between the temple and the altar, #**Matt 23:35**.

V. 5. **Where are they**-But where are your disobedient fathers? Were they not consumed with famine and sword, as I threatened them? **Do they live**-The prophets died as others; they must not live always to warn you.

V. 6. **My words**-The dreadful menaces which I spake. **My statutes**-The decreed judgments which I resolved to execute on them, which by my prophets I proclaimed. **Take hold**-Overtake as a pursuing enemy overtakes, and seizeth on his enemy. **They returned**-By this it should seem that *Zechariah* gave them time to consider what answer to give. **So hath he dealt**-It is true, as God said he would do, so he hath done against us.

V. 8. **A man**-Christ Jesus in the shape of a man. **Riding**-In a posture of readiness. **A red horse**-This colour is a symbol of his coming to avenge himself on his enemies. **The myrtle-trees**-He posted himself in a convenient place to observe and be ready, among verdant, fragrant trees, emblems of the saints of God. **In the bottom**-This bottom or valley in which the myrtles grew, is an emblem of the church in a low, afflicted state. **Behind him**-Christ was, as becomes a captain, at the head, the rest, as his soldiers, are behind attending on him. **Red horses**-Horses and horsemen, and those are angels, ver.#**10**. And the colour of these horses is red, probably denoting the bloody condition of states and kingdoms, by wars one against another when God punisheth his church, or when he avengeth himself. **Speckled**-Of a mixt colour; perhaps an emblem of affairs, not all dark, nor all light, such as those during the last seventy prophetic weeks. **White**-An emblem of the best days of the church.

V. 9. **O my Lord**-This was Christ, the Lord of hosts. **What are these**-What is the meaning of these appearances. **The angel**-Christ, the angel of the covenant.

V. 10. **These**-Horsemen, are angels, who are ministers of the Divine Providence in the government of the world.

V. 11. **Is at rest**-All men sit still to take their ease. All is peaceable. This was the state of the empire which at that time ruled all.

V. 12. **Angel of the Lord**-The angel, the Lord Christ.

V. 14. **Cry thou**-Now publish what thou hearest, and assure my poor captive church, that God will do good for her.

V. 15. **A little displeased**-With mine own people, that is, in comparison of the anger I bear against the Heathen. **Helped forward**-Attempted to destroy whom I would but correct.

V. 16. **A line**-The builder's measuring line shall be stretched out, to mark out the walls, gates, streets, and houses in *Jerusalem*.

V. 17. **Through prosperity**-Through increase of families, they shall send forth colonies, and plant new cities, and thro' increase of wealth, and cattle, be able to build their cities, and stock their colonies.

V. 18. **Four horns**-Emblems of the enemies of the *Jews*.

V. 19. **The horns**-Powers, states, and kingdoms, which have from all sides pushed at, broken and tossed my people. **Judah**-The two tribes. **Israel**-The ten tribes.

V. 21. **He**-Christ. **These**-He first points to the four horns. **But these**-These carpenters are emblems of those instruments God will employ in breaking those destroyers. **Who lift up**-Who employed their arms and strength against the kingdom of *Judah*, to drive them out of God's inheritance.

ZECHARIAH

CHAP. II.

A vision signifying the prosperous state of Jerusalem, ver. 1-5. An exhortation to the Jews, to hasten into their own land, ver. 6-9. Encouragement to them that were returned, and advice to wait patiently for God, ver. 10-13.

V. 1. **With a line**-Ready and prepared to lay out the platform of *Jerusalem*.

V. 2. **To measure**-To take the exact dimensions of it, that it may answer God's promise, and be capable to receive its inhabitants. **Jerusalem**-The city which was to be built hereafter.

V. 3. **The angel**-Christ, who had so long talked with *Zechariah*. **Went forth**-From the midst of the myrtle-trees.

V. 4. **And he said**-Christ to that angel who came to meet him. **Run**-Hasten and tell *Zechariah*. **As towns**-The suburbs of it shall be as towns unwalled, for extent and for safety.

V. 5. **The glory**-My presence and favour shall make her glorious.

V. 6. **Ho, ho**-Ye sleepy *Jews*. **Come forth**-Come out from your prisons. **Flee**-Make all the haste you can. **From the land**-*Babylon*, which lay north of *Canaan*. **For I have spread you abroad**-As I executed my threats in scattering you, so I will perform my promise, and gather you.

V. 7. **Deliver thyself**-Accept of thy deliverance.

V. 8. **After the glory**-After that he is become your glory, I am to avenge you of your enemies.

V. 9. **Upon them**-Against the nation that doth violence to my people. **Unto their servants**-Unto the *Jews*, who were first spoiled by, and then made servants to them. **Hath sent me**-To inform them of my father's will.

V. 10. **I come**-To execute judgments on thine adversaries, and to compleat thy deliverance and salvation. **I will dwell**-This was fulfilled in part to the *Jews*, but more fully to the gospel church.

V. 11. **Shall be joined**-Shall worship the God of *Israel*. **In that day**-When Christ shall come in the flesh, and take down the partition wall. **Sent me**-The Messiah.

V. 12. **Shall inherit**-Claim, recover, possess, and delight in, as a man doth in his paternal inheritance.

V. 13. **Be silent**-Reverence and adore God, and expect the accomplishment of his word. **All flesh**-Both *Jew* and *Gentile*. **He is raised up**-God is on this work already, and he will not sit down again, 'till he has accomplished his whole work.

ZECHARIAH

CHAP. III.

Joshua *accused, cleared, and clothed with clean and fair apparel*, ver. 1-5. *A promise made to him*, ver. 6, 7. *A prophesy of Christ, the Branch*, ver. 8-10.

V. 1. **And he**-The Lord represented to me in a vision. **Standing**-Ministering in his office. **The angel**-Christ.

V. 2. **The Lord**-Christ, as a mediator, rather chuses to rebuke him in his father's name, than in his own. **Is not this**-*Joshua*.

V. 3. **With filthy garments**-The emblem of a poor or sinful state. **The angel**-Christ.

V. 4. **And he**-Christ. **Unto those**-Ministerial angels. **I have caused**-What angels could not take away, Christ did; he removed the filth of sin, the guilt and stain of it. **With change of raiment**-Clean and rich, the emblem of holiness.

V. 5. **I said**-*Zechariah* takes the boldness to desire that for *Joshua*, which might add to his authority, and he asks the thing of Christ. **A fair mitre**-The proper ornament for the head of the high-priest. **With garments**-All the garments which appertained to the high priest. **The angel**-Christ.

V. 6. **Protested**-Solemnly declared.

V. 7. **My charge**-The special charge and office of the high-priest. **Judge**-Be ruler in the temple, and in the things that pertain to the worship of God there. **Keep**-Not as a servant, but as the chief, on whom others wait, and at last thou shalt have place among my angels.

V. 8. **Thy fellows**-Thy associates in the priestly office. **That sit**-As assessors in a council. **Wondered at**-The unbelieving *Jews* wonder at them; at their labour and expense in attempting to build such a house. **Bring forth**-God the Father will bring forth a much more wonderful work. **The Branch**-The Messiah.

V. 9. **Behold**-Behold (pointing to a particular stone) that stone which I have laid in the sight of *Joshua*. **Upon one stone**-On that stone are seven eyes, probably so placed, that they may look many ways; so it was a more exact emblem of Christ, and of his perfect knowledge and wisdom. **I have removed**-I have pardoned the iniquity of this land at once. The temple, founded on such a corner-stone, guarded and watched over by all-seeing Providence, is the blessing and honour of that people, whose sins are all forgiven.

V. 10. **In that day**-Of removing the sins of my people. **Shall ye call**-Ye shall invite one another to refresh yourselves with the sweet fruit of the vine and fig-tree. When iniquity is taken away, we receive precious benefits from our justification, more precious than the fruits of the vine or fig-tree. And we repose ourselves in sweet tranquillity, being quiet from the fear of evil.

ZECHARIAH

CHAP. IV.

The vision of the candlestick and two olive-trees, ver. 1-3. Encouragement to the builders of the temple, ver. 4-10. The explanation of the vision, ver. 11-14.

V. 2. **With a bowl**-Or basin. **His seven lamps**-The temple candlestick had just so many. **And seven pipes**-So each of the lamps had a pipe reaching from it to the bowl. **On the top**-These lamps were so set, as to stand somewhat higher than the body of the candlestick.

V. 3. **Two olive-trees by it**-All which is an emblem of the church, made of pure gold; to be a light in the world; to shine as lamps that continually burn, maintained with pure oil, distilled from the olive-trees, not pressed out by man, but continually, abundantly, and freely flowing from God.

V. 6. **This word**-Is particularly designed to him, and in an emblem prefigures what a church it is, how precious, how full of light, how maintained by God himself. **Power**-Courage and valour.

V. 7. **O great mountain**-All opposers put together. **Become a plain**-Thou shalt sink into nothing. **The head stone**-Shall assist at the laying of the finishing stone, as he assisted when the foundation stone was laid. **Grace, grace**-Wishing all prosperity, and a long continuance of it, to the temple and those that are to worship God therein. As the free favour of God began, and finished, may the same ever dwell in it and replenish it.

V. 9. **Thou-Zerubbabel** and all the *Jews*.

V. 10. **For who hath despised**-In the work of God, the day of small things is not to be despised. God often chuses weak instruments, to bring about mighty things: and tho' the beginnings be small, he can make the latter end greatly to increase. **For**-Tho' they undervalued the meanness of the second temple, yet when finished, they shall rejoice in it. **The plummet**-The perpendicular with which *Zerubbabel* shall try the finished work. **With those seven**-In subordination to the Divine Providence expressed by the seven eyes, which were on that stone. And those that have the plummet in their hand, must look up to these eyes of the Lord, must have a constant regard to the Divine Providence, and as in dependence upon its conduct, and submission to its disposals.

V. 12. **I answered**-I went on to discourse. **Unto him**-The angel. **What be these**-Two principal branches, one in each tree, fuller of berries, and hanging over the golden pipes. **Through the pipes**-These were fastened to the bowl, on each side one, with a hole through the sides of the bowl, to let the oil that distilled from those olive-branches run into the bowl. **Out of themselves**-An emblem of supernatural grace; these branches filled from the true olive-tree, ever empty themselves, and are ever full; so are the gospel-ordinances.

V. 14. **The two anointed ones**-Christ and the Holy Spirit. The Son was to be sent by the Father, and so was the Holy Ghost. And they stand by him, ready to go.

ZECHARIAH

CHAP. V.

*The vision of the flying roll, ver. 1-4.
Of the ephah, the talent of lead, and the woman, ver. 5-11.*

V. 1. **A flying roll**-A volume, or book spread out at large, flying in the air, swiftly.

V. 3. **This**-This roll or book containeth the curse, due to sinners. **The whole earth**-Either the whole land of *Judea*, or all the world, wherever these sins are found. **According to it**-According to the threats inscribed thereon. **Sweareth**-Profanely, or falsely.

V. 4. **It shall enter**-This curse shall come with commission from me. **It shall remain**-It shall stick close to them and theirs like *Gehazi's* leprosy. **And the stones**-Nothing shall remain, as when both the timber and stones of a house are consumed.

V. 6. **He**-The angel. **An ephah**-A measure which held about three bushels. **Goeth forth**-Out of the temple. **Their resemblance**-This is an emblem of this people everywhere. Thus there is limited time and measure for them, while they sin, and are filling the ephah with their sins, they will find that the ephah of wrath is filled up also, to be poured out upon them.

V. 7. **And behold**-Here is another part of this vision. **Lifted up**-Brought thither to cover it. **A talent**-A piece of lead of a talent weight, as large as the mouth of the ephah. **A woman**-A woman, the third in the vision. Perhaps this vision was purposely obscure, least a plain denunciation of the second overthrow of the state and temple, might discourage them from going forward in the present restoration of them.

V. 8. **This**-This woman represents the wickedness of the *Jews*. **He cast it**-The angel cast down this woman. **On the mouth**-And so shut her up, to suffer the punishment of all her sins.

V. 9. **There came out**-From the same place whence the ephah came. **Their wings**-They had wings, like the wings of storks, large and strong, and flew before the wind with great swiftness. The judgments came thus flying, and so bore away with them those that were incorrigible.

V. 11. **To build**-Not in mercy, but in judgment. **Of Shinar**-Of *Babylon* whither many of the *Jews* fled, and others of them were forced by the *Romans*. **Set there**-There they shall be confined without hope of release. **Her own base**-They are settled upon the lees of their own unbelief: their wickedness is established on its own bases.

ZECHARIAH

CHAP. VI.

The vision of the four chariots, representing God's government of the world, ver. 1-8. Joshua crowned as a type of Christ, ver. 9-15.

V. 1. **Four chariots**-Angels who are sometimes styled chariots of God. These as employed in the affairs of church and empire, act their part in the revolution and changes of things, 'till the gospel be preached by the Messiah, and the apostles. **Of brass**-These denote the immoveable decrees of God, his steady execution of his counsels and the insuperable restraints upon all empires and countries, which God keeps within the barriers of such impregnable mountains.

V. 2. **Red horses**-Perhaps denoting bloody times, **#Rev 6:4**. **Black horses**-Perhaps a time of mortality, and wasting diseases, **#Rev 6:5**.

V. 3. **White horses**-Signifying joyful and prosperous affairs, chap. **#1:8**. **Grisled**-A mixt state of affairs.

V. 5. **These are**-The angels of heaven, who have a great share in the management of the affairs both of the church and states. **Of the heavens**-Which reside in heaven, 'till employed, go thence when employed, and having done their work, return thither. **Standing**-They stand as servants attending the command of their Lord.

V. 6. **The black horses**-The angels signified by the black horses are the executioners of God's just displeasure. **Therein**-In the second chariot. **The north-country**-*Babylon*. **The grisled**-The angels signified by these, managed the *Roman* power, which was sometimes favourable, sometimes fierce and severe, to those they had to do with. **The south-country**-*Egypt* and Arabia, which lay south of *Judea*. It may perhaps point at their invading *Africa* too, whose punishments were mixed, with kindness and mercy more than the punishments of *Babylon* were.

V. 7. **Sought to go**-Waited for a commission. **He said**-Christ who hath all power in heaven and on earth. **Through the earth**-Thro' the rest of the kingdoms of the world remote from *Judea*, but not remote from God's wise and sovereign providence.

V. 8. **Cried he**-Christ spake aloud, and called to him. **Quieted my spirit**-By doing what I appointed them in revenge of my peoples injuries, and by bringing my people back into *Canaan*.

V. 10. **Take**-Of those that are come out of *Babylon*. **Come thou**-Go fetch them, if they lodge elsewhere. **The same day**-The same day in which they come.

V. 11. **Make crowns**-One of silver, the other of gold. **Set them**-Put both of them, one after another. **Joshua**-Who herein is now a type of Christ, king and priest for ever for his people.

V. 12. **Unto him**-*Joshua*, but in the hearing of others. **Whose name is the Branch**-Whom you know by the name of the Branch, who was called so long since. Thou, O *Joshua* art the portrait, he is the Branch itself. **Out of his place**-Of the tribe and family, and in the place foretold. **He shall build**-He it is, though unseen, that stands by you, who build the material temple, far inferior to the spiritual temple, which Christ will build, preserve, and dwell in for ever.

V. 13. **The glory**-Of both kingly and priestly office; the glory of both those crowns shall abide on him. **Shall sit**-Which speaks both his royal magnificence, and the perpetuity of it. **A priest**-The great high-priest, to offer the great sacrifice to God, to make reconciliation, to intercede for his people. **The counsel of peace**-The peace made for God's people shall rest upon these two, the kingly and priestly office of Christ; by his priestly office he shall make their peace with God, by his kingly office he shall deliver them from their spiritual enemies.

V. 14. **The crowns**-The two crowns before mentioned. **Helem**-These persons we know no more of than their names. **A memorial**-Of the Messiah's certain and speedy coming.

V. 15. **They that are far off**-This verse hath a double reference, one to the *Jews*, and the building of the material temple, the other to the bringing in of the *Gentiles*. **And this**-The literal part shall come to pass in your day, if you will obey the voice of the Lord. The mystical part shall come to pass also, and, if you will believe and obey, the *Gentiles* shall come in and be your brethren, and help to build the temple, the spiritual temple. But if you rebel and obey not, you shall be cast out and the *Gentiles* be taken in, to be God's people.

ZECHARIAH

CHAP. VII.

In answer to a question concerning fasting, the prophet reproves them for the mismanagement of their fasts, ver. 1-7. Exhorts them to reform their lives, ver. 8-14.

V. 2. **When they**-The captives who still continued in *Babylon*. **The house of God**-The temple, which now half built began to be frequented. **Regem-melech**-It appears not who these were, but no doubt they were eminent in dignity and piety. **Their men**-The train of friends that accompanied them. **To pray**-To intreat the Lord for pardon of what was past, acceptance of them at present, and an answer to their enquiry.

V. 3. **The prophets**-*Haggai* and *Zechariah*. **Weep**-Fast, in remembrance of the burning of the temple on the tenth day of that month. **Separating myself**-From worldly cares and designs.

V. 5. **Unto all the people**-By their messengers. **And seventh**-For the murder of *Gedaliah*, slain by *Ishmael*. **Even to me**-You pleased yourselves in it, not me; you wept more for the inconveniences of the thing than the sinfulness of it.

V. 6. **For yourselves**-I was as little minded by you in your fasts, as in your feasts.

V. 7. **Hear the words**-You needed not have thus enquired, had you heeded the written word. **Prophets**-Who have called for repentance, and sincere love to God, and man, and shewed how light, formal services are. **Prosperity**-Did such observances preserve *Jerusalem* in its prosperity? Were they sufficient to save the men that inhabited the south of the plain? Did they do no good when things were all safe and well? And do you imagine they can profit you, now all is in ruins?

V. 9. **Spake**-To your fathers.

V. 10. **Imagine evil**-Neither think ill of, or with ill to, nor plot evil against one another.

V. 11. **Pulled away**-Withdrew their shoulder from the yoke of the law.

V. 12. **In his spirit**-By his holy spirit.

V. 14. **They laid the land desolate**-By their sins.

ZECHARIAH

CHAP. VIII.

A promise that Jerusalem shall be restored, ver. 1-8. That the whole church shall be established and increased, ver. 9-23.

V. 2. **Jealousy**-With great care that she should not, as formerly, sin against my love, and her own welfare, and with a great desire to do her good, and to rescue her from her enemies. **Fury**-With heat of anger against her enemies.

V. 3. **Shall be called a city of truth**-Her citizens shall love the truth and speak it, shall worship me in truth of heart, as well as in the true manner prescribed to them.

V. 4. **Old men**-Formerly war, or famine or pestilence, and wasting diseases, cut off men and women before they came to old age.

V. 6. **Marvellous**-These things may seem strange to this people.

V. 7. **The east-country**-*Persia* and *Media*, which lay east from *Jerusalem*, and were now masters of *Babylon*.

V. 8. **In truth and in righteousness**-This signifies both God's part, and their part; on God's part truth, on their's righteousness, obedience to God's righteous law.

V. 9. **The prophets**-*Haggai* and *Zechariah*.

V. 10. **Before these days**-For eighteen years together. **No hire**-No profit by the labour of man or beast, no sowing or planting. **Affliction**-Distress, and want, through the barrenness, which attended all their labour.

V. 11. **I will not be**-That is, I will not deal with them as in former days.

V. 14. **I repented not**-I did not fail to do it.

V. 15. **So**-So with like steadiness of mind I have purposed to do well to you.

V. 16. **Judgment of truth**-True judgment. **Peace**-That may restore, and settle peace among you. **Gates**-The places of judicature, where the judges sat.

V. 19. **Thus saith the Lord**-This verse is a final decision of the case: provided they do these things required, ver.#**16, 17**, then shall the fasting cease, and turn into joyful feasts. **The fourth month**-Wherein the city was taken by the *Babylonians*. **The fifth**-In which the temple was burnt. **The seventh**-Wherein *Gedaliah* was killed. **The tenth**-On the tenth day whereof the king of *Babylon's* army sat down before the city.

V. 20. **People**-Multitudes.

V. 21. **I will go also**-The invited, shall with as much zeal embrace the motion, as others made it.

V. 22. **In Jerusalem**-Literally understood, you have the first fruits of them mentioned, #**Acts 2:10-12**. Mystically, *Jerusalem* is the church of Christ. **To pray**-To perform all gospel-worship.

V. 23. **Ten men**-That is, many men. **All languages**-No nation is any longer excluded. **A Jew**-To whom the gospel was first preached. **We have heard**-And now see, and are assured. **That God**-The true God, the only true God, whom to know is life eternal.

ZECHARIAH

CHAP. IX.

A prophecy against the Syrians and others, ver. 1-7. God will protect his people, ver. 8. A prophecy of the Messiah, ver. 9, 10. Of the deliverance and victories of the Jews, ver. 11-17.

V. 1. **Hadrach**-This is the name of a city in *Celosyria*, and here signifies the country also. It was not far from *Damascus*. **The rest thereof**-This burden shall lie long as well as heavy on *Damascus*. **Towards the Lord**-For as all men's appeals in cases of wrong are to heaven, so they who have been wronged by *Syrian* injustice, look to heaven for right.

V. 2. **Hamath**-A principal town of *Syria*. **Shall border**-Shall be so near the storm, that they shall not quite escape. **Very wise**-Each of them are subtle, and think by craft to save themselves, but God derides their wisdom.

V. 4. **Cast her out**-Of her inheritance, as the word properly means.

V. 5. **Her expectation**-Her hope that *Tyre* would break *Alexander's* power, or hold out against it. **Ashamed**-Turned into shame and confusion. **The king**-The government shall be overthrown. **Shall not be inhabited**-For many years.

V. 6. **A bastard**-Strangers, who have no right of inheritance.

V. 7. **Take away his blood**-Though proud and warlike nations have delighted to shed blood, and, as it were, to eat the blood of their enemies, yet God will overthrow their power, and take the prey out of their mouth. **Abominations**-Their abominable sacrifices which they offered and feasted on. God will punish their idolatries, and by destroying the cities of those abominations, will remove them for ever. **The remnant**-That small select number who escape the sword, shall be the Lord's peculiar ones. **As a governor**-For the honour which shall be given them. **As a Jebusite**-The city is put for the people, and this one city and people for all the other: all the remaining *Philistines* shall be as *Jebusites*, servants to the people of God.

V. 8. **I will encamp**-To defend it from all its enemies. **Mine house**-This temple, but as it is an emblem of the church. **The army**-Of the *Persian* and the *Grecian* army, whose march lay through *Judea*.

V. 9. **Thy king**-The Messiah. **He is just**-The righteous one, who cometh to fulfil all righteousness. **Having salvation**-To bestow on all that believe in him.

V. 10. **I will cut off**-When the Messiah comes and sets up his kingdom, he will need no external force. Neither chariot, bow nor sword, brought salvation to him, neither shall they be mentioned in the day of his conquest. **The heathen**-The Heathens through him shall be reconciled unto God, and one another, #Eph 2:17. **From the river**-From *Euphrates* to the utmost end of *Canaan*, to the *Mediterranean sea*; a type of all the world, which was in due time to be the inheritance of Christ.

V. 11. **As for thee**-Oh *Jerusalem*; these words are Christ's words to her. **By the blood**-By my blood, in which thy covenant as confirmed; 'tis God's covenant as made by him, 'tis *Zion's* covenant as made for her, 'tis Christ's also as made in him. **Sent forth**-I have delivered the *Jews* out of *Babylon*: compared to a pit in which no water was, wherein the *Jews* must have perished, had not God visited them.

V. 12. **Turn ye**-The prophet exhorts the *Jews* to hasten to Christ, who is the salvation and high tower of the church. **Prisoners of hope**-Captives, yet not without hope. **Even to-day**-In this day of lowest distress. **Double**-Twice as much good as thou hast suffered evil.

V. 13. **When I have bent Judah**-In the day's when *Judah* shall be in my hand as a strong bow, already bent. **Ephraim**-*Ephraim*, the remainder of the ten tribes (which returned with *Judah*) shall be for a supply of warriors; as the quiver filled is a supply of arrows to the bow-man. **O Greece**-Against the *Grecians* or *Ionians*, who had oppressed the *Jews*, and bought them for slaves, against whom the *Jews* took arms, under the conduct of the *Maccabees*, to whom Christ made good much of this promise.

V. 14. **Shall be seen**-Shall manifestly appear for them. **His arrow**-His judgments, swift, irresistible, and sudden. **As the lightning**-Which breaks forth with violence, and runs from east to west in a moment. **The Lord God**-Their God, the God of *Israel*, shall give the alarm to them, and sound the call to bring them together. **Of the south**-In which the mightiest whirlwinds are raised; some think the prophet alludes to the tempest at the delivery of the law.

V. 15. **Devour**-Destroy their enemies. **With sling-stones**-As *David* did *Goliath*. **Shall drink**-In their festivals, when they offer sacrifices of thanksgiving for their victories. **Make a noise**-Shout with shouts of triumph, as men do whose hearts are glad with success, and cheared with wine. **Shall fill**-With the blood of the sacrifices they offer.

V. 16. **As the flock**-As a shepherd saves his flock. **As the stones of a crown**-Precious in my sight. **As an ensign**-Or trophy.

V. 17. **His goodness**-Infinite goodness is the fountain of all the good done for this people. **His beauty**-How wonderful the beauty of Divine Providence in *Israel's* deliverance and salvation? **Corn**-Plentiful harvests shall make the young men chearful in sowing, reaping, and eating the fruits thereof. **New wine**-There shall be such plenty of wine, that all, young and old, shall be cheared with it.

ZECHARIAH

CHAP. X.

The Jews are directed to eye God in all events, ver. 1-4. To expect strength and success from him in all their struggles, ver. 5-12.

V. 1. **The latter rain**-This made plenty of all provision, and is proverbially used to signify a great blessing. **Bright clouds**-Bright through the lightnings which break from them. **Them**-The *Jews*.

V. 2. **Vanity**-Their predictions were vain. **They went**-They went into captivity. **Troubled**-Oppressed and afflicted. **No shepherd**-No ecclesiastical or civil governors, that would faithfully do their duty.

V. 3. **The shepherds**-Officers in the church and state. **The goats**-The officers among them, who were like he-goats, that push, and wound, and trample under foot the feebler cattle. **Visited**-In mercy. **As his goodly horse**-Hath given them strength and courage.

V. 4. **Out of him**-From God. **The corner**-The prince or ruler, who is in a polity as a corner-stone in buildings. **The nail**-Which fastens the tents of war, or the timber together in a house. **The battle bow**-All warlike provision. **Every oppressor**-Or collector of tribute. It was from God that *Nebuchadnezzar* mightily prevailed, and opprest *Israel*; and it is from God also, that *Judah* grows up to such power, as to be able to cope with his adversaries, and to impose tribute on them.

V. 6. **Of Joseph**-The remnant of the kingdom of *Israel*, the residue of the ten tribes. **To place them**-To settle them in their own land, and in their own cities.

V. 7. **Their children shall see**-These blessings shall continue through your generations, to children that shall be born.

V. 8. **I will hiss**-Though they are now scattered far off, I will call them as a shepherd, and they shall run with speed back to the flock. **As they have increased**-As they did of old time.

V. 9. **I will sow them**-Their increase shall be like the increase of rich soil that hath much seed cast on it. **The people**-The Heathen. **In far countries**-Whithersoever they were driven. **With their children**-The children born to them shall live, and grow up with them. **Turn again**-To their city and country.

V. 10. **Place shall not be found**-The land shall be too narrow for them.

V. 11. **And he passed through**-The whole verse is an allusion to what God had done in the two famous deliverances of his people, bringing them out of *Egypt*, through the *Red Sea*, and through *Jordan*, and destroying the *Egyptians*, and delivering them out of *Assyrian* bondage, and in order thereto, destroying that kingdom.

V. 12. **Walk up and down**-Shall manage all their affairs. **In his name**-By power and wisdom given from above, to the glory of our God, and our Redeemer.

ZECHARIAH

CHAP. XI.

A prediction of the final destruction of the Jews, ver. 1-6. The Messiah will rule them, ver. 7, 8. But at length, provoked by their contempt of him, give them up, ver. 9-17.

V. 1. **Open thy doors**-That destruction of the *Jewish* church and nation, is here foretold in dark and figurative expressions, which our Lord, when the time was at hand, prophesied of very plainly. **Lebanon-Lebanon**, a great mountain boundary between *Judea* and its neighbours on the north, is here commanded to open its gates, its fortifications raised to secure the passages, which lead into *Judea*. **That the fire**-Fire kindled by the enemy in the houses and buildings in *Judea*, and in *Lebanon* itself. **The cedars**-Palaces built with cedars.

V. 2. **Fir-tree**-Houses and towns built with firs. **The cedar**-Much less shall ye escape. **Ye Oaks**-Used in that country for building palaces, cities, towns, and fortresses. **The forest-Jerusalem**, compared to a forest, in regard of the many and tall houses in it. In short, all are called to cry, for the miseries that will come upon all. **Come down**-Is laid desolate.

V. 3. **Of the shepherds**-The enemy having driven away their flocks and herds. **Their glory**-What was their honour. **Of Jordan**-The great forests on the banks of *Jordan*, where the young lions were wont to range.

V. 4. **My God**-God the father speaks to Christ. **Of the slaughter**-Appointed to the slaughter. The *Jews*, during four hundred and fifty years, were a flock of slaughter to the *Egyptians*, *Chaldeans*, and afterwards the *Romans*.

V. 5. **Whose possessors**-Governors. **Not guilty**-Think they do no ill. **That sell them**-For slaves. **For I am rich**-Profanely give God thanks, that they thrive by cruelty and oppression.

V. 6. **I will deliver**-To rob, imprison, banish, or kill each other. **Of his king**-The *Roman Caesar*, whom the *Jews* had chosen to be so. **The land**-Their king and his armies shall destroy the land.

V. 7. **Bands**-The beauty of grace and glory, the bands of love and peace.

V. 9. **Then**-After that time of his patient feeding the flock, and cutting off the unfaithful shepherds. **Cut off**-By the sword or famine. **The flesh**-Either live to be besieged, 'till hunger makes the living eat the dead, or by seditions and bloody intestine quarrels, destroy each other.

V. 10. **Even beauty**-Which was the beauty and glory of them, the covenant of God, with all the blessings of it. **That I might break**-Declare it null. Christ calls it his covenant, for he was the mediator of it.

V. 11. **Broken**-The covenant was disannulled. **That waited**-Believed in him, and obeyed him. **Knew**-Saw, and owned God in all this.

V. 12. **And I said**-Upon parting, Christ seems after the manner of men, to mind them of his claims for them, and desire them to reckon with him. **If ye think good**-He puts it to them, whether they thought he deserved ought at their hands? **So they**-The rulers of the *Jews*, the high priest, chief priests, and pharisees. **Weighed**-Which was the manner of paying money in those days. **Thirty pieces**-Which amounts to thirty-seven shillings and six-pence, the value of the life of a slave, #**Exod 21:32**. This was fulfilled when they paid *Judas Iscariot* so much to betray Christ.

V. 13. **The Lord**-God the Father. **Cast it**-As being so little, it would hardly purchase any thing but what was the cheapest among them. **A goodly price**-God upbraids the shepherds of his people, who prized the great Shepherd no higher. **Cast them to the potter**-Or rather, cast them into the house of the Lord for the potter; all which the *Jewish* rulers acted over.

V. 14. **Then**-So soon as I saw what value they put upon me. **I cut asunder**-Christ did it really, the prophet did it in the type. **Break**-Declare it broken. **The brother-hood**-That friendship which had been among them. **Judah**-The two tribes, and the remnant of the ten tribes.

V. 15. **Take unto thee**-O *Zechariah*, personate a shepherd quite different from him thou hast represented.

V. 16. **Who shall not visit**-Who seeks not out those that are lost. **The young one**-Which are aptest to perish through weakness. **Nor heal**-But leaves it to die of its wounds. **That stand still**-Not able to go forward. **Will eat**-Feast on the fattest of the flock. **Tear their claws**-Tear off their skin unto the very nails; in brief, a sluggish, negligent, covetous, riotous, oppressive, and cruel government, is shadowed out by a foolish shepherd.

V. 17. **The idol shepherd**-To them that are but the images of shepherds. **That leaveth**-Casts off the care of the flock. **The sword**-Of the enemy, shall break his strength and be-fool his counsels. **Dried up**-They that have gifts which qualify them to do good, if they do it not, they will be taken away. They that should have been workmen, but were slothful, and would do nothing, will justly have their arm dried up. And they that should have been watchmen, but were drowsy, will justly have their eye blinded.

ZECHARIAH

CHAP. XII.

The enemies of the church shall not prevail against her, ver. 1-6. God will strengthen the weakest of his people, ver. 7, 8. A spirit of prayer and repentance promised, ver. 9-14.

V. 2. **Jerusalem**-That weak, unwall'd city, and much more the church which is the antitype of *Jerusalem*. **In the siege**-Now when all this is in readiness, and no visible means of escape, then will God make them drink the wine of astonishment.

V. 3. **In that day**-The day of the full accomplishment of this prophecy is a day known to the Lord. **A burdensome stone**-Too heavy for them, though many join together to remove it.

V. 4. **I will open mine eyes**-I will watch over my people for good. This eye of God open upon his people, is his wise, powerful, gracious providence for them. **With blindness**-All their warriors in their consults shall have as little of foresight, as a blind man hath of sight.

V. 5. **The inhabitants of Jerusalem**-Though but few, and poor, yet they shall be my strength. Not in their own power, but in the power of the Almighty Lord of all.

V. 6. **Like a hearth**-A hearth on which fire is thoroughly kindled. **In her own place**-Not built as *Nineveh*, *Babylon*, or *Rome*, in some place near old cities, but in the very same place where old *Jerusalem* stood.

V. 7. **The tents**-The unfenced places, the open country, the cottages, or tents. **First**-First the weaker are saved, next the stronger. **The glory**-That the illustrious house of *David*, and the glorious citizens of *Jerusalem* may not boast of their power, policy and courage.

V. 8. **As David**-A mighty man of valour. **The house of David**-Those of the royal line shall be for prudence, and prowess in the conduct of the armies of *Israel*, most excellent; exprest here in an hyperbole. **As the angel**-Nay, like the angel of the Lord, like Christ who is captain of our salvation.

V. 9. **I will seek**-I will purposely and effectually do it.

V. 10. **I will pour**-This was fulfilled on Christ's exaltation, when he sent the Comforter to his disciples, it is daily performed to the children of God, and will be continually, 'till we are brought to be with Christ for ever. **The house of David**-The whole family of Christ, his house who was the seed of *David*, and who is called *David*, #Eze 37:24. **The spirit of grace**-Which is fountain of all graces in us. **Pierced**-Every one of us by our sins pierced him, and many of the *Jews* literally. **Mourn**-They shall literally lament the crucifying of the Lord Jesus. **In bitterness**-True repentance will bitterly lament the sins which brought sorrows and shame upon our Lord.

V. 11. **In that day**-When the *Jews* shall mourn for their sins, and for that great sin, crucifying the Lord of glory. **A great mourning**-A mourning exprest by the greatest the *Jews* ever were acquainted

with, and which for its greatness grew into a proverb. The mourning for *Josiah* slain at *Hadadrimmon*, a town in the valley of *Megiddo*.

V. 12. **The house of Nathan**-The royal family in both branches of it, *Solomon's* and *Nathan's*.

V. 13. **The house of Levi**-The sacerdotal tribe were the most bitter persecutors of Christ, they hired the traitor, they sought witness; the high priest, (head of that family) condemned him to die, for all which they shall one day reckon with God, and therefore above other tribes they are particularly named as chief mourners for their cruelty to Christ.

ZECHARIAH

CHAP. XIII.

*A promise of pardon, of reformation, and of the conviction and silencing of false prophets, ver. 1-6.
A clear prediction of the sufferings of Christ, the destruction of the Jews, and the purifying of a remnant, ver. 7-9.*

V. 1. **A fountain**-The blood of Christ. **Opened**-The spouse is to Christ a fountain sealed, but Christ is to sinners a fountain opened. **Inhabitants of Jerusalem**-The inhabitants of *Jerusalem* are all to whom the gospel is preached. **For uncleanness**-For purging away all manner of sins and uncleannesses.

V. 2. **Cut off**-I will utterly destroy idols and idolatry. **The prophets**-The false prophets. **The unclean spirit**-The devil who sets the false prophets to work.

V. 3. **Prophesy**-Falsely. **His father**-His dearest friends. **Shall thrust him through**-That is, shall wound, shall chastise him with stripes that may leave their marks behind.

V. 4. **A rough garment**-Such as the true prophets were wont to wear.

V. 6. **With which I was wounded**-To recover me from ruining myself and others by imposture, see ver.#3.

V. 7. **O sword**-Afflictions, persecutions, and the cross. **My shepherd**-Who is my faithful shepherd, and will lay down his life for my sheep. **My fellow**-This speaks Christ; man with us, and God with his father, God-man in one person. **The shepherd**-This great and good shepherd. **Turn mine hand**-God will turn his hand in favour, and for protection will keep the new, and weak disciples.

V. 8. **Two parts**-Not precisely two, but the greater part shall die a temporal death, by the sword of *Titus*, or in eternal death under unbelief. **The third**-A remnant, the lesser part, shall escape or be preserved.

ZECHARIAH

CHAP. XIV.

The gates of hell threaten the church; but all issues well at last, ver. 1-7. The spreading of the church, ver. 8-16. The punishment of those that fought against Jerusalem, and that neglect to worship there, ver. 17-19. The increase and purity of the church, ver. 20, 21.

V. 1. **The day**-Of vengeance, #**Joel 2:1,2**, cometh, or will soon overtake you, O sinful, unthankful! bloody! *Jews*. **Thy spoil**-All thou hast, O, *Jerusalem*, shall become a prey to thine enemy.

V. 2. **All nations**-The *Romans* who at that time had the rule over all the nations of that part of the world. **The residue**-That small number of the *Jews* who were spared by *Titus*. **Shall not be cut off**-Were not forbidden to dwell about the city.

V. 3. **Then**-After he hath sufficiently punished the *Jews*. **As when he fought**-As in those days when he fought for his people.

V. 4. **Shall cleave**-*Sinai* melted, at the presence of the God of the whole earth. **Great valley**-So rich shall be a plain access from the place of the feet of the Lord unto *Jerusalem*.

V. 5. **The valley of the mountains**-A place provided of God for their safety. **O Lord my God**-As if it were said, though it will, O Lord, put us into fear; yet without such wonderful works we shall not see thy salvation; therefore, O Lord my God come, and bring thy holy ones with thee.

V. 6. **In that day**-While God is fighting with the enemies of his church, the nations that fought against *Jerusalem*. **Nor dark**-There shall be some mercy to allay the bitterness of judgment, and some judgment with our mercy.

V. 7. **One day**-One continued day, no setting of the sun to make it quite night: God will always act in order to the full salvation of his spiritual *Jerusalem*. **Known unto the Lord**-The Lord knows when it shall begin, and how, and when it shall end.

V. 8. **In that day**-When the days of ignorance, and idolatry shall end. **Living waters**-The quickening, saving truths of the gospel, with all its ordinances in purity. **From Jerusalem**-The church of Christ, the true *Jerusalem*. **The former sea**-Or eastern sea. **The hinder sea**-Or western sea. **In summer and in winter**-Perpetually, without intermission, these waters shall never dry away, or lose their healing virtue.

V. 9. **In that day**-All men shall agree in worshipping one God, in one way of spiritual worship, and hearty obedience.

V. 10. **All the land**-The whole land of *Judea*, a type of the whole earth, shall be filled with the knowledge of God. **As a plain**-All high, uneven places, all rocky and barren grounds, shall be

changed into fruitful vineyards. So the church of Christ shall be fruitful, humble and lovely. **Geba**-The north boundary of the land. **Rimmon**-The south boundary of *Judea*. **Jerusalem**-Which taken mystically, is the church of Christ, and by the repair of all to this *Jerusalem*, is shadowed out of the compleat building of the church on all sides, north, south, west and east. **Lifted up**-Raised out of the dust. **Benjamin's gate**-*Benjamin's* gate north-east, corner-gate north-west; *Hananiel's* tower south, wine-presses north; that is in brief, compleatly around the city.

V. 11. **And men**-Many for number, eminent for worth. **Utter destruction**-There may be afflictions but no utter wasting of *Jerusalem*; the gates of hell shall not prevail against it.

V. 13. **A great tumult**-Confusion. **Shall rise up**-From murmurs one against another they shall at last run into civil wars, and so destroy themselves, and revenge *Jerusalem*.

V. 14. **Judah**-The *Jews*, and possibly *Judas Maccabeus* might be intended.

V. 15. **The horse**-Those creatures which the enemy in the wars made use of, shall by the hand of God be suddenly and strangely destroyed.

V. 16. **That is left**-That escapes the stroke. **To worship**-By a ceremonial usage which shadowed out a better worship, the prophet foretells the constant zeal of the converted *Gentiles* to worship the Lord. **The feast of tabernacles**-One solemn festival is by a figure, put for all the days consecrated to God for holy worship.

V. 20. **Shall there be**-Written as it were on every common thing. **Holiness unto the Lord**-Their persons shall bear the dedicating inscription of holiness to the Lord, and by their study of holiness they shall make good their motto. **The pots**-Which were used in the kitchens of the temple, and were not accounted so sacred as the utensils near the sacrifices, and altar. **The bowls**-Which received the blood of the sacrifices, were esteemed more holy; so shall thy holiness in these days exceed the holiness of those former days.

V. 21. **Every pot**-The utensils of private houses shall be all dedicated to God's service. **That sacrifice**-So the prophet expresses all religious affections, practice, and worship, which shall be as pleasing to God, as were the sacrifices of his people offered up with divine warrant and approbation. **Seethe therein**-That part of the sacrifice which pertaineth to the priests, and to the offerer to feast on. **The Canaanite**-Any of the accursed nation, or one who makes merchandise of religion. But all shall know that the Lord hath the greatest pleasure in upright, and sincere love and holiness.

NOTES ON The Book of MALACHI.

Tho' Malachi be the last of the prophets, and in him prophecy ceased: yet the spirit of prophecy shines as clear, as strong, as bright, in him, as in any that went before. The Jews call him the seal of prophecy, because in him the succession of prophets came to a period: God wisely ordering, that prophecy should cease, some ages before the Messiah came, that he might appear the more conspicuous, and be the more welcome. Haggai and Zechariah were sent to reprove the people, for delaying to build the temple: Malachi to reprove them for their neglect of it, now it was built, and for their profanation of the temple-service. And the sins he reproveth, are those complained of by Nehemiah, with whom he is supposed to have been cotemporary. And now prophecy was to cease, he speaks more clearly of the Messiah, than any other of the prophets had done.

MALACHI.

CHAP. I.

The prophet reproveth the Jews for their ingratitude to God, ver. 1-5. For their neglect of his institutions, ver. 6-14.

V. 2. **Loved you**-Both personally considered and relatively, in progenitors. **Us**-Who have been captives, and groaned under it all our days 'till of late. **Was not Esau**-Did not one father beget them, and one mother bear them? **I loved Jacob**-I preferred him to the birthright, and this of free love. I loved his person, and his posterity.

V. 3. **I hated**-I loved not *Esau's* posterity as I loved *Jacob's*. **His heritage**-Mount *Seir* with the neighbouring mountains. **Waste**-By *Nebuchadnezzar's* arms five years after the sacking of *Jerusalem*, and whereas *Jacob's* captivity returned, and their cities were rebuilt, *Esau's* never were. **The dragons**-Creatures which delight in desolate places, by which the utter desolation of *Esau* is signified.

V. 4. **Throw down**-So he did in the times of the *Maccabees*. **The border of wickedness**-They will be a most wicked people, and so notorious, that all their neighbours shall brand them for it. **Hath indignation**-They will so highly provoke God, that his indignation will be kindled against them for ever.

V. 5. **From the border of Israel**-Let *Israel* from all his borders give God praise.

V. 6. **O priests**-Had undutifulness been found among the ignorant people, it might have been a little excusable. But you, O priests, whose business is to know me, have like *Eli's* sons despised me yourselves, and made others do so too.

V. 7. **Bread**-Either the meal-offerings, or rather in a more large sense, all sacrifices and oblations. **Ye say**-Perhaps in words; at least your deeds speak your thoughts. **The table**-This comprehends all that was offered to God.

V. 8. **Evil**-Is it not against the express command of God.

V. 9. **I pray you**-O priests. **Beseech**-Intercede with God for his sinful people. **This**-This contempt of God.

V. 11. **Incense**-A law term for a gospel duty, and under this type are contained the prayers and praises, nay, the whole gospel-worship. **A pure offering**-Both sincere, in opposition to hypocrisy, and holy, in opposition to impurity, superstition and idolatry.

V. 12. **But ye**-O priests! And the people by your examples. **Ye say**-By your deportment. **Is polluted**-Not a sacred thing. **His meat**-Either the meat which fell to the priest's share, or the portion which was laid upon the altar.

V. 13. **What a weariness**-What a toil and drudgery to observe every point of the law. **This**-With such minds snuffing at my service, and with such sacrifices, unfit for mine altar.

V. 14. **The deceiver**-The hypocrite that would seem to offer a sacrifice of the best, but puts God off with the worst. **A male**-A perfect male, such as God requireth.

MALACHI

CHAP. II.

The priests reproved for profaning the holy things of God, ver. 1-9. The priests and people for various abuses with regard to marriage, ver. 10-17.

V. 2. **I have cursed them**-I have already sent out the curse, and it is in part upon you.

V. 3. **I will corrupt**-I will take away the prolific virtue and strength of it, that it shall bring forth no fruit. **Spread dung**-It is an expression of the greatest contempt. **Of your solemn feasts**-Your most solemn days and feasts, shall be as loathsome to me as dung, and shall make you, who offer them as unclean, and loathsome, as if I had thrown the dung of those sacrifices into your faces. **Take you away**-You shall be taken away with it, removed as equally unclean with the dung itself, equally fit to be cast out to the dunghill.

V. 4. **My covenant**-If you will not confirm, and keep *Levi's* covenant among you, I will make it firm on my part, by punishing the violators of it.

V. 5. **With him**-With *Levi*. **Peace**-Of long life, and prosperous, assured to the Levites in their due ministrations before God. **Before my name**-Behaved himself with reverence before God.

V. 6. **Was in his mouth**-He taught to the people. *Aaron, Eleazar, Phineas*, every one of those priests or *Levites*, in what age soever they lived; who feared God, and were humble. **Iniquity is not found**-He judged not with respect of persons, or for bribes. **He walked**-His whole life was a continual walking with God; he lived with God, and to him. **In peace**-With God, and it was his aim to live peaceably with others.

V. 7. **Should keep knowledge**-It is this that their office binds them to; it is the duty of all God's people to know his law, but the priest's duty to know it more than others. **And they**-The people.

V. 8. **But ye**-Priests. **Stumble at the law**-By your false expositions of it. **Have corrupted**-You have violated it, have contradicted the great intentions of it, and done what in you lay, to defeat them.

V. 9. **Have been partial**-You have perverted the law to please great men, or to serve some unworthy design. When we inquire into "the reasons of the contempt of the clergy," ought we to forget this?

V. 10. **One father**-*Abraham*, or *Jacob*, with whom God made the covenant by which their posterity were made a peculiar people. **Created us**-The prophet speaks of that great and gracious work of God, creating them to be a chosen people. And so we Christians are created in Christ Jesus.

V. 11. **Hath profaned**-Profanely violated the law, confining *Israel* to marry within themselves, and not to endanger themselves, by contracting affinity with idolaters. **Which he loved**-Which *he*,

Judah, once loved. **The daughter**-Idolatresses. Even tho' they had wives before, whom they now cast off.

V. 12. **The master and the scholar**-There shall be left neither any to teach nor any to learn. **Him that offereth**-The priests.

V. 13. **And this**-Beside that first fault, you have committed another, you misuse, and afflict your *Jewish* wives, whom alone you should have cherished. **With tears**-Your despised wives fly to the temple, weep and cry to God for redress. **With weeping**-This is added to shew the abundance of their tears. **He**-The Lord.

V. 14. **The wife of thy covenant**-To whom thou art so firmly bound, that while she continues faithful, thou canst not be loosed.

V. 15. **One**-But one man, and one woman. **Yet**-Yet he could have made more. **Wherefore one**-One couple, and no more. **A godly seed**-A holy seed born to God in chaste wedlock, and bred as they were born, in the fear of God. **Take heed**-Keep your heart from wandering after strange wives.

V. 16. **Putting away**-Divorce, such as these petulant *Jews* used to make way for some new wives, which God hates as much as putting away.

V. 17. **Your words**-Your perverse reasoning, and impious quarrellings against God. **Is good**-This wicked inference they drew, from their prosperity in the world. **He delighteth in them**-As appears (say these atheists) by his prospering them. **Where is the God of judgment**-If he is there, judging and governing the world, why does he not punish these men?

MALACHI

CHAP. III.

A promise of the coming of the Messiah, and of his fore-runner, ver. 1-6. A reproof of the Jews, and charge to amend, ver. 7-12. A description of the wicked, ver. 13-15. And of the righteous, ver. 16-18.

V. 1. **I**-The Messiah. **My messenger**-*John the Baptist*. **The Lord**-The Messiah. **Whom ye seek**-Whom ye, who truly fear God, long and wait for. **Suddenly come**-After the coming of his fore-runner. **To his temple**-That which was the second temple at *Jerusalem*, lately built by *Zerubbabel* and *Joshua*. **The messenger**-The angel of the covenant, the Messiah, in whose blood the covenant between God and man was confirmed. **Whom ye delight in**-You *Jews*, among whom, few there are, who do not please themselves to think of his coming, tho' from various motives.

V. 2. **Abide**-Who shall be able to stand under the weight of those crosses which in that day, will fall on all sorts of men? **The day**-This day was from his preaching, 'till the utter destruction of *Jerusalem*, about seventy years after the birth of Christ. **A refiner's fire**-Some are like metals, which nothing but a fierce fire can purge, such fire shall the troubles of these days be. **Fuller's soap**-As boiling waters, into which, spotted cloaths are thrown, and as the rubbing of them with soap; so that day will prove to all, a day of great trial, to purge and refine.

V. 3. **He shall fit**-As resolved to attend his work and finish it. **He shall purify**-The effect of this fiery trial, shall be the thorough cleansing of the persons that are to pass through it. **Sons of Levi**-Either the *Jewish* Levites, or all Christians, who are made priests unto God. **In righteousness**-That they may offer themselves, their souls and bodies to God, in righteousness and true holiness.

V. 4. **The offerings**-The services and duties of the whole Christian church. **Pleasant**-Well pleasing to him.

V. 5. **I will come near**-You have spoken as if you thought I was far off, but you shall see I am near. **To you**-O *Jews*, not those very persons *Malachi* preached to, but those who were living when the Messiah came.

V. 6. **I change not**-I have an unchangeable hatred to sin: and my long suffering also changeth not, therefore you are not consumed in your sins. **Not consumed**-God is the same in his wisdom to order the rewards of good and bad in the fittest season, therefore neither the one nor the other are consumed, but preserved to the season appointed of God.

V. 7. **From mine ordinances**-Which either directed my worship, or your dealings one with another.

V. 9. **Cursed with a curse**-Are greatly cursed.

V. 10. **Bring ye**-Make a punctual and full payment of all tithes; about this did *Nehemiah* contend with the rulers, and made them comply, and then all *Judah* obeyed and did the like, #**Nehem 13:10-13. To the store-house**-This was one or more large rooms, built on purpose for this use. **That there may be meat**-For the priests and Levites to live upon. **Prove me**-Make the experiment. **The windows of heaven**-A kind of proverbial speech, to express great abundance. **A blessing**-First of rain to water the earth, next a blessing of corn, wine and oil, and all other products of the earth.

V. 11. **The devourer**-All kind of devourers, the locusts, the canker-worm, and the caterpillar, which though they are in incredible multitudes, yet a rebuke from God will check them all at once, as if they were but one. **For your sakes**-For your good. **Your vine**-Your vine shall carry their fruit 'till they are fully ripe.

V. 12. **All nations**-All that are about you. **A delightful land**-The revival of religion in a land, will make it delight-some, both to God, and to all good men.

V. 15. **And now**-You say, we see before our eyes, that the proud contemners of God and his law, are the flourishing ones. **Delivered**-Escape all punishment.

V. 16. **Then**-When contempt of God was grown so high. **That feared the Lord**-Those that were truly religious. **Spake often**-Conversed together the more frequently. **And a book**-All this is spoken after the manner of men. **For them**-On their behalf.

V. 17. **Make up my jewels**-This shall be fully made good in the last great day, and in heaven to eternal ages. **I will spare them**-In the mean time they shall be spared, pitied, preserved, and loved.

V. 18. **Ye**-Ye contemners of God and religion, return to your reason, forced by the convincing power of God's judgments. **Discern**-Clearly see the happiness of the righteous, and your own misery, who perish in your wickedness.

MALACHI

CHAP. IV.

The approaching misery of the wicked, and happiness of the righteous, ver. 1-3. A direction to keep to the law, and to expect Elijah, that is, John the Baptist, the fore-runner of the Messiah, ver. 4-6.

V. 1. **Cometh**-Tho' it be at a distance from you, yet it is coming and will overtake you and overwhelm you too. **As an oven**-The refiner's fire, chap. #3:2, is now represented as a fire, burning more dreadfully, as it did indeed when *Jerusalem* and the temple were on fire, when the fire raged every where, but most fiercely where the arched roofs made it double itself, and infold flames with flames. And this may well be an emblem of the day of judgment.

V. 2. **The sun of righteousness**-Christ, who is fitly compared to the sun, being the fountain of light, and vital heat to his church. And of mercy and benignity; for the *Hebrew* word imports both. **With healing**-His beams shall bring health and strength, with delight and joy, safety and security. **Go forth**-Go out of *Jerusalem*, before the fatal siege. **Grow up**-In strength, vigour and spiritual stature. **Of the stall**-Where they are safe guarded and well ordered.

V. 3. **Tread down the wicked**-When believers by faith overcome the world, when they suppress their corrupt appetites and passions, and when the God of peace bruises Satan under their feet, then they indeed *tread down the wicked*.

V. 4. **Remember**-Now take leave of prophecy, for you shall have no more 'till the great prophet, 'till *Shiloh* come, but attend ye diligently to the law of *Moses*. **For all Israel**-So long as they should be a people and church. **Statutes and judgments**-Be not partial; statutes and judgments, that is, the whole law must you attend to, and remember it as God requires.

V. 5. **Behold I will send**-Though the spirit of prophecy cease for four hundred years, yet at the expiring of those years, you shall have one sent, as great as *Elijah*. **Elijah**-Namely *John the Baptist*, who came in the spirit and power of *Elijah*, #**Luke 1:17**, and therefore bears his name. **Before**-That is, immediately before; so he was born six months before Christ, and began his preaching a few years before Christ began to exercise his publick office. **The great and dreadful day of the Lord**-This literally refers to the times of vengeance upon the *Jews*, from the death of Christ to the final desolation of the city and temple, and by accommodation, to the end of the world.

V. 6. **And he**-*John the Baptist*. **Shall turn the heart**-There were at this time many great and unnatural divisions among the *Jews*, in which fathers studied mischief to their own children. **Of the children**-Undutiful children estranged from their fathers. **With a curse**-Which ends in utter destruction; leaving *Jerusalem* a desolate heap, and a perpetual monument of God's displeasure. Some observe, that the last word of the Old Testament is a curse: whereas the New Testament ends with a blessing, yea, the choicest of blessings, *The grace of our Lord Jesus Christ be with us all! Amen.*

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FINIS