THE PROPHET EZEKIEL

The Argument of this Book.

Though God suffered King Jeconia, or Joachin, with many Jews (amongst whom was also Ezekiel) to be carried away captive to Babel, yet he forsook them not utterly, but to show that he would preserve his Church among them even in Babel, and afterwards graciously deliver and restore it, he raised up for her service this excellent Prophet, by whom he made known unto those captives in Babel the very same divine Visions, Prophecies and Sufferings, that he had caused to be declared by the Prophet Jeremia unto their brethren that remained in the Land, and in Jerusalem under king Zedekiah, although by both parts (as well by those that were at Jerusalem, as by those that were in Babel) alike incredulity and ultimate iniquity was found. At Jerusalem they believed not the Prophet Jeremia, but mocked those that had surrendered themselves to the King of Babel, and had suffered themselves to be carried away captive, conceiving that they should soon be set free of the land, and their brethren that were carried away captive, be slain, but in Babel they believed not the Prophet Ezekiel, but murmured against God, and esteemed themselves much more unhappy than their brethren that remained in the land, unto whom notwithstanding God sent to both by Ezekiel, and by Jeremia, much sore plagues, besides the utter desolation of the City, Temple, and land of Israel; but every way with additions of very fair promises, and comforts unto the patient and believing, of his future and sure mercy and favour, both in things corporal, and especially in things spiritual, and of his severe judgments upon all their enemies and persecutors. Hereunto tends chiefly this whole Book of Ezekiel, wherein he in the first three Chapters describes a very rare and wonderful vision, wherein God confirmed, comforted, and strengthened him in his Prophetic office. In the next place, unto the 27 Chapter are most lively represented the abominable sins, especially of the Jews that were at Jerusalem and in Judea, as also their approaching judgments, by divers diverse tokens, visions, and Prophetical Signs of reproof, Then to the 33 Chapter, God doth speak to the neighbouring nations, that is, to the Ammonites, Moabites, Edomites, (of whom also is treated Chapter, 35) Philistines, Tyrians, Zidonians, and Egyptians, their ruine. Moreover, from the 33 unto the 40 Chapter, are severely reproved by God the fray, murmurs, and hypocrites of the Jews that were captives in Babel, with exhortations to true repentance, and a faithful expectation of future deliverance, gathering and blessing of his Church, not only by the deliverance from the Babylonian captivity, but also especially of the great work of grace which God would shew unto his church in Babylon both of Jews and Gentiles, by their only Saviour and King Jesus Christ; with an advertisement of the foretold and eminent that should befall them by Gog and Magog, with all their adherents, and with a promise of a joyful issue at last. In the nine last chapters God concludes and settles up those prophecies in Babylon, with a very full and ample vision of the building of a new Temple, new worship, new government of the people of God, new inheritance, and a new city, all for Israel and the Strangers; representing under figurines, according as that time did require, the future grace and bliss of the state of the Church both militant and triumphant, under their King the Messias, Jesus Christ, who with the Father and the holy Ghost, is the only true God of Israel, is to be praised for ever. Amen.
THE

PROPHET

EZEPKIEL.

CHAP. I

When and where Ezekiel prophesied, ver. 1, &c. God shewed him a wonderful vision, of four beasts, 4, 5, &c., of four wheels, 15, and of a throne, whereas the Lord did manifest himself in the form of a man, as Ruler and Judge of all the world, 16.

In the thirteenth year. [Some count this year, from the reign of Nabuchodonosor the first, otherwise called Nabopolassar, the father of Nabuchodonosor, or Nebuchadnezzar the Great, who subdued Syria and Judea, under whose dominion the prophet Ezekiel lived at the same time when the book of the law was also found in the temple, to wit, in the eighteenth year of King Josiah, 2 Kin. 22, 8, and 23, 21. Others have other accounts in the fourth month which for the most part agreeeth with our June and is called by the Jews Tamuz; meaning of the Ecclesiastical year, for the month of the civil year is called Tisbeh. The word month is here inferred from the following clause on the fifth (day) of the same month, when I was in the midst of them, but were carried away, to wit, as captives to Babylon, 2 Kin. carrying away, 55. Kings 24, 15. Even 11, 11. So likewise captivity for captives. See Num. 31. on ver. 19, when I was in the midst &c. For when Jecliah was carried away captive to Babylon, with much people, the Prophet Ezekiel was also among them. See below chap. 33, 21, and 40, 1.] by the river Chebar. [Some understand here an arm of the river Euphrates, called allo. Chobor from Chobar a certain Commander that divided the Euphrates, others, a certain river in Mesopotamia, running from mount Masis into the river Euphrates toward a city of the same name; then it came to pass (that) the hearse was opened, to wit, in a supernatural manner; whereby the Prophet being in a trance, was induced with a new fight, to behold without any impediment that which was shewed him. Compare Rev. 4, 1, and 19, 11, and I saw visions of God, that is, which God shewed unto me, or wherein God by certain forms caused himself to be seen by me in the spirit. So below chap. 8, 3, and 40, 2. See of divine visions, 8, 15. on ver. 1, concerning this vision there be divers explications of it in the Church of God, amongst which that which Ezekiel to be the fourth is here followed.]

2. On the fifth (day) of the same month. [that was the fifth year of King Josiah carrying away.] [If to these five years we add the eleven years of Joachims reign, 3 Kings 23, 36. the three months of Josiah, & 2 Kin. 23, 31. and the fourteen last years of Jehoiakim we find the thirty years with three months, whereof is spoken in the former verse.]

3. The word of the LORD came expressly [Heb. coming to pass came to pass] unto Ezekiel [Heb. Jechoziel]. This name signifies [strengths of God, or strengthened by God, the son of Baqiq, the priest, in the land of the Chaldeans, by the river Chebar: and the hand of the LORD was there upon him. [that is, ability to prophesy was given him of God. See 2 Kings 3, on ver. 15. So below chap. 3, 22, and 37, 1, and 40, 1.] For hand is found [seems, below chap. 11, 3.] The meaning is one and the same. For the spirit of God giveth the ability and the gift for to prophesie. 1 Cor. 12, 4, 5, &c.]

4. Then I looked, and behold a whirlwind came [to wit, not only to stir up the Prophet to attention, but also to represent the terrible power of the supreme Judge, which he would put in practice against Jerusalem, by the enemies thereof. See of such a multitude, 9, 9, on ver. 17, from the north. to wit, from whence the Jews enemies, that is, the Chaldeans should come. Compare Jerem. 3, 13, 14, 15.] a great cloud, [understand hereby the army of the Chaldeans. See Jerem. 4, 13. Compare below ch. 38, 18. and 38, 9.] and a fire that came [to wit, in a supernatural manner, whereby the
hands, the works of the holy Angels which they do according to God's command, and the spirits that is in them for these works]. were under their wings, [to wit, to signify that their works are invisible and unknown to men] on their four faces, [Heb. four figures, whereby is represented, that they executed God's commands in and over all the corners of the world. Compare by the end of the verse.].

9 Their wings were joined together [Understand this of the wings whereewith they flew: and compare below on. 11: the one to the other:]. [Heb. the woman to her sister: that is, to one another, So Exod. 36. 3, 5, 6. below Gen. 25. 13. This joining together seemeth to signify the natural friendship and peace that is among the holy Angels in the executing of their minds]. they turned not backwardly: [that is, they departed not from the way, but went on equally in it, So below Gen. 13. and 17. they went every one straight on before his face.]. [That is, they went straight forward, keeping an equal pace, toward the place that was before their face, and unto which they were to come. This signifieth that the holy Angels go on in the work enjoined them by God, without any looking backward, and without being turned aside by any impediment].

10 Now the likeness of their faces was the face of a man: [To wit, before. See the signification above on. 5. Observe, that every beam had four faces; before, the face of a man, behind, the face of an eagle; on the right side, the face of a lion; and on the left, the face of an ox; as followeth.] a living thing four [To wit, the four beams]. had the face of a man: [To wit, for the head and part of their body; for they had the face, head, and legs of a man.] Gen. 37. 7, 8. Angels then likeness unto men, because they have understanding and will, but much more perfect then men. 

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

12 And they went every one straight on before his face: [See above on. 9.]. whereas the Spirit was to go, [meaning on the Spirit and the power of God, which worketh from the Father by the Son, John 4. 5. and whereby the holy Angels in the executing of their minds, and by the works which God performeth by the Angels are clear and glorious]. like the colour of a man composed of [omnes copper]. or, polished, 5, 6. and cast and copper, signifying the purity of the Angels: Compare Rev. 1. 16.}

8 And the heads of a man [Understand by these
Chap. i.

**Ezekiel.**

done, and that these beasts were no mean ordinary beasts, but were angels of God; moreover, signifying the burning of God’s wrath, whereof these angels were to be fiercely and terrible exceptions. Compare Ps. 118, 9, and 140 v. 9, 10, where burning coals signify God’s judgments, like the form of torches: [Compare Dan. 10, 6.] that fire went continually between these beasts: [or caused it itself to go, &c.] This is, went steadfastly on, darting out perpetually new flames of fire: whereby may be understood the perpetual motion of the angels for to execute God’s wrath, as likewise the constant purpose of God ready to punish the wickedness of the Jews, and the fire had a brightnest, [signifying the purity of God’s justice which plainly manifested in his judgments] and out of the fire came forth lightning. [Understand hereby, partly the dreadful terror that fell upon men by God’s just judgments, partly the incomprehensible speediness with which the angels execute their judgments, Compare Math. 24, 27.]

14. Now the beasts ran, and returned as the shape of Lightning. [To wit, not by withdrawing themselves from any work begun out of the earth, but by preventing them to reach the sun, and turning again to receive new orders. Of the former they are cleared, above vss. 9, and 11, and this latter: here ascribed unto them.]

15. When I beheld these beasts, behold, there was a wheel upon the earth. [Which wheel (according to the opinion of some) signified the world, which is here upon the earth subject to many changes, like a running wheel, wherein often times the upper part cometh above, and the lower part cometh below. See below chs. 10, 13.] by these beasts, [Understand that every beast had a wheel; so that there were four wheels. See below vss. 16, and chap. 10, 9, 11.] according to the four faces [that is, sides or corners, whereunto they looked towards the four corners of the world, for every wheel was double, being one wheel in another joined together overhand, so that these wheels were fastened together had the four faces smaller, whereupon they might be rolled and moved by the angels to the corners of the earth, sometimes to one, and sometimes to another quarter.] thereof. [To wit, of the wheel, or of every one of the beasts.] The fashion of the wheels, and of their workmanship, [Or, work.] that is, form and fashion. So is this work taken, Is. 24, 17, 19, 26, 33. So likewise here in the leflet. Was like unto the colour of a beryl. [See Cant. 4. on v. 14. and they had one manner of resemblance. Whereby is signified, that the world is every where like unto itself, to wit, unformable and unchangeable. Some apply this resemblance to the beasts]: moreover, their figure, and their workmanship was as it were a wheel in the middle of a wheel. [See the former verses, on the words four faces. The signification hereof is, though the world by God’s ordering be very wisely governed, yet many things in it every where (whenever it pleaseth God in his just judgment) are both in general, and in particular, very suddenly confused, and turned upside down, from which he knoweth very well how to redirect to his own glory, and to the salvation of his people.]

17. When they went they went upon their four sides: [To wit, either to the face-part, where the face of a man was; or to the hinder part, where the eagles face was: or to the right side, which had the face of a lion; or to the left side, where the oxen face was; so that in going there was nothing back, as followeth, according to the face of the beast, or Cherub. The same is also said above of the beasts, ver. 9, and 11.] they turned not back when they went. [See above on vss. 9, 11.]

18. And their wings [Heb. bchu. Meaning the rands, or the iron-work of every wheel, which are the outermost and highest part thereof]: signifying the greatest, highest, and fearful things of the world; and that all these are under the power of God, and are governed by him by the ministry of his angels, as followeth: they were so high that they were dreadful; [Heb. and they had heights, and they had dreadful faces;] that is, they were so high, as that they were dreadful, or caufed fear: and their wings were full of eyes round about the face of the four wheels: [These eyes point us to the providence of God over all the heaven, and governeth all things upon the face of the earth. Compare 2 Chron. 16, 9. Jer. 34, 21. Ps. 33, 18. Jer. 16, 17. Zach. 3, 9, and 4, 10.]

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

20. Whether the Spirit was to go. [See above vss. 12, and the Annotations.] They [To wit, the wheels] went: whether the Spirit was to go: [That the name again to make the matter more plain and certain] and the wheels were lifted up over against them; [To wit, the beasts, with whole lifting up the wheels were also lifted up among them.] for the Spirit of the beasts [Heb. of the beasts. The singular number is the plural. So below vss. 21, and 22.] was in the wheels, [The meaning is, that the wheels were moved and driven by one and the same Spirit, whereby the beasts were moved and driven, namely, by the Spirit of God. Others, a Spirit of life was in the wheels.]

21. When those [To wit the beasts] went, (thefe) [To wit, wheels jo in the sequel] were; and when those flew, [That is, in the four faces, whereupon they might be rolled and moved by the angels to the corners of the earth, sometimes to one, and sometimes to another quarter] thereof. [To wit, of the wheel, or of every one of the beasts. The fashion of the wheels, and of their workmanship, [Or, work.] that is, form and fashion. So is this work taken, Is. 24, 17, 19, 26, 33. So likewise here in the lefle. Was like unto the colour of a beryl. [See Cant. 4. on v. 14. and they had one manner of resemblance. Whereby is signified, that the world is every where like unto itself, to wit, unformable and unchangeable. Some apply this resemblance to the beasts]: moreover, their figure, and their workmanship was as it were a wheel in the middle of a wheel. [See the former verses, on the words four faces. The signification hereof is, though the world by God’s ordering be very wisely governed, yet many things in it every where (whenever it pleaseth God in his just judgment) are both in general, and in particular, very suddenly confused, and turned upside down, from which he knoweth very well how to redirect to his own glory, and to the salvation of his people.]

22. And upon the heads of the beasts [Heb. of the beasts, as before.] was the likeness of a firmament. [What the firmament or expansion which was created of God in the beginning properly is, may be seen, Gen. 1. on vss. 6. Now here is spoken of the likenesses of that firmament, which was shewed unto the Prophet in this vision, and consequently was not a thing that in its own nature and essence perpetually remained, but was only a shape and appearance thereof, like the colour [Heb. eye. See above on v. 4. of the dreadful chariots,] spread forth over their heads above. [Or, of dreadful face, &c.] for the word Karach forward. Understand withal, that the angels having finished their work, do quickly wait for other charges that God may lay upon them. They flew: and when these were lifted up from the earth, the wheels were lifted up over against them; [See above in the end of the 20. verse.] for the Spirit. [See above on vss. 12.] of the beasts [Heb. of the beasts, as vss. 20.] was in the wheels.}

23. And upon the heads of the beasts. [Heb. of the beasts, as before.] was the likeness of a firmament. [What the firmament or expansion which was created of God in the beginning properly is, may be seen, Gen. 1. on vss. 6. Now here is spoken of the likenesses of that firmament, which was shewed unto the Prophet in this vision, and consequently was not a thing that in its own nature and essence perpetually remained, but was only a shape and appearance thereof, like the colour [Heb. eye. See above on v. 4. of the dreadful chariots,] spread forth over their heads above. [Or, of dreadful face, &c.] for the word Karach forward. Understand withal, that the angels having finished their work, do quickly wait for other charges that God may lay upon them. They flew: and when these were lifted up from the earth, the wheels were lifted up over against them; [See above in the end of the 20. verse.] for the Spirit. [See above on vss. 12.] of the beasts [Heb. of the beasts, as vss. 20.] was in the wheels.
was under it, and that the Angels could in some form behold his Majesty that was above it.

And under that firmament were their wings straight up. [That is, lifted upward. See above on ver. 6, and compare above ver. 11.] the one toward the other: [Held, the woman toward her sister. See above on ver. 9.] and every one had two [underneath this of the other wings which every one of those beasts had hanging downward, to cover their bodies withal, as followeth. See above on ver. 6.] which covered their bodies afterward: [that is, whereof the one covered their own side, to wit, the face part, and the other the other side, to wit, the hinder part: for those beasts had but four wings, whereof the two uppermost were lifted up, wherein they flew, and the other two hung down, to cover their bodies therewith.] and every one had two [the repetition of one or more words is done according to the manner and custom of speaking used by the Hebrews when they make any division. See Gen. 7, on ver. 5.] which covered them afterward, [that is, whereof the other wing covered the hinder side or part of their bodies.]

And when they went, [I heard a noise like the noise of many waters, as the noise of the mighty, [Understand within, which he spake from below chap. 10. ver. 5. Some understand it of the waving or rumbling of the thunder. See Psa. 29, 3.] as the voice of a city, as the noise of an house: [this various found signifieth partly an holy acclamation and thanksgiving of the Angels: and partly, that the judgments of God which he executeth upon the wicked by the ministry of his Angels, are most dreadful and terrible, so that every one hath cause to be amazed thereat] when they heard. [See above on ver. 21.] then they let down their wings.

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

And above the firmament that was over their heads was the likeness of a throne. [This signifieth a royal Majesty, and the power of a supreme judge, Gen. 41, 40. 1 Kings 1, 13, and 7, 7. Psal. 20, 8.] as the form of aapphire-stone: [whole colour is sapphire-colour, shining with golden pearls. See Job 28, on ver. 16. it is signifieth an heavenly throne full of majesty and glory. Compare Exod. 24, 10.] and upon the likeness of the throne was the likeness as the form of a man, [which was the representation of the majesty of God, Compare Isa. 40, 1. Some apply it especially to the majesty of our Lord Jesus Christ, true God and man in unity of person, the only Mediator of all believers, and the judge of all men; who below chap. 8, 6, calleth the Temple his Sanctuary, and here ver. 4, is called the Lord, being above upon it. See also as the everlasting King, and supreme Judge: 2 Sam. 7, 13. Psa. 45, 7. Matth. 25, 31. Luke 13, 32, 33. 2 Thes. 1, 12. Acts 10, 42, and 17, 31.] and I saw.

And I saw as the colour of Hesmal. [Namely, round about him that sat above the firmament upon the throne. Of Hesmal see above on ver. 4.] the form of fire, [whereby was signifieth the external Godhead, which is a continuing fire, Deut. 4, 14. See the Annotator, there] round about it, [that is, round about within the colour of Hesmal: so that it is seemeth, that he that sate on the throne was compassed about with burning Hesmal from his loins upward unto his head, and downward unto his feet; as followeth] from the form of his loins and upward, and from the form of his loins and downward. [Isa. 6, 1.] and as it were the form of fire, and brightness round about upon him. [Which signifieth that God dwelleth in a light which no man can approach unto, 1 Tim. 6, 16.] and yet notwithstanding remaineth still a light of comfort and salvation to all those that are his, that is, to true believers, Psa. 27, 1. 1 Thes. 5, 20. Micah 7, 8, 7.

And as the form of the bow that shineth in the day of a great show of rain, so was the form of the bright fire round about: [The likeness of the rain-bow served to set out and magnifie the Majesty of him that sate upon the throne, and the reverent awe of the Prophet toward the same. Thereby may be also understood a token of mercy and favour, which God in punishing would shew unto true penitents] this was the form of the likeness of the glory of the Lord, [To wit, whereby God manifested himself in this vision: whereof see also below, chap. 3, 13, and 8, 4, 9. 36. Exod. 6, 7. Lev. 9. on ver. 6. Num. 14, on ver. 10. So then hereby is to be understood Gods glorious presence, and consequently he himself and we, that I saw, I fell upon my face, too wit, being astonished by that dreadful manifestation of the divine majesty, and being ready to honour the same with adoration, Compare Gen. 17, on ver. 3.]

CHAP II.

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

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

Then the Spirit [Meaning the Spirit of God, that enabled him to do that which God commanded him, 1 Thes. 4, 16, and 6, 1. So below chap. 2, 24. I was carried into me when he spake unto me, which set me upon my feet: and I heard him that spake unto me. [To wit, the Lord, that sate upon the throne.]

And he said unto me, child of man, I send thee to the children of Israel, [Meaning the Jews that were carried away captive with Nebuchadnezzar out of their own country Japheth into Babylon, below chap. 3, ver. 11. howbeit there under, may be allowed to embrace the ten tribes that were scattered out of their own land among the heathen. Some understand thereby also the Jews that still dwelt in their own country, to whom the Prophet Jeremiah was sent of God] to the rebellious nation, [there is the word Goynom, which signifies
signifieth heareth. So the Lord fetheth to call his people here, because they were far departed from him by idolatry, as that they were no better then the heathen: although it be also attributed to the Israelites in a good sense, Ezek. 19, 6. Jer. 3, 17, and 5, 8, &c. that have rebelled against me; they have taken their fathers' transgression against me, even unto this day; [Hab. unto the bane, or being of this very day], so Gen. 7, 13, and 17, 26. Levit. 23, 14, and 14, 2, and 40, 1.

4 And these children are hard of fade. [That is, with] out shame, Compare Jerem. 3, 3, and 3, 3, and below chap. 3, 7. [that is till]] of hearts that brull on or harden their hearts. Who these are, see Ezek. 4, on ver. 21. I send thee unto them, and thou shalt say unto them. This saith the Lord God; [this was usually the presence of the prophets, when they were to declare somewhat according to God's command. Now Ezekiel being called to be a Prophet, he is hereby authorized to speak thus; and he is also engaged to speak no otherwise then God had spoken to him.

5 And they, whether they will hear, or whether they will forbear [The Lord will have the Prophet only to look upon his charge, &c. not upon the event or issue. So below v. 2. Jer. 3, 12, 17. That they are rebellions, if so they are rebellious, and God's dominion is altogether out of their hand, &c. so this is the case of the people of Judah, who were to be made rebellious, to win against the Lord their God, Judges for people: see below v. 6, and 26, 27, &c. All children of rebellion, Num. 17, 10. A people of rebellion, Is. 1, 9. They shall know that a Prophet that is, a prophet immediately sent by God, to declare his will, to raise up the decayed state of the Church, to threaten the wicked, to comfort the godly, to foretell things to come, especially concerning the Messiah, and also to instruct and rebuke the careless. Concerning their office and duty, hath been in the midst of them, that is, been convinced that the Lord had denounced them by his minister, and exhorted them to repentance, yet they remain obstinate and harden and are utterly left without excuse.

6 And thou child of man, be not afraid of them, neither be afraid of their words; though rebel and thorns. [Meaning men that prick and hurt either with words or deeds be with thee, and thou shall dwell with Scorpions. Others, thieves. Undeserving and very uncharitable and unkind men, who know cunningly to shoot out the destructive poison of their malice and wickedness, be not afraid of their words, nor be defamed at their looks: for they are a rebellious house. But thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are rebellious. [Heb. rebellious. So Prov. 17, 11, and here in the next verse. Compare Job 14, on ver. 20, and 35, on ver. 13.]

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

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

9 And I looked, and, behold, there was an hand put forth unto me; and in, therein was the roll of a book: or a letter rolled together. In former times writings or books written in paper or parchment were fastened together, wrapped round about a stick, and rolled together; by reason whereof they were called a roll. See 2Ki. 40, on ver. 8. likewise Isa. 8, 1, and 34, 4.

10 And he spread the same out before my face; and it. [To wit, the roll of the book] was written before and behind: [that signified that the judgements that God would send upon the Jews were manifold] and it is written in them the mistakes, and the figs, and the fig; [so that], which signified the miserable condition that should befall the Jews by God's just judgment.

CHAP. III.

The Prophet catcheth up that roll at the command of God, ver. 1. He who again chargeth, instructeth, and strengtheneth him against the people's obstinacy. 2. [becometh him again his glory, and instructeth him concerning the office of a faithful Prophet, and the usefulness thereof. 12. The glory of the Lord is shewn unto him again. 22. God himself and openeth the Prophets mouth, 25, &c.

After that he said unto me, Child of man, eat that thou hast fined: [See above chap. 2, on ver. 8. that is, eat that which is here presented, to wit, this rolled letter, as the following words express. See the same phrase Gr. 19, 15. Jas. 5, 19. 2Pet. 10, 15, &c. see this roll. See above chap. 3, on ver. 9. and go and break into the house of Israel. See above chap. 2, on ver. 3.]

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

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

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

5 For they are not yet come unto a people deep of speech. [Heb. deep of lips; that is, of a dark, unknown, and strange speech; for that which is deep is also dark; and that which is dark is not well known. So Isa. 33, 15. and here in the next verse] and heavy of tongue: that is, language. Understand again a language that is strange, unutterable, and unknown: for that falleth heavy to him that is not versed in it. Ezek. 4, 10. Moses calleth himself heavy of tongue, because he was not eloquent [but] to the house of Israel.

6 Not to many nations deep of speech and heavy of tongue, whose words thou canst not understand: [Heb. hear. See Gen. 11, on ver. 7. if I had sent thee unto them, would they not have hearkened unto thee? that is, they would not have been so incredulous, obstinate, and unthankful as the Israelites are at this day: as the same also appeared by the repentance of the Ninevites at the preaching of Jonas, Compare Matt. 11, 21, 22. Others, if were not (fo), to wit, that they did not understand their languages, nor they tongue, I had sent thee unto them, and they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee, because they will not hearken unto me: for all the house of Israel [Meaning, except the true believers and elect, such as were Jeremias, Baruch, Daniel, and his companions, and many others] is stiff of forehead. [that is, impudent. So above chap. 2, 4. hard of face] and they are hard of heart. [So above chap. 2, 8. stiff,
wherein he saw the vision, to the habitation of the captives. With the sight of his face it may be there was also the transfiguration of his body and the power to pass eternally ground [Heb. bittur; that is, it was inwardly forgiven. See 2 Kings 4, on ver. 27.] by the blood of my first [that is, by the hot quickness of eagles and the hearts of my mind occasioned in me, because I was called to this prophetic ministry, and was to preach such terrible things. Ezekiel confesseth his own weakness. See the like examples of infirmity in Moses, Exodus 3, 4, 5, and 4, 14, 16, in Jeremiah 1, 6, (of my first) meaning the Prophet's own infirmity, inclination and motion, which is here opposed to the power of the holy Ghost, See 2 Kings 19, on ver. 7.] but the hand of the LORD was strong upon me. [Meaning the power of the Lord, which conquered the opposition of Ezekiel's weak nature. Others understand the spirit of prophecy, as above chap. 1, 3. See the Annotations.]}

15 And I came to the carried away [Heb. to the carrying away or transplantation. See above chap. 1, on ver. 1.] at Tel-abib, [the word signifies an heap of green cast of corn, Compare Exodus 9, 3, Lev. 2, 14-16, that is, of new fruit. But Tel-abib is here taken for a country or called, lying in Mesopotamia about the river Euphrates, See Ezekiel 2, on ver. 59.] that dwelt by the river Chebar, [See above chap. 1, on ver. 1.] and I sat down where they dwelt. [Other read by Cary, where they dwelt. This Tel-abib is the name of another river, called by Geographers Scythia, between which and the river Ganea a commodious bay waxt and was not only to dwell, but also to stay on. See 2 Chron. 32, on ver. 10. There are after the Lord, at the terrible judgments of God that should fall upon the Israelites, and which I was to announce in the midst of them, among them, seven dates. He falleth to long, without revealing anything, either because being amazed he knew not how to begin his ministry, or because he was afraid to undertake it, or because he expected further and fuller changes from God.

16 Now came to pass at the end of those dates, that the word of the LORD came unto me, saying: [This word is here infected from the former verse the word [Heb. osw.] So in the former verse. The word of God is called holy, not because it is the word of men, but because it is the word of God. Hence, when it is spoken, it is to be observed with reverence and magnified the judgments of the supreme judge that touched [Heb. bittur; that is, hit, or touched] one another, [Heb. the woman's breast is that is, the one the other. See above chap. 1, on ver. 9.] and the head of the wheels over against them, [in wit, the beaks; or the wings of the beaks] and the head of great running, [furnish was intimated, that the ruin of the Jews should come suddenly, and should be also very solemnly.]

17 Then I stood up, and went away, and took me away, [to wit, from the place wherein he saw the vision, to the habitation of the captives. With the sight of his face it may be there was also the transfiguration of his body and the power to pass eternally ground [Heb. bittur; that is, it was inwardly forgiven. See 2 Kings 4, on ver. 27.] by the blood of my first [that is, by the hot quickness of eagles and the hearts of my mind occasioned in me, because I was called to this prophetic ministry, and was to preach such terrible things. Ezekiel confesseth his own weakness. See the like examples of infirmity in Moses, Exodus 3, 4, 5, and 4, 14, 16, in Jeremiah 1, 6, (of my first) meaning the Prophet's own infirmity, inclination and motion, which is here opposed to the power of the holy Ghost, See 2 Kings 19, on ver. 7.] but the hand of the LORD was strong upon me. [Meaning the power of the Lord, which conquered the opposition of Ezekiel's weak nature. Others understand the spirit of prophecy, as above chap. 1, 3. See the Annotations.]

18 When I came unto the wicked, Thou shouldest die, [Heb. dying thou shalt die. Compare 2 Kings 2, 17. and 3, 4, with the Annotations.] and thou shouldest not be wrought, but forthwith to warn the wicked from his wicked ways, [See 2 Kings 2, on ver. 12.] that thou mightest save thine own life. [in wit, nor as God, the only worker by his own power, but as his instrument by the administering of his word, which is called the voice of God, 1 Cor. 1, 18. See 1 Cor. 3, 5, 6, 7, 8, 9. Thus the minister.
Chap. iii.

Ezek. ii.

nifiers of God are said to make "the strong righteous," Deut. 15, 12, to be "the fathers of men," Math. 4, 19, to be "the light and salvation of the Gentiles," Acts 13, 47, to open the eyes of men, that they may turn from darkness to light, &c. Acts 26, 18, to be "theirselves and their faith," and to boast of a multitude of faith, James 5, 10, &c. Compare Jerem. 1, on ver. 10: that wicked (man) shall die in his iniquity, (that is, for his iniquity.) Compare Ezek. 17, 5, below on ver. 26, 19, 20, and chap. 18, ver. 35: but his blood will I require at them all. [See Gen. 42, on ver. 22.]

Yet when thou wast wicked, thou didst not from his wickedness, nor from his wicked way, be that I did in his iniquity; but thou hast delivered thy soul. [To wit, from my vengeance and punishment, which otherwise would have come upon thee. So below ver. 21.]

Also when a righteous man [To wit, in shew and outward appearance before men, not in deed and in truth before God, so is the word righteous taken Prov. 14, 17, below on chap. 18, 24, and 33, 13: Math. 9, 13, Luke 18, 9, 14, to faith for seeming or hypocritical faith, Luke 8, 13. Acts 8, 13, and love for seeming or hypocritical love; Joh. 3, 18, and children of the kingdom, for those that seemed to be such Math. 8, 13;] thou wast far from me, to wit, which hast an outward lustre and appearance of righteousness, but not in the inward hidden root. So below chapter 18, 24, and 33, 13: Math. 5, 20, and commenath righteousness, and I lay a flaming block before his face, (God is said to do this, not properly by moving and putting a man on to, but by leaving him in the way of his iniquity, yes by giving him up to his own wicked will, and by suffering occasions to be offered unto him, whereby he bringeth himself into destruction. Others, then I will lay a flaming block before his face, (that is, punish him for his sins) he shall die, as followeth he shall die: because thou hast not given me warning, he shall die in his sin, (that is for his sin. See above on ver. 18.) and his righteousness shall be hid, this shall not be remembered (that is, shall not be esteemed, nor move God to spare him from punishment. So below chap. 18, 24, and 33, 13.] but his blood will I require at thy hand. But whereas thou wast an unrighteous man, that the righteous for not, and he doth not fit. [Understand this of the reigning sin, and whereof a man doth not truly repent,] Joh. 3, 6, 9, for even the truly righteous themselves do all fit, but do repent of it, Eccles. 7, 22, Joh. 8, 7, and 1, 18.] he shall die, for he liveth. [Heb. living tree. So below chap. 18, 24.] because he is warned, to wit, actually, really, effectually, powerfully, and withal contending himself to be warned, accepting the warning, or being himself to be warned, obtaining by the grace of God the true fruit of the warning, whereby he escaped the danger and is saved, and thus hath delivered the soul.

22 And the hand of the LORD was against me; see above chap. 1, on ver. 20; Jerem. 1, 20, 17, upon the city of Jerusalem, the Hebrew word signifies a low field that lieth between mountains, and furnisheth to be divided from them. See also below chap. 8, 4, 1, and there will it talk with thee.

23 And I sat me up, and went forth into the valley, and behold the glory of the LORD [See above chap. 1, on ver. 18.] there, as the glory which had shone by the river Chebar, and it fell on my face. [See above chap. 1, on ver. 29.]

24 Then the spirit entered into me, [See above chap. 2, on ver. 2.] and set me upon my feet: and he [10] we, he spirit of God. Others apply it to the word Lord, from the former verb.] [Jeh. with me, and he said unto me, Go, that thy servant shall be a third time. [Heb. in the midst of those days.]]

For as for thee, Child of man, behold, they [The Jews that were carried away captive, dwell in Nebuchadnezzar. See above on ver. 13, would lay thick cards upon thee, (to wit, if thou shouldest go forth unto them. Others, to wist, &c. Heb. they have given (that is, laid) thick cards upon thee, but that the prettier tenet according to the prophetic manner of speaking, must here be worther the future, may be gathered from the words following, that is, the future tense] and they shall rise thereon; [to wit, to hinder thee that thou mightest no more prophesy against them, and those of Jerusalem. Some understand this in a parabolical way of the wilful obstinacy of the Jews, that should make the prophets prophesies fruitless, yea cause them to cease: the face then that go not out into the midst of them: Among them, us above ver. 15.]

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

27 But when I shall speak with thee, I will open thy mouth, [That is, by my spirit and my power give thee ability again to execute thy prophetical office and thou shalt say unto them, thus saith the Lord, be thou hearer to him, and he that heareth let him hear, and he that heareth let him understand;] Compare above chap. 2, on ver. 57, for they are a rebellious house.

Chap. iv.

The Prophet is commanded by God to portray the siege of Jerusalem upon a wheel-house, ver. 3, &c. as also the time of God's forbearance with the backsliding of Israel and Judah, 4. Likewise the great famine that should be in Jerusalem during the siege, &c.

And thou, Child of man, take thee a tile. [Meaning a flat smooth table made of tile or brick, whereon a man might write, engrave, or make a draught of any thing: as with us lates are used for such a purpose] and lay it before the face, and portray the word signifieth here properly to express, to cut in, to delineate, to engrave with a graver. Compare below chap. 33, 14, upon the city of Jericho.

And by signs against it, [To wit, in portraying, or delineating, and build forts against it,] [See of the Hebrew word rendered here forts, 2 Kings 13, on ver. 1, and call up] [Heb. pour out] a mount [See 2 Sam. 20, on ver. 15] against it, and set camps against it, and set battering rams unto it; [to wit, whereby the walls and forts of cities were battered and broken down; called by the Latin sinistus. The word signifieth also capture, or Commander in war, as 2 Kings 17, 19, in which sense it is also taken by name; as below chap. 21, 22, 23] against it round about.

Moreover, take unto thee an iron pan, [To wit, for a-
a token of God's firm and unmoveable resolution which he had to destroy Jerusalem, and not to spare it, and set it for an iron wall between thee and between that city, and let thy face against it; [that is, have a strong resolution to destroy it by the siege. Compare the phrase with Lev. 17, 10, and see the Annotations. The Prophet, thus inspired by way of pouring out, as it were, their pining heart to do that work against Jerusalem which God himself had self-intended to do, Jerem. 31, 10, that it be besieged, [Heb. that it be in siege] and thou shalt deliver it; let this be a token, to the house of Israel; [to wit, that Jerusalem shall be besieged, taken and destroyed.]

4 Lie thou also down upon thy left side, [To wit, for a token that God was so long as it were still and sleeping, bearing with the iniquities of his people. Now it is conceived that this was not really done by the Prophet in his own person, but only in a prophetic vision, and representation thereof, which he in preaching was to shew unto the people. But some are of opinion that there was also something of this really shewed unto the people, (upon thy left side,) to wit, to signify thereby, that this first lying down was in respect of the children of Israel (though some understand here not only the ten tribes, but also Judah, in regard of the community of their sins, especially of their idolatry) whole chief city Samaria, was to them that stood between it and Jerusalem with their faces toward the easton the left side, that is, toward Jerusalem; the chief city of the Jews was on the right side, that is, southward; or understand by the left side, that the Israelites were the unworthy of God's people, because they were under the reign of Jeconiah fallen off from the true worship of God, See below ver. 6, and lay upon it the iniquity of the house of Israel; (according to this word is here interpreted from the next verse) the number of the days that thou shalt lie upon it shall be bow through iniquity. [To wit, not as Chethd did, to take away the guilt and the punishment of iniquity by satisfaction; but as a divine token represented unto them by this pourtrayall, signifying God's long-suffering and forbearance, whereby he had born many years with their obstinacy and wilfulness, and also the grievousness of the punishment which they now were to expect.]

5 For I have given thee the years of their iniquity, according to the number of the days, [That is, I have appointed, ordained, and commanded thee to bear their iniquity so many days as those years are, (the years of their iniquity) which are here declared by the days of the Prophets lying down, as followeth. They are in number three hundred and ninety, beginning from the defection of the ten tribes under Jeroboam, 1 Kings 12, 26, 2 Chron. 10, 16, whereupon also immediately followed the defection of the Jews, 1 Kings 14, 23, 2 Chron. 13, 1, and ended with the siege and taking of the city of Jerusalem, and the destruction of the Temple by Nebuchadnezzar, 2 Kings 24, 2 Chron. 36, with this proviso, that among the three hundred and ninety years are also comprehended the fourty years mentioned in the former verse, of the beginning whereof see there. This may be gathered from the ninth verse following, where the Prophets prefiguration is precisely ordered for three hundred and ninety days, Some begin to count the years (signified by these days) from the twenty seuentieth year of King Solomon, when he and the land began to fall into open idolatry, 1 Kings 11, 4, three hundred and ninety years. Their number is here punctually set down, because the strong and freight siege of Jerusalem should continue so long, agreeing with the time of years wherein the Jews and the Jews had defiled themselves with idolatry, for a publick evidence of God's righteous judgment, By Jerem. 52, 4, 5, 6, it appeareth, that more days were expired from the beginning of the siege to the taking of the city: but we must know that the siege was intermitted a while because of the marching up of the Egyptians, Jerem. 37, 5, which time is here palled by and not counted by Ezekiel] that thou shalt bear the iniquity of the house of Israel, [Compare Num. 14, 24, 45 Now thou shalt also have accomplished this, [That is, when thou shalt not be far from the accomplishing of these days, having finished those three hundred and fifty, so that but forty remain.] lie down the second time upon thy right side; [See above on ver. 4. This second lying down was in respect of the sins of the Jews. Judah in respect of Samaria and the Israelsites lay southward, that is, on the right side of the world. See above on ver. 3. The right side may also signify the dignity and excellency which the Jews had above the Israelites, because with them was the Temple, and the service of God, and the house of David] and thou shalt bear the iniquity of the house of Judah, [See above on ver. 4.] forty years: [these days, which signify fourty years, as followeth, begin from the eighteenth year of Josiah's reign, (wherein the Jews renewed their covenant with God, but so, as that they straightway again fell to idolatry,) and end with the siege or destruction of the city of Jerusalem, and the Temple, or the last carrying away of the Jews captive to Babylon by Nebuchadnezzar day, 2 Kings 25.] I have given thee these days for each year, [Heb. a day for a year, a day for a year, See Gen. 7, on ver. 6, and Levit. 24, on ver. 8.] 7 Therefore thou shalt let thy face against the siege of Jerusalem; [That is, against Jerusalem that is besieged, See above on ver. 3.] thou shalt be made bare, [To signify that the Chaldeans shall be very ready, active and forward, to take Jerusalem suddenly by force and violence: Compare Jerem. 21, 7 and thou shalt prophesy against it.]

8 And behold, I will lay thick ropes upon thee, that thou shalt not turn thee about from thy (one) side to thy (other) side, [Heb. from thy face to thy face.] I will shew by what ended the days of thy siege, [It is called here, eather because the pourraying and prediction thereof was enjoyed to him, or because they concerned his city, Others, siege in the plural number, because there were at that time two sieges of the city of Jerusalem. For when the Chaldeans had heard that the King of Egypt came to help King Zedekias, they left the siege, but when they understood that he was returned into Egypt, they reafirmed the siege. In this eight verse the Lord sheweth, that his decree of destroying the city was unalterable, and that therefore the Prophet must persevere in this his prophesying, and in pronouncing his prophetical pourtrayall,]

9 And take thou also thy soft驾驶 and bars, and seest, and lookest, and seest, and (other wise) called (fruit) and fruit, and put them as one vellis, [That is, not every four in a several vellis, but all mingled together in one vellis, which was wont to be done in time of need, when there is great want of bread-corn] and make them unto thee for bread, according to the number of the days that thou shalt lie down upon thy side: [By these and the following words is signified the great distress and famine that should come upon those that should be besieged in Jerusalem] three hundred and ninety days shalt thou eat it, [That is, the siege of Jerusalem shall last about fourtene moneths.]

10 Now thy meat which thou shalt eat shall be in weight twenty shekels a day: [ understand common, or
Chap. iv.

o. civil gifts, whereof one made about a quarter of a rix-dollar, Gen. 15. 20, or ver. 16. Four of these made the weight of an ounce, that is, of a rix-dollar; in them the weight of twenty shekels was five ounces, [from time to time shall then eat it, [that is, thou shalt every day eat to such a degree and as much to signify the tama] that shall be in Jerusalem. So in the next verse of the daily drink, Compare 2 Kings 4, 3. Jer. 37, 20.

11 Thou shalt also drink water by certain measures, the eighth part of an hogshead: [a measure of molot commodities, containing as much as may go into three-kegs and twelve common egg-glass, See Lev. 19, on ver. 36. So that the measure of drinks was as much as might go into twelve hen-eggs, from time to time shall then give it.

12 And thou shalt eat a barley cake. [Others, thou shalt eat it (as) a barley cake: meaning the meat mentioned ver. 9, 10. That is prepared and made up in such a fashion as barley-cakes are] and thou shalt take it on the dung of a mule or ass [which should be fair to serve them in bed of wood to bolt their meat without, or to bake their cakes on an hearth, or in an oven heated with man's dung. So that hereby is signified that in the siege they should have great want of wood; yea also of cattle, because their dung thereof was held to be less than their own.] before their eyes. [Hence some do gather, that these things were not only flew by God unto the Prophet in a vision, but that he also showed them unto the people in a visible resemblance.]

13 And the L ORD said, Thou shalt the children of Israel. [This is the Jews, with those of the ten tribes that dwelt among them, See 2 Chron. 14, on ver. 2,] eat the unleavened bread. [This is so called because of the aforementioned boiling or baking. Compare Deut. 13, 13, 12, 13, 14,] nor the Gentiles, whether I will give them, [meaning the Chaldaeans, among whom the Jews shall be when they should be besieged, and afterward carried away captive by them.]

14 Then said I, Ah, L ORD, behold my sin. [That is, my pious, See 1 Kings 19, on ver. 4.] hath not been a polluted: [To win, by any ceremonials uncleaned, which was manifold, whereas the Jeru-] phets are named herein, among which all the rest are to be understood and those that were forbidden to the Priests, Lev. 21, and 22, or from my youth up even till now have I not eaten a dead carcass, [see of this] one of unclean meats, Lev. 11, 49, or that which is torn in pieces, [see of this fortress, Ezech. 22, 31,] neither came (that is) unclean. meat: [Heb. ffl of untouch-awf, or of thine.] [See Lev. 7, on ver. 18.] into my mouth.

15 And he said unto me, I beheld, I have given thee on ivory, or on dung, therefore thou shalt prepare thy bread thereof, [Thus the Lord mùa-] gates with him his former command in respect of the Prophet's own person, that was to portray this before the eyes of the people, above ver. 12, but not in respect of the Jews that should be besieged in Jerusalem.

16 After that he said unto me, Thou child of man, behold, 1 break the staff of bread [See Lev. 6, on ver. 26, also Is. 4, 1, below chap. 5, 16, and 14, 15,] in Jerusalem, and thou shalt eat bread by wight, as God had threatened, Lev. 6, 26, and with carving, to win, whereby they shall fear yet greater misery and also drink water by certain measures, and with allowance: [whereby they shall be so cut down, as that they shall stand amazed like despairing men.

17 That they may want bread and water, [Oh, for they shall want bread and water, and be allowed to refrain from further food and drink to an extent which would be tantamount to the loss of the staple commodities.]

Chap. v.

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

And thou child of man, take thee a sharp knife, [The Hebrew word is taken for a knife, Josh. 2, 21, thou shalt take thee a barber's razor: [that is,] which barbers use when they have a man, This signifies the enemies of the Jews, whom God justly made use of to punishe his people by. Compare 1 Is. 5, 20, which thou shalt cause to pass upon those heads and upon thy hair: [that is, thou shalt cause the hair of thy head and thy beard to be shaved off therewith.] See the same phrase, Nahum, 6, 5, and 8, 7, and compare Jude, 3, 5, Understand here by the hair of the head and beard, the citizens and inhabitants of Jerusalem, which were very many in number; and by the shaving off of the hair, the cutting off of those citizens,] thou shalt take thee a sharp knife, as a token of God's justice and divide thy hair (hairs). [Compare this verse with the eleventh verse following.]

2 A third part [The hair divided into three equal parts signified that the Jews should be destroyed and perish by divers sorts of judgments: that is,] that escaped the one should fall into the other, Compare Is. 24, 4, 25. Jer. 15, 2, thou shalt burn with fire, [which signified all the judgments whereby a third part of the people, during the siege, should die in the city, as many as by hunger, sorrow, pestilence, thirst, and the like plagues. See of the word fire taken for plagues and calamities, Job 15, on ver. 34. So below ver. 4,] in the midst of the city, [so wise, of the city of Jerusalem: he having portrayed it upon a tile, above chap. 4, 1, he was now to shew upon the said tile this sad spectacle with the interpretation thereof, unto the people that dwelt in Chaldea, where the Prophet was: after that the days of the siege be fulfilled, is, that thou shalt not burn the whole third part all at once, but now a little and then a little till the siege be ended. Others, when the days of the siege shall be fulfilled, thou shalt take a third part, meaning about it (as wise, the third part of the hair, with a sword: [hereby is signified, that another third part of the Jews without the city should be destroyed by the enemy, to wit, when they should break out upon him, or else taking flight should fall into his hands, 2 Kings 4, 5,] and a fourth part thou shalt scatter in the wind: [Understand by this third part the remaining third part of the Jews, which was partly scattered into the countries round about, partly carried away captive to Riblah and Babel, 2 Kings 17, 11, 12, 13,] for I will deliver not the sword, after them, [To win, the sword of the enemies, which shall fall, and shall here put after, plague, and devour the fugitive and captive Jews, Heb. empty the sword after them, So Ezek. 15, 9, Levit. 26, 33, below ver. 12, and chap. 12, 14,]

3 Thou shalt also take thereof [To wise, of the last third part, a few as number, and hide them (them) in thy stots. [To signify that a very small number of the poorest and meanest Jewts should remain in the land, whom Nebuzaradan should leave there for vine-dressers.
And thus shalt thou say of them, 
[To wit, of those few that are left] and cast them into the midst of the fire, and shall cast them with fire: 
[which signified, that yet more mischief than that which was left under the government of Gedaliah should miscarrieth and be lesstened abroad, 2 Kings 25, 25, 26. Jerem. 41, 3.] therefore shall a fire [meaning the fire of miseries and plagues; see above on ver. 2.] so in the sequel of the verse come forth against all the house of Israel, 
[To wit, a fire which shall utterly plague and destroy the whole remnant of Judah, and Israel mingled among them, wherewith ever they be, see Jerem. 42, 16. and 44, 27, 28.] 

For thus saith the Lord GOD: This is Jerusalem; 
[To wit, the city which the Prophet had poured out upon the cities, above chap. 4, 1. It was not the city of Japheth, but the token and portraiture thereof. See of this phase whereby the token bear the name of the thing betokened, Gen. 17, or ver. 10] which I have set in the midst of the heathen, 
[That is, I have showed her more favour than I have done to any other cities among the heathen, that the might be unto them an example of verity and honesty, Compare Deut. 4, 6, 7, 8, Psal. 48, 2, 3, 8, and 87, 3, 2, 3, 3, &c.] and the Lord roused about her, 
[That is, he roused the nations and the heathen, before whom she ought to have shined in goodness. Or, of the lands that are round about her.] 

But I will change thy judgments into right judgments; and thy token into the token of the Lord. 
[See 2 Kings 21, on ver. 9, and a Chov. 32, 9, Jerem. 2, 10. See also in the sequel of this verse, for they have repented my judgments, and my pestilence, they have not walked, 
[What is to walk in the law of statutes of the Lord, see 2 Cor. 6, on ver. 16.] 

7 Therefore thus saith the Lord GOD: Because ye have made (as to) much more than the heathen that are round about you, 
[To wit, by finning and transgressing. Heb. for your multiplied.] &c. that is, because ye multiply, to wit, in sins; for they have repented my judgments, and my pestilence, they have not walked, 
[What is to walk in the law of statutes of the Lord, see 2 Cor. 6, on ver. 16.] 

They shall not enter into the land that is round about them; 
[Which suffered not any rashly to change their God and their religion, Jerem. 2, 10. This may also be understood of the moral and civil laws (which are by God written in the hearts of all men, Rom. 1, 32 & 2, 15.) which many heathen courted and observed them; these he shall destroy. Among these laws this is one, that a man ought to keep his word and his promise, (to wit, such a one as may be kept) which the Jews did not, 2 Kings 2, 14, and 20.] 

8 Therefore thus saith the Lord GOD: Behold, I (will be) upon thee. 
[namely, O thou city of Jerusalem, to wit, to destroy thee. Others, I (come) against thee; as above, ver. 2, 5, 16. and 3, 3.] just as I [this repetition tendeth to the assurance and aggravation of the punishment that is foretold] I will execute judgments in the midst of that which is round about them, 
[So Psal. 119, 84, below chap. 11, 9, and 25, 11, Compare 2 Cor. 2, 10, 12, and the Ammonit.] before the eyes of thy heathen. 
[To wit, whom thou didst exceed in wickedness, to whom thou by thy doings hast given offence, and who being thine enemies, will rejoice at thy destruction.] 

And I will do in the like that which I have not done [That is, find such a punishment as I never find elsewhere.] neither will I do any more the like, in cause of all these abominations: 
[To wit, idolatry, and other sins against the first and second tables, as also against the civil and judicial laws.] 

Therefore the fathers shall eat the children in the midst of thee, and the children shall eat their father: 
[To wit, because of their great hunger and want of victuals. See the threatening of God concerning this, Jerem. 25, 29, Deut. 28, 53, and the accomplishment, 2 Kings 6, 29. Lamant. 2, 10, and 4, 10.] and I will execute judgments upon thee, and I will scatter all thy remnant into all the winds. 
[That is, into all the parts of the world, so Jerem. 49, 32, 36. and below chap. 13, 14, and 17, 21. and 32, 9. Ezech. 2, 6. See also above on ver. 2.] 

Therefore (as true also I live) compare, 
[Compare Num. 14, 18. Ruth 2, 13, 1 Sam. 14, 39, 40, and 19, 6. 2 Sam. 22, 27. Jerem. 46, 18.] thus saith the Lord GOD; 
[because thou hast defiled my sanctuary. That is, the Temple, wherein the service of God was performed with all his devotions, and with all those abominations.] to wit, of the grossest idolatries in the service of God, and of the grossest evils in life and conversation; 
[If also I will not therefore damn the (thee), and the eyes of (thee) shall not see (thee), this word of the more important from the following, chap. 7, chap. 8.] 

Therefore the eyes are witnesses of the heart, therefore that is affrighted unto them which properly belongeth to the heart. This is the eye that is hid; not to pity, that is, to have no compassion, nor to be gracious or merciful. See above Deut. 7, 16, and 18, 13. 1 Sam. 24, 11, below chap. 7, 4, and 16, 5.] and I also will not forgive, 
[See Num. 14, on ver. 23, and Deut. 1, on ver. 35.] 

A third part of the flesh die of the pestilence, 
[See a further exposition of this verse above on ver. 22.] and shall be consumed of one, he that is brought into nothing in the midst of thee, 
[That is, in thy besieged city of Jeusalem.] and a third part shall fall by the sword; to wit, of the Chaldeans, that shall be without the city, and befall it. See of this phase Jerem. 26, on ver. 7.] round about thee: and I will scatter a third part into all the winds, 
[Compare above ver. 10, and the Ammonit.] and I will destroy a third part into all the winds, 
[See above on ver. 7.] 

Then shall mine anger be accomplished. 
[That is, my threatenings which I in my lust wrath have denounced by my Prophets, shall be thus accomplished. Compare the phase with 1 Th. 10, 17. Lamant. 4, 11, below chap. 7, 8, and in the end of this verse.] and I will cast my fury upon them, 
[That is, break my spleen upon them.] and I will cast my fury upon them, that I shall be quiet when I leave them in aどれる. eafe by means of judgment, that I shall not need to revenge, when this is spoken of God after the manner of men, So below chap. 16, 4, and 21, 17, and 24, 13.] and comfort my self; 
[That is, avenge my self, and break my spleen, and delight my self in the declaration of my justice. It is spoken of God after the manner of men. So 1 Th. 1, 14.] and shall know, 
[That is, find indeed, and perceive to their own shame and loss. See 2 Sam. 5, on ver. 24, also below chap. 6, 12, 16.] that the Lord have broken (it) in my favour; 
[meaning here, and it is clear, that a man that is wronged by his wife, So Psal. 79, 17. Prov. 6, 34. 1 Th. 5, 17, below chap. 16, 42, and 38, 19.] when I shall have accomplished my fury against them. 

Moreover, I will make thee a desolation, and a
Ezekiel

Chap. vii.

4 Moreover, your altars [To wit, which they had set up to the honour of their idols] shall be marred, and your images of the Sun [see of thele, Lev. 26, on ver. 30.] shall be broken: and I will cast down your false maxims [for, to your mortal, wounded men: meaning the Jews, that should be slain and murdered by their enemies, even when they should be fled to their altars, to be helped by them in their necessities, as is implied in the following words] before the face of your dung-gods. [See Lev. 26, on ver. 30.]

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

6 In all your habitations [That is, in all places where you might dwell] the cities shall be laid waste, and the high places be made a wilderness, that your altars may be broken and overthrown, and your images of the Sun may be one down, and your works [Meaning their images and idols, with all their idolatrous furniture made by men's hands. See 2 Kings 22, on ver. 17.] may be abhorred.

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

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

9 They shall escape those who remember me [To wit, whom they were in their prosperity, and lived in pleasure, they had too gotten. To remember God is here to return unto him by fasting their former wicked life. Compare Jerem. 50, 51.] among the heathen, where they shall become captives, because I am broken by their wanton heart which hath departed from me, [that is, I am fore troubled and vexed. This is spoken of God after the manner of men, to show that the sins of the Jews extremely displeased him, and dropped and broke down the current of mercies towards them. By the wanton heart here is meant spiritual whoredom, which is Idolatry. See Levit. 17, on ver. 7, and 10, on ver. 5.] and by their eyes, which go a whoring after their dung-gods: [Compare below chap. 20, on ver. 24.] and they shall thrust themselves [Heb. their faces; that is, themselves] for [the Hebrew particle is likewise taken] Kings 21, 22. 2 Kings 7, 7, and here in ver. 7.] the evils which they have committed in all their abominations.

10 And they shall know [See above chap. 1, on ver. 32.] that I am the LORD; I have not spoken in vain to destroy this evil unto them. [To wit, because my faithfulness requirer, that I should so admonish and threaten them by my Prophets and my justice, that I should so destroy them by their enemies.]

Chap. vi.

A prophecy of the destruction of the land for the abominable idoltry of the people, ver. 1, &c. Promises of mercy to a small pestilent remnant, 8. The Prophet is commanded by visions of disquietude and mourning to represent the fires and plagues of the people, 11. A

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

2 Child of man, set thy face against the mountains of Israel, [That is, a strong resolution, and make thyself ready to prophesy boldly and undauntedly against them. So below chap. 13, 17, and 20, 4, and 21, 2, and 25, 2, and 28, 21, and 35, 2, and 38, 2, against the mountains of Israel; so that we are near and round about Jerusalem. See 3 Par. 2.] meaning the land and kingdom of Juda, which is called Israel, not only because the Jews as well as the Israelites descended from the Patriarch Israel, that is, Jacob, but for other causes also mentioned 2 Chron. 15, on ver. 17, and 21, on ver. 2.] and prophesie against them.

3 And [This] the mountains of Israel, [Meaning the men that dwell upon the mountains. So much in the following words, hills, brooks, and valleys be taken, namely for those that had their habitations upon them, or by, or in the woods. Compare Ezek. 1, 19. Psal. 88, 8, below chap. 36, 1. Mich. 6, 1, 2.] hear the word of the Lord. [That is, the arms of the mountains.] Thus saith the Lord to the mountains, and to the hills, and to the brooks, [For streams, floods, rivers, gulfs, that strongly spread forth their course into the land. So is the word taken, Job 6, 15, below chap. 31, 12, and 35, 9.] and to the valleys, [Behold, I bring the sword, [that is, war. See Levit. 26, 6, and 2 Chron. 20, 9, and the Amorites,] upon you, and I will destroy your high places, [Of high places see Levit. 26, on ver. 30.]
11 Thus saith the Lord God, Smite with thine hand. [To wit, in token of sorrow and heaviness which thou shalt bewray for the sins of the people, and the punishments that shall follow theeupon, Compare Numh. 24. 12, and the Annotat.] Smite or clapping the hand (but with other words in the original), hath also been used as a token of contempt. See Job 5. 4, on ver. 37. Lam. 2. 14, yea even as a token of joy, Psal. 47. 1, and 98. 8, and 115. 6, and of contracts or bargains, Jer. 17. on ver. 3, and stomp with thy foot, [also in token of sorrow. A like token it is, to smite upon the thigh or hip, Jer. 31. 19, below chap. 21. 12,] and [say, Hym, for all the abominations of the beasts of the bush of Israel: for they shall fall [that is, perish and die, See Gen. 14, 10, and the Annotat. Levit. 16. 7, and the Annotat., by the sword, by the famine, and by the pestilence.]

12 He that is far off [Meaning those that should be fled into the countries round about, and should hide themselves here and there in woods and caves shall fall by the sword, and be that is near, that is, those that should fall into the hands of the Chaldeans shall fall by the sword, and be that is near and far from me, [to wit, in the city of Jerusalem, Others, is preferred.] shall fall by the famine: thus will I accomplish my fury against them.]

13 Then shall ye know that I am the Lord, when their [their men shall be in the midst of their dugs gods, round about their altars upon all high hills, upon all the tops of mountains, and under every green tree, See Deut. 13. on ver. 21 Kgs. 14. 25. 2 Kings 16. 4. and under all thick oaksthat is, very thick boughed oaks] the place where they made a pleasant fabric to all their dugs gods, [Heb. favour of rocks, &c., to wit, of precipices, and meadows, wherein they conceived that their Idols took rest, pleasure, and delight; and so imitated that which God had appointed, See Gen. 8. on ver. 21. and Levit. 16. on ver. 31.]

14 Therefore will I stretch out mine hand upon them, and will make the land desolate, yet more desolate, then the wilderness was towards Diblah. [It is conceived that this wilderness lay in the land of the Moabites, being very terrible by reason of its extraordinary desolation, though this wilderness the Israelites passed when they went through the wilderness of Paran, Num. 33. 47. Jerem. 48. 21. Diblah was a city (as is conceived) in the forementioned land of the Moabites, otherwise called Diblathaim, Jerem. 48. 22.] in all their habitations: and they shall feel that I am the Lord.

A prophecy of the land of Judea, which is often in this book, called Israel. Compare 2 Chron. 15. 17, and 21. 2. this is come, [to wit, of the forementioned land, Understanding by the word end, the ruin and destruction of the land, See Gen. 6. on ver. 13. Compare Lament. 4. 18.] the end is come, [that is, is very nigh at hand: for this prophecy was made in the fifth year of Zedekiah’s reign, and was fulfilled in the eleventh. See the like phrase 1 Sam. 2. 31. Psal. 102. 14. Isr. 13. 12. Jerem. 50. 31.] upon the four corners of the land. [Heb. venge, &c., that is, sides, borders, parts of the land of Judea: for example, there were the well, east, south, and north: and Chrift calleth the four winds, Matth 24. 31. The meaning is, that no part of the land should be free from God’s punishment.]

3 Now is the end upon thee: for I will send mine anger against thee, [That is, my judgments, which I will pour out in my wrath against thee. See Ezek. 7. 20, 23. Psal. 78. 49. and I will judge thee, that is, punish, See Gen. 15. on ver. 14.] this according to thy way, [that is, works, See Gen. 6. on ver. 13.] and I will bring upon thee all these abominations. [Heb. I will give upon thee, &c., That is, bring, lay, put, So ver. 4. That is, I will punish thee for these abominations and wicked works, See the like phrase 1 Kings. 8. on ver. 31. Jerem. 26. 15. below ver. 8, and chap. 9. 10, and 11. 21, and 16. 43, and 22. 31. 23. 48.]

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

5 Thus saith the Lord GOD; an evil, [Meaning the evil of punishment, Gen. 49. on ver. 19.] an only evil, [which at once shall utterly ruin and destroy you. Compare the phrase with 1 Sam. 16, 8. Nahum 1. 9.] is come.

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

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

8 Now will I stretch out mine hand, and pour out mine fury upon thee, [Heb. from night to hand] upon thy ways, and upon all that shall be in thee, and upon all thy that is, works, or doings, as above ver. 3.]
and will bring upon thee all these abominations.

9 And mine eye shall not pity, neither will I spare: I will render unto thee according to thy ways, and thine abominations shall be in the midst of thee: [See above on ver. 4.] and thy shame shall be exposed to all nations, because all that dwell among thee shall be astonished at thee. [See above on ver. 4.]

10 Behold the day, [That is, the time of punishment and vengeance of God, See above ver. 7, and below ver. 12.] behold (the morrow), [this word is here intercalated from the following seventeenth verse, or from the following words of this verse. We may also put in the room of it, the evol, from the fifth verse.] a coming day of...is gone forth: the rod hath bloomed, [by the rod here is understood by many King Nebuchadnezzar, by whom the Jews should be punished, for which end his might increase and flourish.] Compare Isa. 10, 5. [prode...buddi.d.;] [by prode here is meant the bold and obstinate preconception of the Jews in finning against God, which was the cause of the after said blooming rod, See the next verse.]

11 Violence is risen up into a rod of wickedness: [by violence understand here iniquity and cruelty, proceeding from the stock mentioned pride. For from contempt of God all sin, all injustice and cruelty which men practice one against another. Now this is the root of the rod, whereby the wickedness of men according to the just judgement of God is punished. Violence is may be also understood in respect of the Chaldæans, whom the Lord would shortly make to punish the wickedness of the Jews, without of them: [to wit, of the Jews.] (shall remain), [this is to be understood with exception of the remnant, whereof is spoken above chap. 6, 8. etc.] of their multitude, [that is, of the common people;] nor of their tumult: [the Chaldæans.] [Untand the Lord, the great ones of the land, that with multitudes of people accompanying them or waiting upon them, do show themselves in publick. Others, see of them that are not of them: that is, of their poverty; neither fell (there) be los: in them; that is, no mourning when they shall be dead, The meaning is, that the destruction should be so great, that few shall be left to lament the dead. See Jer. 16, 14; 45, 5, 6, 7.]

12 The time is come, [See above on ver. 7, the day is approached, let not the buyer rejoice; [to wit, because he shall not enjoy the commodity that he hath bought;] neither let the seller mourn; [to wit, because he was constrained through want and poverty to sell his land, or other goods of his; for if he had not sold it, yet he would not have been able to have kept it. See the next verse.] for burning anger, [meaning the burning anger of the Lord. See 2 Chron. 36, 18, on ver. 13, and below ver. 14.] is upon all the multitude of the land. [to wit, of the land of Juda.]

13 For the seller shall not return to the thing sold, [As was done in the year of Jubilee, wherein every man that had sold his inheritance was to return to it again, See Leviticus 25. 13. But this law should not be kept in the seventy years captivity, Heb. selling as above chap. 2, 1, carrying away, for those that were carried away, yet living the living, [that is, though both buyer and seller were yet alive, because the sin concerning the whole multitude of the land.] to wit, of the land of Juda, as in the former verse. That is, this prophecy foretelling the ruine of the Kingdom of Juda, and of the seventy years captivity, of the people of the Jews. See of the word vffin Gen. 15, on ver 1, and 46, on ver. 3.] shall not turn back: [that is, shall not be revok'd by God, nor be in vain, but shall be certain accomplished. So is the word returning taken.]

14 Ver.[to wit, that is needful & servicable for war, but no man goeth to the battle: [to wit, either because through cachelnefs he will not, or through fear dare not, or through weaknes cannot; for my burning anger is upon all the multitude of the land,] to wit, of the land of Juda, as in the two former verses.]

15 The word is without, [to wit, without the city of Jerusalem] and the poftellence and the famous without, [to wit, within the city of Jerusalem;] be that is in the field, [meaning those that die out of the land; that they might not perish in the destruction.] build he by two words; [to wit, of the Chaldæans that should besiege the city, and he that is in the city, the inhabitants; and two poftellence shall consume him,]

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

17 All hands shall wax feeble: [See 2 Sam. 4, on ver. 1. Compare Isa. 13, 7, Jer. 6, 24.] and all knees shall grow weak (as) waters, [Heb. go away, &c. That is, lose their strength, trembling for fear, and not being able to stand against the violence, to see them. So below chap. 11, 7, of feeble knees, see also Job 4. 4, and the Annoint.]

18 They shall fall also upon Sakkah, [See Gen. 37, on ver. 37, Isa. 15, 23, Jer. 48, 47.] terror shall cover them; [See the same phrase Psl. 55, 6.] and flame shall be upon all faces, and baldness upon all their heads, [to wit, because through the greatness of their sorrow they should pluck out the hair of their head, which the Lord had forbidden, Dert. 14, 1, not willing that his people should mourn immoderately and uncivilly, as the heathens: which command forsook all these men would not heed or regard, it seemeth therefore that they repented not.]

19 They shall cast their silver in the streets, [to wit, riche because it might be an hindrance to them in their flight, or because they should depair of professing it any longer: and their gold shall be as uncleanness: that is, which they shall esteem no more then that which by the law is unclean, & from which they were to separate and sequester themselves. Heb. separtment. See of this word a Cor. 5, 19, on ver. 5.] their silver and their gold shall not able to be delivered in the day of the wrath of the LORD;[that is, when God in his just judgement shall severely punish the Jews. Compare Prov. 11, 4. Zep. 1, 18.] they shall not satisfy their souls, [the word soul is here taken for the appetite & desire unto meat. The famine is said not to be satisfied, for want of victuals, which should also befall the richer fort, yea the very richest. The phrase is all round Jerem. 31, 15.] neither shall saith they
C H A P. VIII.

When, where, and how this vision was revealed unto the Prophet, vers. 1, 2, 3, 4. God brought him into the Temple at Jerusalem, and showed him the abominable idolatry that the Jews there were committed with the image of beast of the sea, or profanation of God, with device creeping things, abominable beasts, and dung. God shewed him also the women that went for the idol Thammuz, 13 the men that worshipped the Star, 15, 17. All which abominations they offered light; 17, 17. Therefore God will punish them without mercy, 18.

N O W it came to pass in the fifth year, [To viti. after the carrying away of Judah. See above chap. 1, on vers. 4.] in the fifth [mooneth] (called by the Hebrews Elul. See Nehobra, 6, 15, and the Annex.) on the fifth (day) of the month, when I sat in mine house: [To viti. to receive some advice, counsel, instruction, or comfort concerning the fate of the land of Judah, and of the Church.
Chap. viii.

Ezechiel.

Church of God, from the Prophet. Compare Exod. 3, 16, and 2 Kings 6, 32, and the Announcer, that the hand of the Lord SPOKE unto me. [See above chap. 1. on ver. 3.]

1. Then I beheld, [To wit, in the Spirit, and in a trance. See of the prophetical visions Gen. 15, on ver. 1. and 26. on ver. 5., and 39, and oftentimes [To wit, of the shape of a man] as the shape of fire; from the shape of the same and downward was fire; [which signifies God's vengeance and just wrath, which was kindled against the wickedness of the Jews. Compare Deut. 4, on ver. 14. and from his head upward as the shape of a lion', [signifying God's majesty, and gracious kindness towards them, that receive his word with faith and reverence. See above chap. 1, on ver. 25.] as the colour of Hesetall. [See above chap. 1, on ver. 4.]

And he put forth the likeness of an hand. [To wit, which likeness and shape is described in the former verse. Compare Dn. 5, 5. and took me by the hand [or hand-lock] of mine hand, and the Spirit [that is, the holy Ghost, that shewed him this vision. See above chap. 1. on ver. 12.] carried me up between the earth and the heaven, and between the earth and the heaven of heaven's, [this was done in the Spirit, not in the body, by a trance, and not by change of places: to the Prophet interpret himself immediately, saying, the visions of God. Compare below chap. 11, 14.] and brought me to the vision of God. [To wit, which God by his Spirit wrought in my mind. See above chap. 11, and below chap. 12, 1.] to Jerusalem, to the door of the gate of the temple [court]. This word is explicated in the Hebrew texts below chap. 13, 3. See of this see Kgs. 6, on ver. 36. Some understand this of the innermost part of the great court called there the people court others of the entry of the great court, which leadeth toward the north, where was the seat of all images of statues. It is conceived that this image was the image of Basal unto whom Achaz had set up an altar. 2 Kings 16, 10, &c. which altar Hezekiah afterward destroyed, but Manasseh set it up again. 2 Kings 21, 2. It was afterward again broken down by Jotham, and set up again by Josiah, and his to the north, it was called the image of jealously, because the idol-worship performed in it by the Jews provoked God to jealousy as followed; that is, incensed and provoked him to anger, because the honour and service which his people offered unto him as their only bridegroom was rendered to this idol. See Ezek. 20, on ver. 5. and Lev. 20, on ver. 5.] which provokes to jealousy. [Namely the Lord. Its spoken after the manner of men. See Dtn. 4, on ver. 24.]

And behold the glory of the God of Israel was there. [See above chap. 1. on ver. 28.] according to the form, that I saw in the vision. [See above e. 1. on ver. 18.]

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

And the hand that was in mine hand, [Child of man, feel thou what it doth, the great abominations which the house of Israel have committed? [Meaning the abominable idol-
18 Therefore will I also deal in fury, mine eye shall not pity, neither will I spare; [So above chap, s. 1. & c. 7. 8.] though they cry before man ears with a loud voice, yet will I not hear them, [So wit, because their prayers shall not proceed from a true and lively faith, nor be founded with true repentance, but only wing from them by a faine of pretent misery and feeling, and fear of greater punishment, without any firm resolution of true amendment, Compare Prov. 1. 28. Isr. 4. 15. Jerem. 11. 11.] the Priests, whole idolatry was full of dishonesty and uncleanness committed to the honour of the idol Thammuz. Thammuz was the name of an heathenish idol, by which many is held to have been the idol of the Egyptians called Osiris, who had been the husband of one Isis, who having lost his his husband in Egypt, caused him every year to be lamented by a kind of most filthy uncenial idolatry. Others understand the idol Atarot, with whom the haten committed like idolatry. The place here this idolatry was practised, is concerned to have been by the gate of the Priest's Court, in the chambers that were built about the Temple for the Priests. Into those chambers there might no women come, but the Priest law some there.

20 And he sat down unto me, Son of man, half bow sech (Isaiah 9. 4.) thou hast yet again for greater abominations then voce.

21 And he brought me into the inner court of the LORD's house; [See above on ver. 1.] and behold, (at) the door of the Temple of the LORD, between the Porch, [See here 1 Kings 6, on ver. 2.] and between the Altar [So, the Altar of burnt offering. Others understand the Altar of incense, which was in the holy place] were about five and twenty men: [some conceive to have been those whose mention is made below, chap. 11. v. 7, where they are called Princes of the people, that is, cities, and governors in the land] their hands did work, [parts] were towards the people of the LORD, [that is, towards the holy place, and the holy of holies, wherein the Ark was, a token of God's gracious presence among that people] and their faces towards the east; [that is, with their backs towards the west, just as the heathen were wont to worship their idols. But the Jews when they worshipped God, were to turn their faces the west, where the Ark of God was in the holy of holies] and these bowed themselves down towards the east before the sun, [that is, and worshipped it with religious honour and worship, against the express command of God, Dan. 17. 12. 3.] &c.

22 Then said unto me, Son of man, hast thou seen (that) is there any thing countenanced lighter by the house of Israel then to commit these abominations which they commit here? [This question implies a strong denial. See Gen. 18, on ver. 17. The meaning is, that nothing could have countenanced lighter by the Jews, though these abominations committed against the first table were of all others the most grievous and most displeasing to God; but there was no commandment so great, but the Jews counted it a light thing to transgress against it when they have filled the land with violence, [that is, with oppression of the innocent and poor, which is done either in public by judgment, or in private by all manner of wrong and injury] then they revile themselves to provoke me to anger: [So wit, by idolatry, whereby they provoke me to jealousy, and prophan me my Temple] for lo, they put the wine-branches [for boughs, or grafts] The Hebrew word is so taken, Num. 13. 14. and below chap. 15. 2.] to their nose, [So wit, to the honour of the sun, whom they worship, because he cherisheth and diethen the fruits, This place is diversely expounded] and every one [So, to wit, of those fix men] with their crafting weapon [So, the furniture of his crafting; that is, the weapon wherewith he should craft and batter in pieces] in his hand, and one man in the midst of them, [So wit, distinct from the six men aforementioned: for they were fient to destroy, having their weapons ready for it; but this man to save, having for that purpose his inborn, and a command to mark the godly, as followeth] was clothed with linen, [like Priest. See Exod. 28. 39. Levit. 6. 15. Some understand by this man our only high Priest the Lord Jesus Christ, who is sent by the Father to deliver his people from the destruction]
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fruction of the soul: and consequently he is not here considered in his divine Majesty and Glory, which he hath common with the Father and the holy Ghost, as above chap. 1. 26, but in the face of his humiliation, and office of Mediatorship and a mediatory intercessor [to wit, out of which the water took ink with his pen] was on his loins [meaning, hanging on the girdle of his loins] and they went in, and stood by the copper altar. [So called Ezek. 30. 30. 2 Kings 16. 14, otherwise, the altar of burnt offering, Ezek. 30. 28, of this place see Lev. 1. 3, 5, a further description thereof see 2 Chron. 4, on ver. 1.]

3 And the glory of the God of Israel [See above chap. 1, on ver. 28.] lifted up his seat from the Cherubim, [Meaning the Cherubim that were over the Ark in the most holy place, for a token of God's gracious presence with that people, Some understand the Cherubim which Ezekiel saw in his vision, Compare below chap. 10, ver. 4, with the Annotat. See of the Cherubim, Gen. 3, on ver. 24, whereupon he was, [to wit, the God of Israel. Or, so was, namely the glory of God to the threshold of the house, [that is, the end of the most holy place, This signifieth that God would part from the Temple and be called to the man that was clothed with loose, which had the writtenunken on his loins, 4.]

And the Lord said unto him, Go thither into the midst of the city, show the midst of Jerusalem, and mark a mark upon the foreheads of the men that figh, [Which were the remnant of God's people, hid amid the back-slip generation. This marking was not done corporally by a visible and outward mark upon the body, but spiritually, by an invisible and inward mark upon the spirit, which shewing whither true believers from all hypocrites and unbelievers, For all this is done in a spiritual vision, and consequently not by a corporal act, Compare Rev. 7, 3.] and cry out for all those abominations that are done in the midst thereof, [Namely of the city of Jerusalem.]

But to these others [To wit, those three other men that were appointed to destroy, to kill, and to cut off, of whom see above ver. 2, 3, be gathered, saith the Lord, out of him, [to wit, that had the inkhorn on his loins, and went before, See of this man above ver. 2, and the Annotat. The killing might: not be done, before those that were to be saved were marked, and to be exempted from the common destruction, Compare Gen. 19, 21, and from, [that is, kill, defrey, cut off, Compare chap. 7, 9.] let not your eye pity, a little boy, or a little child; 6. Slaves old (men) young men, and maidens, and little children, and women, even to their little children, [See the accomplishment, 2 Chron. 36. 17.] but come not near any man upon whom the mark is; [Seeing some that were marked have also called of the outward punishment, as namely Jeremias, that was an exile in Egypt; and others besides: understand this, as was said before, of the spiritual preservation unto salvation] and begin at my Sanctuary] [to wit, the laying, or killing] as my Sanctuary: [that is, at my Temple. See 2 Chron. 30, on ver. 29, and they began at the ancient men which were before the house, [that is, before the Temple, So in the sequel. See of these ancient men above chap. 8, 11, and the Annotat.]

7 And he said unto them, Defile the house. [Which was done by the dead bodies that were lain in it, Compare Num. 19, 11. 2 Kings 23. 16, and fill the courts, [See of both Courts, the inner and the outer Court, 2 Kings 6, on ver. 5.] with the flesh go forth, and they went forth, and they smote in the city, [that is, they made a great slaughter and killed...]

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A further exagin of the glory of the Lord, being the unto the former which the Prophet had seen or the rever Chebar, and of the fiery clouds which the man clothed with live, and received, for so scatter in upon the city. ver. 1, 8. The glory of the Lord came here to have changed its place three times; first from the Cherubim to the threshold of the Temple, 2. Secondly, from there again upon the Cherubim, 18. Thirdly, upon the Cherubim to the East-gate, or foremost gate, to go forth out of his house, 19.

Then I looked, [To wit, in the spirit: for the Prophet was in a trance] and beheld, above the firmament, [See above chap. 1, on ver. 22, and compare these ver. 26.] which was over the head of the Cherubim, [that is, the likeness of Cherubim, See of the Cherubim, Gen. 3, on ver. 24, they are above chap. 1, 2, called behemoth, and were four in number. See the Annotat. was a Sapphire stone, [See above chap. 1, on ver. 26.] as the form of the terrible of a throne: [See above chap. 1, on ver. 26.] and he [to wit, God, who is called below the Lord, ver. 18, and the God of Israel, ver. 14.] appeared upon them, [To wit, the firmament and the throne, and, or, upon them, to wit, the Cherubim.]

And he brake unto the man clothed with live, [See of this man above chap. 9, on ver. 3, if by him here be understood the Lord, Christ, then he is here considered...
sidered as the Judge of the wicked] and be fald, Go in even between the wheels, [that is, into the very midst of them. So in the sequel. Understand by these, the wheels, whose whole description and signification see above chap. 1. on ver. 15. under the word Churb, [For the wheels were by the Cherubim] and fill the pit with fiery coals [which were representations of God's just judgments. See above chap. 1. on ver. 15. and compare chap. 18. on ver. 9.] [Hchb., from the Hebrew, are of the Cherubim, That is, from the place which is between the Cherubim] and scatter them over the city: [For a token that it shall be confounded by a burning of the sword, famine, and pestilence; yea also with martial fire, 2 Kings 25, 2. and elsewhere; namely the man clothed with linen] went in before man's eyes; [that is, so as that I beheld him with mine eyes in this vision.]

Now the Cherubim stood on the right side [That is, on the north side; which looked toward the land of the Chaldeans, to signify that the destruction of the Temple and of the Jews should come from thence, that is, of the Temple of the Lord, meaning in the inner court, as appeareth by the following words of this verse] when that man went in and a cloud, [which signified God's wrath, and the destruction that was near hand and ready to light upon the Temple. So that the cloud here is a token of God's anger, and approaching calamities, as Psal. 18, 13. and not of his gracious con-Kababion. And Evad. 49, 54. Num. 9, 15. 1 Kings 8, 10. 11.] filled the overcourt court. [Which was the court of the Priests. See 1 Kings 6. on ver. 36.]

Then the glory of the Lord [See above chap. 1. on ver. 12. lifted up itself a height from above the Churb] [upon which the Lord had his ordinary dwelling-place in the holy of holies, 1 Sam. 4. 4. Psal. 8, 2. Psal. 97, 1. 2. Or, from upon these four Cherubim, to the third of the field of the house, as followeth, (the Cherub) or Cherubim; for the singular number is here taken for the plural. See above on ver. 1. and chap. 9. on ver. 3.] upon the threshfield of the house: [to signify that God would remove from the Temple, and from that people, By house here means that part of the Temple which was called the holy place, Purif God departed from the most holy place, above e. 2. 3. Now be departure also from the holy place] and the cloud that was upon the man was filled with a cloud, and the court [To wit, the innermost court, otherwise called the court of the Priests] was full of brightness of the Lord's glory.

And the wheels of the wheels of the Cherubim [To wit, as this was as with praise and thanksgiving applauded the full removal of God: or as it were with anointment foretold the fearful calamity that would follow thereon, Of the Cherubim wings see above chap. 1. on ver. 6.] was heard unto the outermost court. [This is further described by followeth, above chap. 1. 34. The outermost court was otherwise called the great court. See 1 Kings 7. 9. and the Annoder, at the voice of the Almighty God, [See above chap. 1. on ver. 24. Of the Almighty God see Gen. 17. on ver. 1.] when he spakeeth.

Now it came to pass when he [Namely, the Lord, whose glory is described above ver. 1. 4.] he commanded the man clothed with linen, saying; Take fire [Called above ver. 2. fixed, filled.] of the Cherubim, and fill it with fire, to signify God's wrath and vengeance. See 2 Kings 21. on ver. 20. from between the wheels, [See above on ver. 2.] from between the Cherubim: that he went in and stood by a wheel, [To wit, by one of these four wheels that were by the Cherubim, Others, wheels. And so here the singular number is taken for the plural. Compare above ver. 4. the Annodir, on the word Churb.]

7 Then I saw Churb [To wit, one of the four, of which see above chap. 1. 1. and the Annodir, put forth his hand from between the Cherubim, with the fire which was between the Cherubim, and took [To wit, the fire which was between the Cherubim, and took (thereof), and gave it into the midst of this brass that was clothed with brass: he took it, and went out.

8 And there was seen on the Cherubim the likeness of a man beast under their wings. [See above chap. 1. on ver. 8. Ninthly let us understand that each of them had two hands. The singular number is taken for the plural. Compare above ver. 4. on the word Churb also below ver. 11.]

9 Then I looked, and beheld, four wheels [See above chap. 1. on ver. 15. were by the Cherubim; [Which were also four in number, above chap. 7. 5. where they are called beasts. See the Annodir, one wheel was by every Churb, [Hchb., one wheel by one Churb, and one wheel by one Churb, that is, by every Churb a wheel. See of this, 1 Kings 6. 7. on ver. 2. And Num. 7. 7. on ver. 11. and 13. on ver. 12. and the form of the wheels was at the likeness of a ring. five rings, of precious stone, of which see above chap. 1. on ver. 16.]

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

10 When they went, [To wit, the Cherubim by whom the wheels were. See above chap. 1. on ver. 9. Then (the fire) [To wit, the wheels. See above chap. 1. on ver. 12. went upon their four faces: they turned not about when they went: [See above chap. 1. on ver. 17.] but the place whither the head looked, (Meaning one of the four heads which every Churb had, which looked towards the four winds) they followed it; they turned not about as they went.

11 Now their [To wit, the Cherubim] whole body, [Hchb., 8, 9. for man body consisteth of flesh. See 1 Kings 12. on ver. 10.] and their hands, and their legs, and the wheels together with the wheels, were full of eyes round about.

Eyes are here ascribed unto the Cherubim, (though not in the first vision, chap. 1.) which signifieth the providence of God, whereby they are enlightened, and whereby all their work is wisely ordered and performed. Compare above chap. 1. on ver. 18. where mention is made of the eyes of the wheels.] these four [To wit, Cherubim. See above chap. 1. on ver. 15. likewise here ver. 9. had their wheels. [The meaning is, that every Churb had one wheel.]

13 Also for the wheels, every one of them was called before man stood Galgal. [That is, in my hearing, or so that I heard it, every wheel was called Galgal; that is, wheels, or, globes, or, balls. Or, thus: it was eyed was Galgal, O wheel, on the wheel, &c.]

And every one had four faces: the first face [To wit, of every, of the Cherubim. Now this first face of the Cherub was that which looked forward; the second, that looked toward the right hand; the third, toward the left hand; the fourth, looked backward. Such four faces they all four had.] Heb the face of the first was the face of a Churb. [Some are of opinion, that here instead of the face of an ox it is the face of a Cherub, to shew that they were all Cherubim. Others give other reasons, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. In this vision there is some difference, both in order and appellation, from the former visions mentioned above e. 1, thought indeed it was the very same, See above chap. 15. 5. 6.]

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which looketh eastward: and behold, as the door of the gate were five and twenty men: [it is conceived that they were the very lame that are mentioned above chs.8,16, however this is most certain, that they were men of great account among the people, and especially those whose names are hereafter expressed. They came here out of the house of the Lord from the idol-service, which they had performed to the Sun, and discourse together about fortifying the city, as followeth.] and in the midst of them was Jaszania, the son of Arazzor, [this is to be distinguished from another Jassania the son of Saphas, above chaps. 9, 10] and Betalas, the son of Betalas, [this Petalas is also to be distinguished from another of this name, 1 Chron. 3, 21, and 4, 42.] Princes of the people. [That is, most honourable and excellent persons, that being in place of government and authority, were greatly respected by the people, and consequently ought to have been examples of piety unto them. Compare Exod. 3, 16, Levit. 4, 15, 2 Kings 23, 1, and the Annotations.] 18. And he said unto me, [He, to wit, the Spirit that carried him. Whence it appeareth, that the word must not be understood of the wind. Others understood by this speaking person, the Lord, that shewed himself over the Cherubims, above chap. 10, 15.] Child of man, these are the men that despise, iniquity, and that counsel evil counsel in this city. [To wit, not to deliver up the city into the hand of the Chaldeans, against the counsel of the Prophet Jeremiah, but to defend it against them.] 2. Which say, a man ought not to build houses near by, [To wit, near the city; that is, in the suburbs.] this city [that is, Jerusalem] should be the pot, [To wit, whatsoever Jerusalem prophesied, Jerem. 1, 13. See above chap. 1, on verf: 3.] and we the flesh, [That is, the Chaldeans coming to besiege this city, might conveniently dwell in the houses of the faithful, and as a fire, cause the city being as a pot, to be burned, and consume us, that should be in it as the flesh, by famine. Compare below chap. 24, 4, &c. They scoff at Jeremian's prophecy, Jerem. 1, 13, which they by their counsel go about to discredit, and to prove it to be a false and lying prophecy. Others (our dedication) is not yet, let us build houses, to wit, to tarry and dwell here; and so let this city be the pot, and we the flesh: for if we be the flesh in the pot, we must stay in it: so thatJeremia prophesies against himself; when he telleth us that we shall be carried away.] 4. Therefore prophesy against them, prophesy. O child of man. 5. So then the Spirit of the Lord fell upon me, [See above chap. 1, on verf: 3.] and he said unto me; [See above on verf: 2.] Say, thus saith the Lord: Thus do ye say, [To wit, as is related immediately before verf: 3.] O house of Israel: [That is, Judd. See 2 Chron. 15, 17, and 21, 2, with the Annotations.] for I know every one of the things that affend into your hearts. [Heb. the affection of your spirit.] that is, whatsoever is ascended into the thoughts of your heart, See of the like phrase, Jerem. 7, on verf: 31.] 6. To [To wit, Princes, and Rulers of the city, of whom above on verf: 1.] have multiplied your iniquity in this city: [that is, those whom ye have opposed in the city by all manner of injustice. Compare above chap. 7, 23, and 9, 2.] and ye have filled the streets thereof with the flesh. 7. Therefore thus saith the Lord: [To wit, your sins, the iniquity of which ye have laid down in the midst of it, it is not a flesh, this city is the pot: but I will cause you to go forth out of the midst of it. [To wit, Jerusalem, Namely,}
by means of the Chaldeans, that should take them captive, and punish them according to their deserts. See the four preceding verses. Others, be free, or they shall set thee free; to go forth; meaning the enemy. That which the Psalms in imitation of Jeremiah's words, the same hath Ezekiel revert against them: if he had said, the city of Jerusalem is indeed the pot, but the fire that boils in it are those whom ye have cruelly oppressed in it, for which cause, and all your impieties, God wrath shall devour you and such as ye are, yet more fearfully then hitherto it hath done.

9 And he said, the sword; That is, war. See Lev. 16. 16. and I will bring the sword upon you, saith the Lord, the Lord.

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

10 Thy cities shall be laid waste, That is, perished by war. See Lev. 26. on ver. 7. I will judge you; that is, punish you. Compare Gen. 15, on ver. 14. So here in the next verse, in the borders of Israel: [Namely, in Judah. See of this city 2 Kings 23. on ver. 33. and 25. 6. It lay in the land of Hamath, which was by north on the border of Palestine, Isaiah 33. 19.; 13. 5. and y. shall know that I am the Lord.

11 This city shall not be cast up, That is, perished by war. It was, to be eaten in, that is, to stay in it, and be under the greatest punishment, touching this life; and ye shall not rise (not this word must here be added again from the former clause) for the floods in the midst thereof: I will make you in the midst of the Lord, and in the midst of his fire. See above in the foregoing verse. See the fulfilling hereof, 2 Kings 25. 21. Jerem. 52. 10.

12 And ye shall know that I am the Lord; because ye have not walked in my statutes, neither done my judgments, but have done according to the statutes of the heathen that are used among you. [meaning the idolatrous laws and customs of the heathen, which God had forbidden his people in any way to follow.] Lev. 18. 3, and 20. 25. Deut. 12. 9, 30, and 18. 14. above chap. 5. ver. 7. the Jews are reproved because they lived not according to the judgments or laws of the heathen: but see thereon the Ammonite, thereon.

13 Now it came to pass when I prophesied, that Pelasus the son of Busah died; [It seemeth that this prophesying of Ezekiel, and the dying of Pelasus happened in that vision, and afterward in deed, so that Ezekiel actually declared unto the inhabitants of that city in Chaldea, of which he had seen and done in the spirit, and that the death of Pelasus then also happened actually, for confirmation of this prophecy] then fell I down upon my face, [to wit, through astonishment, and to pray for the remnant of the people. Compare Nahum, 14. on ver. 5.] and cried with a loud voice, and cried, Ab, Lord, the Lord; with whom only make a full end of the remnant of Israel. [The Prophet in this complaint does not properly look at Pelasus, that was a wicked man, but at a few that yet were left, conceiving that if the Lord should go on, he would suddenly make an end, whereas he had promised to relieve a remnant. See of this phrase, Jerem. 4. on ver. 27.]

14 Then the word of the Lord came into me, saying:

15 Child of man, say, [Meaning those that with joyfulness by Jeremiah's counsel had removed as exiles into Chaldea, 2 Kings 24. 12. &c.] thy brethren, [that is, thykinsmen, or men of kin. See Gen. 24. on ver. 57.] say, thy brethren, [this repetition is made to express the zeal of God, and the weightiness of the matter.] the men of thy kindred, [Heb. of the redemption; that is, those that by virtue of whose kindred had right to redeem thy goods, and consequently are thy nearest kinsmen. See Lev. 25. 46.] and the bands of thy bondmen, all these, [to wit, that was there in Chaldea, to the most part belonging to the tribe of Judah] now are in the land of Babylon; to wit, mocking them, because they had left their own country, and dwell like bastards men in Chaldea, whereas they in the other parts still preserved the land which God had given unto their fathers for an inheritance, as follows.] let ye go away from the land of Babylon, and go unto the land of Egypt, as ye went unto it for an hereditary portion. [As if they had said, we only are God's people, that inhabit this land, which he gave unto our fathers. We have nothing to do with you that are gone away from us, and ye shall have no share with us in this land which ye have taken.]
Abraham, Math. 3. 9. so can he also soften flinty hearts by his favour and sanctifying Spirit; for out of their flesh, [that is, out of their body, wherein the soul dwelleth, See Job 13. on ver. 10.] And this I will do, (tho God) to wis, by rooting out of the soul the evil qualities, powers & faculties wherewith through their own corrupt nature they oppose me, and by taking them away from them by the Spirit of regeneration, that they may no more rebel against me; and will give them a flint heart, [Heb. a heart of flesh; that is a flinty heart. The heart of a regenerate man is here reformed to flesh, which is not hard like a stone, but is flexible, soft, and tender; it felt willingly to be led by God's Spirit.] Such is the heart of man, after God hath taken away the flinty heart, and added a new heart.

That they may walk in my statutes, [He saith not, that they may be able, or may have power to walk, &c; but he speaketh of absolute obedience which the regenerate yield unto God.] and keep My judgments, [the word keep hath respect to the certain perseverance of those that are truly converted unto God.] and do them: and they shall be a people unto me. [See Deut. 26. 7. 11.] and I will be a God unto them. [See Gen. 17. on ver. 7. and Lev. 18. on ver. 2. Compare Jer. 24. 7. 9. 30. 22. and 35. 7. and 33. 8.] But where his heart was hardened after the heart of their fathers, and their abominations, [That is, idols. Of walking after idols, compare 1 Kings 11. on ver. 5. after the heart of.] That is which they conceive that their idols do with and desire. Others, yea as for those whose heart walketh after the heart of their de- terminations and abominations, I will rendeth them may upward at a high. [See above chap. 9. on ver. 10. Compare Jer. 9. 10.] saith the LORD.

22 Thou didst the Cherubims [See above chap. 1. 6. upon the word head.] lift up their wings, [to wit, wherewith they flew. See above chap. 1. on ver. 6. and 10. on ver. 7.] and the wheels [See above chap. 1. on ver. 4. 14.] against them; and the glory of the God of Israel [See above chap. 1. on ver. 18. in the next verse] was over them from above.

And the glory of the LORD went up from the midst of the city; [See above chap. 10. on ver. 4. and stand upon the mountains; (as this was, they went and stood, of the high place upon the mountain: meaning the mount of Olivet, whereof see 1 Sam. 15. 30. Zech. 14. 4.194. Mat]. which is towards the east of the city.

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

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

CHAP. XII.
The Prophet is commanded by God to represent in his own person the sin and captivity carrying away of King Zedekiah and the people, excepting a few, verse 1. He doth also to eat his bread and drink his water with carefulness and anguish for a token unto the Jews, verse 17. God refutes the taunting proverb of the Jews, and farsetheth on the contrary a sudden and certain accomplishment of his Prophecies, 21.

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

2 Child of man, those dwellers in the midst of a rebellious house, [That is, in Chaldea among the Jews that with King Joachin were carried away out of their own country into Babylon; among whom though God had his own people, above chap. 11. 16. 17. &c; yet it appeareth from this place, that many of them were unbelieving and obstinate persons, of the term rebellious house. See above chap. 2. on ver. 6. also in the sequel, Compare likewise above chap. 3. 2. and 5. 6. 7. and 3. 16. 27. which have eyes to see, and fee nor, [to wit, inwardly by the spirit to perceive what punishments themselves had endured, and were to expect more; to the end that they might be converted unto God. Compare Isa. 6. 9. and 42. 18. Jer. 5. 21.] have ears to hear, and fee nor; [That is, believe nor, nor obeying according to all the warnings and threatenings which God hath given them by his Prophets. Compare Jer. 5. 21.] for they are a rebellious house.

Therefore thus saith the Lord God, take thee a fir乃timent of removing; [To wit, a wallet or bundle, stuff, travelling-cloth, clothes, and other necessaries for a journey. Compare Math. 13. 10. 10. Others understand household-stuff, as bedding, book, tables, chests, cabinets, &c; and remove by day before their eyes: [That is, so as that they may behold it with their eyes. For the Lord would by this that the Prophet was to do publickly, give these that were carried away captive a certain token of that which a certain should shortly befall those of Juda and Jerusalem, because they believed not that it should be ill with them; yea they hoped suddenly themselves to return chiefer, Jer. 23. 8. 3. they rebuking the Prophet Jeremiah, by whose advice they had suffered themselves to be carried away into Chaldea.] and thou shalt remove from thy place [To wit, where thou dwellest] to another place [To wit, where thou shalt dwell; and that for thyself every way after the manner of those that removed indeed, and are wont to change often and frequently their habitations; which was to be a token unto the people that King Zedekiah with his people should be constrained suddenly to remove out of Juda and Jerusalem, and to be carried away captive to Babylon, before their eyes: [May be they will consider it, to wit, how I will punish them for their rebellion. (It may be) he uttereth his particle to leave the Prophet doubtful of the successful event of this token, that he might learn to be contented with, or according to his following his command. It flowedeth also to that he would raise up some good hope in the Prophet, to hit him up to diligence; they be a rebellious house, [That is, though they be very willful & disobedient, so that there is not much amendment to be expected in them, yet I will shew them this visible token, for their greater conviction. Others, because they are a rebellious house, in regard such judgments shall light upon their people, and they themselves were not yet bettered by their own judgments which had betaken them.]

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

joyed a spirit to bring forth his furniture into a place before his house being within the walls; and afterward to break through the wall, and go away with it in the darkness, as follows: to signify that the Jews should seek to escape away privately, and that King Zedekiah should get away out of Jerusalem, and flee by a new road, as it is also came to pass 2 Kings 25.4, Jeremiah 39. 4, and 52. 7. The evening is taken for the night. See Job 7. on ver. 4. as they flee forth that they remove. [Heb. according to the going forth of removing. That is, after the manner of the going forth of them that take a journey.]

5 Dig thee through the wall before their eyes, and bring out thereby (the furniture). [To wit, to signify that King Zedekiah should cause the city-walls to be broken, that he with his shoulders might throw the breach open out of danger. See the accomplishment thereof, 2 Kings 25. 7. Jeremiah 52. 7. These words, the furniture, are here inferred from the foregoing fourth verse, and the following seventh verse.]

6 Before their eyes [See above on ver. 3.] shall thou carry it upon (thy) shoulders, thou shalt bring it forth in the dark, thou shalt cover thy face, that thou mayest not see the king. This signification that King Zedekiah should flee away to be hidden, and so dismembered, to escape the hands of the Chaldeans, that he should not be seen on the land through which he fled; again, that Zedekiah should be deprived of his sight by the loss of his eyes, so that he should not see the land of Babylon. See the accomplishment 2 Kings 25. 7. Jeremiah 39. 7. and 52. 11. The covering of the face hath also been a token of shame and grief which a man already hath, and of trouble which is to be expected. Compare 2 Sam. 15. on ver. 30. 1 Esdras. 7. 8, Jeremiah 14. 13. for a man given over for a woman taken into the house of Israfel. [To wit, to signify that which was to come, namely the ruin of King Zedekiah, and of the city of Jerusalem. See below ver. 11, and chap. 24. 24. Compare Psal. 77. 7, with the Annotations.]

7 And I did so, according as I was commanded; I brought forth the furniture by day, as the furniture of that which remove. [Heb. of removing] afterwards in the evening I digged me through the wall with (mine) hands; [with any iron tools and open violence, but as it were with a thief-like flight and stealth, to signify that King Zedekiah with his own company should take privately and flee from the hands of the Chaldeans. See 2 Kings 25. 4.] I brought it forth in the dark. [To wit, the travelling-furniture] and I carried it upon (my) shoulders before their eyes.

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

9 Child of man, hath not the house of Israel, the rebellious house cast off their ways, what defileth them? [That is, what is the matter that thou dost thus suddenly remove in a strange kind of way?]

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

11 Say, I am your wonder-worker. [See above on ver. 6.] like as I have done. [To wit, in bearing this further nature thus, set to remove. [Heb. to the King, and his people] the furniture by carrying away. [To remove] go into captivity. [To wit, to Babylon. See the accomplishment thereof, 2 Kings 25.]

12 And the Prince (Namely King Zedekiah, of whom is spoken in the foregoing verse) that is in the midst of them [that is, of the house of Jerusalem and all Judah] shall carry the furniture. [To wit, such furniture as is needful for travelling, as above ver. 4.] upon (his) shoulders is the dark. [Compare above ver. 4. 6. 7, and he shall go forth; they shall dig through the wall. [Compare above ver. 5. 7, to bring (him) out thither: he shall cover his face, that he see not the ground with (his) eyes]. Compare above ver. 6, 7.

13 I will also bring out my seat upon him. [To wit, by the Chaldean souldiers, that shall pursue after him in his flight, and take him, as followeth. See of the accomplishment 2 Kings 25. 5, 6, and of the parables, Job 19. on ver. 6. [that he be taken in my sight: and I will bring him into Babylon, the land of the Chaldeans; also he shall not see it, [To wit, because by sentence past upon him his eyes shall be blinded before he cometh thither, 2 Kings 25. 7, though he first die there.

14 And I will scatter into all the winds. [See above chap. 5. on ver. 10.] all those that are about him (for his) benefactors, that accompanied King Zedekiah in his flight. See the accomplishment thereof, 2 Kings 25. 5. Understand also the Egyptians that were formerly come to help the King in the field, Jeremiah 43. 8, also those that after Gedaliah's death were fled into Egypt, Jeremiah 44. 16, 17, 18, and 44. 5, 6, 7, etc., all his bands. [that the word signifieth properly wings, and here bands and troops of Souldiers. See below chap. 17, 7, and 39, 13.] and I will deliver the armed men after them. [See above chap. 5, on ver. 2.]

15 So they shall know. [See above chap. 5, on ver. 13.] that I am the Lord. [See above chap. 6, on ver. 14.] when I shall divide them among the heathen, and scatter them in the land,

16 And I will cause a few men [Heb. men of number; that is, a few men that may easily be numbered. See Genesis 34. on ver. 30.] of them to (the) Jews, and other Israelites that were mingled one another among in Jerusalem, and without the city. I shall be left from the sword, from the famine, and from the pestilence, that they may declare all those abominations (against the first and second table. See thereof 2 Kings 16. 3, 4, etc., and 21. 2, 3, 22. 39. 33, 3, and 36. 14, 16.] among the heathen whether they shall come; [To wit, that they may declare them not only in bare words, but also actually declare that they were the cause of their scattering into all the countries round about; whereby they shall be brought as it were upon the sign of a publick show of Gods vengeance against sin, and they shall know that I am the Lord. [To wit, not only the Jews shall know it, finding really, and indeed that I am true, just, and an enemy unto sin: but also the Gentiles shall know it, being informed by the Jews, and beholding the just plagues wherewith God punished their sins]

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

18 Child of man, thou shalt eat bread with trembling, and thou shalt drink water with trembling, and with sorrow of heart; [To wit, to signify the disquiet, fear, and difaunsedness, whereto the Jews should be brought in Jerusalem, and every where throughout the land. Compare above chap, 4. 16.]

19 And thou shalt set thy face unto the people of the land, [Namely,]
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[Neither of Chaldea; he meanteth the Jews and Israelis that dwell there as captives. Unto these it was very satisfactory to hear what would yet become of Jerusalem: for they were grieved, (so wit, being now by false Prophets) that by Jeremiah they had led them to their own land, and had yelde themselves up to their enemies.] Thus saith the Lord LORD of the habitation of Jacob in the land of Israel: they shall eat their bread with circumspection, and drink their water with astonishment; (that is, being exceedingly troubled, perplexed, and astonished at the unexpected and sudden miseries that should fall upon them all at once,) because her land [meaning the land of Jerusalem; to wit, wherein this city lay, and over which the base rule! shall be departed from her; that is, from that which it is full of, So Psa. 24. 1. Meaning all manner of abundance and riches, that should be taken away by the enemy] because of the violence of all them that dwell therein.

20 And the inhabitant shall be as a vinedresser, and the land shall be as a vineyard; and [this shall be] before the Lord LORD, and he shall know that I am the Lord LORD.

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

22 Child of man, what kind of prophesy? [The Hebrew word signifieth here a common saying, signifying much in few words, and so well known to the greatest part of men, that upon occasions it is commonly made use of. See 1 Sam. 10. 12, and 24, 14. and below chap. 18. 2. 18 (which) is known in the land of Israel;[to wit, that among your selves mock at my teaching; I say, the latter shall be prolonged, and every vinedresser shall prophesy: (the meaning of this prophesy is, that they had nothing to do with the prophesies of the Prophet touching their ruin, because God according to his patience & long suffering would prolong the time of the coming of their destruction, which the Prophets made to be soon or because their prophecies would never be found true.)

23 Therefore say unto them Thus saith the Lord LORD: I will make this prophesy to cease, that they shall no more prophesy a prophesy in Jerusalem: but prophesy unto them, the days, [that is, the time of their ruin, are at hand, and the word of every vision, that is, the prophecy of thy preaching by the Chaldeans, or the substance of every prophecy concerning thy destruction is at an end.

24 For there shall be no more any vision, (That is, false and lying prediction.) So Lament. 2. 14. below chap. 13. 6. 7. Ezek. 10. 2. Vanity for falsehood. See Jer. 31. on ver. 3.] I am the Lord LORD; the vision to the end, (That is, divination, or divination of him that is about to win, in mouth or tongue, by flattering and fair speaking.) Compare Prov. 5. 3. and 6. 28. and the Annotor, he speaketh of the false Prophets, that gain-sayed the true prophets, and comforted the people with sweet and pleasing predictions in their unbelief, idleness, and wicked lives. Others, slippery; that is, doubtful divinations.

25 For I am the Lord LORD; I will speak, the word that I shall speak unto thee. (the time) shall be no more delayed. [For the siege of Jerusalem by Nebuchadrezzar followed shortly after, Heb, properly b: advanc'd.] for in thy days, (that is, in your lifetime) O rebellions house, will I speak the word, and do the same, saith the Lord Lord.

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

27 Child of men, behold, the story of the house of Israel, for the vision that he feareth is for many days. [That is, for a long while, before it shall be accomplished, that the punishment shall not come in our days. They do not absolutely deny the truth of the prophesy, but to make themselves appear, they put it off a long while; in they mean the prophet Ezekiel] prophetic of the times that are far off.

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

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God commandeth the Prophet to prophesy against the false prophets, and their own bringing, ver. 1. 2. also against the false Prophets themselves, and their self-glory, and belial-wall, covering, 17.

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

2 Child of man, prophesy against the prophets of Israel. [To wit, that were in Chaldea among the captive Jews, whom they would make to believe that they should quickly return into their own country, See of them also Jer. 29. 9, 8, they had their companions also in Jerusalem, Jer. 23. 16. 17.] that prophesy, (that is, that take upon them, but falsely, the prophetic office) and say unto them this prophesy out of their own hearts. (Heb, now the Prophets out of their own hearts,) that is, those that prophesy that which proceedeth out of their own opinions, judgments, and motions, and not from God, such kind of prophets are false to prophesy falsely, as the deceit of their own hearts, for, 14. 15, to speak the visions of their own hearts, Jer. 25. 16. to be prophesiers of the deceit of their own hearts, Jer. 23. 26. to walk after their own hearts, here in the next verse, See the contrary, Nine. 16. 28, and the Annotor, there.] hear the word of the Lord LORD:

3 Thus saith the Lord LORD; it shall come to pass that the false Prophets which prophesy in the name of the Lord Lord. [That is, follow their own minds and inclinations in propounding their preconceived prophesies. Compare the Ann. on the former verse, and that which thou hast feared is not feared! that is, which was not feared by them in a vision, to declare it in his name unto the people. The word fearing is often thus taken, as Prov. 24. 4. Isa. 30. 10. Lament. 2. 14. and have below 27. 6. 7. 8. hence the prophets are called Scries, See 1 Sam. 9. on ver. 2. 1. Or the false prophets, O Isa. 28. 1.] we like the foxes at theingle place, (That is, like foxes that being in waste, barren, and desolate places, where very little prey is to be had, are very eager to snatch at the meanest thing they can come at.)

5 To [To, false prophets] have not given up the figg tree, [Its a similitude taken from warlike affairs, where valiant soldiers do boldly set themselves in the gap that is made in the city wall by the enemy, to keep the enemy out of it; which the false prophets ought to have imitated by their prayers unto God, and exhortations unto the Congregations to turn away Gods judgements and punishments. See the same phrases, Psa. 16. 35. 30, and below chap. 22. 30.] neither have ye [ye] made up the hedge for the figg tree of Israel. [To wit, when the fig tree was broken, its another similitude taken from gardens, where hedges and fences when they are hurt by the wild beasts, must be repaired against a new invasion of them. See of this comparison below chap. 25. 30.] to tend it in the time of the Lord LORD, [meaning the time when the Lord would send the Chaldeans against the Israelites to destroy them. The day of the Lord for the day of punishment or vengeance.
pations are also elsewhere used. See 1Sa 15.4.
Jerem. 47.2, below chap. 38. 22., and see, to great half-flumes, shall fall, and a great famine stand their feet (28.)
12. Lo, when that wall shall be (fallen), shall all (fallen, and then be fird unto you. (To wit, by the men, that paf ing, shall see the ruine of the house, or shall have notice thereof. This question impliceth a strong affirmation, where is the pleasing, where with yce have pleased?
13. Therefore thus saith the Lord LORD; (Eze.) 21. 1. I will (fall) on to, (that mud-wall) by a great wind, i wyd, and there shall be an over-flowing fromore in mine angry, and great half-flumes in my face, to destroy (Eze.) for destruction.]
14. So will I break down wall that ye have pleasere with flight-time, and will call it down to the ground. (Heb. make it come near the ground) (to) that the foundation thereof shall be disovered: (that is, it shall be raised to the very foundation. See the same phrase Psal. 137.7. Mich. 1. 16. Habak. 3. 13. Compare 2 Sam. 21. 16.) thus shall (the city) (namely, Jeru las) fall, and ye (to wit, the Jews) shall perish in the want thereof: and ye shall know that I am the LORD.
15. This will I bring forth my wrath against the wall, and against them that plaister it with flight-time; and I will say unto you (Meaning those that believed the false Prophets, and expected all manner of good from their vain and flattering prophecies) that wall is no (more), (that is, it is thrown down) neither are they that plaistered it. (To wit, alive. See Genes. 42., on ver. 13. and Prov. 12. on ver. 9.)
16. (To wit,) the Prophets of Israel, (that) (Eze.) concern Jeru las, and see a vision of peace for her. See above on ver. 10. where (there) is no peace, saith the LORD.
17. And the child of man, set thy face against the two sons of thy people, (that are) of (the) (Eze.) word of the house of Israel. Is not this in the land of Canaan. The meaning then of this passage is, that the false Prophets shall not be reckoned among Gods chosen people, nor be partakens of his spiritual goods, and ye shall know that I am the Lord LORD.
18. Therefore, saith the Lord. This doubling is made to add the greater force to the sense or meaning. See the like Genes. 7. on ver. 2. and 14. on ver. 30. Numbr. 3.9. and Deut. 16. 20. Joel 3. 14. and the Annont. because they seduce my people, (to wit, so as they have not believed my threaenings, nor purely performed my worship, nor obeyed my laws, preferring the way and rule of life. Jerem. 28. 15. 16.) Because ye have not given me rest, (that is, not made them believe that all things were well, and that there was no punishment to be expected. Compare Jerem. 6. 14. and 38. 9. and below ver. 16.) where (there) is no peace, and (because) one (to wit, the false Prophet) buildeth a mad-wall, (that is, a flight and weak fence, to have an house fion a violent onest and breach. (Meaning,) the vain and flattering propheties of deceivers, which they pretended unto the people, (that they might not believe the threaenings of God denounced by the true Prophets, and in others (to wit, other false Prophets) build with flight-time, (that is, helped by vain and plausible flattering speeches to confirm, make good former prophets propounded prophetyl. Understand here by flight-time an ill-made or tempered flume of lime or mortar, that easily falleth off and perisheth). Compare below chap. 25. 28.)
19. Say unto them that pleaser with flight-time, that it (to wit, the mad-wall) shall fall down: there should be no (true) treaenings. (Understand by this, and that which followeth, the violence of the Chaldians, which would terribly perte (on Jerusalenm), and the whole kingdom of Juda. The same comm.
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[Proverbs 6: 26, and the Annotations.] *ye shall burn the fuel [meaning the reprobate and immoral souls] of my people, and ye shall cast into your fuses [or, your fires] that is for your good the fuel that is thy peril. So God, 9. 5, on the words, your fuses [or, fuses] above. [That is, nourish and feed them by unjust and unlawful gain by your false prophecies.]

26. *And will ye purge me among my people, [To wit, in abusing my name, as if I had commanded you to seduce my people by false prophecies. Compared Leuit. 18, on vers. 21.] for breasds of fire, and for pieces of bread, to pay the fuel that should be destr [that is, to declare death by your prophecies to those that shall not die, because they believe in me, and abhor your divinations.] and to cause the fuel that should not live [that is, to promise life those that shall not live, because they depart from me, and adhere unto you] by your lying to my people, that hearling [To wit, your lying whereby you deceive them.] 27. Therefore thus saith the Lord the Lord, behold. I (will be) upon your enemies. [To wit, to tear them in pieces, and to destroy them. Compare above vers. 8, and the Annotations.] when I will cause ye to hear the fuel of the floor, to the fumar, good as it [Heb. (garden)] to wit, where in they had their idols, to ask of them concerning things to come; and to entice them thither that were very eager and dejected on those things, that they might seduce them: I, a. 65. 9, Others, that they might fly away; to wit, being loose from your deceitful deceptions, and I will vest them off off [as, back them off.] from your hands: and I will let the fuel leaves, of them, out of the tents whereunto ye let them, or out of the cages wherein ye hold them captive; that they may escape the destruction which ye seek to bring upon them] the fuel which ye hate to the floor gardens.

28. Moreover will I vest your head-waits, and all your people out of your hand. [That is, power and might. See God, 16, on vers. 6, so that they shall be no more in your hand for an utmost.] [To wit, as a prey to be hunted by you] and ye [to wit, the false Prophetess, of whom is spoken above vers. 17.] shall know that I am the Lord. 29. Because (by) falsehood ye have made the heart of the righteous sit, [To wit, threatening him with temporal and eternal destruction, because he did not believe and follow you] whereas I put him [to wit, the righteous; or, to wit, the heart of the righteous] to no sorrow; [To wit, in threatening him with my judgements; ye have rather comforted him with the promise of my mercy] and because ye have strengthened the hands of the wicked. [That is, have hardened and encouraged him in his idolatry and impiety. See of this phrase also, Jer. 9. 24, and the Annotations. It is also taken in a good sense, as Jer. 7, 11, 1 Sam. 23, 5, Isa. 3. 5, that he should not return from his wicked way, that I might save him alive.

30. Therefore ye [To wit, false Prophetess.] shall have no more country. [See above on vers. 6, to wit, because ye shall perish] nor sit destination. [or, dwell in your place. By which this verse is compared to Deut. 18, 10. 2 Kings 17. 17, and 21, 21. See further of the word destination. Prov. 6, on vers. 10, but I will destroy my people out of your hand, and ye shall know that I am the Lord.

C H A P. XIV.

Some of the Elders of the people come to the Prophet, as if it were to ask counsel of God, vers. 1, God by the Prophet, and according to the effect of their idolatry and hypocrisy; and threateneth rising to all such engagers, and this Prophet to the enquirers according to their minds: advising a promise for the preservation of their lives, &c. &c. God to the multitude of his doth that the intercessions, even of the most holy men that ever were (such as were Moses, Daniel, and Job) would not be able to help Jerusalem or any people whom he had firmly decreed to punishment, but that they should only deliver their own souls, 12. He foretells that some shall be left, and shall also be carried to the other Jews to Babylon, as an example, and the God of justice towards them, 22.

Then came unto me the Elders of Israel, [That is, rulers and heads of the Congregation that dwelt in Chaldea. See Exod. 3, on vers. 16, and Lev. 4, on vers. 15,] and set down before my face, to ask counsel of God by the Prophet concerning the future condition of the people, both in Jerusalem, and there in Chaldea. See the following third verse. Compare above chap. 8, 1, and below chap. 10, 1.

Then came the word of the Lord unto me, saying: 3. Child of man, these men have set up their dung-gods in their hearts. [That is, they have given them the highest place in their minds, as they were wont above the heart to be set up in high places; so that they esteem and honour them highly above all other things, yea even above my self. So in the sequel.] and have put the stumbling-block of their iniquity directly before their faces; [where the stumbling-block of their iniquity has been their idols: for when they set up these before their faces contrary to God's command, they were an occasion unto them of sinning many ways against God, and falling into many abominations. So in the sequel. Thus Idols are also called a hars, Exod. 32, 33, Deut. 7, 16, Judg. 2, 3, [am I there exactly infringed of by them?] Heb. being infringed of of that, even tellingly, or uprightly infringed of, as if they should say, No, These things cannot stand together, that a man should adhere unto idols, and yet notwithstanding ask counsel of the true God.

Others, should I be infringed of at all by them? That is, I define not to be infringed of by such a people. The Lord was ordinarily infringed of by the high Priest being clothed with the Ephod. See Num. 17, 21, and the Annotations. Judg. 1, on vers. 1, or by a Prophet, 1 Sam. 23, on vers. 2, and 6, and 28, 6, 2 Sam. 2, 1, 2 Chron. 11, 7, 3. Therefore [prophesy, and set unto them], Thus saith the Lord, every man. [Heb. man, man; that is, every man. See Lev. 15, on vers. 2, So below vers. 7.] of the house of Israel, [that is, Juda. See above chap. 6, on vers. 2, meaning the Jews that dwelt in Chaldea] that setteth up dung-gods in his heart, and putteth the stumbling-block of his iniquity directly before his face, and cometh to the Prophet, [to wit, to ask counsel of God by him] the Lord will answer him, [or, have answered him] when he cometh, others, is that (times), according to vers. 3, &c. God to the multitude of his doth that is, I will answer them not according to that which they would find hear, but as their great and manifold idolatry hath deflected them. Others, of, or concerning the multitude of their dung-gods, that is, I will answer them nothing else but that which concerneth partly the multitude of their idols, and partly concerneth the punishments which they have thereby deflected.

5. That I may take the house of Israel in their (own) hearts.
11 That the house of Israel may go no more afor from after me, and that they may no more pollute themselves with all their transgressions: [Which are frequently called pollutions in Scripture; as Ezek. 9, 11 below chap. 24. 13. 16. 17. 39. 24. 1 Thess. 4. 17 James 1. 21] then shall ye be a people unto me, [See Lev. 26. on ver. 12.] and ye shall do a God unto me, [See Gen. 17. on ver. 7.] faith the Lord LORD.

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

13 Child of man, when a land [shall have] faced against me, transgressing grievously, [Hab. transgressing grievously;] that is, committing transgression] then will I stretch out mine hand against it, and will break break thy shoot of bread, [See Lev. 26. on ver. 26.] and send a famine upon it, to cut off men and beasts from thee:

14 Though these three Nasb, Densel, and Job, were in the midst of it: [He nameth these three persons, because they amongst others were accepted of him, and had received great mercies from him, Compare Jerem. 1. 15. They should deliver (only) their own soul; that is, save their own lives from the common destruction of the land. That the word only must be here inferred, may be gathered from the following 16 and 18 verses by their righteousness,

[To wit, considered and valued in the mediator Chrift, whose perfect righteousnesses taken away the imperfection that is in the righteousnesses of all the godlys, so that it is of free grace rewarded with a blessing.] faith the Lord LORD.

15 If I cause evil beasts to pass through the land, [This plague is threatened to a faithful people, Lev. 26. 22. above chap. 5. 17. and was actually sent upon them, 2 Kings 17. 25. which because it was, from that it become degenerate, that no man may pass through it, [Hab. without go through] because of the beasts.

16 These three men being in the midst of it, (true on) I live, faith the Lord LORD, if they should deliver sons, and if they (should) deliver daughters! [Meaning, that they should not deliver them, as the following 18 verses they only should be delivered themselves, but the land should be desolate. Here is spoken of an irreprovable sentence of God passed upon the abominable obstinacy and unthankfulness of the people, and that according to his righteous judgment. See below ver. 23.]

17 Or (when) I bring the fireward! [That is, war. See Lev. 26. on ver. 4. upon that land, and say, Sword, go through through the land; so that I cut off men and beasts from it! God speaketh to the livelorn and brute creatures, as if they had life and understanding, to shew his omnipotency, and the domination that he hath over all things, and that nothing cometh to pass in any things, how great or small forever they may be, by chance, but all by his omnipotent providence. Compare Deut. 4. on ver. 26.]

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

19 Or (when) I find the felliference into this land, and pour out my fury upon it, [See above chap. 7. on ver. 8.] with blood, [That is, by killing and slaying many men and beasts, as followeth; yea, blood is often taken for killing, slaughterer, murder. See Gen. 37. on ver. 36. See of the slaughter which God made by his Angel, 2 Sam. 14. 15. 16. to cut off from it men and beasts]

20 Though Noah, Daniel, and Job were in the midst of it, in true on I live, faith the Lord LORD, if they...
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they should deliver a son, or if they (should deliver) a daughter [implying that they shall not. See above on ver. 16.] they should deliver (only) their (own) sin by their wickedness. See above v. 14]

31. For thus saith the Lord God: How much more, when ye make false oaths, and commit iniquity, and do violence, ye would be delivered from your iniquities and the burden of your sin. See Ezek. 6. 1, 4, and 7, 8, and the Amor. Compare a Chron. 30, 12. They are called evil, wicked, because they are grievous, painful, and very hateful unto man. See also of four parts of plagues, called keder, though in part distinct from these in the verb, Jerem. 35, 2: waters, and the famine, and the east winds, and the pestilence against Jerusalem, to cut off men and beasts from it; (the meaning is, if that is a menaced man being alive, when I do punish a land but with one plague, I could be able to have themselves alone from the punishment, how much should they be able to do for themselves alone, when I shall send four plagues at once upon Jerusalem? Others, how much less, &c., to wit, should they be able to deliver the people, when God sendeth four plagues upon them?)

22. Ye shall be left in it. (Heb. as left.) in the midst of it, (as returned by the fourth of the four mentioned plagues, escaping for escaped ones, as 2 Kings 10, 30, Chron. 4, 43. So the remnant for remaining ones, or such as are left, 2 Chron. 36, 20. Captives for captives, Num. 31, 12. that shall be carried forth. sons and daughters; for Israel, they shall come forth to war, out of Jerusalem and Judah. being carried hither to Bethel unto you, as ye dwell here in Gilgal, and ye shall see their way, and their dealings: that is, from their captivity, the manner of their conversion, whereby ye shall be able to perceive what kind of people they are, namely, exceeding perverted and corrupt: ye shall be comforted concerning the evil that I shall have brought upon Jerusalem, (yea concerning all that I shall have brought upon it, ye shall be comforted, to wit, nor with words that ye shall hear of them, but with the misery, wickedness, and reproach which ye shall behold. For ye shall thereby perceive that God hath had very great cause to punish them in this manner, so that ye shall rest contented and satisfied with his judgments, as followeth.)

23. So they shall comfort you, when ye shall see their way and their dealings: and ye shall know, that I have not done without cause all that I have done in it. (So, 20, with, or against; to wit, Jerusalem) saith the Lord God.

chap. xvi.

By the similitude of the wood of the son, God foretelleth unto Jerusalem, by reason of all her wickedness.

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

2. Child of man, what is the wood of the son [To wit, after it is cut down. Others, free more than all woods, that is, better, of more value, more profitable, implying not a white, but is rather figher, both for form, it being crooked, knotty and unshapely; and for matter, it being unfit to make any wooden vessel, or any piece of work of it, as followeth, (of) the vine-branch (more than) that which is among the wood of a forest?

3. Is wood taken thereof to make a piece of work? doth a man take a pin [That is, a wooden nail, or peg.] or it hang any vessel thereon? [Heb., do they take a piece of it, &c. That is, shall a man be able to take fast into it, only to make a wooden pin or nail, wherein he might hang some piece of household-thing, or working tool?]

4. Behold, it is delivered to the fire to be consumed: [Or, for consumption, or, for fuel. So below, ver. 6.] in the fire consumeth the ends thereof, and the middle of it a bawre; [Some understand by the ends, all the borders of the land that were wasted round about, and by the midst, Jerusalem: would it he fit for a piece of work? This question implies a strong rejection. He belieth that the vine-wood being entire and not hurt at all, is very unfit to make anything of it, yet it is much more unfe, when it is spoiled and damned by the fire, as followeth.]

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

6. Therefore thus saith the Lord God: Like as the wood of the son [Hereunto are the Jews and those of Jerusalem compared, whom God had set apart to his own people, that they might bring forth good fruits. See Lcc. 5, 1, 2, &c., 2 Sam. 15, 12, &c.] is among the wood of the forest, (Meaning the heathen and nations that were unbelievers, and consequently unfruitful to all good works. Now by these words the Jews are joined in a like judgment, as followeth, because by their wilful unthankfulness they made void the preceptive which by Gods grace they had above them] which I delivered to the fire to be consumed: so will I deliver the inhabitants of Jerusalem, (See also, chap. 14, 13. with the Lord, which I delivered to the fire to be consumed.)

7. For I will set my face against them; when they go out from one fire, to worship idols and plagues. See Jer. 15, on v. 34. (Another: I shall confound them; (The meaning is, that they should no sooner have escaped one plague, but they should fall into another, as from the famine into the pestilence, or into the flood, or from the flood into captivity. Compare 12, 14, 18, and Jerem. 48, 43. and ye shall know I am the Lord, when I deliver my face against them.)

8. And I will make the land waste; because they have been thoroughly transgressed, [Heb., have transgressed transgressions. Compare above chap. 14, 13.] saith the Lord God.

chap. xv.

By the similitude of a new-born and miserable foule, ye are a daughter, &c., God presceth before the eyes of the Jews, their unworthiness, and his special love and kindness which he showed them out of mere free grace, ver. 1, 2, 3. On the contrary, they were unthankfulness and unfaithfulness, manifested by all manner of idolatry and heathenish conuert, 15. Moreover, the people of his fierce judgments upon them, 35 which they being worse than their fathers, Sodom and Saba, had well deserved; 45 yet with a promise of gracious reformation, which they with the cistl Graciles should partakers of in the Messias, 60.

Moreover, the word the Lord came unto me, saying:

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

3. And say, Thus saith the Lord God unto Jerusalem;
And concerning thy nativities, in the day when thou wast born, that is, at the time, when I called Abraham that was an idler, 15:2, when thou wast in his loins, out of the land of Canaan, and brought his seed into Egypt, and led them through the wilderness into the land of promise, compare Heb. 2, 3, thy seed was not cut off. This means now, that no bare creature delivered, or could deliver. This was a people of a peculiar interest, with their natural misery, and death, to bring them to everlasting salvation, neither neat nor wined with water when it_boiled (tib); [Heb, my bringling; that is, as soon as I brought thee, So do some also render the words by, or, with my foot, Gen. 30, 30, that is, as soon as I came in. Others, for my bringling; that is, for a delight of my bringing, to that thou shouldst be delighted and acceptable unto my light. Others, for softening. To wish, whereby the sin of the new-born babe is made clean, clear, and smooth, when after it is washed it is anointed with some materials useful for that purpose, also thou shalt not be touched with salt, [Heb, shalt not wined salted salt. Salt was formerly used to be driven off the skin, and to strengthen the inward parts, All this intimates, that God in the Hittites, when he took them for his own people, found nothing else in them but misery, hatred, and weakness, and consequently chose them not in respect of their own worthiness, but of his free grace in the promised Messiah, in the elect becoming his friends, The people of Israel, mischief is in this and in some following verses described by a similitude taken from a new-born child, that being come forth out of its mother's womb, is regarded by no man.]

5. No eye had comp'ss thy face, [To wish, not only because they would not, but also because they could not, Heb, no eye [saw, or, pined thee] to do one of these things unto thee, [To wish, which ought necessarily to be done to such a new-born babe for its preservation] to have mercy upon thee, but that when I call upon thee, [Heb, called thee, that is, taken by all, and to be helped by none but by God] for the iniquity of my soul [For the heart of man is deceitful above all things, and corrupt, Jer. 17, 9. His understanding is folly against God, Rom. 8, 7, and who wholly as a morgot, and a worm, Job 15, 6, Yea lighter than vanity, Eccl. 6, 10, in the day when thou wast born, 6. When I called thee by thee, then I found thee being taken down in thy blood, [To wish, which was upon thy body when thou first camest into the world, This blood signified the corruption of our nature, wherein we are all conceived and born, and which maketh us liable to both temporal and eternal death, and I said unto thee in thy blood, that is, when thou wast in thy blood live, [That is, than that live, though thou art exceeding corrupt, and miserable, It is a command containing in it a promise of life, Of which kind of promise see Psal. 37, on ver. 3, and Prov. 3, on ver. 25, As if the Lord should say, though ye be very unclean and deformed, &c. As it were in the midst of death, yet I will cause thee to live, This is continually accomplished, according to the covenant of grace, which God made with Abraham, yet I said unto thee in thy blood, live, [This is here said, to shew that God hath oftentimes renewed his promises, and that they remain firm and steadfast, See of these promises, Gen. 12, 1, 2, 3, and 15, 10, 16, and 15, 11, &c. and 17, 1, 2, 3, 4, 24, 17, &c. and 24, 7, and 26, 3, and 28, 13, &c.]

7. Three made thee thou thousand, [That is, a very great multitude, See Exod. 1, 7, and 12, 57, A certain number for ten thousand of the fields, and ten thousand of the ages, and great, and thou wast a great ornament; [Heb, to the ornament of ornament; that is, to a very great, or to the greatest vigour, See of this promise, Lev. 2, on ver. 3, Understand this of a spiritual ornament and vigorous, the cause whereof of ice Dant, 7, 7, 8, and consequently filled from the first mercy here mentioned, contained in the promise of life, above ver. 6.] thy beauty are become horns, and these horns are good, but thou wast naked, [Heb, manifestation, So below ver. 22, meaning the depravation of original righteousness, and the emaciations of all saving riches, See of spiritual nakedness also, Rev. 5, 17.]

8. For when I passed by thee, I saw thee, and beheld thy time was the time of servers, [That is, the time that thou wast marriageable, or to be defined in marriage, The Lord here speaketh after the manner of men, of the spiritual marriage which he out of mere grace and love made with the people of the Jews, who he separated them from other nations of the earth, and coroned with them a rich and a great ornament of grace in the Messiah,] then I spread out my wing over thee, [That is, I took thee into my custody to make thee my spouse, Compare Ruth 3, on ver. 9. and covered thy nakednesses; [for shame] for I saw thee now, [see Gen. 9, 12, and 24, 7, and covered thee with a covering, to wit, of spiritual marriage that would be your God, and ye should be my people, see Gen. 17, 1, 28, i.], with the Lord LORD, and thou shalt become mine, 9. Thou wast naked I thee with water, [Hereby many understand the benefit of the forgiveness of sins, flowing from the covenant of grace, which is often expected and promised by washing, Exod. 3, 4, Lev. 15, 15, Psal. 51, 4, 9, below chap. 36, 38, Aza. 22, 16, 1 Cor. 6, 11, Rev. 1, 5, But understand also this, and the following benefits, to wit, of regeneration and sanctification in respect of the children of promise, and the elect that were among the people] yet I stayed thee in thy blood, [To wit, the blood that was found upon thee in thy nattivity, and marked thee with it, [To wit, to make thee acceptable, Compare Eph. 2, 12, 13, This signifies the spiritual anointing with the oil of regeneration, which every man is anointed for a better life, See of this oil and anointing, 2 Cor. 1, 21, 22, 1, John 2, 20, 27,]

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

Num. 24, 5, 6, 7, 17, 18, 19. Deut. 4, 6, 7, 8. Psa. 122, 12, 14, 15, &c., and by my marriage art become a Queen. See Psa. 45, 11, 12, 13, 14, &c. See also below on ver. 13, and I had thee with badgers skins. See of these Exod. 25, on ver. 5, and girt thee about with fine laces, See Gen. 41, on ver. 42, and covered thee with filigree. 11 I adorned thee also with ornaments, and put bracelets upon thee hands. See of these bracelets, Gen. 24, on ver. 22, and a chain. See of this word also Gen. 4, 42. See also 1 Esdr. x, 23. (Heb. chesed.) 12 I put a girdle upon thee waist. See Gen. 4, on ver. 19, and upon thy face, or upon thy forehead. See Gen. 4, on ver. 47, and ear-rings. See the same word in the same connexion, Gen. 35, 4. See above, and a crown of glory, or a crown of ornaments, that is, a glorious or a beautiful crown. See Prov. 4, 9, and the Annotator, upon thee head. 13 Thus will I adorn thee with gold and silver, and thy clothing was fine linen and silk and embroidered wool: thou didst eat fine flour and fine oil and wine. [Understand under the fonts of fustneness here mentioned, all that is necessary for fullness of life, and for recreation of the body] and thou wast exceeding beautiful. [Heb. very very beautiful: that is, very lovely and beautiful, and looked upon by all nations with admiration] and wealth of prosperous. [So that thou becamest a kingdom. That is, so that thou hadst thine own kings that governed thee, or thou hadst prosperity in the kingdom, to wit, for the most part under the reign of David and Solomon. The royal dignity was promised to the Israelites, Gen. 17, 6, and 49, 10. By all these fulnesses taken from corporate ornamental, necessaries, beauty, and prosperity, is shadowed out the abundance of spiritual blessings whereby God had exalted the people of Israel above other nations, as such as were the giving of the law, the revelation of the heavenly doctrine, the gift of prophesy, the priesthood, the pure worship of God, the miracles, the hope of the holy to come, &c.] 14 Moreover a name of thee went forth among the heathen because of thy beauty [See the promise hereof, Gen. 13, 2, Deut. 4, 6, 7, 8. The accomplishments, Num. 23, 8, 11, &c. Josh. 7, 9. 1 Sam. 3, 7, 1 Kings 10, 14. &c. 2 Chron. 22, 23.] for the fame was perfect through my glory which I had put upon thee, [See above on ver. 10, and 13.] Praise the Lord. 15 But thou didst not thus in thy beauty, [As it thou shouldst keep for ever, though thou shouldst deal never, so ill with me, and playst the harlot (that is, didst commit idolatry, partly in thy idol-worship, and partly in thy covenant with idolatrous nations. See of spiritual whoresomness committed by idolaters, Lev. 17, on ver. 7, and 10, on ver. 5, and of unlawful confederacies forbidden by God, Exod. 23, 32, and 34. 12, Deut. 7, 2, and made by the Jews, 2 Chron. 19, 9, 10, 11, 25, &c.] because of thy name: [that is, because thou hast the name of being very beautiful, and in that respect thou hast a desire to proclaim thyself for the gratifying of thy whoreson condition,] yea, thou hast not been thy provocations upon every one that provoketh thee, for thus it was, [Is it, to wit, thy beauty. Compare Isa. 57, 5, Jerem. 2, 20, 23, 36, and 5, 6.] 16 And of thy garments thou didst take and madest to thyself fenced high places. [Meaning akars set up, in high places unto idols, and hung with tape or broad spectacles garments, that being spied afar off they might allure the passers-by to idolatry. These are here compared to the beds of harlots that are beautifully and costly trimmed to entice lovers thither, Psal. 7, 16, for which cause also these idolatrous places are called the beds of idolaters. Ifa, 57, 7, and played] the harlot for supper: (such a thing) hath not come, neither (shall it) come to pass. [This meaning is, that the Jews committed such a gross offence by their idolatry, that they never had the like, nor ever should have.] 17 Moreover hast thou taken the vesture of thy years. [The Hebrew word is generally taken for all manner of vesture, furniture, or household-thing made of gold, silver, &c. Compare Lev. 15, on ver. 4.] (made) of my gold, and of my silver which I had given thee, [that is, which I have given thee for necessity of, and moderate ornament. Compare Hes. 2, 8, and madest [to wit, of that gold and silver] to thyself images of a man [so heemeth that these images of a man are named, and not the images of the gods, either because Jerusalem is here brought in under the person of an halo, that keepeth company with every man or because they had some images in the shape and form of a man portrayed most unchastely, and formidably, and thou didst commit whoredom with them, [to wit, by offering sacrifices unto them, calling upon them, and giving all religious honour and worship unto them.] 18 And thou tookst thy embroidered garments, and coveredst thee. [To wit, thy images, and that for to adorn them also, more costly and momentous than thy idolatry, and thou hast set mine altar, which I gave thee for other uses, and amongst the seat for my service. See Gen. 28, on ver. 19, Exod. 25, 20, 21, and 30, 7. Lev. 2, 1, 2, and 8, on ver. 2, and 1 Sam. 4, on ver. 9, and mine image I make of incense made of sundry fœces for the service of God, see Exod. 30, 34, 35.] before their face. 19 And I fed thee, [I gave thee,] that fine flour and honey [wherewith I fed thee,] the fat of the fat of the land also before thy face. [So, to wit, the faces of the images, for a pleasant savour. Compare Gen. 8, on ver. 31.] and thou hast set mine altar in the midst of them, and thou hast bowed them unto them [To wit, unto the idols and images] to be confirmed [that is, that they might devote them by the fire] it is a small thing, to whom thou worship (to wit, in thine eyes, or in thy judgement, that thou dost commit such abominations as are mentioned in the former and following words, proceeding from thy whoresom.] 20 Thus thou hadst been [The Hebrew word signifies properly to thrust, or to cut the throat, Exod. 1, on ver. 5, but here it is taken simply for killing or slaying by causing to pass through the fire, See Exod. 18, on ver. 21. 2 Kings 13, on ver. 10. 2 Chron. 28, on ver. 3, and below chap. 33, 37.] my children, and hadst delivered them when thou didst cause them to pass through the fire for them? [That is, to the honour of the idols.] 21 Thou didst pass the flax [The Hebrew word signifies properly to thrust, or to cut the throat, Exod. 1, on ver. 5, but here it is taken simply for killing or slaying by causing to pass through the fire, See Exod. 18, on ver. 21. 2 Kings 13, on ver. 10. 2 Chron. 28, on ver. 3, and below chap. 33, 37.] my children, and hadst delivered them when thou didst cause them to pass through the fire for them? [That is, to the honour of the idols.] 22 Also in all these abominations and these whoresomness thou hast not remembered the days of thy youth. [See above on ver. 4.] when thou wast asked (see above on ver. 7, and have, when thou wast trampled on in thy blood, [See above on ver. 6.] 23 It came also to pass after all thy wickedness, (who, we unto thee, faith the Lord LORD.) 24 Thou dost pass the flax, into the gallery. [That is, 34, 9, a song of songs.]
an elevated place to commit thine idolatry upon it; Compare Lehi, 26, ver. 30, also Isa. 17, 7, etc. Jer. 5, 6, and bolt made them an high place in every street. 25 Thou hast made thy high place at every head of the way; [Or in every head-way, or in the frame of every way; that is, in all the crooks and corners of the streets. So below chap. 21, 11, Compare Prov. 8, ver. 2, and the Annotar, where the crook-way is called an house of paths;] and bolt made thy beauty abominable, and brightened with thy legs. [Heb. fell before every one that passed by that it, thou hast given thyself up to all manner of vilify and most shameful idolatry that is, of what nations forever thou mightst have committed it. The Hebrew word used both of the mouth and of the legs; of the mouth, for opening it wide, to speak immoderately and impudently, Prov. 3, 3 of the legs, for opening them wide to uncleaneness, as here; and thou hast multiplied thy whoredoms. 26 Thou hast also committed fornication with the children of Egypt. [That is, the Egyptians. So children of Aha are for the Alhians, below ver. 21, children of Bethal, below chap. 23, 18.] thy neighbor, [to wit, by being joined in covenant with them. Compare Is. 20, and 31, contrary to the command of God, Deut. 17, 16. So is the word committing fornication, or playing the whore also taken below, 2, 8.] which are great of flesh, [that is, are strong and mighty even in uncleanness. Compare below chap. 23, 20.] and thou hast multiplied thy whoredoms to provoke me to anger. 27 But therefore I stretched out mine hand over thee, [To wit, to punish thee, as followeth. See above chap. 2, 4, on ver. 9, and diminished those appointed portions: [to wit, of meat and drink, and of ordinary sustenance. See Jer. 23, on ver. 12.] and delivered thee into the hand of them that hate thee, [See the exposition of this phrase, Pss. 27, on ver. 12.] the daughters of the Philistines which were abhorred because of the lowly way. [Heb. thy way of lewdness.] 28 Moreover thou hast played the whore with the children of Asher, [See above on ver. 26. See also 2 Kings 16,7, and 2 Chron. 28, 16.] because thou hast committed much whoredom; [to wit, of playing the whore.] yet when thou hast played the harlot with them, thou hast also not satisfied. 29 But thou hast multiplied thy fornication in the land of Canaan unto Chaube. [Some understand this thus; that the Jews not only followed the idolatry of the Canaanites, but also of the Chaldeans: and this might have been done by those that were carried away captive to Babylon with Jeconiah, and therewith also thou hast not satisfied. 30 How much! [Or what, or far, or many: is thine heart (to wit, being weighed and overburdened by that unfruitful whoredom,) (flasheth) the Lord, to whom thou dost all thy abominations, (being) the working of an impure heart toward women? (that is, which is not only an whore, but is excessive wanton, and wilful in whoredom, that she is the mistreater of all)?] 31 But thou hast buttled horn even [See above on ver. 24.] at the head of every way, [See above on ver. 25.] and made thy high place in every street, and hast not been as my harlot, feasting an harlot reward. [Seeing thou didst not reward me with it. See ver. 33, 34.] 32 O that adulterous woman! [That is, thou that committeth other men to her without defining any reward] for receiveth strangers, [to wit, lovers & fornicators, that is, strange and false Gods, Pss. 44, 21, Jerem. 2, 25, and 5, 3.] instead of her husband, [which is God himself, Hos. 2, 19, 23. Col. 11, 2.] 33 Miss give amends to all whoredoms. [Heb. they give
places, and every free of thy clothes, and take thy beautiful jewels; [Heb., officils, or furnished of thy beauty, or of thy glory] and leave thee naked and bare. 40 Moreover, they shall cause a congregation to come against thee, and shall flay thee with whips, and thrust thee through with their swords. 41 They shall also join thee houses with fire. [This punishment is peradventure here also mentioned in respect of the fin of adultery which by some ancient laws was to be punished, Compare Gen. 38, 24, Lev. 21, 18, Jer. 39, 29, 32, 23, below chap. 23, 45, 47.]

See this burning accomplished, 2 Kings 25, and 2 Chron. 36, and Jerem. 52; and execute judgments against thee before the eyes of many women, that is, nations. Thus the nation of the Jews in this whole transference is set forth under the name of an adulterous woman, So likewise in Scripture by daughters are meant nations, See above on ver. 27, note mention is made of the nations round about, unto whom the Jews in their name became a public example of God's vengeance, yea a leaven and a derivation into many. See Psa. 137, 7, Lamut. r, 8, 21, and 15, 16, below chap. 25, 35, and 26, 12, 13, and I will cause thee to cease from being an hurtful, and thou shalt give no harvests reward any more. 42 So will I cause my fury to rest upon thee, [See above ch. 5, on ver. 13.] and my jealousy shall depart from thee: [To wit, after that I shall have executed all my fearful judgments against thee, so that I shall left satisfied therewithout being any more angry as thy lowliness, as followeth, God's censure of himself after the manner of men] and I will be quiet, and (will) be no more angry. 43 Because thou hast not remembered the days of thy youth, [That is, thy former mitery, and my mercy therein towards thee, See above ver. 4, 46, and hast been a commotion unto me (that is, an anger or vexation, Thus this word is taken for angry commotion, Gen. 47, 54, Prov. 29, 9, See the Annotations by all these (things): Behold therefore, I will also render thy way upon these heads, [See above chap. 9, on ver. 10, and chap. 11, 21, 21,] with the Lord, and thou shalt not commit that which all (meaning the forgetfulness of her youth, which mention is made in the beginning of this verse. Others understand the murdering of her children, whereof see above verse 20, 1, 1. Some take the Hebrew word in a good sense, and render these words thus: and thou hast not made, or didst not think (that is, not once thought on all thy abominations) above all these abominations, (that is, abominable idolatry) ]: Behold, every one that speaketh proverbs, will tell me a proverb concerning thee. [See of the word proverb above chap. 12, on ver. 12, saying, as the mother (61) is thy daughter, (that is, the daughter very often followed the mothers nature and qualities) 45 Thou art thy mothers daughter, (That is, thou art of thy mothers nature, and are like unto her in qualities and actions) that is, though her husband and her children, (that is, God, when the first look by idolatry, and her own sons and daughters, whom the murdered to the honour of idols) and thou art the filter of thyfilters, [called Samaria and Sodom in the next verse, Heb. filter, that is each of thy filters. So in the sequel] which loathed their husbands and their children; thy mother was animist and thy father amator. See above on ver. 3.] 46 Now thy great filter is Samaria, [Samaria, whereby the ten tribes are to be understood, is called Jerusalem's great filter, because her kingdom was greater then the kingdom of Juda; so Sodom in the following words is called her little filter, because her kingdom was less] she and her daughters, [the word daughters indeed oftentimes signifies the dependent places of the greatest cities, (See 2 Kings 19 on ver. 21) but here it may be understood of the inhabitants of these cities and countries which dwelt at the left hand: that is, toward the north of thee] for those that were at Jerusalem with their faces towards the east, had Samaria on their left hand, that is, by-north, and Sodom on their right hand, that is, by-south, but thy filter that is left thin them which dwell northward thy right hand, is Sodom and her daughters. 47 Yet hath thou not walked in their ways, nor done after their abominations: [That is, these sins are not comparable to yours which are far greater, and more abominable then theirs: it was a mere thing to wit, to sin no other ways then as those of Sama, and Sodom and had sinned] a grace: (to wit, that thou shouldest do no more then they had done) but thou hast corrupted it more, [that is, made it worse, and lived more wickedly: Is the word corrupting or being corrupt taken D. Lu. 31, 29. 19: Jer. 19, 19. Otherwise the Scripture calleth this corrupting one way, Grace, 6, 12, corrupting one another, or worse, Zeph. 3, 7, then they in all thy ways, that is, works.] 48 (As true as I live,) faith the Lord LORD, if Sodom thy filter filter with her daughters hath done like as thou hast done and thy daughters, [an abrupt speech, usual in oaths.] 49 Behold, this was the iniquity of thy filter Sodom, pride, lusts, feasts of bread, [Understand thereby all sins that are wont to proceed from the wicked in the abundance of their earthly enjoyments, So in the words following [let quitters, for the evil that proceedeth thence] and lust quitters [or great feasts, Others, abominable idolatry] beds of the and her daughters: but the shame of them, but the shamelessness of the poor and needy. 50 And they lifted up themselves and committed abomination [See hereof Gen. 13, 13, and 18, 20, and 19, 5, Before my face: See Gen. 6, on ver. 11,] therefore I took them away. [See Gen. 19, 24, after that I had seen it, to wit, how abominably they lived, Compare Gen. 18, 21, and the Ann. its spoken of God after the manner of man] 51 Neither had Sama, intammed the half of thy flesh: [To wit, by reason of thy unthankfulness whereby thou hadst contemptibly rejected my bounty and loving kindness which I bestowed upon thee in a far greater measure then I did upon Samaria: and by reason of thy carelessness whereby thou hast flighted the judgement which I sent upon Samaria for thine example and warning: and thou hast multiplied these abominations more than thy, and haft justified thy filters by all these abominations which thou hast done, (that is, declared then to be more honest then they fell, because they have not sinned so abominably as thou hast done, Compare Jer. 13, 11,] 52 Thou (then) also hear thy shame, thou that hast judged thy filters, [That is, haft justified them, and haft pronounced them to be more honest then thine self, as in the former verse, Heb. filter, See above on ver. 45, Others, that had committed thy filters, to wit, Samaria, declaring that she was justified punished, and taken by God for her backsliding, Others, thou that hast judged thy filters, hear also thy shame for thy filters, (or): It by thy flesh which thou hast made more abominable then thy: they are more righteous then thou: be thou then confounded alone, and hear thy shame, because thou hast justified thy filters, [Heb. filter, See above on ver. 45.] 53 Then
53 When I shall bring again their captivity, [Heb. captivity.] So in the sequel. See Num. 31. on v. 12, [namely] the captives of Sodom, and thy daughters, and the captives of Samaria, and her daughters; [the word captivity is used for all manner of plagues and punishments that come upon man.] See Jer. 42, 50, and the Annotations, then shalt I bring again to them the captives of thy captives in the midst of them: [Then, that is, never for Sodom and Samaria were utterly destroyed with any hope of being restored to their former estate. So in 55, verse following. Understand this with exception of those whom God of grace had chosen to be holy seed and remnant of His Church, of whom see below 20, 60.]

54 Thou shalt make thy vows, and shalt be confirmed for all that thou hast done, when thou hast fulfilled them, [To wit, Sodom and Samaria, that is, as in their plagues which they have received, when they shall consider that like fins are rewarded with like plagues. Compare above chap. 14, on v. 22.]

55 Whosoever shall bring again to one of them, as also Samaria and her daughters shall return to their former estate, then they and thy daughters shall also return to your former estate.

56 Whosoever shall bring again to one of them, as also Sodom and her daughters shall return to their former estate, then they and thy daughters shall also return to your former estate.

57 Before thy wicked days was discovered. [To wit, by my judgments that I sent upon thee. Otherwise the sins of God's people have been always discovered by the premissions and admonitions of the Prophets, when the time of the redemption of the daughters of Syria, [whereby thou wast reproached by the Syrians, when thou overran and plundered thy country, Ezek. 16, 5, 6, 2 Chron. 28, 5, 6, and of all they that were round about it, [To wit, the land of Syria, the daughters of the Philistines, [that is, the Philistines, 2 Chron. 28, 18, which despised the, [Understanding the contempt or despising which immediately before was called reproach, Others upbraid and plundered. For the Hebrew word (according to the opinion of many) signifies not only despising, but also speaking or thinking; from what round about; that is, on every side.]

58 Thou hast been thy land all. [Heb. loved all, tendered; that is, the punishments thereof, where by thy wickedness hast begun to be discovered] and their abominations, faith the LORD.

59 For thus saith the Lord GOD: I will also defer to her the days of her youth, which she had not, when she was in the land of Egypt, to wit, whereby thou wast scorned and cursed. The word being as ever thou didst break the covenant that I made with thee, Deut. 27, 15, etc., Compare Nehem. 10, 29, and the Annotations, breaking the covenant, [made on mount Sinai. The meaning of the words of this verse is, as thou hast broken the covenant, so have I now also liberty to do it]

60 Nevertheless, I will remember my covenant (See Gen. 8, on v. 1) with thee in the days of thy youth; that is, which I made with thee in the time of Abraham, Isaac and Jacob. For with thee and their posterity God had established a covenant of grace grounded on the merits of the Messiah that was to come, Gen. 17, 19, and I will establish with thee an everlasting covenant, [to wit, depending on the former covenant of grace, and being a renewing thereof and likewise standing open for all Gentiles that should believe in Christ.]

61 Then shalt thou say, [Namely, O Jerusalem and Judah,] remember the days, and be ashamed, when thou hast received [That is, take into the fellowship of the Church] thy fathers that are greater than thou, with them that are familiar with thee: [Meaning these that of the Hittites, or ten tribes of the nations both great and small, should believe in the Messiah, and be converted to the true knowledge of God. For I will give them into thine hand for daughters, to wit, as born together by preaching of the Gospel, See Gal. 4, 26 but not by thy covenant, [To wit, the covenant of the law which I made with thee, as it thou hadst fully kept it; but my covenant of grace, which also concerneth mine elect of the Gentiles.

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

63 Then shalt thou remember, and be ashamed, and not open thy mouth any more, [Heb. may not have opening of the mouth any more, that is, that thou mayest have no more the boldness or daunt to express thy folly, or to favour thy fins. This phrase taken in a good sense is as much to have the boldness and matter to utter or express something clearly and plainly. See below chap. 29, 31, Eph. 6, 19.] because of thy house, when I shall make acquaintance with thee; [that is, shall reconcile thee unto myself. So 2 Chron. 30, 18, or shall be gracious unto thee, Deut. 31, 8, See the Annotations, for all that thou hast done, faith the Lord LORD.

C H A P. XVII.

Under the parable of an Eagle fethcing a Cedar branch from Lebanon, and planting a new one, as also another great Eagle to whom that came belong to itself, God referreth before his people the captivity carrying away of King Joshua and others by the King of Babylon, the ordaining of Zedekiah to be King in his stead, and Zedekiah's captivity, and return unto the King of Egypt, ver. 1, 3, 3, etc., for which God foretelleth that he should be forgotten of Egypt, and of his own people, and be carried away captive to Babylon. Nevertheless, he promiseth another new Evangelical Cedar branch for the justification of his people, ver. 22.
Kingdom, and abundance of all kind of riches] which had divers colours; [The Hebrew word signifies properly that which is made with the needle of divers colours, as broidered work, above chap. 16. 10, 33, &c., but here by way of comparison it is used to signify fair, speckled and mix-tinted feathers, as if to be they were embroidered.] came upon Libanon, [meaning the land of Palestina which northward was bordered with mount Libanon, See 1 Kings 4. 10, on ver. 33.] and took the uppermost branches of a Cedar. [By this is signified King Joachin, the other wife also called Jeconiah, 1 Chron. 3. 16. 1. who was called Nebuchadnezzar carried away captive to Babel, 2 Kings 24. 13. 15. 1 Chron. 36. 13. the Cedar was a figure of the kingdom of the Jews, Compare Num. 24. 6, Amos 2. 9.]

4. He plucked off the top of his young branches. [Thee signifies the Princes, Lords, and Nobles, that with King Joachin went into captivity to Babel, 2 Kings 24. 13. 15. and brought it into a land of traffiqes, here is in the original the word Census which properly signifieth merchandize, See Job 40. 25. and the Annotea, Understand now hereby Babylon, where traffique or merchandizing was much used by reason of the multitude of men that dwelt there, and that from all countries convered and traded there, he set it in a city of Merchants, namely Babel. Others of grasses, or shrubs, as 1 Kings. 10. 15. So might the city of Babel be called, because it was full of all manner of spices, drugs, and costly wares, being not only for necessity or delight, but also for delicacy and exaltation.]

5. [To wit, the forementioned Eagle, King Nebuchadnezzar took also of the seed of the land, that is, of those that were born in the land of Judah, meaning Mattania the uncle of Jeconiah, that is, his father Joachins brother, called by Nebuchadnezzar Zedekia, 2 Kings 24. 17. and laid it in a seed-field. That is, he made Zedekia King over Judah, he took, he set it by many waters, that is, in a convenient place where it might grow well, with good providence, that is, on wife and well advized conditions. Others, (a) a willow tree, that delighteth to grow by the waters.]

6. And it is, [To wit, that feed, King Zedekia] young forth and became a manwont wide-spreadning vine, the meaning is, that this King prospered and was happy as long as he continued faithful to the King of Babel (but low of treetops, [To wit, as being under the power and command of the King of Babel, unto whom he was constrained to pay a yearly tribute, Heb. low on frutes, treetops, pitch, So below chap. 19. 11. and 31. 5, 10.) looking with his branches toward him, [To wit, of whom it had its plantation, and under whose protection is laid hid, because the roots thereof were under him: so it became a vine which sought with branches, and sprang forth.]

7. There was ye a great Eagle, [Namely, Pharaoh King of Egypt. See below ver. 15. and 17.] great of wings, and abounding in feathers: [Compare above the Annotea, on ver. 9.] and budde this vine that is, King Zedekia did bend her roots towards him, [To wit, the Eagle, the King of Egypt, Understond by the vine-rootes the Ambassadors whom King Zedekia sent secretly unto the King of Egypt to make a covenant with him, to the end that he might help him against the King of Babel, whose tribunacy and Vassall he was, and from whom he was now revoked, Compare below ver. 15. Jerem. 2. 18.] and call forth her branches toward him, that he [meaning the same Eagle.] might water it [To wit, the forementioned vine, King Zedekia] towards the beds of her plantation, [that is, towards the entrees and palisades that lead to the place of her plantation. The Hebrew particle rendered here towards, is taken in like significanee, Jerem. 7. 3. 17. See the Annotea, This now looketh at the outbome of Egypt, where when the River Nile overflowed they made rivers, trenches, and furnes to let out the water throughout the whole land, and to spread it abroad into all places: So did likewise King Zedekia desire and requite that the King of Egypt would send his forces and fouldiers unto him, to help him against the King of Babel, Others, by the beds of her plantation; to wit, so as that his land being watered by the King of Egypt, he then thereby might grow up, (of her plantation,) to wit, of the vines plantation; to wit, in the place where it was planted, to wit, in Judea]

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

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

10. The behold shall it be being planted woful? [This question implieth a strong negation] shall it not utterly wither [Heb. withering, withereth] when the East-wind toucheth it? [This question implieth a strong affirmation, Understand here by the East-wind, the King of Babel, that should destroy King Zedekia, all his strength, and the city of Jerusalem, as the fruits are destroyed by the East-wind, Gen. 41. 6.] on the beds of her pruning, [that is, wherein it budeth or groweth: So above ver. 7, the beds of her plantation, that is, wherein it was planted] shall it be, [To wit, the East-wind, see, wherein it is planted, that it might be well watered and might grow well, or it shall wither and perish together with the furnes, that is, with the land of Judea likewise, wherein it standeth; or the furnes, that is, the means whereby he will seek to get help from Egypt shall likewise perish?]

11. Afterward the word of the Lord came unto me, saying:

12. Say now to that rebellious house: [Heb. that house of rebellion. Understand the tribe or kingdom of Judah, See above chap. 2, on ver. 5.] Know ye not what these things [To wit, which I have put forth unto you concerning those two Eagles are?] [As mean, fowling, imply] say, behold, [Here followeth the exposition of the propounded parable] the King of Babel is come (to) Jerusalem, and hath taken the King thereof, [namely Joachin, 2 Kings. 24. 12. 13. Chron. 36. 10. See above on ver. 3.] and the Princes thereof, [Which verse 4. are compared to the uppermost tender branches of Libanon.] and hath caused them to come to Babel. [Here followeth the exposition of the propounded parable.]

13. Moreover, he hath taken of the royal seed, [Called above ver. 5.] the seed of the land, namely, of Juda, Heb. seed of the kingdom, He meaneth Zedekia, See above on ver. 5. and made a covenant with him, [See Jerem. 34. 18. and hath brought him to an oath; Orsmanda him to enter into an oath; to wit, whereby Zedekia
deiakia cursed himself, if he did not keep his word, and did not continue loyal. Compare above chap. 10, on verse 19. Some conceive that this phrase is to signify to cause one to enter into an oath, hath respect to the ancient custom, whereby those that made a covenant with each other, drew blood, divided them into pieces, and then passed between the divided pieces or parts. See Genesis 15, on verse 17. God hath taken away [to wit, for pledges or hostages] the mighty of the land, [to wit, which might have added King Zedekia both with counsel and force, so to strengthen the kingdom of Judah against the King of Babylon, and cause it at length to fall off from him.]

14. That the kingdom might be torn, not lifting is self up, nor [that keeping his covenant [To wit, the King of Babylon covenant. Understand the promises of subjection and fidelity which Zedekia and the Lords of the land had made unto the King of Babylon, as might stand.

15. But he rebelled against him, leading his messengers into Egypt, that they might allow him better and much people. See Jeremiah 37, 5. shall be proffered. shall he break this oath, that is, to do such things, as ye shall break the covenant, [to wit, which he hath made with King Nebuchadnezzar, and escape?]

16. (As time as) 1 speak with the Lord the Lord, if he shall not die in the place of the King that made him King, to wit, in the place where King Nebuchadnezzar dwelleth, that is, in Babylon, as is here laid in the end of the verse [and therefore shall be slain, and made captive, and his covenant be broken by him in the land of Babylon. That is, in the same place, or city, as was said even now, and consequently not in his own country. The meaning is, that he should certainly die there: though he should not see the land, because his eyes before that time should be blinded in Babylon, 2 Kings, 25, 6, 7. Jeremiah, 32, 5. and 34, 3, 5, and 52, 11.

17. Neither shall Pharaoh, by his great army and multitude of chariots, be able to perform anything with him in war. [Yet he, that is, with Zedekia, to way, to help him, by joining his forces with Zeinckias forces. Or against him; that is, against King Nebuchadnezzar, to oppose him, and to drive him away from Jerusalem: when they shall call upon [Heb. pour one], so 2 Samuel, 10, 15. 1 Kings, 19, 32. I pour mine, and when they [Hab. build forts, which the King of Babylon should do.] [That is, many men.

18. And for the [Namely King Zedekia] hath defiled the oath, [which he, that is, the covenant, which he, as he had made it, as he had made with the King of Babylon, to slay him] that he would make with him, and to maintain the covenant that he had made with him, See of such giving of the hand for affording of that which a man eth or promisseth, 2 Kings 10, 15. 2 Chronicles, 30, 30. Ezra, 10, 19. seeing he hath done all these things, he shall not escape.

19. Therefore thus saith the Lord GOD, [As true as] I live, if I reveal not mine oath [God calleth the oath that Zedekia had made unto the King of Babylon his own oath, because it was made with calling upon his name: and in the like fashion his covenant, which he had made with the same King. Understand under the word oath, the punishment of breaking the oath] that he hath defiled, and made my covenant, that he hath broken, upon him head. [That is, if I compense it not with punishments. See 1 Kings 8, on verse 32. So above chap. 9, 10, and 11, 21, and 16, 43. and below chap. 22, 23, an abrupt kind of oath.]

20. And I will [head forth mine oath] upon him, [To wit, upon King Zedekia. See of this phrase above chap. 12, on verse 13, and below chap. 32, 3.] (so) that he shall be taken in my place: and I will cause him to be brought to Babylon, and will plead with him there. [To wit, over and above the judgment which he caused to pass upon him at Riblah. 2 Kings, 25, 6, 7. For after that he lay in prison in Babylon till he died, Jeremiah, 52, 11. God is pleased to plead with man, or to enter into judgment with him, when his punishments he convinceth him of his sins, and as it were doth work his heart, maketh him ashamed in a court of justice. So Isaiah, 66, 1c. below chap. 20, 35. and 22, 24. See further hereof below chap. 20, on verse 35. (so) for their transgressions whereby he hath been grieved against me.

21. Moreover, all his fugitives [See of these 2 Kings, 5, 5. and Jeremiah, 52, 8.] with all his bands. [That is, multitudes and companies of foudlers. See above chap. 12, on verse 14.] shall fall by the sword, [that is, die or be slain in war; or, perish by weapons of war. See Isaiah, 26, on verse 7.] and they that remain shall be scattered unto all winds. [that is, into all corners of the world. See above chap. 5, on verse 10.] and shall know that I the Lord have broken it.]

22. Thus saith the Lord GOD, I will give the young fleg on, or twig, which is here immediately called a tender branch, of the uppermost branch that of, is of the royal flocks, of the high Cedar, that is, of the kingdom of Judah. See above on verse 3. Or thus: of the high branch of the Cedar; or of the uppermost branch of the Cedar that was high. Which was fast [that is, will plant.] I will clip off from the uppermost part of his young twig a tender one. [Heb. is meant Zerubbabel, and his housefollowers, specially Christ, of whom they were types. Christ is called a branch or spring, Isaiah, 11, 1, and 60, 21, Zechariah, 6, 12. upon an high and exalted mountain. Meaning the true Zion, that is, the true Jewish, and Chaldean Church, and congregation of Saints, see Isaiah, 2, 2. and 11, 9, and 30, 40. Micah, 4, 1.]

23. Upon the mountains of the height of Israel. [That is, which shall be exceeding high. Understand this height as well of the high renowned and large divine foundations of the kingdom of Christ, as of the eminent height and dignity of the mercies and benefits of Christ that therein shall be established. I will plant it, and it shall bring forth boughs, and bear. [Heb. made] fruits, [See of this fruit, Psalms, 18, 10, and 80, and Isaiah, 11, 2, and Jeremiah, 9, 14.] and it shall become a glorious Cedar, understand not an outward or earthly glory, but an inward or heavenly glory: of which see Isaiah, 11, 10, and Ezekiel, 1, 20, and Philip, 2, 9, 10, 11, under a film of dust all flesh of all manner of flesh, [that is, not only Israelites and Jews, but also Gentiles] in the shadow of the branches thereof shall dwell.

24. So all the trees of the field, that is, men, who are so called because they ought to bring forth good fruits, Psalms, 1, 3, Isaiah, 56, 3. Matthew, 7, 17, 18, 19. Some understand properly Kings, that among other men are eminent in height, Daniel, 4, 17, 19. and shall know that I the Lord have dried the high tree, this may corporately be understood of the Babylonians and their monarchies, which was destroyed by Cyrus; and spiritually of the Devil and his kingdom, which was destroyed by Christ; have exalted the loftiest, this may be also corporately understood of the Jews, when they returned out of the Babylonian captivity; and spiritually of all the chief and believers, that were redeemed by Christ from the power of the devil] (have) dried up the green tree, and have made the dry tree flowering. [The former is related in other words] 1 the Lord shall break it, and will do it.
Chap. xviii.

EZEKIEL.

Chap. xviii.

God sharply reproveth the proud of the hypocritical Jews concerning the seven grapes, whereby they acquire of sinfulness and cruelty, ver 1, 2, &c. showing how he will deal with a righteous father, 5 with a wicked son of a righteous father, 10 with a righteous son of a wicked father, 14 with a wicked man that reprehends, 19 with a righteous man that flieth away, 24. He defraudeth his justice, 25 exhorteth them to repentance, 30.

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

2 What aileth thee that thy soul is thus珊珊? That is, what reason have ye to use this proverb? As if he should say, I have given you no cause for it. Of the word pronounced above chap. 12, on ver 52, of the land of Israel, that is, concerning the inhabitants of the land of Israel, See Gen. 6, on ver 11, saying, The fathers have eaten grape branches, and the children’s teeth that is, our teeth are set on edge? That is, the fathers have sinned, and the children must suffer for it. Thus the Jews accused God most unjustly of injustice.

3 (As true as) I live, saith the Lord God: If it befall happen to you any more to use this proverb in Israel! He denieth strongly, and with an oath, that they should not have occasion long to use this blasphemous proverb, for they should be suddenly afflicted with such horrible plagues, that every one might judge, yet their own confessions might bear witness, that they were plaguing for their own sins.

4 Behold, all souls That is, men, See Gen. 12, on ver 5, are mine; that is, belong to me, so, because I am their creator and preserver. Hence God concludes, that he can wrong no man, because he hath done all that is good in creating them, and doth them still good in preserving them; but that he only puniseth those that sin, and that not because he hateth his creature, but because he hateth sin, and is a just and righteous judge according to that he committeth it, as followeth in the soul of the father, so also in the soul of the son. That is, mine soul is the soul of a sinner, so mine soul shall die. (That is, shall bear the punishment of his sin,) to wit, either in this life, or in the life to come.

5 Now when a man is just, and doth judgemen and justice, That is, liveth according to the commandments of the full and second table, either in a publick or private calling, See Gen. 18, on ver 19.

6 Earth not upon the mountains, To wit, of that which is offered unto idols, and consequently hath no fellowship with idolatry. For upon the mountains, as also in the groves, and under the green trees they had their altars whereon they offered sacrifices unto idols, Kggs 11, 7, Isa. 67, 7, Hos. 4, 13 whereof they then also did eat a part, and feasted with their friends, Deut. 33, 38, Judg. 27, Josh. 10, 12.

7 Earth not upon the mountains, To wit, of that which is offered unto idols, and consequently hath no fellowship with idolatry. For upon the mountains, as also in the groves, and under the green trees, they had their altars whereon they offered sacrifices unto idols, Kggs 11, 7, Isa. 67, 7, Hos. 4, 13 whereof they then also did eat a part, and feasted with their friends, Deut. 33, 38, Judg. 27, Josh. 10, 12.

8. 1 Cor. 8, 1, 2, &c. neither lifteth up his eyes to the angel-gods of the house of Israel. To wit, to give them religious honour, because they commonly stand in high places. See below verf. 15. The contrary is, to lift up ones eyes unto God who is in heaven, P. 133, 1. neither defileth his neighbors words to wit, by adultery. See this phrasal thus fully set down below chap. 32. 17 another common word to the separated woman: To wit, to know her, See Gen. 30, on ver 4.

9 Now if he beareth begotten of a son, that filleth all his fathers faces which he doth; and taketh to him that he doth not such like.

10 Earth not upon the mountains, To wit, of that which is offered unto idols, and consequently hath no fellowship with idolatry. For upon the mountains, as also in the groves, and under the green trees, they had their altars whereon they offered sacrifices unto idols, Kggs 11, 7, Isa. 67, 7, Hos. 4, 13 whereof they then also did eat a part, and feasted with their friends, Deut. 33, 38, Judg. 27, Josh. 10, 12.

11 Earth not upon the mountains, To wit, of that which is offered unto idols, and consequently hath no fellowship with idolatry. For upon the mountains, as also in the groves, and under the green trees, they had their altars whereon they offered sacrifices unto idols, Kggs 11, 7, Isa. 67, 7, Hos. 4, 13 whereof they then also did eat a part, and feasted with their friends, Deut. 33, 38, Judg. 27, Josh. 10, 12.

12 Earth not upon the mountains, To wit, of that which is offered unto idols, and consequently hath no fellowship with idolatry. For upon the mountains, as also in the groves, and under the green trees, they had their altars whereon they offered sacrifices unto idols, Kggs 11, 7, Isa. 67, 7, Hos. 4, 13 whereof they then also did eat a part, and feasted with their friends, Deut. 33, 38, Judg. 27, Josh. 10, 12.

13 Earth not upon the mountains, To wit, of that which is offered unto idols, and consequently hath no fellowship with idolatry. For upon the mountains, as also in the groves, and under the green trees, they had their altars whereon they offered sacrifices unto idols, Kggs 11, 7, Isa. 67, 7, Hos. 4, 13 whereof they then also did eat a part, and feasted with their friends, Deut. 33, 38, Judg. 27, Josh. 10, 12.

14 Earth not upon the mountains, To wit, of that which is offered unto idols, and consequently hath no fellowship with idolatry. For upon the mountains, as also in the groves, and under the green trees, they had their altars whereon they offered sacrifices unto idols, Kggs 11, 7, Isa. 67, 7, Hos. 4, 13 whereof they then also did eat a part, and feasted with their friends, Deut. 33, 38, Judg. 27, Josh. 10, 12.

15 Earth not upon the mountains, To wit, of that which is offered unto idols, and consequently hath no fellowship with idolatry. For upon the mountains, as also in the groves, and under the green trees, they had their altars whereon they offered sacrifices unto idols, Kggs 11, 7, Isa. 67, 7, Hos. 4, 13 whereof they then also did eat a part, and feasted with their friends, Deut. 33, 38, Judg. 27, Josh. 10, 12.
compounding the seventh years, where it is sown, labor not into the deceit of his pledge; and he shall not sell his servant for money, because he is hungry. 17 And if he be found naked in the field, and the owner of the field find him, and bring him home to his work, and give him meat to eat. 18 And if he be found wandering in the field, then shall he be brought unto his master, who shall judge between him and his master. 19 And if it be a hired servant, then he shall rule over his work: but if it be a free man, he shall return unto his master free. LORD: [This question implies a strong negation. The meaning is this, that he no wise delighteth in the death of the wicked; nor is moved by any delight, to slay the wicked: for though he had decreed to punish the impious, yet his end properly is not the destruction of his creature, but the revelation or manifestation of his justice, Rom. 9. 17. Secondly, here the speech is properly of the death of the wicked that repenteth, and of those that never repent, as the precedent and subsequent words do shew: as if God should say; You think that I take such delight in killing and destroying, as I even will not spare the wicked that repenteth, nor accept of his repentance; but that is blasphemy, and is far from me: is it not, [To wit, that I have pleasure and delight in this?] when he returneth from his ways, (to wit, wicked ways, that is, wicked life, which is called a wicked way,) then shall live. 1 Kings. 13. 32. 2 Kgs. 17. 13. 14. 33. &c. that he may live. 19 But ye say, Why doth not the law die out of the world? [Ye, Namely, the Jews, that use the afore-mentioned proverb, above ver. 3, accusing God falsely, that he puniseth the children for their fathers offences: Yo, I say, answer me thus, why &c. Thus the Prophet here preventeth that which the wicked Jews answered upon his former doctrine, why &c. These are the words of the Jews, as if they had said, why doth thou say that, to wit, that the Son doth not bear the iniquity of his father, feeing the contrary appeareth in us, who are punished with war for our fathers sake. Iniquity here taken for the punishment of iniquity. So in the sequel.] See Levit. 5. on ver. 1. Heb. doth not the Son bear, or, of the iniquity, &c. and so in the sequel.] Indeed the Son (that) hath borne judgment and righteousness, and hath kept all my statutes, and done them, (he) shall surely live. This is a further reply which God giveth by his Prophet unto the Jews, shewing that the godly man is not punished for the wicked mans sake, but that the wicked beareth his own punishment, as followeth in the next verse. 20 But the Son shall in his name shall die: [See above on ver. 4.] for the Son shall not bear the iniquity of the father. [Understand this of such a son as doth not follow the iniquity of his father, otherwise the threatenings which we read Ex. 30. 28. &c. Deut. 5. 15. remain firm and effectual.] Neither shall the father bear the iniquity of the Son, nor the righteousness of the father be upon the Son. [That is, the gracious remission of righteousness and of good works shall abide beside him. Concerning the word righteousnes compare Gen. 30. 32. and the Annonat. Likewise see Psa. 24. 5. and 85. 14. and 112. 9. &c. 8. &c. and the words of the wicked shall be upon him. That is, the just punishment which the wicked deserve shall come upon him. See above ver. 19, on the word iniquity.] 21 But when the wicked turneth from all his sins that he hath committed, and keepeth all my statutes and doeth judgment and justice; [See above on ver. 5.] he shall surely live: [Heb. living love!] he shall not die. 22 All his transgressions that he hath committed shall not be remembered. [That is, none of his transgressions shall be remembered. See of this phrase 1 Kings. 11. on ver. 34. unto him: or, against him. See Psa. 79. on ver. 8. The meaning is, that his transgressions shall not move the Lord to punish him. It is spoken of God after the manner of men, So Isa. 64. 9. Jer. 17. 20. or Ex. 34. 7. Psa. 106. 17. or Isa. 30. 13. and the righteous shall live, that he hath done he shall live. But that righteouness delivereth this by its own worth or value, but because God of his free grace for his Sons sake is pleased to so receave it, Rom. 4. 4.] 23 Should I have any delight at all [Heb. delighting delight!] in the death of the wicked? saith the Lord above Aaaaaaas
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above this chapter ver. 14.] and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. 29. Turneth thee from the bludgeon of Israel, the bludgeon of the Lord God should not my soul be, O house of Israel, be thy wills not turn away from doing evil. This therefore I will judge you, O house of Israel, every one according to his ways. [Of the worth wives, see Gen. 32. Jerem. 3. chap. 12.] As the Lord God: return, and repent of all your transgressions; for ye shall not be a stumbling-block unto me: [that is, an occasion of your ruin and destruction. Compare above chap. 7. 19, and the Apparatus.] 31. Cast away from you all your transgressions, whereby ye have transgressed. [This commandment, and that which followeth, shew what we are bound to do, and not what we of ourselves are able to do, but ought to pray that we may be able to do it by his grace that commandeth it: Prov. 31. 19. Gen. 14. 15.] and make you a new heart and a new spirit; [Compare Ezek. 36. 21, 22, above chap. 11. below chap. 36. 26.] for why should ye die, O house of Israel? 32. For I have no delight in the death of him that dieth. [That is, I have no delight that any man should die, neither in his iniquity, but that he being converted should live.] Compare above ver. 25.] but in turning away from your sins, and liveth. [This commandment containeth in it self a strong promise, that they shall truly live that do so sincerely and from the heart turn unto me. See Ezek. 37. on ver. 3. and Prov. 3. on ver. 15.] C' H' A' P. XIX.

A prophetic lamentation for the wicked administration and the miserable end of Jotham, and Zedekiah, Kings of Judah, as also for the ruin of all the land of Judah, under the parable of a lioness's lions whelps, and young sons of a cow with the vats thereof, &c.

Moreover, take thou up a lamentation for the Prince of Israel. [These are God's words to the Prophet Ezekiel. Understand here by the Prince of Israel, the Kings of Judah, whom the King of Babylon had brought under his yoke.] 2. And say, What was thy mother? [Meaning the house, tribe, or kingdom of Judah, and especially Jerusalem, where the Kings of Judah had their court and their throne; and from which place they were defended.] a lioness; [that is, to be compared to a lioness; not, as usual, for royal and dignity, which was in the tribe of Judah, but also for boldness, fierceness, and cruelty, which that tribe often-times showed in governing.] lying down among lions: [that is, dwelling in the midst of mighty kings, cruel nations or kingdoms. Compare Nahum, others.] how was thy mother a lioness lying down among lions? [She brought up her whelps] under the land by these, the young sons of kings, that in time were to come to the place of their fathers. Now here is spoken of the sons of King Josiah, that utterly degenerated from the venerie and piety of their father's] in the midst of young lions. [To wit, which are indeed somewhat older and stronger then lions whelps, as may be gathered from the following verse.] 3. Now she brought up one of her whelps: [Namely Josiah, who became King in his father's stead. 2 Kings 23. 30. It became a young lion; the same learned to play the Virgin. Jos. 2. is here accused of greediness after prey, and oppression committed against the neighbour-nations, to wit, the Egyptians; afterwards of tyranny, violence, and blood-hisding committed even against his own subjects. Compare above, &c.] he did eat up men. [Compare Jerem. 7. on ver. 5. 12, and 31. on ver. 17. Jerem. 14. on ver. 4. and 27. on ver. 2.] 4. The nations [That is, the Egyptians, as appeared in the end of this verse] heard this of him, he was taken to their pit; [they write, that lions are wont to be caught in secret pits, and allow with nets] and they brought him with hooks; [that is, with chains, that consist of many links, as of so many books] into the land of Egypt. [See 2 Kings 23. 33. 34. Jerem. 32. 11. 13.] 5. Now she [To wit, the lioness, or mother of this young lion, whereof is spoken above ver. 2. [Seeing that she had been before, (but) her expectation was long; To wit, of getting the captive lion Josiah again] then she took another of her whelps; [to wit, Joakim, the brother of Josiah, given to the lioness by Tharshish, and permitted by him to be in his brothers stead, as is spoken in the following words] whom she made a young king. 6. That walked continually among the lions, [Meaning Kings, or nations, whose cruelty, abominable-ness, and murderoussness he imitated. See above on ver. 2.] and learned to play the Virgin; [Compare above ver. 3.] and did eat up men. 7. He knew their widows, [That is, had carnal copulation with the wives of those whom he had wrongfully murdered, and cruelly oppressed. See of the word learning to take, Gen. 3. on ver. 1. Others take the word Almah, which signifies a virgin, below chap. 22. 5. for Almah, that is, possession; 2 Kings 36. 19. or, defileth possession: as Isa. 1. 22. See there the Almah, and that in this sense, that Joakim also fell upon, and took the goods of men, yea of the great ones whom he had oppressed, for that very end and purport viewing them, and taking notice of them] and he left their altars: [so that the land and the faith of them thereof] that is, that which filleth, or that which is filled. So Jerem. 51. 1. 6. 4. 1. 15. became ashamed of [or, womanly, and fruitful] at the voice of his roaring. [That is, at his tyrannical raging and oppression.] 8. Then the nations set themselves against him round about from the countries; [See of those nations and countries, 2 Kings 24. 2.] and they spread out their net over him. [See above on ver. 4.] he was taken in their net. 9. And they put him in closed word with hooks; [See above on ver. 4.] that they might bring him to the King of Babylon: they brought him into their bowels. [That is, to Babylon, which was very strong, and had great holds, of forts, Jerem. 51. 14. 15. Indeed their intention was to bring him thither, but they could not perform it, because he died by the way, as Jeremias had foretold, Jerem. 22. 18. 19. and 36. 30. that his voice should no more be heard upon the mountains of Israel, 10. Thy mother? [See above on ver. 4.] was a lioness in the bowels; [That is, as long as the kingdom was in peace and prosperity, (or as others) as long as she did retain obedience to the King of Babylon. Others, as thy blood; that is, by thy birth and after coming forth into the world, Compare above chap. 16. 6. and the Apparatus.] planted by the waters she was fruitful, and full of branches, by reason of many waters. 11. And she [Thus the vine] had strong roots for Jeser-ites of sowers, [or, brachers, or, fitches of strength, &c.] understand by these, the Kings and Princes of
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the blood royal, of which the Kings of Juda were made [Heb. фатавор, חָלָה], as above chap. 17. 6, 11, of every (and) beast [Heb. מַלְכָּה, מְלָאכָה]. As long as the blessing of God was upon that vine between the close branches: [Understand by the multitude of other Lords, Princes, and great ones of the land] and for [as in every king, which are here called flowery, branches were] seen [that i.e. famous and renowned] by her height, with the multitude of her branches, [meaning the whole kingdom, and strength of the people of the Jews.]

12 And he was placed by the stock [Heb. מַלְכָּה, מְלָאכָה] of God [i.e. to the ground] and the end (mind). [This signifies here the King of Babel with all his army, as above chap. 17. 10.] he bred up her fruit: [her strong rods] [See on the former verse] are broken off, and are gathered: they were the fire [Heb. וַתִּגֶּהֶר] of divine vengeance [then confirmed the] consummated them.

13 And now is placed in a wilderness; [a dry and barren land. [Meaning the land of Babylon, which though in a state it abounded with water, and was very fruitful, yet was the captivity. Jews had like experience as the wandering as the wilderwes, and the wilderwes as had been into their fathers through which they traveled to the land of promise. Compare below chap. 20. 35.]

14 Moreover, a fire is gone out of the void of her branches: [That is, from King Zedekiah, who is as it followed] by his rebelling against the King of Babel, brought a remarkable delution upon himself, and upon all the people of the Jews. 2 Kings 24. 10, and 25. 1.] (which) had continued her fruit: [so that (there is no] longer rod (or) a (Heb. וְלֹא) ascend] [See above on ver. 11.] this is a lamentation, and it becomes a lamentation.

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Some of the Elders of the people came again unto the Prophet to ask counsel of God, v. 1. God telleth them by the Prophet that he will not be enquired of by them, but will instruct them in their great satisfaction, and the continual obligation of idolatries of their forefathers in Egypt, in the wilderness, and in Canaan, 28 yet be promiseth to gather his people again, and to restore them by the Gospel, 33 prophesying again under the name of the South, after, the destruction of Jerusalem, and Judah, 46. The Prophet complaineth of his being derided by his country-men, 49.

And it came to pass in the seventh year, [To wit, after the carrying away of Joashiah, Compare above chap. 1, on ver. 2, and 8, on ver. 1.] in the fifth month, [See of this month Num. 33. on ver. 38, on the tenth (day) of the same month], that there came men of the Elders of Israel, [See above chap. 8, on ver. 17. 1. to enquire of the LORD: [To wit, what event the people of the Jews should have of all their troubles as well as in Jerusalem and Judah, as there in the land of Babylon, and what they should do to escape the judgments which with they are threatened. How the Lord was enquired of, i.e. above chap. 14, on ver. 3, and they sit down before my face.

2 Then came the word of the LORD unto me, saying: [To enquire of the LORD whom, [a true an I live. To be enquired of by us, faith the Lord LORD! that is, I will not be enquired of by you. See of this kind of oath Num. 14. on ver. 25.]

4 Sheweth thou them judgment, [Heb. judge them. That is, here intercede for them, excuse, maintain, answer, defend them. So below chap. 39. 2, and 35. 36. Compare Gen. 15. the Announcer, on ver. 14, upon the word judging. Others, will not thus judge them etc. that is, judging, punish them, as a following shouldst thou give them judgment. A child of God [He doubleth the speech, to give it the greater power; and imply that he no wales ought to intercede for them; or to defend them, Compare Num. 13. 12. Judges 5. 12, 17.] acquit them with the abominations of their fathers, [To wit, those which they have common with their fathers: that they may perceive how deeply they are rooted in their wickedness, and how long I have borne with them.]

5 And say unto them, Thus saith the Lord GOD, In the day when I cut off Israel, [That is, declared that I had chosen them out of all people and nations of the earth, that they might be a holy people unto me. Compare Deut. 4. 37. and 7. 14. and 14. 2, and 26.] then I lift up mine hand [Heb. וְיָקִם] unto the sea, and lift up my hand unto the fire [Heb. וְיָסִיר] to the earth, [So God calleth the images & all their wicked workers, because they are loathsome in his sight, and should be so in the sight of all men, upon which notwithstanding the Israelites did cast their eyes with great delight. See 2 Kings 18. on ver. 33. 2 Kings. 15. on ver. 7, and dwell not on your feet upon the dastards of Egypt: [Whereas by letting them up for idolatry, and by giving them inwardly or outwardly religious honor. So below ver. 30, and 31. and chap. 23. 7, and 36. 35. Idolatry is spiritual uncleanness. Compare Gen. 3. 2, and 1 Chron. 29. 18, and 16. 9, etc. hence it is also called formication or abstinence. See Lev. 17. on ver. 7, the dastards of Egypt; which were very abominable and ridiculous, as calves, crocodiles, apes, the bird ibises, which they widge to be a bird like unto swan which devoureth serpents, etc. I the LORD am thy God.]

8 But they were rebellious against me, and would not hearken unto me: so I did cast away the detestations of his eyes. [Heb. every one did not repent, or did not cast away the detestations of their eyes. So in the following words, no man; or none of them; meaning the greatest part did not. Compare 1 Kings 11. on ver. 34. neither did (any) forsake the dastards of Egypt: therefore I said that I would pour out mine indignation upon them. [See Psal. 79. on ver. 6.] to accomplish mine anger against them. [See above chap. 7. on ver. 9.] in the midst of the land of Egypt.]

9 But I did it [To wit, that which I have done, namely promising to deliver them out of the land of Egypt; Gen. 15. 14. Exodus 3. 8. Compare below ver. 14, and 12. for my servant Moses] this is, not because they deferred it, or were worthy, but because I had promised it out of meer grace and mercy, and would be found true in my word. Compare below etc.]
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[Compare 2 Chron. 6, 16, and the Annotations] and observe my judgments, and do them.

20 And hallow my Sabbaths; that is, use them for that holy end for which I have hallowed them. See Jer. 17, 21, and they shall be for a token between me and between you. [See above on ver. 12.] That ye may know that I the LORD am your God.

21 But these children were (also) rebellions against me; they went not in my statutes, neither heeded my judgments, to do them; which if a man do, [he] shall live by them: they profaned my Sabbaths; (for it is said) O ye thought [they that] profaned the Sabbath was to keep it; [see Gen. 20, 11, 11] that I would pour out mine indignation upon them. [See above chap. 6, on ver. 8.] accomplishing mine anger against them in the wilderness. [So above ver. 8.]

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

23 I lifted mine hand upon them also in the wilderness [To wit, threatening to punish them, Compare Psa. 10, 11, and the Annotations] that I would destroy them among the heathen, and scatter them in the lands.

24 Because they had not done my judgments, but had rejected my statutes, and profaned my Sabbaths: and their eyes [Understand also their hearts: for these two things follow one another, Job 31, 7, therefore they are also sometimes joined together, Jer. 23, 17; above chap. 6, 1] were after their fathers' dung-gods.

25 Therefore I gave them also decree, [That is, determined sentences and ordinances of my just judgement, containing in them the punishments which they had defiled, and also were to suffer. So is also the Hebrew word taken, Job 23, 16; Psa. 2, 7. So in the following words the word judgements is taken for punishments which justly belong unto them for their sins] that were not good; [That is, not pleasing unto them, or agreeing well with them, but very bad and destructive. See of these punishments Num. 16, 23, 26, and 31, 6, and 35, 4, &c.] Others understand by these evil statutes, the idolatrous laws of the heathen, which God is said to have given to the heathen, because in his just judgement he suf fered them to walk therein to their own destruction, because they foule his holy laws, Compare Psa. 81, 12, 13.] and judgements whereby they should not live, [Which was accomplished when they perished in the wilderness afterwards] 26 And I polluted them in their own gifts, [That is, I declared, heaved, and consecrated, that they were unclean, that is, profane, abominable, and displeasing unto me in the offering of their gifts which they brought unto me. See of the word polluting to take, Lev. 13, on ver. 3.] because they caused to pass (throw over the fire) [This is here inferred from the 31 verse following. It is also left out of the text Lev. 18, 21.] all that entered the womb: [ Heb. all opening of the womb; that is, every first born.] See Exod. 13, 2, &c., Num. 3, 12. See of this abomination of the heathen, Lev. 18, on ver. 21. Some are of opinion, that the Jews also would commit this abomination to the honour of the true God; but I myself make them defile. [For God had threatened them, if they followed the abominations of the heathen, that he would make their land desolate, Lev. 26, 11; 31, 32, &c.] to the end that they might know that I am the LORD.

27 The reference, Child of men, speak unto the house of Israel,
chap. xx.

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Chap. xxv.

Israel, and thy sons; that thy sons shall fall by the sword in the land of Canaan, to which I will bring thee. And it shall come to pass, when I have accomplished all that I have spoken against thee for evil, to the house of Israel, that they shall enter into all the nations, among whom they shall go in, and I will be sanctified through them in the sight of the heathen; and they shall know that I am the Lord.

chap. xxvi.

Babylon with King Nebuchadnezzar, 2 Kings 25. 1, 3, 11; and among them may be all the Israelites that were carried captive in Babylon, and who were under the dominion of the Chaldeans, and who were subject to their dominion, and were subject to their dominion, and were subject to their dominion, and were subject to their dominion.

chap. xxvii.

Babylonia, and the kings of Assyria, were subject to their dominion, and were subject to their dominion, and were subject to their dominion, and were subject to their dominion.

chap. xxviii.

Babylonia, and the kings of Assyria, were subject to their dominion, and were subject to their dominion, and were subject to their dominion, and were subject to their dominion.

chap. xxix.

Babylonia, and the kings of Assyria, were subject to their dominion, and were subject to their dominion, and were subject to their dominion, and were subject to their dominion.

chap. xxx.

Babylonia, and the kings of Assyria, were subject to their dominion, and were subject to their dominion, and were subject to their dominion, and were subject to their dominion.
Ezekiel

Chap. xxi.

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

49 And I will assemble all the nations against Jerusalem, and the whole land, [Heb. 12, 9. The whole land is there parallel with the Lord of Hosts.] and the king of Assyria, and all the beasts of the forest [See Isa. 13, 21.] shall come again, and set themselves against Jerusalem.

50 And I will kindle against thee the sword of mine jealousy, and they shall kindle war against thee, and [See Jer. 48, 29.] they shall lament over thee, and [See Jer. 48, 35.] they shall be dismayed at thee, because I have done [See Isa. 2, 12.] this thing.

51 And thou shalt know [See Jer. 48, 40.] that I am the LORD; for they shall not again prevail against thee, because I [See Isa. 21, 9.] am thy God, and I will save thee: [See Ezek. 37, 21.] be not afraid of them; for they shall consume utterly [See Isa. 63, 8. Armies shall fight against Jerusalem, and the city shall be consumed.] the land of Canaan.

52 And it shall come to pass, that they shall no more be a nation, neither [See Jer. 39, 10.] shall they any more be a people; but I will take them away, and [See Jer. 31, 25.] destroy them out of this place, and [See Jer. 31, 19.] I will make them removed [See Jer. 32, 40.] from before my face for theirs iniquities [See Jer. 32, 41.] which they have committed against me.

53 And they shall be gathered that are gone into all countries, [See Jer. 30, 7.] which my name is not called upon; [See Jer. 30, 21.] and they shall be gathered unto the land which I gave unto Jacob for a possession.

54 And all of them shall see the work of the LORD [See Isa. 54, 1.] in mine hand, that I am the LORD, [See Isa. 44, 6.] declareth the end from the beginning [See Isa. 41, 4.] is mine, [See Hos. 10, 1. In my name will I bring forth judgments; and mine elect shall judge among them.] and the end from the beginning, [See Isa. 66, 9.] the beginning and from the end [See Isa. 63, 1.] is mine, [See Ps. 63, 1.] and mine eye hath seen the unrighteous nations.

55 And [See Jer. 23, 1.] the nations shall know [See Jer. 25, 12.] in that day that I am the LORD, [See Ezek. 11, 20.] which gathereth Israel from among the [See Jer. 25, 30.] nations, and [See Jer. 25, 31.] bringeth them unto their own land; and [See Jer. 25, 13.] in this wise will the house of Joseph come unto their fathers' land.

Chap. xxi.

God commanded the Prophet to preach very strictly to Jerusalem, the Temple, and the whole land, behaving and law, concerning the kingdom of the Lord, [See Jer. 7, 24. For the Lord is not among them.] for which the Prophet must sigh and lament, for he saw that the people were turned away from the Lord, as they were in the days of Jeremiah, [See Jer. 19, 19.] and that the city was filled with sin and wickedness.

And the word of the Lord came unto me, saying,

And I will bring the sword upon thee, [See Ezek. 11, 19.] and upon thy many gods, [See Ezek. 8, 19.] and upon all thy idols, [See Ezek. 8, 19.] and will slay thy people; [See Ezek. 11, 19.] and I will make thee desolate, [See Ezek. 11, 19.] and a reproach among the nations.

And I will plant the house of Israel in the land which thou wast taken out of, [See Ezek. 11, 19.] and I will not make any more the Egyptians to be its oppressors, [See Ezek. 11, 19.] neither will I make any more the Ammonites to oppress it, [See Ezek. 11, 19.] nor will I make any more the Philistines to trouble it, [See Ezek. 11, 19.] neither will I make any more the whole heathen to oppress it, [See Ezek. 11, 19.] but I will plant them in their own land, [See Ezek. 11, 19.] and they shall be planted in their own land, [See Ezek. 11, 19.] and I will judge them, [See Ezek. 11, 19.] and they shall know that I am the Lord their God, [See Ezek. 11, 19.] and they shall be brought [See Ezek. 11, 19.] to their own land.

And I will give them one heart, [See Ezek. 11, 19.] and [See Ezek. 11, 19.] I will put in their inward parts another spirit [See Ezek. 11, 19.] and I will remove the stony heart out of their flesh, [See Ezek. 11, 19.] and I will put a new heart within them, [See Ezek. 11, 19.] and I will put my spirit within them, [See Ezek. 11, 19.] and they shall walk in my statutes, [See Ezek. 11, 19.] and they shall keep my judgments, [See Ezek. 11, 19.] and they shall walk in mine judgments, [See Ezek. 11, 19.] and they shall keep my statutes, [See Ezek. 11, 19.] and they shall walk in mine judgments, [See Ezek. 11, 19.] and they shall keep my statutes, [See Ezek. 11, 19.] and they shall walk in mine judgments, [See Ezek. 11, 19.] and they shall keep my statutes, and [See Ezek. 11, 19.] they shall do them, and [See Ezek. 11, 19.] they shall be my people, and [See Ezek. 11, 19.] I will be their God.
make when they should hear the news of the Chaldeans coming. They saw their eyes, the eyes of the people among whom thou dwellest; for the prophet's action was to be a foretoken unto the Congregation of the judgments that should come upon the Jews in Judea and Chaldea with breaking of the bones, that is, with such heavy lashing up of his breath out of the depth of his body, and with such heavy beating of his limbs as if the loins were broken and his livers, [that is, with most inward and anguish grief. Compare 2 Kings 4, on sec. 27.]

12 And it shall come to pass when they shall fall to the place wherefore shall stand to the place shall fall for the prophet, [that is, the certain news of the coming of the Chaldeans to destroy you] and every heart shall melt, [unto us, for fear. See Deut. 1, on ver. 28. and 25, on ver. 11.] and all hands shall be broken, [though affluence and quietness. See 2 Sam. 4, on ver. 1.] and every first born of his house, [that is, by the apprehension and feeling of his military service, frightened, profaned and contracted. The contrary is, when the heart dilates and speedeth it itself, Psa. 119, 32. and all hearts shall flow away. [Heb., go away; that is, lose their strength. See above chap. 7, on ver. 17. and the water Behold, it cometh; and shall be filled: with the Lord, 1 Kings 4, 13. again, the word of the Lord came unto me, saying:]

9 Child of man, prophesy and say, Thus saith the Lord the Lord. [It is the sword. Understand by the sword the plague of war. See Ezek. 26, on ver. 6.] the sword [the word is doubled, to express the greatness and certainty of the thing that is related, as likewise the grief and sorrow of him that maketh the relation, and also to it them up, whom the relation concerns, to be more sorrowful and distressed. Compare 2 Kings 4, 39. 1 Kings 26, 5. Jer. 4, 19, and below ver. 28. is flayed; and shall be punished; and shall be punished; and shall be destroyed; and all hands shall be broken] that is, made clean, next.

10 It is sharpened that it may slay a slaughterer. [Understand hereby the slaying and murdering of the Jews by the sword and weapons of the Chaldeans. The Hebrew word is likewise so taken Psa. 37, 14. Psalms 34, 6. Jeremiah 25, 34. Otherwise it signifies thy precious blood for man's good and nourishment. Gen. 43, 16. Prov. 9, 2. See the Annotation.] It is sharpened that is my lips: that is, that it may be apt for to terrify and fray. Compare Deut. 32, 41. Jer. 25, 25. and the Annotation.] Or shall we (them) repent? [Some take this to be the words of the Prophet unto the Jews, wherein he gives a reason why he ought to fight as he was enjoyned, above ver. 6. namely, because there was no cause of gladness, but sufficient cause of mourning and fighting. Heb. or we shall repent.] It is to wit, the former word is red [that is, the siege or punishment. See 2 Kings 9, on ver. 34.] of my song: that is, wherewith I chatted my long to wit, my people Israel, which are so called in respect of the covenant of the grace, See Ezekiel 4, 12. and the Annotation. Or understand the natural and eternal Son of God, by whom the Father executeth his judgments. Psa. 1, 2. 8, 9, 12. These are God's words unto the Prophet; that is, to wit, the words on a carriage answerable to that is, so strong and rough, that it cannot be broken by beating against any wood, be it never so hard. Others, the image of my song cannot be all wood. That is, my people care not for any thrice by correction, therefore I will punish them with the sword. Others, all men; that is, all men that were lest in Judah, both high and low, and the princes & the common sort of people. See below, 12.]

17 And he [Namely God] hath given us [to wit, the sword] to be sharp, that they may handle it; with the hand that sword is sharpened and it is weared, to give it into the hand of the slayer. [that is, of the King of Babylon and his army.]

18 Cry and woe, O child of man manifest to the [fans] to wit, that sharpened and was whispering as it were] shall be against my poples; [to wit, the tribes cut them off; it shall be against all the princes of Israel: two years by reason of the sword shall be among my people; Others, they, that is, the formentioned princes shall be, thrust down upon the sword with my peoples; [that is, shall fall into the sword, and perish by war: thus, saith the word, in token of great grief. See Jer. 31, 19.]

19 When there was tidings, [to wit, whereby I formerly tried my people by the Chaldeans and other enemies that grievously plagued them, 2 Kings 3, 33. and 24, 11. 2 Cor. 3, 3. Eph. 2, 18.] what was it then? [What did it avail, to wit, for the amonest of my people? Is he should say, nothing at all? Or shall there then also, [to wit, in regard the people grow daily worse and worse be not containing war, whereby they may be punished according to their defects. See the spurious word above on ver. 10. Others, should it then (to wit, my people also be not without the containing hand of Oth. 5. If it were actual, what would it be found? (in words, there cannot be a containing thine hand.)]

20 To remove, then child of man, a holy and fine band against hand: [That is, these holy and fine bands together, to wit, for a token of grief and sorrow for the wilder persecutions of the Jews, and of their terrible ruin and destruction. See above chap. 6, 11. See the Annotation. It may also be that this clapping of the hands is enjoyned to the Prophet to signify how the Chaldeans should incite one another to fall on the Jews. Compare the 17. verse following, and below chap. 22, 13.] for the sword shall be double the third time; that is, as often used to fall from the Jews. Or understand this of the great slaughter which the Chaldeans made among the Jews. See of the fact 2 Kings 3, 5, 6, 7. Jer. 5, 5. 2 Kings 9, 9, 11, of the second, 1 Kings 25, 8. 10. Jer. 5, 13, 14. and of the third, which after the death of Gedaliah was also made by the Chaldeans among the Jews, that were slain into Egypt. See Jer. 40, 1. 41, 42. 43, 44. 45, 46. It is the sword of them that shall be slain; that is, the sword of the great men that shall be slain, that is, whereof not only mean and ordinary men, but even Lords and Princes shall be slain. See of the sword Great men so called 2 Kings 3, 5, 6. and the Annotation.] which shall lift him into them into their (their) smalld chambers, [that is, it shall lift him into those, that shall de themselves in the most secret and private places that be to escape the sword. Compare 2 Kings 10, 10, 21, 22. Heb. which shall lift him into a chamber or is incumbering them that were in the innermost places.]

15 I have set the point [Or edge, or brightness, others render the word territory, slaughter, or ery. It is only found here to point of the sword against all their gates, (that is against them cities, that hold, which in times past mainly confined in their gates. See Jer. 22, on ver. 17.) that (their) heart may melt, that is, they may perish, and feel fear, and may lose all his strength. See Jer. 2, 24. and theflaming-blacks be multiplied; that is, the occasions of falling into, whereunto they shall cast and defend themselves, seeking indeed to escape danger, and to favor their lives, but should fall out of one
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EZEKIEL.

no another. Compare above chap. 7. 19. Job 1: 1 [to win, the two.] a fit which it may glide, [Heb. for glossing. That is, that it may be fit to terrify and destroy the obdurate Jews. Compare above ver. 10, and below ver. 11.] it is wrapped up to fly, [that is, its laid by to have ready for the slaughter. Others, tree. They are the words of the Prophet lamenting the mischief of the people.]

16. Keep close together (O sword) in the right hand, order thy feet, turn to the left hand. [Heb. keep close together the right hand, order thy feet, go to the left hand. See of this phrase Psal. 45. on ver. 5. The Lord here speaketh unto the sword as if it were the loyder that he was to use it. See Job 4. on ver. 7, he given it a charge to payne and unite it, he fell together with the other swords of smitters of his band, that they may all at once with one ought and strength (all upon the enemy, whether on the right or on the left) whether faster thy face is set, [that is, to what part or place of Judges seven thou art commanded to go to kill and slay, spare not nor pay any man.]

17. And my left will also faint mine hand against the Chaldeans, and wilt thou them up to destroy and cut off the Jewish nation. See above the Annocation on ver. 14. Underland that this should appear by the event of the business, that the actions of the Chaldeans agree with the righteous will of God, and (will) espy mine eye to slay; [that is, I will weep my blood upon you, and make my wrath upon you. Compare above chap. 5, on ver. 13.] The LORD boweth his bow.

18. Azitha, the word of the LORD came unto me, I saw... 19. Now, thou child of man, see before thee two mice, [To win, by pointing out and expressing them upon a painted cable, as above chap. 4, on ver. 2. 2. both mice coming forth out of the land of Babylon, as followeth, what of the one was on the right hand, to come into Judas; and on the left, to come into the land of the Ammonites. Now Nebuchadnezzar took counsel which land he should first upon in this expedition, which is here signified by these two mice, whereof the sword of the King of Babylon may be: they should both come forth out of one land: [so with, Babylon, Or out of one man's land; that is, out of the King of Babylon's land] see in this sense the [Heb. bow, see Prov. 8. 3, and the Annocation, understand from whence the King of Babylon should fall into the land of Judah] choose it at the head of the way of the city, [that is, at the beginning of the cliffs waters, to wit, six miles that turneth to the city of Jerusalem, is it a prophet that Nebuchadnezzar should fight, and seek to bring the land of Judah under his subjection, that he might afterwards subdue the Ammonites also.]

20. Thus (Heb. again) appeareth the way whereby the sword shall enter in against Rabbi of the children of Ammon, [See 2 chron. 11. on ver. 1.] or again Judah to the defiled (eye) of Jerusalem.

21. For the king of Babylon shall stand (To win, when he shall march up with an army out of his own land toward the South to do as was the dispute. In the Hebrew the time past is used, flound, to shew the certainty of this relation, as if it had been already done) at the parting of the way (To win, as one that is in doubt which way he should go, whether that way which leadeth to the right hand, or that which leadeth to the left. Heb. at the mother of the way. Meaning a place where two ways meet or crossed, which is divided into two ways. The parting of the ways is called a mother of ways, because out of it other ways do come forth, as from a mother children do come forth) at the head (that is, at the beginning, the entry. See above chap. 16, 28, the Annocation) of the two ways to use destruction, [Heb. to divide destruction, that is, to divide the city, or to deal in division. See of the word division. Prov. 16, on ver. 10. The meaning is, that he would use the art of his idolatrous division to see which way he should go by shall grind his ears, [to the end that he which should have made use of them according to his superstitions, they might tell him, which way he should choose. Others render they were his ears, knives, which were wipid and made clean when they had done many offerings, with which from which he had made their destruction.] shall exalt (of that is, ask counsel of) the Telphalim. [See Gen. 31, on ver. 19.] shall look on the river, [to win, of their plain beaten. Now from the disposition and quality of the land, they judged, according to their idolatrous superstition, which way they were to do so omit.]

22. The destruction shall be at Jerusalem. [That is, the division shall be at Jerusalem.] I shall exalt in the city, that Nebuchadnezzar was to choose the right hand, to besiege Jerusalem. [Heb. shall exalt in the city, that is, to attempt and ordain the siege against Jerusalem. The Hebrew word rendered here exalpm is used 2 Kings 11. 14. but in the following words of this verse it is rendered bating rams; as also above chap. 4. 2. 2. to appoint warriors in killing, [that is, to April on the bords with a great noise and city to the musing, and destroying of the Jews; or for the meaning of spoon's gap or hole in the wall whereby they might break into the city. The following wounding might also be rendered a broken bone (To win the voice, with bowing, that is, with a loud alarm to frighten the enemies, and to fall upon the city) to appoint bowing rams. [See above chap. 4. on ver. 2. and the stars, to set up strong holds, to build bulwarks, Compare above chap. 2. 1. and 17.]

23. This (That is, this the prophet's word) shall be unto them (To win, unto the Jews) as a sign between you and them, [namely, the Jews, with the Egyptians, or all other nations round about that had promised the Jews with an oath that they would protect them against the Chaldeans. Some understand it of the oath whereby they were engaged to the King of Babylon, from which that followeth. 12.] hence by name the king of Babylon must remember the iniquity (meaning the disloyalty and perjury which King Zedekia had showed in breaking his covenant made with Nebuchadnezzar) in order to them (To win, unto the Jews) as a sign between you and them, [namely, the Jews, with the Egyptians, or all other nations round about that had promised the Jews with an oath that they would protect them against the Chaldeans. Some understand it of the oath whereby they were engaged to the King of Babylon, from which that followeth. Hence by name the king of Babylon must remember the iniquity (meaning the disloyalty and perjury which King Zedekia had showed in breaking his covenant made with Nebuchadnezzar) in order to them (To win, unto the Jews) as a sign between you and them.]

24. And thou, O profane wicked Prince of Israel, [The meaneth Zedekiah, King of Judah, who was profane and wicked, to win, by reason of his idolatry against.
against God, pejauty against King Nebuchadnezzar, cruelty against his own subjects, &c. whose day shall come [to wit, the day of thy punishment and ruin. See Job 38, 20, and the Amorite, and Psa. 37, on ver. 13, likewise here below ver. 29.] at the time of the uttermost iniquity; [that is, when iniquity shall be come to the highest, and shall be full, Gen. 15, 16, Heb. at the time of the iniquity of the end, or of the utmost; that is, to the utmost or final iniquity. Or we may understand with some by iniquity, as else where, the punishment of iniquity, and of the end, that is, which shall make an end of them, or which shall put an end to them. So below ver. 29, and chap. 35, 5.]

26 Thus saith the Lord GOD: I remove that hat, [To wit, from thine head. See of this hat Exod. 28, on ver. 4, and lift off that crown; this shall not be the same; [that is, be no more thy crown; that is, thou shalt be no more King.] I will exact him that doeth evil, [meaning King Joachin that was in the Babylonian captivity, of whose exaltation see 2 Kings 25, 27, 28.] and also him that is high, [that is, Zedekiah, who indeed was King at this present, but should be soon taken prisoner, be made blind, and carried away to Babylon, see 2 Kings 25, 6, 7.] 27 I will overturn, overturn, overturn that (crown). [To wit, that crown wherof mention is made in the former verse, that is, I will utterly abolish, overthrow, and destroy it; the same word is three repeated, to shew the certainty of the prediction, and the zeal of the Prophet, and also to move him efficaciously wherein it did concern. Compare 1 K. 7, 4, and 2 K. 20. The Hebrew word is so taken 1 K. 24, 1, 2.] ye shall not be [that is, there shall be no King of the tribe of Judah, shall be come that both right (right), [To wit, to have the crown. This is our Lord Jesus Christ, who is the true son and successor of David, and (to whom) I will give him (him) that, [To wit, right.)]

28 And thou child of man, prophesy and say: Thus saith the Lord GOD concerning the children of Ammon, concerning their reproach: [To wit, which they have done unto my people; whereof see below chap. 25, 6, and Zeph. 2, 3.] say then, the sword, the sword of the like doubting or this word see above on ver. 9, is drawn forth. [Heb. opened, see Psa. 37, on ver. 14. It is whipsed for the slaughter, [To wit, of you Ammonites, which have likewise revoluted from King Nebuchadnezzar.] and therefore we shall not escape destruction, though it be Jerusalems turn fruit.] to confound [Others, to apprehend, or to take hold.] to glut [Others, because of the glistering. That is, because it is fitted and prepared even unto glistering, that with the slaughter it shall also cause great fear and treour. Compare above on ver. 10.]

29 Whiles thou [Meaning the false Prophets of the Ammonites, see vanity. [That is, prophetic falsehood, to wit, concerning peace. For while they thus flatter you, the Chaldeans shall fall upon you unto three (he speaketh unto the people of the Ammonites) while they foresee a lie unto thee, to set thee upon the necks of them that are slain by the wicked, [that is, to cause you to rejoice at the jaws that are oppressed by the Chaldeans, as if you were not to expect the same oppression you yourselves, Heb. upon the necks of the slain of the wicked. Meaning the Jews that were murdered by the Chaldeans, whole day [To wit, the day of those that are slain. See of this day above on ver. 31.] was come at the time of the uttermost inquiet.]

30 Cause (the sword) to return into his sheath: [That is, rest not the Chaldeans, or it will not avail you. Others, shouldest I cause (the sword) to return into its sheath? Intimating, no, but I will, &c.] I will judge thee [that is, punish thee with the sword of the Chaldeans, See Gen. 15, on ver. 14,] in the place where thou wast created, [that is, in the country where thou wast born] in the land of thy habitations. [Others, of thy dealing.] 31 And I will pour out mine indignation upon thee, I will blow against thee by the fire of my wrath: [Compare above chap. 30, 47, and the Amorite, and I will deliver thee into hand of the burning men:] to wit, burning with anger and enmity. Others, and erronious men. Forgers of destruction [that is, that are skillfull and cunning to work destruction.]

32 Thus shalt be for meat to the fire, [Heb. thou shalt be for to eat, &c. that is, for the fire to set thee. As the fire devoureth wood, so shall the enemies devour thee.] thy blood shall be in the midst of the land: [So, every where cruelly shed by the enemies, thou shalt be remembered (any more.] (To wit, by men. So extremely shall thou be destroyed. Compare below chap. 25, 10.] for I the Lord have spoken it.

CHAP. XXII.

God seteth down a Catalogue of the abominable sins that were committed against him, and the first and second table of the law, ver. 25, 26, &c. for which he be in very force anger at the Israelites, and smiting them with fearful affliction and scattering among the heathen and that he wills, because they are become as drums, to make them in Jerusalem as in a furnace by the fire of his anger. Gen. 17, General writings of Prophets, Priests, Princes, and people, 23.

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

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

3 And say, Thus saith the Lord GOD, O city that filleth blood in the midst of it, [That is, whose inhabitants shed blood, or in which men shed blood: and so in the sequel] that her time may come, [To wit, the time of her punishment and destruction, at which end by which her sins they draw upon themselves, and is justified by God to come upon them. See above chap. 7, 7, 10, with the Amorite, so in the sequel, dates and years: one and the same thing is declared in divers words. Compare further Micah 6, on ver. 16, and above chap. 12, 23, 24, 25, 27, and makes dang-gods (See Lev. 26, on ver. 30.) against her self, or by her self, in her self, for her self, to defile her self.

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

5 Those that are near, and (those that are) far from B b b b b a
And I will scatter thee among the heathen, and disseifie thee in the land: [Compare above chap. 11, 14, 15] and consume [Or, cause to perish] thy meanesses, 

and of thee. [That is, I will make thine inhabitants leave that uncleanliness, when they shall be driven out of their own country, and be carried away captive. Compare below chap. 25, 27.]

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

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

Child of man, those of the house of Israel are to me become dross: [See Ver. 1, 12. Jerem. 6. 28, 29. 30. with the Annotat. Heb. the house of Israel are unto me, &c.] all they are copper, or tin, or iron, or lead, [whereas they should be fine gold and silver; that is, upright, holy and godly] in the midst of the furnace: they are become the dross of filth;

Therefore thou shalt hate the land of your habitation, because ye are all become dross, therefore behold, I will gather thee into the midst of Jerusalem. [As into a furnace. This is declared in the sequel. Compare above chap. 11. 7.]

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

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

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

The consciences [Or confidencies] of her Prophets. [That is, Jerusalem's Prophets: and so in the sequel.] is in the midst of her, like a varying lion that watcheth a prey. [The false prophets have combined together against the true Prophets of God, and those that are addicted to them, to ruin them. Compare Jerem. 20, 1, and 26, 8, 9, and 29, 25, 62. Lament. 4, 13.] they eat up souls, [that is, menna (See Gen. 12 on 27.) in making them bare and naked by their misleading prophecies, for which they will be well rewarded: and they devour godly mens estates (as followeth) by false accusations and evil practices. Compare Mich. 3, 11. Matth. 23, 14.] they take away the treasure and precious things; they multiply her widows in the midst of her. [Receiving them of their husbands, whom by their false accusations they cause to be put to death.]

The Priests offer violence to my law. [Without any
any fear ruling in upon it, and wresting it after their own mind. Compare Zeph. 3: 3, 4. and they profess more holy things: they pay no distinction between the holy and the profane, neither show (the difference) between the uncleanness and the clean: moreover, they hide their eyes from my Sabbaths: [that is, they withdraw themselves from the observation of my Sabbaths, as if they were altogether ignorant of my ordinance concerning the same.] For I am profaned in the midst of them, [that is, am dishonoured, and accounted as ought among them, as if I were not a God: thus they deal with me, and are the cause that others do the like.]

27. Her Princes are in the midst of her like wolves that sit at a prey, to feed blood, and to destroy faults, [that is, among as above ver. 25.] that they might practise grievousness.  

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

29. The people of the land professed to be oppressed, and caused more misery, [Heb. oppressed, or (with oppression) robbery, That is, the whole land is full of deceit and violence, also they oppress, (or, see plunder, rob,) the miserable and needy, and oppress the stranger without right, (Or, wrongfully, against all reason, without mercy, or, so that no right is done to man, to vit, by the Magistrate, Heb. by, or in, with, not judgment, &c.)  

30. Now I smit all out of them; That is, among them, that might well go to the war, [See above c. 13, 3. with the Annoitas, and find in the gap before my face for the land, that I might not destroy it: but I found none.  

31. Therefore I poured out mine indignation upon them; I have consumed by the fire of my wrath, that may have I reached upon their heads; [See above chap. 9, on ver. 10.] failo the Lord LORD.  

C H A P. XXIII.  

under the names of two women, Oholah and Oholibah, God discovereth at large the weaknesses and adulteries of Samaria and Jerusalems; for Israel and Judah, ver. 13, &c. also 36, &c. For which cause both these notorious adulteresses were to be sentenced and dealt with according to justice therein required, 21, &c. also 45, &c.  

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

2. Child of men, there were two women, the daughters of one mother: [Meaning Juda and the ten tribes, both descended from Israel, Jerem. 3: 8, 7, 10, and above chap. 16, 43, 45.]  

3. Thesecommitted whoredom: [That is, committed Idolatry, See Levit. 7. on ver. 7, and above chap. 20, 8, and below ver. 8, 19, &c. In Egypt they committed whoredom in their youth: [When I first took them for mine own people. See Jerem. 2, 2. Hos. 1, 2. With the Annoitas, there were these Israelitish prides, and there were the rest of their virginity left. I left, [Heb. they handled, or felt; that is, they did it, it was done. Their idolatrous practices are thus shadowed out, Sobot ver. 8. &c. Others, spoiled, or branded.  

4. Now their names [Meaning figurative or bow-
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loved more than thy youth; [She did worse than Ghala, that is, the ten tribes, not taking warning by her example. Compare this with Jer. 3, 8, 9, 10, 11, and above chap. 16, 47, 51.] and her whoredoms more than the whoredoms of her father.

She despised the children of Ashur, [See above chap. 18, 28.] the Princes and Rulers that were near, as above ver. 5, clothed with perfect ornament [Heb. with perfection; so, of ornament] horses riding upon horses: all of them desirable young men. [As above ver. 5.]

13 Then said I, She was defiled; they had both one master of war. [Juda took the same course that Israël had done. See Gen. 6, on ver. 12, and below ver. 31.]

14 The foxes also went up her whoredoms: for when the sons of men pounced [Heb. men of pounced, or pounced, pruned, engraved things. See above chap. 8, 10.] upon the walls, [to win in her own country; as the outlandish pictures, especially of proud nations, are wont to be everywhere carried about and poured to lascivious curiosity & praise of many men] the images of the Chaldeans pounced with ornament. [See Jer. 52, on ver. 14.]

15 Girded with a girdle upon their loins, having abundantly died [Heb. or, died abundantly; or, much hanging down, waving up and down] upon their heads, which were all of them companions to look to [-after] the like parts of the children of Babylon the land of their nurture. [From whence they were carried into Judaea at least pounced or pounced after the habit that was worn in Babylon.]

16 Then for great enamoured with them. [As immodest women are enamoured with and done upon strange pictures, so was Judæa enamoured with the pictures of the Chaldeans. See a beginning and physics of this, 2 Kings 20, 13, 14, & above chap. 16, 29.] with the looking on of her eyes: [that is, as soon as she looked upon them with her eyes, she was enamoured with an heathenish carnal idolotrous love towards them] and the feet messengers unto them into Chaldea.

17 Now the children of Babylon came to her in the bed of love, [That is, to lie with her; that is, to make a covenant with her] and defiled her with their whoredoms: she also defiled herself with them after that her foul was drawn away from them [as turned away, separated herself, went away from them (the name of the unchaste woman)] over 18, 22, 28. she estranged her self from the Chaldeans, and departed from them, having after Egypt, ver. 14.

18 Thus she both discovered her whoredoms, and discovered her frame: then my soul was drawn off from her, as my soul was drawn off from her father, [Likewise or the ten tribes, called above Ghala.] she multiplied her whoredoms, remembering the days of her youth, when [Or wherein, or how] she had played the harlot in the land of Egypt, [As above ver. 3.] And she grew enamoured more than their companions, [That is, the concubines of the Egyptians; that is, the behav’d did such much more immediately and more foolishly then other nations did that of old time had been united with Egypt. Some understand here the Babylonians and Chaldeans] while she slept [as, the fleshes of oldest, to win the Egyptian flesh was rich. See above chap. 16, 26.] who were exceeding bent and inclined to corporal and spiritual whoredoms, and whose efficac (like the influence of horses, [Or stone horses.]

19 Thus was her faith set up again [Heb. set up;] which word in our language is sometimes also used in the same luminisation when we speak of vailing, crying examining this or that thing again the Lord has of thy youth: when those of Egypt fell thy youth, because of the pangs of thy youth.

22 Therefore, O Oholah, thus saith the Lord God, Behold, I will raise up thy fisters [See above chap. 16, 37.] against thee, from whom thy fruit is drawn off: [meaning from the Chaldeans, as above ver. 17.] and I will bring them against thee from round about; [as above ver. 6.]

23 The children of Babylon and all the Chaldeans, Pe-ksil, and Sew, and Reas, [These are names of lands or countries belonging to Babylon, and whole inhabitants were likewisi used in the same manner of invasions against Judea and Jerusalem. Compare further Jer. 52, 21. with the Annals. Some conceive them to be names of Princes or Captains of war] (2d) all the children of Ashur with them desirable young men, which are all Princes and Rulers, Captains and renowned men which all ride on horses.

24 They shall come against thee with chariots, &c., and the following word riding-wagons, pbugons and wheels, and with all company of nations, bucklers, and spear- and belted: [In the Hebrew thes words are all used in the financial manner, i.e., wagons, wheels, bucklers, shields, arrows, according to the use of the language] they shall set themselves round about thee: that is, besiege thee, and I will set judgment before thine eyes, [that is, I will lay the law open before them, which they shall use against thee, I will set them as executioners of my judgments upon thee; I will set them over thee, that they shall give thee thy desired reward, and they shall judge thee according to their judgments; or, weigh, measure, compute; as they are wont to punish rebels, perceived perfidies, and adulteresses. See thereof the sequel.]

25 And I will file for my soul, [My utmost and just vengeance to thy diabolical committed against me] against thee, that thine [Israel] shall be in fury with thee: they shall take off thy robe, and put it upon another; to take away, &c., that is, cut them off, as the Egyptians were wont to do unto adulteresses; whereby is further meant all manner of cruelty; that the enemy should them to her] and the last of the is, the last of thee that remaineth, thy remnant [shall fall by the sword; [Others, thy shall: shall be thou that shall fall by the sword, that is thy end and at last thou shall execute, so in the sequel] they shall take away thy sons and thy daughters, and the last of thee shall be consumed by the fire.

26 They shall also keep thee of thy clothes, and take away thy ornament with them.

27 Thou wilt make thy fancied to cease from thee, [Compare above chap. 22, 15.] together with thy whoredoms (brought) from the land of Egypt: and those shall not lift up their eyes upon them, [that is, on the Egyptians, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliver thee into the hand of the men whom thou hast hated, unto the hand of him from whom thy soul is drawn off.

29 They shall deal with thee out of hatred, and take away all thy honour [That is, all that thou hast green by thy labour, all thy estate] and leave the naked and bare, that thy nakedness may be disencumbered together with thy handmaids and whoredoms.

30 They shall deal with thee out of hatred, or shall do unto thee; [Or shall I do unto thee, or shall they do unto thee; because the Hebrew word here (as elsewhere) is not without limitation of persons] because thou hast dealt deceitfully with thy gods, and lusts.

31 Then shall the west be the way of the river; [As above ver. 13.] therefore will I give her cup into thy hand,
And thou shalt sit upon a glorious bed, in faire which a table was purposed, and wherupon thou sattest for princes and people more solitary, which I had given thee, wherewith I as thy husband I had adorned and adorned thee, and which thou avouched to have used to mine honour and glory. Compare 2 Chr. 16, 16, 17, 18, 19.

And now when the multitudes of the multitude was gathered upon thee, to wit, upon the whole people, that is, when the multitude had disbanded their covetousness and their great want of goods, then (as it followed) that, the people united against thee (and they go) to whiec Oholah and Oholibah came. This is here intended to fill up the sense from ver. 40, unto men of the multitude, that is, of the common people, or of the common sort of men (and) there were many-bred brought from the wilderness; or dwindle, dwindle, &c. Others, Sabrees, &c. because the Hebrew word may signify both because the earth is like a menstata made of the wilderness, to thereby might be understood all the multitude of the inhabitants; such as were the Sabrees (of whom see Josh. 1, on ver. 15.) Abraham, Moses, &c. (Being also given to drinking and swelling) towards whom the multitude; these adulterous sisters did likewise carry themselves like vile base strumpets, Others, and is (namely) Jezebel was a sister of a merry company; (that is,) there were heard mirth and joy (as is usual in flows and booths and) for the heathen conceptions, and with the multitude, or because of the multitude of the wine (that is, of the common sort of people) were brought Sabrees, &c. These youngings (or abusives, or bracelets, or bands, or) to the child (to the hands of the harlots) and a vial filled (or Heb. a vial of a30) upon their heads.

And I said (That is, I thought; spoken of God after the manner of men, to express the unbridled wickedness of the people, whereas in the iEzechiel] of this that was young old (to) adulteries; or words of the most part: this may be applied unto Oholah, as while he was not known under the reign of Jehoiakim, after the death of Solomon or of Oholibah, who continued longest in her own country, or of both together. Oh, and I said this old one of (the) adulteries; that is, I reproved her for them by my Prophecy, but it was no purpose, as follows, nor will they take the wisdom of this (where) and (also) of the other. It will be begun again, or, as others, it will once cease with them both. Now &c. as if the Lord should have said now is the season that notwithstanding her old age, her whoredom will begin again anew. Others, now they will shuttle out the who whoso is of this (where) and (also) (the) false. That is, now will they freely once grow weak and cease, as well those that come abroad to commune with them, as those that have themselves; but no, the contrary hath appeared, others (in that) they cannot whoredom sometimes with this that somestimes with that (hath). These words because of their beauty are diversely rendered.

And they went in unto her; as they go in unto a woman that is a harlot: or they went in unto Oholah and unto Oholibah, these lewd women. [Heb. women of lewdness.]
are called righteous, because they were the executioners of God's justice upon Israel and Judah, and had just cause for it, by reason of their perjury and rebellion. See the next verses. (According to the judgment of adulterers, and according to the judgment of blood-shedders:\) [See above chap. 16, on ver. 38.] for they are adulterous and blood-shedders in their head. [As above ver. 37.]

46. For thus saith the Lord GOD: I will, [Or one shall, they shall, as above chap. 16, 40.] cause an assembly to come up against them, and will give them up for a commission, and a prey.

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

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

49. That shall they lay your lewdness upon you. [That is, upon your heads, reproaching and punishing you according to your defects] and ye shall hear the sound of thy doom-god: [that is, the punishments of thy sins committed with thy doom-god, as above verse 35.] and ye shall know that I am the Lord GOD.

CHAP. XXIV.

1. Wherefore, the word of the LORD came unto me in the ninth year. [After the captive carrying away of King Josiah, defeated 2 Kings 23. 12, 13, 14, 15, 16. (Compare above chap. 1. 2, and below chap. 33, 21, and 40, 1.) In whole head Nebuchadnezzar made Zedekiah King: and in the ninth year of this King Zedekiah in the tenth month, 8, on the tenth day of this month, Jerusalem was besieged, See 2 Kings 25. 1. 37. 9 and 52. 4.] in the tenth month, [in the ecclesiastical year called Tebeth, in the political or civil year Thimmaz] on the tenth (day) of the month.

2. Child of men, write thee down the name of the day, [In remembrance, that it may be compared with the event, whereof see 2 Kings, 25. 1. Jeremiah, 52. 4. This was about two years before the taking and destruction of Jerusalem; whereas here it is prophesied even of that same day, \"Hebr. the fourteenth, or the fourteenth of the day,\" that is, the being of the day, and (as we use to say) even, or past the same day. See above chap. 2. 3, with the Annotor, the King of Babylonia himself before Jerusalem, or is come near, hath pitched, compassed himself, &c.] The Hebrew word is frequently used for being, being, being, &c., also of laying on of hands, &c., all of which is done with some conjunction, approaching, or dissertation near; and in manner of siege we use to say to be done, or to lay ones fell down before a city, &c., even on that same day.

3. And also a parable [Heb. as if we would say, parable a parable. See above chap. 17, on ver. 2.] unto the rebellious house, and [say] unto them, Thus saith the Lord GOD: Set on a pot, [Signifying the besieged city of Jerusalen, as ver. 6. See Jeremiah, 1. 13. and above chap. 11. 3, with the Annotor, let it (or us) and also water into it.

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

5. Take the choice of the shield, [That is, the choicest thick, or pitted, or take the next of the small sitting for the purpose; and handle also a burning yule of bones under it: \"or a fire of bones, &c.\" (Compare below ver. 9, and Isa. 30. 31.) signifying the givency and continuing miseries of the people, which they should suffer in the siege by the sword, the famine, and the pestilence, and all afterwards; as a fire made of bones is very hot, and bones are hard and durable or lasting, Some apply it to the calling away of the dead bodies and bones that lie unburied in the open field, as God had often threatened them, so that these should be bones enough to be had to make a fire of them: by which judgements they nevertheless should not be amended or converted, as followeth, make it, \"[the pot] boil well;\" [Heb. burn burning] also the bones of it of the pot, as ver. 4. shall be boiled, or [sitten] therein, [Heb. in the midst thereof, namely of the pot.]

6. Therefore thus saith the Lord GOD: Woe to the bloody city, [As above chap. 32. 2, and below ver. 9. for the pot shall be sunk [Others sink it, below ver. 11, where there is also another word that signifieth sink sinketh sinketh there, and from whom the sink thereof is not gone out, [the word (rendered sink) that is used in this place, and also below ver. 11, 11, feemeth to signify the sink, that not being boiled off, steamed off, or huddled away, flicketh fast at the side of the pot, and becometh a more tough filth or slime, The Lord cometh hither by that the inhabitants of Je. Raham by all that feering and boiling were notwithstanding not cleansed, that is, corrected, but continued [full obstinately in their wickedness] put piece by piece out of it; let not the lot fall upon it, \"[that peace pieces forever thou shouldst have to pull out of the pot, rather first, or last, none at all, they must all pack away, some be slain, others sent away out of the land, Heb. by, or according to the pieces thereof, according to the peace thereof bringing it out; the lot is not fallen upon it.\" This signifieth the lying and calling away of many, and the carrying away of the refuse into captivity to Babylonia, without either pity or distinction of persons. See above chap. 11. 7.]

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

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

9. Therefore
9 Therefore saith the Lord GOD, Wait upon the cupboard great. [Compare above verf. 3. That is, I will kill his great love under Jerusalem (this por) as followeth.]

10 He p's much wood. [Heb. multiply wood, or, flake. Here, in the following words is a lively representation of the misery of the besieged ones of Jerusalem], that is the fire, consume the f [Or, dry]; iv before, is a slight, let it be wood, and fill', and from (it) will waste stocks. [Heb. waste the stocks, that the enemies (as fome conceiv') may have an apphoot and mind to it], and the town be burnt. [Or, burnt in (back to).]

11 And it shall be upon the town (of Jerusalem), that it may be but, and the wall thereof may be burned, and the inhabitants of it may be in it, a How [Or, may flow away, may be poured off] (and) the town the end may be consumed. [This is, Jerusalem, shall not only be deprived of inhabitants, but the city also shall be burnt, that the place may be wholly purged of that abominable uncleanness.]

12 She hath wasted (her worth) within. [Making such a continual fire, by her idolatries, heathenish covenants, idolatrous oppressions, lying, hypocrisy, and all manner of wicked devices, whereby the would underprop her furious condefor, and keep of the enemy's destruction, in the land of repenting and turning unto me, whereas I exhibited them by my Prophets with fuch patience and forbearance, and admonished them to faithfully and frequently with fuch threatenings, that I am even gone weary of it, they ceasing (in the leaf) not heard, but still grow more profane and haughty thereby, as in the sequel is further. The Hebrew word is only found here, according to the opinion of most interpreters, from a word that signifies money, ancestral, lying, wickedness, vice, and ungodly. Others, She hath wasted (her self with) vanity, yet is not in the last from, if twenty unto one [h. i. her ceam shall be in the fire.]

13 In thy wastes is knowledge: because I have purged thee, and thou wert not purged, therefore thou shalt not be purged from thy ways will, till I shall have caused my sword to sleep upon thee. [See above chap. 4, on verf. 13. This is, Because I have caused to purge thee by the exterdtions, admonitions, and threats of my Prophets, but all hath been in vain, and fufefly, therefore I will now take another course with thee.]

14 If the LORD have broken it, it shall come to pass, and I will do it: I will not depart from it in either will I [Or, nor repent, according to thy ways, and according to thy dealings shall they judge thee, saith the Lord God.]

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

16 Child of man, behold, I will take away from thee the pleasures of thine eyes [That is, thy wife. See verf. 8. Whereby the Temple and city of Jeru
dalem was thynded by a plague, that is, a sudden death, executed linearily for her by God] yet shall thou not mourn, nor weep, in the day of his tears come forth.

17 And cause to lament over Moab, [That is, lament not, but hold thy peace] thou shalt make no mourning for the dead, that is, shew no tokens of mourning, as in those times they were wont to do for their deceaded friends but shew none upon thee, [Or, for thy grief, thou hast lamented, upon thy head, as below v. 21. The Hebrew word rendered here but hath its name from admiring or admiring; on the contrary, mourners were wont to go bare-headed, and to flow

aflïes or dust upon their heads, Lev. 10, 6, and 21. 1. Sam. 4, 12. 2. Sam. 15, 32, 26, 61. 3. Lam. 1. 10. and put thy fingers upon thy feet: [Whereas mourning were wont to go unhord, or bare-foot, 2. Sam 15, 30. Art thou this time to serve the uppermost lip, [Or, cover, wrap up the mortification, as those were wont to do, that mourned for a great mishap, or mishpach. See Lev. 13, 45. Num. 5, 7. Some understand not only the uppermost lip, but also the mouth, and the chin, with the whole place of the beard] neither shalt thou eat the bread of mourning. [Meaning mourning food, keep a mourning feast or banquet with thy friends and neighbours. See Jer. 16, on verf. 7.]

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

19 And the people faced me unto, Why thou tell not us what these things (are) to us, thou dost (do) this? [That is, what thou didst to us, what thou wilt give us to understand by this strange kind of action. The word (are) here added, according to the nature of the Hebrew language, as elsewhere often. So below chap. 15, 19.]

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

21 Say unto the house of Israel, Thus saith the Lord GOD, Behold, I will profane my sanctuary, [The Temple, that is, deliver it into the hands of the Chaldaens, to be destroyed as a common pestilence. The glory of your strength, [Or, sanctuary, excellence of your strength. That is, that glorious building of the Temple, whereupon ye do greatly rejoice, supposing that I will spare Jerusalem because of it. Some understand Jerusalem or the kingdom, the fire of your eyes, [Understand the very same Temple, in the holy holding whereof they were wont to take pleasure and delight, and for which they now is greatly longing. Some understand their vines, from which, [Or, and the putting of your foot, [Which Temple ye so love, that it would grieve you to the very heart, if it should be laid waste. Some understand here their children, and nearest friends, whom they when they were in captivity with Joachin, had left behind at Jerusalem] and ye (are), and your daughters, ye whom I have left behind, shall fall by the sword.]

22 And shall not ye do as these do? [Ye shall not then be able to shew any tokens of mourning, by reason of the curse of God, and your adoration at the dreadful common calamities and devastations that shall light upon the Temple, city, country, and all the people. Compare herewith especially Jer. 16, 45, 56,7, 8, with the Annotat. there.] if shall not wipe from your approaches lip, neither shall ye eat the bread of men.

23 And your hat shall be upon your head, and your faces upon your feet ye shall not mourn, nor weep; but ye shall confound [Or, pass away, melt away, because of God's curse that dies upon you, as below chap. 3, 3. 3. In your weaknesses, and light [Or, bow, vow, through iniquity, and want of comfort and my brother, even my brother.]

24 Thus Ezekiel shall be unto you a wonder to see; [See above chap. 11, on verf. 6.], according to all that be hath done. [Sall ye do, when this cometh, that shall ye know that I am the Lord GOD.]

25 And thus child of man, shall it not be, [That is, it shall certainly so come to pass] in the day when I take away from them their strength. [The Temple, etc., as above verf. 21, that is, as such time as Jerusalem shall be taken, and the city with the Temple shall be laid waste, and all the people be meekly dealt with according to their prophecies.]
Chap. xxv.

Among those of the East. These (to wit, as many of them as were left, or spared by Nebuchadnezzar) should take and possess the land of the Ammonites, (being destroyed by the Chaldeans, and the inhabitants thereof carried away captive) to accommodate their cattle withal. See Ge 39. 1, Judg. 6. 3, and S. 11. Job 1. 3. Jer. 50. 49. 35. 29. 30. 32. with the Annotations.

And I will make Rabbah [The royal city of the Ammonites, See 2 Sam. 11. on ver. 1.] a spoil for camels. [For the camels of those of the East] and the children of Ammon [that is, their land] a desolate place: for the sheeps of the East, and ye shall know that I am the LORD.

For thus saith the Lord: Because thou hast clipped with the hand, and spoiled with the foot; for great joy and delight at the Jews miseries, as followeth; as if they had said, Aha, so lo, that is too good for them, that is bravely done. Compare ver. 5. above ch. 6. on ver. 11. and haft heavily rejoice in all thy plundering; or, despise, also consume, as above ch. 16. 57. and below ver. 15. O, have rejoiced with delight, See P. 37. on ver. 13, so 15. O, thus hast haft rejoiced in all thy eager plundering, Heb. 14, or with the spoil. Compare below chap. 36. 13. against the land of Israel.

Therefore behold, I will stretch out mine hand against thee, [See above chap. 16. on ver. 9, for below of 2 S. 13. 36. and give thee for a prey to the heathen, and I will cut thee off from the nations, (that thou shalt be no more counted a people or a land) I will destroy thee; and thou shalt know that I am the LORD.

Thus saith the Lord: Because Moab [See Jer. 48. 1. and Jer. 49. 1. And that is, the land of Edom, and consequently the Edomites, Eliau posterity, to whom this land fell. Of Seir posterity see Gen. 36. on ver. 20. So below ch. 35. 3. and further of Edom, Jer. 49. 7. Obed. ver. 1. and:] see, B boil, the house of Judas like unto all the heathen; (That is, they imagined that they were gods special and peculiar people, and had a prerogative with him above other nations; but it appeareth now otherwise, because they are no more favoured by the Babylonians then others: mocking thus at Gods covenant, and his Churches, yea at the God of Israel himself).

Therefore behold, I will open the sides of Moab from the cities: from his cities (which are on his frontiers, Heb. mountain, or, end) the possessions of the Lord, Beth-peor, Beersheba, and unto Kadesh: Or, and Kadesh. These were some of the chief cities of the Moabites, lying between the brook Arnon and the Jordan. The meaning is, I will prepare for them of the East (as followeth, ver. 10.) an open passage into the best and strongest places and countries of the land.

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

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

Thus saith the Lord: Because that Edom [Called Seir. above ver. 8.] hath dealt with more remembrance [Heb. hath done, or dealt in, by revenging of revenge, or by revenging revenge.] Compare ver. 15. against the house of Judah: and they [the Edomites]...
Edomites] have made themselves exceeding guilty, in that they have revenged themselves upon them; [upon the Jews, from the old generation which they inherited from their forefather Edom. See Gen. 37, 4, 2 Chron. 18, 17, 27, Isai. 37, 7. Amos 1, 11, Obad. 20, 11, &c.,
13. Therefore thus saith the Lord GOD; I will also stretch forth mine hand against Edom, [As above ver. 7,] and I will cut off men and beasts from it: [The land of Edom, or Idumea,] and make it a wilderness from troop to troop. [See Jer. 49, 19, on ver. 7,] and they shall fall by the sword among the Gentiles. [See Jer. 21, 12, 22.]
14. And I will execute my vengeance upon Edom, [Heb. I will smite against,] over Edom, upon, &c., as ver. 19, by the hand of my people Israel: [That is, as from oppressors, by the same hand wherewith I smote my people Israel, namely the army of the Babylonians,] I will also execute my vengeance upon thee. See Jer. 49, 19, with the Annotations. But other nations take upon their sin: by the hand that is, by the means, ministry or power of my Church in their hands, Jesus Christ, who shall vindicate and subdue the enemies of his people. Compare Jer. 10, 14. Jerem. 49, 20. Obad. ver. 19, with the Annotations, of any corporal vengeance that the Jews or his elect should have executed upon Edom in succeeding ages we read nothing at all, save that which is related in the first book of the Machabees chap. 10, ver. 15, 16, and forth] and they shall deal against Edom according to my anger, and according to my fury, that I may execute my vengeance, saith the Lord GOD.
15. Thus saith the Lord GOD; Because the Philistines have dealt treacherously, [See 2 Chron. 8, 18, Joel 3, 4, Amos 1, 6, 7, 8, and Isa. 21, for which sake, and as ver. 6,] have encircled [Heb. surrounded] Edom by their marching, [or, with delight, as ver. 6,] the Philistines have encircled Edom [with them, with Edom,] according to their anger, and according to my fury, that I may execute my vengeance, saith the Lord GOD.
16 Therefore thus saith the Lord GOD; Behold, I stretch out mine hand against the Philistines, and will cut off the Amalekites. [This is cemented to have been the name of a country in the land of the Philistines, but thereby are meant the Philistines in general, as 1 Sam. 30, 14, 16. When there is: also Zeph. 2, 5. But in the Hebrew the words Amalek, and cutting off, are used elegantly one with another; as if we should say, I will cut off those cutters off, and destroy the remnant of the foe-broken. See Jer. 47, 7. Zeph. 2, 5, 6.]
17. And I will execute great vengeance among them with various judgments. [Heb. varieties of fury,] and they shall know that I am the LORD, when I have executed. [Heb. given, as ver. 14,] my vengeance upon them.

CHAP. XXVII.

The time of this Prophecy, ver. 1. Of the devastation of the city of Tyre by the Chaldæans, because [reproved at the destruction of Jerusalem. 5. A description of the terror, astonishment, and lamentation that there shall be at the sudden and unexpected destruction of Tyre, 15, 10.]

And it came to pass in the eleventh year, [After the captive carrying away of king Jehoahaz, See above c. 44, on v. 2, on the 1st day of the month, what year this was is uncertain. From the following verfs we may conceive it to have been the 5th month after the taking of Jerusalem, which happened on the 9th day of the month, in the 11th year of king Zedekiah, Jerem. 52, 6. (That the word of the LORD came into me, saying,]

2. Child of man, because that Tyre [That is, the inhabitants of the city of Tyre, Heb. Tor. See Jer. 19, on ver. 29, and a king, 5, on ver. 1, and further, 33, 1, 6, Jerem. 47, 4, 5, 4, 6. Amos 1, 9, 10. 2 Kings, 9, 2, 3. Isai. 83, 8, and 84, 1. Matt. 16, 21, 22.] have said concerning the Philistines, [As above chap. 25, 3, 4. the ships by the gate of the nations; Heb. wheels, &c., by which the Philistines from all parts did enter into commerce; such merchandise. Compare below chap. 27, 3, and Isa. 23, 1.] that it is come up to me; and I am come, I shall be filled, [with merchandise and riches; the word is added, as if the head laid, this is quite undone; or now, because] for a land moist.]

3. Therefore, thus saith the Lord GOD; Thou art become great, O Tyre, art engaged in merchandise, and rich, [Heb. thy riches, as if the head laid, this is quite undone: or now, because] for a land moist.

4. They [To wit, thy heathen, or nations, See Jer. 7, 7, 23.] shall destroy the walls of Tyre, and break down her towers; pestilence shall spread her destruction from her, as when a man wipeth the dust from a rock, so that the bare rock may be seen, which was before covered all over with dust. Thus pleased God to represent most lively in Historical terms the destruction of the city of Tyre and will make her a rocky rock. [Heb. make her the mountainous rock, as Tyre, above chap. 24, 7, this hath respect to the situation of the city, which was built upon a rock, and had from thence the name Tyre; this, that is, a rock. God doth hereby intimation, that he will cause the building to be destroyed and consumed like dust, so that nothing more of it shall be leaft, then the smooth bare-empoy rock upon which the proud and fiercely city was built. See Jer. 14, 5.]

5. It shall be in the midst of the sea [For Tyre lay round about in the sea, separate from the continent. See 1 Kings 5, 15, on ver. 1. and below ver. 17, and chap. 27, 34, and 28, 1. (for the spreading abroad of art, or, drag-fish.) It shall be like to a bare island, where fishermen shall spread their nets abroad to dry them for brave fishers, in [saith the Lord GOD, and it shall become a prey to the beasts,]

6. And her daughters [That is, the cities and villages that belonged to her, that is, the inhabitants thereof. See 2 Kings 19, on ver. 21, So Jer. 8, 7.] which are in the field, shall be slain with the sword, and they shall know that I am the LORD.

7. And thus saith the Lord GOD; Behold, I will bring Nebuchadrezzar, the king of Babylon, the king of kings, [That Monthach, the greatest and mightiest of the kings of the earth, Compare Gen. 9, on ver. 25, and cant. 1, on ver. 7, and see Dan. 2, 37, from the north against Tyre, with horses and mules, and with chariots, and with horsemen, and (warlike) armies, and much people.]

8. He shall burn thy houses; [As v. 6.] in the field with the sword; and he shall make forts against thee, and cut up a mountain against thee, [See 1 Sam. 20, on ver. 15, and lift up bucklers against thee. That is, lit. against thee, or cause fortifications with bucklers, on bucklers, men to fall upon and assault thee: for bucklers or shields in fighting are lifted up, or heaved up, to cover one fell therewith against the enemy.]

9. And he shall fortify against thee for a wall-breaker; [Such a warlike engine as destroyed all that is before, or against it.]

C O C O C C E C 2 to E
Chap.xxvi.

10 By reason of the abundance of his [Nebuchadnezzar's] horses, their darts shall cover thee; thy walls shall shake: because of the noise of the horsemen and archers, when he shall march in through thy gates as (through) the entrance of a city broken through, for as men are sent to march into a city broken through, so shall he be foiled, and open, by the violence of the beforementioned, as that they shall be able to march wide enough and in troops, as it were, though great breaches; or as men in a storming manner fall in through the breaches that are made, so shall he march into thee and destroy thee. See ver. 15, the breaches shall be to him instead of gates.

11 He shall tread down the house of the kings [Heb. chiefs] of his horsestread down all thy streets; he shall deny thy people with the sword, and every one of the pillars of thy strength shall fall down to the ground. [Heb. the pillars of thy strength] (which by themeth that strong towers or other strong holds are meant, which they had set up for defence) shall go down (in the singular number) to the ground, that is, every one of them, Some understand it of the stately fronts, pageants &c., smeared up for a show of their greatness.

12 And they shall make thy Jacob's helpful, thy gelding is thy defier; that is, thy colt, deifiable, pleasant house] and they shall make [Heb. they set forth] thy horses and thy mules, and thy dairies into the midst of the waters.

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

14 Thus will I make thee a desolate rock, [See above on ver. 4. 5.] thou shalt be for (for the spreading abroad of nets, thou shalt be built no more; that is, not as in times past: thou shalt return no more to thy former worldly prosperity, state and glory, and in time utterly perish. Compare Isai. 25, 35, 17, and below ver. 21, and chap. 27, 36, likewise Ezra 5, 7, Nehem. 13,Matt. 14, 15, etc., Matt. 17, 24, Acts. 12, 20, and 21, 3, 7. Is it conceived, that this city rose a little again under the reign of King Cyrus, and in the time of Alexander the Great its remarkable that it was of some strength and power, when he besieged it seven months, and at last took it: but at this day many testify that there are hardly any relics to be seen of the repaired city of Pala-Tyana: nevertheless it hath had spiritual promises for the elect under the Messias, Psal. 87, 4. Isai. 28, 18, God whom all things are known from eternity] joineth here (as elsewhere often) the beginning and the end together for the LORD have (hath) it, faith the Lord LORD.

15 Thus saith the Lord LORD unto Tyims, Shalt not the isles [That is, the inhabitants beyond sea that have traded with thee, and have been enriched by thee. Compare below chap. 27, 32, and see Psal. 73, on ver. 10] tremble at the sound of thy fall, (as if he Should lay, surely they will) when the deadly wounded man shall go [or be sent,] 3:24, 4, when they shall kill exactly murder [Heb. killing, or with killing fell, that is, commit murder, murder all in the midst of thee.]

16 And all the Princes of the sea, [That dwell by the sea side, have traded with thee, and have relied upon thee. Compare below chap. 27, 32.] shall come down from their thrones [In token of astonishment and horror: likewise for fear of their own effect as this example] and remove from them their robes, and put off these garments: (for this is apparel; Heb. their at. dwell, or, and dwelleth.) they shall be clothed with

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

17 And they shall take up a lamentation for thee, and say to thee, How art thou [A question proceeding from pity and amazement.] persecuted out of the forts, thou wast inhabited wherein (to wit, in the feast) thou layest round about. Compare below chap. 27, 33. Others, thou that was inhabited of the forts; that is, of fearing men, traders that came from beyond sea to dwell in thee; that is, to live and reside in thee a long while because of their traffique, Compare Acts. 7, 4, 13, and here in the end of this verse dwelt, that is, lived a long time, after the manner of merchants, &c., and renewed city which well strong at sea, and her inhabitants, which gave their terror to all that dwelt in her, that is, which by their extraordinary power, pomp and magnificence, caused terror to be on all those that came from other places to live among them. Compare below chap. 22, 23, 36, and 1Isa. 22, 9.

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

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

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

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

C H A P. XXVII.

A Prophetical lamentation for Tyrus, with a description of her glory, pleasures, and the accommodation that many nations had by her means of commerce and trading. (From here, ver. 1, 5, 7, &c.) and on the contrary, of her terrible fall, as also the levy, afflictions, mourning, and装卸, that shall be made the terror of the nations and their Kings, 26, &c.

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

2 Thus saith the Lord, take unto aram [Tyre].

3 And [to] Tyre, which dwelleth at the entrance of the sea [That is, whereunto they fall from the sea, and whereupon the sea breaketh on every side. See 1 Kings 5, on ver. 1.] dealing with the nations [which is the chief of all the nations in dealing, or exceeding merchants]. Heb. properly, the dealer of the nations. Heb. in many ages. [See Huld, 3, on ver. 10.] This [v. 10] is the Lord [3, 4], Tyre, thou fairest [or] 1 am perfected in beauty.

4 Thy borders are as the sea of [Tyre, two tablith, wherein is the treasure of] a ship. The Hebrew word is used in the dual number, as chairs of ships are frequently divided into two, going floating down on both sides. (of) fi'trees of [Tyre, growing on that mountain. See Deut. 3, 9.] where they fetch [Heb. take, that is, taken and brought or fetched. See Gen. 12, on ver. 15, and Jer. 37, on ver. 17.] Ce'dars [Heb. Cedar]. See Jdg. 9, on ver. 15.] from Lebanon to make [Heb. mawr] for thee.

5 They have hewn thee fine oaks (of) the oaks of Bashan, or hewn thee beaTree, or hewn thee pitch, or hewn thee beech wood. [Heb. a daughter of (or), or going, that is, which hath lain long in the ground, and where consequently many men have long gone over, which is counted the right ivory, Plus. 1, 8, exp. 3, See of this phrase Job 5, on ver. 7, 1, 5, on ver. 3. Others, by (this) beeches (where they rowed, or whereon the passengers sat, for p[omp: brave wife of the company of the Affrithians, or Afghauzans. See 2 Sam. 2, 9, with the annex.] made of ivory &c., because the Hebrew words Achor and Afchar are very like one another. See of the word ivory, 1 Kings 10, on ver. 18.] from the s[ites of the Chietites. See Gen. 10, on ver. 4.] Some understand by these the nations that lay we[tward from Palestine.

7 Fine linen [See Gen. 41, on ver. 42.] with needlework [or brocaded work] from Egypt was sixty spreading [piles, to be a tall or ex[-pensive, fine for thee: whichever it is, garments of this colour] and purple from the s[ites of Esh[a, See Gen. 10, on ver. 4.] was thy covering.

8 The inhabitants of Zidon [See Gen. 10, on ver. 15, and Arvad [See Gen. 10, on ver. 10, also ver. 11.] were thy traders; thy wife min., [that were expert, skilful, and well versed in navigation, 10, 9.] of Tyres, (that were) in thee they were thy bosph-masters, [for pilots, and masters. See in the sequel.]

9 The e[p[le of Gebal [See 1 Kings 5, on ver. 18.] and the wife men thereof were in thee, trading thy branches; [Heb. blonde, fit, [fert, That is, to repair thy costly buildings and houses; or so to form the top, so to thall the ships] all the ships of the sea and their forward were in thee to drive a mutual trade with thee. [Heb. to mix thy mixture; that is, to traffic with thee. The Hebrew words being of one root, are used of trading, traffic[ing, trading with one another, for any commodity, to contract together, to be in unity for another that is so in the sequel.]

10 Ph'rus, and Le'dan. [See Gen. 10, on ver. 13.] and Put'ans, See Gen. 10, on ver. 6. Heb. Lud and Put] were in thine army, thy soldiers: [whom thou as well for thine own guard, as otherwise to help thy friends, and to awe thine enemies, and for pomp, didst most gratefully maintain in thy service.] They hanged up the shield and buckles in great [or pompous, and ornament, as is also yet practised at this day, their fine and beautiful weapons they made the show of thine ornament. [or brought thine ornament, Heb. properly gave, because: that is, they made thee comely, a adorned thee, served for thy ornament or beauty.]

11 The children of Arvad and thine army were upon thy walls round about, and the Ga'amidas [This place is also called Gammâda. By changing the letter d into an l, (See Plan. 4, 2, exp. 35,) not far from Tyre, northward. Heb. Gaamâdas. Some guests that it cometh from the word Gomâd, Vulg. Fig. 3, signifying an ed or cubit, elbow, from whence also these people had their name as being expert archers, watchmen, guards, that keep the forts, being strong in their elbows, arms, and hands, and so fit and serviceable for what use, and as follows: they were upon thy towers, and thy forts and strongholds: they hanged their flouds upon thy walls round about; they made thy beauty perfect.

12 Tharsis. [See Gen. 10, on ver. 1.] thither they trade with thee: [or were thy allies. See 14, 16, 18.] by reason of the multitude of all kind of goods [Heb., all, ctc. That is, all manner of riches, substances, goods. See 17, 18.] with fishes, and fowls, and all manner of beasts [or] they trades, or put themselves in, gave them presents, came to them. Heb. they gave or gave exchange. And so often in the sequel.] (of this word is hewn inferred from ver. 16, and 17. So in the 14, ver. following) thy fairs.

13 The seamen, Thobal, and Meshech. [That is, the po]liteness of thee. See Gen. 10, on ver. 2, thy wares, thy merchants: [or traders, factory, dealers] they do a mutual trade with thee with the souls of men, that is, the perfons of men, or men themselves. See Gen. 12, on ver. 5, and Kedem. 18, 13. meaning to sell them for slaves, or otherwise to trade with them] and copper vessels.

14 Of the house [That is, family or people of] To'gar-ma, [See Gen. 10, on ver. 3.] they delivered [or they brought, they traded (with) thine, 25, 10, ctc.] horses and harnes and males in (thy) fairs.

15 The children [That is, the politeness] of Dedan. [See Gen. 10, on ver. 7, Jerem. 25, on ver. 21.] thy merchants; many s[ites were the merchandize of thine head, that is, thou hast had for thy merchandise and wares ready at hand, or wherewith thou didst trade in buying, and selling, wherein the gaining of the hand or striking of hands was a thing usual in concluding or making up of the bargain; as also in other mutual transactions. Compare below ver. 21.] they gave thee again (for) a present [or brought, and ctc.] Heb. they brought again thy present; that is, thee, for a present; or (as some) in payment borns of ivory and precious.

16 Sheba. [Heb. Sheba. See Gen. 10, on ver. 3.] meaning the Persians] traded with thee because of the multitude of thy wares: [or making, that is, all manner of wares that are made in thee to traffic or trade withall. See 18, with Emery, and purple, and needlework, or brocaded work] and silk, and ramie, [See Job 28, on ver. 18, and Cadgig. [See Is. 54, 12.] in thy markets did they trade.

17 Fds and the land of Israel they were thy merchants. [Compare 1 Kings 5, 9. Acts 12, 20.] they drove a mutual trade with thee with wheat of Minimoth, [See Num. 11, 33, and Pannag, which, some conceive to be a balm, others, Phoenix] myron, and oil and balm. [Compare 1 Kings 5, 2, Acts 12, 20, Of Balm see Gen. 37, 3, and Jerem. 8, 21.]
Chap.xxvii.

18 Domination [See Gen. 14, on ver. 15, and
5 Sam. 8, on ver. 5.] revolted with thee for [Or, with,
for] the multitude of thy people, [as above ver. 16.,
because of the multitude of all manner of goods, [as above ver. 12.,
with wealth of Chaldea, [which some conceive to be Chelidon in Syria] and white wool.

19 Dass [The poverty of Dass, dwelling at Dass, by
mount Lebanon, See Judg. 18, 29.] also, and
Samson, [See Gen. 10, on ver. 2.] the treasurer
[Heb. Mezgeb, that is, that is not, that is, driven
to travel to and fro, that is, chiefly about, thrown
about, to win, to a desire of gain, as merchants
and traders are. Some conceive it to be the proper
name of a nation] destroyed [Or, added, as ver. 12.,
in the markets; in whom was, Cæsarea, and Cæsalon was,
not in the mutual mercadishes.

20 Dحدث [That is, the poverty of Dedan. See
Gen. 25, 3.] dealt with thee with precious wares;
[Heb. clothes of liberty, or freedom, that is, which
free men, and not servants or bond-men use that
is, rich, courtly apparel] for blessing: [Or, trading-furniture,
trade-furniture, trade-furniture.]

21 Arabia [That is, the Arabians, and all the
inhabitants of Kedar, See Gen. 37, on ver. 13, Ter. 2,
on ver. 12.] they were the merchants of those bands;
[See above ver. 15.] with lambs and rams, and goats,
their wool, with all they trade with thee.

22 The merchants of Sheba and Ramah, [See of the
chiefest, Gen. 10, on ver. 7.] they were the mer-
chants: they deal of the market with all kind of
beasts, [that is, of all kinds of beasts and all kind of
beasts,] this is the abode of the chiefest and most excellent
beasts, [Of the Beasts. See above ver. 12.] and with
all precious stones, and gold.

23 Haran, [See Gen. 11, on ver. 31.] and Cana-
an, [Some conceive this to be Cilicia, Gen. 10, 10.,
and Eden, [See Gen. 11, on ver. 8.] the merchants of
Sheba. [Some hold this to be Saba, in desert Arabia,
by Melopotamia, See Gen. 11, on ver. 15.] after,
[That is, the Assyrians, See Gen. 10, on ver. 22.,
and] Kishur [Some hold this to be a country
lying in the uppermost part of Media, between
Assyria and Persia,] and Ishshath, [With whom
there.]

24 These were thy merchants with perfect	adventures; [See above chap. 2, 12. Or, all sorts	of things, or, as glucose, Heb. perfusions, accomplishments] with	packs [Or, Bales, folded pieces, Heb. as one should	fold, foldings, twappings up: Others, cloth, coasts,
gowans, of skin-colours, &c., of skin-colours and
medicine, &c. or, brocaded wines] and with creatures-chiefs	[Or, coffee] of beautiful garments bound with cords,
and packs in colors, [Heb, colored, that is, pur, laid,
or packed up in chests of cedar, or in chests made	of cedar, or in chests of cedar-chiefs] among the merchants,
[Or, upon those exchanges.

25 The ships [That is, the sea-fearing men, or,
the passagio of Tarshish, [the city of Tarshish, or,
the Ocean sea. See 1 Kings, 10, on ver. 22.] sprung of
trees, (because) of the mutual trading with thee: [Or, (in)
thy markets, and thou wast replenished, [To win,
with all manner of richer and exceedingly, glorified	in the heart of the seas. [As above ver. 4, and in the
capital.]

26 Thy ships were thy, [That is, thy Rulers, and
the Princes that are thy leaders, that are like the	towers in the ships] have carried thee into great [Or,
mighty] waters: [That is, have brought thee into
great peril and danger of shipwreck, Compare 2 Sam.,
on ver. 17. Or, thou art come to such a
great height, that thy fall shall be the greater;
whereunto thou dost given occasion by thy great
and intolerable pride, as ships in great large waters	carried with main high fails, are the sooner tossed
able and broken in pieces by a storm, as followeth;
the low-swaid hath broken thee in the midst of the
sea. [See Exod. 10, on ver. 13, 27, on ver. 27.
27 Thy goods, and thy market-wares, thy mutual	trading, thy commerce, and thy ships: They joined	thy breaches, and they that drove a mutual trade with thee;
and all thy merchants that are in thee, even all the	congregation which is in the midst of thee, shall fall into	the hands of the sea, in the day of thy fall.

28 The fishermen [Others, the tossed waters of the	sea. shall tremble at the sound of thy fall.
29 And all that knowest the sea, men, (and) all
time-waters of the sea, shall come down from their ships:
they shall fly near the land.
30 And they shall cause their vessels to be beating
together, and cry bitterly: and they shall cry [Heb.
cause to come up, bring in, &c. [up] shall upon their heads,
[See 2 Sam. 1, on ver. 13. they shall bow themselves
in the others. [As Jerem. 6, 26.]
31 And they shall make themselves utterly
hated for thee, [Thee, properly belaboured, or, make themselves
bowing before all the kings.] See Jerem. 16, on ver. 6.]
and goodness [See Gen. 37, on ver. 24.] and great wealth; [See Gen. 37, on ver. 24.] and (shall)
weep for thee with bitterness of soul. (That is, bitter	guilt of heart) and bitter wailing.
32 And so their mourning shall take up a lamentation
for thee. [Others, their children shall, (See) and
lament over thee, (saying) who hath been the Tyris,
like the deluded; [To wit, city] to the midst of the [sea.
33 When thy market-wares came forth out of the [sea,
then dwelt families and nations.] with the multitude of
thy goods, and thy mutual traffic, half thou caught the
Kings of the earth.
34 In the time when those are broken by the seas in the
deeps of the waters, are thy mutual trading, and all thy	congregation fallen in the midst of thee.
35 All the inhabitants are astonished at thee; [Compare
above chap. 29, ver. 15.] and the kings of thy	lands are on their end. [As below chap. 32, ver. 10.]
they are amazed in countenance, [Shewing great dismay,
and affliction in their countenance.
36 The traders among the nations withdraw at thee;
[Or, over thee, See 1 Kings 5, on ver. 8, and 20, 18.
on ver. 16.] thou art become a great terror; Heb.
terrors. So below chap, 28, 10.] and shall be no (more)
forever. [Compare above chap. 26, 14, with the
Annont.]

CHAP. XXVIII.

A prophecy of the destruction of the king of Tyre, for his	prides of Tyre, v. 1, 2. A prophetic lamentation for
him, by comparing his former glory with his future	vain, 11. A prophecy against Zedekiah, 21 with a promisé of the restoration of the Church, 15.

Moreover, the word of the LORD came unto me, saying,
2 Child of man, Say unto the Prince of Tyre,[Meaning
the King of Tyre, as above ver. 12, and see
2 Sam. 6, 21, and 2 Kings, 25, 5.] Thus saith the Lord
LORD: Because thou hast esteemed thyself as
self, and faith, [Or, thou didst esteem, as to wit, with thy self felt, that is, thinkest, peradventure thee self] I am God, [Attributing
to thy self the omnipotence, and majesty which
beareth to the only true God] for I am God, saith the.
[As in such a kingdom, where no enemy can annoy
me, nor any glory is lacking unto me] in the heart of the
sea: [See above chap. 27, 4. So ver. 8.] whereas
they art a man, and not a God yet that settest thine heart
dwell and keep court in an exceeding pleasant place as in a garden of pleasant places or paradise. See Gen. 2, 8, and 13, 10, and below chap. 31, 8, 9, and 36, 35.

every [or, all kind of] precious for thy use thy covering, [that is, thy garments] were to adorn thee therewith, as thou went clothed with more precious stones; yea, 
divine stones and rubies. In the Hebrew all these stones are mentioned in the singular number. See further, Exod. 25, 8, on ver. 17. Topazes, and Diamonds, [or, Carbuncles] Turquoises, Sardius, Sapphires, [or, Carbuncles] Emeralds, and sapphires: the work of the tabernacles and of the tent and of the vessels was in brass; in the dry when they were created, [that is, born, and by the power, goodness, and wisdom of God came into the world out of thy mothers womb]. Compare Gen. 1, on ver. 1, and ver. 15, and above chap. 21, 30, were they prepared, [from thy very infancy hast thou lived in all kind of joy and Wantonness, all manner of pleasure and vanity hast been rendered to thee, for which purpose the voice of the tabernacle and pipe served.]

14. Thus was it as a man before the chronicler, [for] that which was in the tabernacle was anointed with the holy oil, Exod. 30, 25, 26, &c. the Chronicler covered the Ark with his wings. Exod. 25, 8, &c. of the word chesed see Gen. 3, on ver. 4. The meaning is, thou wast to be compared for outward consonance and glory, with that for which was most precious and glorious upon my mount Zion in the Temple, namely, the golden Ornaments, and the Priests garments. This suiteth fairly with the whole verse. Others apply it to the Chronicles that fence Paradise, (because in the former verse is spoken of Ezels and the garden of God) with whom this king, as anointed (by God, and ordained, and set as followeth) to be a successor of his kingdom is compared) and I had let [or, said] thee (I that is, I had endowed thee with high glory) thus was it upon the holy mountain of God, [in the house of the heavens of God]; that is, or, as also, meaning: I have anointed thee, on the midst of fiery flames, [in the house of fire, that is everywhere where thou didst go up and down in thy palace, and didst shine with glistering precious stones: or thou didst walk in garments that were trimmed and adorned with stones, and didst caft as it were beams of fire from thine own body, as the high Priest shined with the stones that were in the Priest's breast plate, Exod. 28, 15, &c.]

15. Thus well perfect is thy way, [That is, being, purpose, and action. See Gen. 6, on ver. 12, that is nothing is lacking unto thee in regard of pomp and magnificence] from the day that thou was created, [As above ver. 13.] telling iniquity, others, great iniquity, to effectors, that the Hebrew word which signifies iniquity, misfortunes, woe, &c. hath one meaning more than ordinary. Compare Psal. 3, on ver. 3, was found in thee, [that is, plainly appeared, and was discovered, and thou wast taken and apprehended in the very act, Compare Psal. 36, 3, for, 2, 10, &c. with the Announcer.]

16. By the multitude [of great ones] of thy merchandize they [To wit, those that traded with thee] have filled the midst of thee, [that is, thine heart, or, the midst of thy city] with violence; [so that thou art bent and inclined to all manner of oppression to persons as thyself gathered great treasure, gotten by violence; others, they are (in) the midst of thy fall of, &c. and then hast fainted: therefore I will punish thee (call thee away as unclean and profane. Compare ver. 7. from the mount of God. That is, contemptibly it sticketh from thy glory, whereby thou wast to be compared with my mountain, above ver. 14, and wilt destroy thee, then covering thee, [A]
Chap. xxviii.

[As above, ver. 14.] From the midst of the fiery flame, [even that thou shalt be flung of all thy pride. See ver. 14.] When the voice was lifted up [it fell] because of thy beauty, [even that thou hast corrupted thy wisdom, by reason of thy brightness: [Thine excellency and glory hast caused thy wisdom to perish, and hast bestowed thee] I have cast thee upon the ground, [that is, I will utterly destroy it: it is spoken in a prophetic way, and to the feasts.] I will set thee before the face of mine anger, that they may look upon thee. [That is, for a gazing-rock or spectacle of my righteous and wonderful judgment upon thee, as a whole people and riches, every one formerly won, is declared in the feasts.] 37. Because of the multitude of thine iniquities, by the iniquity of thy traffick, [even that thou hast corrupted thy traffickers,] and that the name of thy traffickers is written among the heathen, [and thou hast purchased goods of the heathen; and] and which thou comprisest with thy habitation, and which thou hast sold in the midst of thy house, [thou hast purchased from thine own house, or, thou hast taken for thy goods] and thou hast made thyself to be absolv'd [that is, I will bring thee to the uttermost valley and destruction. See Jer. 6. 15, &c.] upon the earth, before the eyes of all them that behold thee. 19. All that know thee among the nations shall be ashamed at thee: [for thou hast become a great terror.] [As above chap. 27, 36.] And shall be (as no man shall be (as no man) for ever. 20. Furthermore, the word of the LORD came unto me, saying: 21. Child of men, set the face against Zion: [See above chap. 6, on ver. 2.] Zion shall be laid low in the midst of a daughter, or, the feast of Pentecost, northward of Tyre, or, as Gene. 10, on ver. 15.] and propheth shall be against thee; 22. And say, Thus saith the Lord GOD; Behold, I will cast thee, as above chap. 13, 8, and from, on ver. 13.] O Zion, and will be glorified [by my judgements and punishments (as followeth).] The glory of being honoured and exalted, in the midst of thee, [they shall know that I am the LORD, when I shall have exercised.] [Heb. done, So ver. 20, and below chap. 30, 19, &c.] See above chap. 3, on ver. 8, judgements in her. [in Zion; and shall be hallowed in her.] [shall have manifested my justice, hardness, and power among them. So ver. 24, and 36, 23, and 8, 16.] 23. And I will send the effulgence of my hand, and blood into her streets, and the flame shall fall there. [Other she judged in the midst of her, by the sword (that) shall be against her round about, and they shall know that I am the LORD. 24. And the house of Israel shall have no more a pruning.] [Or, clearing them, or, giving half of all that are round about them, Or, from all places that are round about them.] that rebしたものに [or, destroy them. So ver. 26. Compare above chap. 36, 37. That is, the enemies round about shall no more vex and annoy them] and they shall know that I am the LORD. 25. Thus saith the Lord GOD; When I shall have gathered the house of Israel from the nations among whom they are scattered, and I shall be hallowed among them, [As ver. 22.] I will open the eyes of the heathen: [in that shall they dwell in their land.] that I have given to my servant, unto Jacob. 26. And they shall dwell safely therein, and build houses, and plant vineyards; and they shall dwell safely, when I shall have executed judgments against all that have spoiled them, of those that are round about them, and they shall know that I am the Lord their God. [This prophecy (contained in these two last verses) may in a sort be applied to the deliverance from Babylon, and the accomplishment thereof belongeth to the spiritual kingdom of the Messiah; and is for a time (as elsewhere often) according to the style of the Old Testament, Compare Jer. 32, 37, 38, 39, &c.] 32. In the tenth year, [After the captivity-carrying away first] Eleazar, or Jonathan, Compare above chap. 1, and below chap. 33, 21, &c.] In the tenth month, [In the eleventh month, called Tishri, in the civil] on the twelfth day of the month, the word of the LORD came unto me, saying: 33. Child of man, for thy face against Pharaoh King of Egypt: [See of this place above chap. 6, on ver. 6.] Some hold this Pharaoh to have been Pharaoh-Hopzri, See Jer. 44, 30, with the Ammonites. From which place may be gathered, that he lived at the time when the Jews, after the destruction of Jerusalem by Nebuchadrezzar, fled into Egypt; otherwise Pharaoh was a common name of the kings of Egypt. See Geor. 22, on ver. 15. Land prophetic against him and against all Egypt. 34. Speak unto the land of Egypt, [Thus saith the Lord GOD; Behold, I will be upon thee.] [As above chap. 28, 22.] So below ver. 10, and chap. 30, 22, &c.] Or Pharaoh, King of Egypt; that great Serpent. [See Psa. 74, 13, 14, 16, 27, 1, and 57, and below chap. 33, 2. Some understand here a Conquest that six thousand of his rivers: [Understand the fundy arms and dreams of the great and famous river Nile, whereby he thought to be false and secure, that no enemy could go against him as in the Serpent. He was able to come out of his kingdom which is both, My river renown, To wit, the river Niles: I alone am Lord and master over it, it is only for my profit and security, no man else hath power or command over it, nor can take or root it away from me] and I have made it for my self. (Ordered and divided it for the accommodation and strengthening of my kingdom] 4. But I will make thee aWOEH. See above, chap. 2, 3.] And the fish of the river shall be hid in the lakes. [That is, it shall pluck out thy subjects with thee; (as the little fishes flock fast to the fishes of the great ones) and will carry and hold you together to the places where it shall make war with you as followeth.] I will execute my judgments upon you partly by the Assyrians, (as some conceive of) and partly also by Nebuchadnezzar, whereas mention made in the text is chap. 39, 19, &c., chap. 30, 24, 25, &c.] Compare Jer. 43, 10, and 46, 2, &c., and see also Jer. 44, on ver. 30. The order of these histories is somewhat obscure among interpreters, because
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For I will make the land of Egypt a desolation and the midst of desolate countries. (This is in such a condition, as other desolate countries, and desolate cities, four years, and I will scatter the Egyptians among the heathen, and I will disperse [Or, cast, winnow, etc.]. So below chap. 30:4.)

12 And thus saith the Lord GOD: At the end of forty years, [After this desolation, when the Babylonian Monarchy shall decline to an end] will I give the Egyptians from the nations without they were scattered.

13 And it shall come to pass, when the Egyptians shall see, that their land is barren and they shall know that I am the Lord.

14 And it shall come to pass, when the Egyptians shall see that their land is barren and desolate, that they shall know that I am the Lord, that I have brought them out in the wilderness; [So Gen. 10, on ver. 14; into the land of their inheritance. [Where they were wont to drive their traffick by buying and selling. Others, conforme, habits, of the meaning is, their own country, and they shall be a base kingdom. Under the monarchy of the Persians.]

15 And it shall come to pass, that the cities of Egypt shall answer the king of Assyria, saying, [So that shall it be the right of the king of Assyria to offer up the land of Israel, to take it, to be a prey to be conveyed to the house of Israel.] (To wit, the inquiry which they committed in trading with the Egyptians, and of which we have foretold above.)

16 And it shall come to pass that all the heathen of Israel, to cause (that) inequity to be removed, [So above chap. 21, 4, with the Annointer, and further chap. 8, 10, 14, and 23, 19, 20, 47.] when they look upon them: [Or, when they looked after them: to win the Egyptians not trading in me, but in the Egyptians, and to consequently depart from men whereby they would give me occasion to remember the one with the other, and to punish them for the same. See Gen. 8, on ver. 1.] but they shall know that I am the Lord GOD.

17 Moreover, it came to pass in the seventh and twentieth year, [See ver. 1, in the first month, (Called Nisan, in the ecclesiastical year; Tedyere, in the civil)] on the first (day of the month; that the word of the Lord came unto me, saying:][So above chap. 26, 27, 28.] all heathen [Heb. heathen] are grieved, [that is, his snares were grown bare and poor, stild and worn out by the long and tedious siege of Tyre, which lasted, as ancient histories report (Josephus cont. Apul. lib. 1.) thirteenth years together; and all lands are plundered.] for all mountains are passed by the carrying of borders, and neither he nor his army have had any wages for Tyre, for the service that he feared against it.

19 Therefore that saith the Lord GOD: Behold, I will give the land of Egypt unto Nebuchadrezzar the king of Babylon, and he shall carry away thymyther [The land of Egypt] multitudes, [as, common people, or plenty, riches. See of the Hebrew word, Psal. 97, on ver. 16, Jerem. 46, on ver. 25. So below chap. 30, 4, 10, 15, and 51, 12, 16, &c.] and spoil thy poor and thy needy, and he shall be the wages for his army.

20 (For) I will use thy wealth, [Compare Jerem. 22, on ver. 13, because he feared against her. The city of Tyre] that I have given him the land of Egypt, because they wore out [Of such use of the Hebrew word, Psal. 2, on ver. 19, Prov. 31, on ver. 13] for me, [not that Nebuchadrezzar and his snares are man was to obey the true God of Israel in this, (as are called wicked, below chap. 30, 12,)] but because God by his secret providence used them for the execution of his judgment, as we were for his own service. See ver. 21.}

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25. on ver. 9. Although it may be that Nebuchadnezzar, having heard of Ezekiel's prophecy (as being made in Babylon) by God's direction and government, did the more readily ally his intent and purpose, Compare Jer. 40, 2, 3, with the Lord LORD in that day will I cause the horn of the house of Israel to be broken down, [That is, cause the honour and respect of my Church again to spring up (as herbs or plants springing up out of the earth) in the midst of their captivity, so as that ye shall dare boldly speak of me and my works, even in Babel, and spread abroad my praise there, as followeth: for what purgative question doth God use both the accomplishment of such prophecies as these, and also the grace and favour, dignity and renown of Daniel and his companions. See Dan. 2, 46, and 3, 19, and 4, 37, and 5, 29. Or, it may be taken in general as a prophecy concerning the grace and mercy that God is wont to bestow on his Church after great troubles and afflictions, as this in Babel was, whereby he gave them occasion to exalt his holy name in public, and (I will) give thee the opening of the mouth. See Ps. 51, 17. Prov. 31, 9, and above chap. 16, 63, and below chap. 32, 11. Esh. 6, 19, with the ANNOT.] in the midst of them; [The Babylonians and they shall know that I am the Lord.]

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Thus Two Prophecies more; the one concerning the destruction of all Egypt, and all her helpers and confederates round about, ver. 1, 2, 3, &c. and the other concerning the breaking of the arm of their King, and the strengthening of the King of Beals arm against him, as also concerning the scattering of the Egyptians among the nations, 20.

Furthermore, the words of the Lord came unto me, saying:

1. Child of man, prophesy: Thus saith the Lord: Howl, howl that day! [The time of punishments and plagues, See Ps. 37, 12. Joel 1, 15, with the ANNOT.]

3. For the day is near; yet the day of the Lord is near: a cloudy day; [Heb. day of cloud. See Joel. 2, 2, with the ANNOT.] it shall be the time of the heathen. [That is, the time that is appointed for their punishment. Or, the time wherein the heathen shall destroy Egypt. Compare above chap. 22, 3, with the ANNOT.]

And the sword shall enter into Egypt, and there shall be great pain in Ethiopia, [They shall be in such a strait by reason of all kind of misery, as a woman that is in travail. See ver. 9. Of Ethiopia see above chap. 29, 10, and below ver. 6, 9. Heb. Cafeb, when the lion shall fall, [Heb. the lion falls, &c. in the singular number in Egypt; for they, The Chaldeans] shall take away her multitude, [Mentioning the plenty, or the multitude of Egypt, as above chap. 29, 19, and below ver. 10.] and her foundations shall be broken down.

5. Ethiopia, and Put, and Lud, [As above chap. 27, 10, 12, that is, the Ethiopians, Puteans, and Lydians, and all the mingled heath, [See Jer. 25, 25, on ver. 20.] and Cub, [This is held to be a country in Lydia lying near Egypt] and the children of the land of the covenant, that is, the other confederates of the Egyptians, or a certain neighbouring people, that were in a strait first league and fellowship with the Egyptians. Some understand the Jews, that had formerly inhabited the land of Canaan, which was given them by God to possess, and were fled into Egypt, and it may be had serv'd the King of Egypt in his war against his enemy. See Jer. 43, 17, and 44, 27, and compare this phrase with the land of Canaan, with Job 1, 3, and above chap. 16, 28, and see the ANNOT. there, shall fall with them, [The Egyptians] by the sword.

Thus saith the Lord: Ye shall fall that support Egypt; [That is, all her helpers, as ver. 8.] and the pride of Egypt, [Of Egypt] shall fall, [from the tower of Sion; See above chap. 29, on ver. 10. they fall in it, in Egypt] by the sword, saith the Lord. And they shall be desolate in the midst of all desolate cities. And they shall know that I am the Lord, when I shall have laid a fire in Egypt, [To wit, a fire of war, m. s., and plagues, See above, 28, on ver. 18, and Job 15, on ver. 24. Jer. 49. 27. Amos 1, 4. &c.] whereby Egypt shall be consumed. So below ver. 14, 16, and all her helpers shall be broken in pieces.

In that day shall there be messengers go forth from before my face in ships, to make carriages for Egypt, [Heb. Bashan for security, or of confidence, so that he may care for and care for Ethiopia, that is, the Ethiopians, shall fall: [That is, I will order the matter so that the news of the Chaldeans invade or falling into Egypt shall be carried over into Ethiopia, God speaketh here as a Judge sitting upon his judgment-seat in Egypt, and governing this whole business, and they shall be great pain among them.] To wit, among the Egyptians, as above ver. 4, as in the dry of Egypt. [As there was in Egypt, when it was destroyed, above ver. 4. Or, as before, when God smote the children of Israel in the wilderness, Exod. 13, 19, 20.] for it cometh, [That is, it shall certainly come, Or, it the aforesaid pain that shall come upon them.]

Thus saith the Lord: Ye shall make the multitude of her vessels of silver, and the vessels of gold shall be brought by the hand, [That is, by the power, or ministers] of Nebuchadrezzar in the king of Babylon.

He and his people with him, the most tyrannical of the heathen, [As above chap. 28, 7.] shall be brought by the hand of the Lord. [Or, The Lord shall bring. See above chap. 19, 10.] in the land: and (they) shall fall by ow, [Heb. empty, or make empty, or cast away as above chap. 28, 7.] their swords against Egypt, and fill the land with the slain.

And I will make the rivers rise, [See above chap. 29, on ver. 19, and here ver. 4.] of Egypt to crocodiles, by the hand, [That is, by the power, or ministers] of Nebuchadrezzar in the king of Babylon.

11. And his people with him, the most tyrannical of the heathen, [As above chap. 28, 7.] shall be brought by the hand of the Lord, [See above chap. 19, 10.] in the land; and (they) shall fall by ow, [Heb. empty, or make empty, or cast away as above chap. 28, 7.] their swords against Egypt, and fill the land with the slain.

12. And I will make the rivers rise, [See above chap. 29, on ver. 19, and here ver. 4.] of Egypt to crocodiles, by the hand, [That is, by the power, or ministers] of Nebuchadrezzar in the king of Babylon.
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5. [Heb. Elthim; that is, meer nothing.
See Lev. 19, ver. 4.] to escape of Noph: [See 2 Esd. 13, Jerem. 44, 1, and below, ver. 16.] and there [is] no man more Prince of the Land of Egypt, and I will put a fear in the Land of Egypt.

14. And I will make Patham [See Ge. 10, ver. 14, 15, 34, 44, 1, and above, ver. 14, 19, 24.] to fall into a fire in Assyria, [See Num. 13, ver. 22, Ps. 81, ver. 12.] and I will exile the judgment of No. [See Jer. 46, ver. 25, 27.] And I will put out my fire on Assyria [See Job 18, ver. 11, 27, Ps. 79, ver. 6.] upon Sin, [some hold this to be Belphog, — in the utmost borders of Egypt, agreeing with the names of the wilderness of Sin, and of mount Sinai] the strength of Egypt, and I will cut off the multitude of No. [Compare Jerem. 46, 25, 27.]

16. And I will lay a fire in Egypt; Sin shall burn very great pains. [Heb. as if one should lay, [shall have infallible] [shall fall] and No shall be lit. [Heb. shall be.] and No shall be daily fired, [Heb. shall be daily] by day in the day-time, by night in the night-time, by others, in the day time and night (ch. 16, 25.)

17. The young men of Asen. [This is held, to be On, which some consider Aschathotha, that is, the city of the Jews. See Gen. 41, 45, and Pi-Bishir this is held to be Babylis — or Babylona, where the Idol Datis was worshipped] shall fall by the sword, and the daughters this word is here inferred from the opposition. Heb. thy, others, these (ch. 19, ver. 2, 3.) That is, the inhabitants of these cities, or the dependent adjoining cities and villages, as in the next verse, fall into captivity.

18. And as Tachpanah [Heb. here Tachpanas, See Gen. 3, 16, and 41, 7, 8. with the Amooran. the day shall be darkened, or withheld, and there shall break there the yoke of Egypt, or axes and swords, whereon or whither into the yoke is made fast; understand the burden of bondage which they laid upon other nations, and see Jerem. 27, ver. 2.] and the pride of her power. [As above, ver. 6.] shall cease in her. [Tachpanas] a cloud shall cover her, [See above, ver. 3.] and her daughters. [As ver. 17.] Others understand the dependent cities and villages; that is, the inhabitants thereof. See 2 Kings 19, ver. 21. fall into captivity.

19. Thus will I exercise judgments in Egypt: and they shall know that I am the LORD.

20. Also it came to pass, [Others, it was come to pass.] in the eleventh year, after Joachim and Zephonias carrying away. See above chap. 1, 2, and below chap. 33, 34. Hence is gathered, that in the writing and joining together of these prophesies there is not followed the order of time, but the connexion and likeness of the things that are treated of. Compare above chap. 29, 17, and Jerem. 35, on ver. 17, in the ninth (month), on the seventh (day) of the month, that the word of the LORD came unto me, saying:

21. Child of man, have broken the arm of Pharaoh King of Egypt; [That is, have made him weak and important, by the discomfiture of Pharaoh-Necho by Charchemis, Jerem. 46, 2, &c. (of which overthrow some understand this,) after which the Kings of Egypt were not able to effect any matter of weight or concernment. Compare the following figurations with Jerem. 46, 11. Others understand it of Pharaoh Hophra, & his overthrow by the Assyrians, and so it. [Pharaoh arm.] shall not be bound up, by laying plasters upon (it), by putting a roller upon (it), to bind it up, to make it strong, that I may hold the sword.

22. Therefore saith the Lord GOD, Behold I

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(shall be) upon Pharaoh [See above, chap. 29, 3.] the King of Egypt, and will break his arm, (both) the strong one and the broken one, [that is, all his strength, as well that which is left as that which is already decayed.] and I will cause the sword to fall out of his hand.

23. And I will scatter the Egyptians among the heathen; and will disperse them in the lands. [As above chap. 29, 12, and below, ver. 26.]

24. And I will strengthen the arms of the King of Babyl., and give my sword into his hand; [As above chap. 12, 9, and here in the next verse, and below chap. 32, 10, see Jerem. 47, on ver. 6.] but I will break Pharaoh's arm, that he shall not come before his face, or shall fall, bowing, before the face of the King of Babylon. See the Hebrew word Job 24, on verse 12, as a deadly wounded man leanteth. [Heb. shall wait the wrestling, or figurations of a deadly wounded man. Compare above chap. 26, 15.]

25. Tea I will strengthen the arms of the King of Babyl., but the arms of Pharaoh shall fall down; [All his strength & courage shall fall him and they shall know that I am the LORD, when I shall have given my sword into the hand of the King of Babylon, and he shall have strengthened it up out upon the land of Egypt.]

26. And I will scatter the Egyptians among the heathen, and will disperse them in the lands: that shall they know that I am the LORD.

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The time of this prophecy, ver. 1, wherein God preser-
teth before the eyes of King Pharaoh and his people, the emaciation, glory, and pride of the King and kingdom of Assyria, under the pressure of an high fire. Cedar-cres, 25, &c., and their vassals because of their pride and vanity, 10, 11, &c., for an example to all others, 14, and that it (shall) fall just so with Pharaoh and his people, 10, 18.

Also is come to pass in the eleventh year, [After the transportation of Joachim. See above chap. 1, 2, &c.] in the third (month), and in the ninth (day) of the month, (that) the word of the LORD came unto me, saying:

22. Child of man, have broken the arm of Pharaoh King of Egypt; [That is, have made him weak and important, by the discomfiture of Pharaoh-Necho by Charchemis, Jerem. 46, 2, &c. (of which overthrow some understand this,) after which the Kings of Egypt were not able to effect any matter of weight or concernment. Compare the following figurations with Jerem. 46, 11. Others understand it of Pharaoh Hogra, & his overthrow by the Assyrians, and so it. [Pharaoh arm.] shall not be bound up, by laying plasters upon (it), by putting a roller upon (it), to bind it up, to make it strong, that I may hold the sword.

23. Therefore saith the Lord GOD, Behold I
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[As above chap. 28. 7.] cut him off, and left him: [here followeth a figurative description of the ruin of the Assyrian Monarchy.] his branches fell upon the mountains in the valleys; [as in great overflows all places, both mountains and valleys are wont to be full of slain men and plunder.] and his graves were broken by all the nations of the land, [or of the earth] and all the nations of the earth went down from his shadow, and left him.

13 All ye fowls of the heaven dwelt upon his flock that is fallen down. [Or fallen flock, Heb. fall; is that is, other nations took his kingdom, possessed it, and laughed him to scorn.] and all the beasts of his field were upon his branches. [Heb. every fowl—every beast &c. as above ver. 10.]

14 That no trees by the waters may exalt themselves for their flock, [Heb. all the trees of the water, or of the waters may not &c. Compare above ver. 8, and so in the sequel] neither put up their top above the midst of the close bushes, [As above ver. 10.] neither any trees that drink water, [that is, those that are filled with all plenty by my blessing; and futter no want. So ver. 16. Compare above on ver. 9, 11.] may extend themselves because of their branches: [this phrase is also usual in our language, for one self, or lifting up the hand high; the contrary whereof is to walk humbly before God. Compare the phrase with below chap. 33. 16.] The meaning is, that God would make this great Monarchy an example of his justice, that it might be a warning unto all great and mighty men on earth, and especially unto Pharaoh, to the end that no man might exalt himself against him, and be wicked, left by like means he fall unto like plagues which he might not be able to avoid by any humane power, for they are all determined unto death, to the lowest parts of the earth, [Heb. the lowestest earth, or the earth that is beneath, So ver. 16. 18.] in the midst of the children of men, [that is, among the common, or meaner sort of people. See Psal. 4, on ver. 3.] to them that go down into the pit.

15 Thus saith the Lord God, in the day when he went down to hell: [See of the Hebrew word Shaddai, Gen. 37, on ver. 35. So ver. 16. 17. 18. and below chap. 33, 11. 12. and the sequel there. By comparing of which places, (as also of the former verse,) it appeareth that it is here taken for the grave, with the adhering miserable and reprouful condition of the deceased wicked ones in hell:] I caused a mourning, I covered the deep for him, [that is, I put it in such a condition that it was as if it mourned, (So below wrapped about.) See 2 Sam. 15, on ver. 30. See of the word deep, above ver. 4.] and retributed the floods thereof, [I withheld my temporal blessing, and the great waters were stayed: and I made Lithuania black for him, [as if all the Cedars (that is great ones) were in mourning, See Psal. 57, on ver. 14.] and all the trees of the field were wrapped about for him, (this is a figurative description of the common terror which God by this judgment of his upon the Assyrian, caueth among all the great ones, and the nations that had prospered (as above) by his riches. Compare above chap. 27. 29, and the following verses there.)

16 I made the heathen to tremble at the sound of his fall, when I caused him to go down to hell with them that go down into the pit: and all the trees of Eden, [See above ver. 8, 9.] the choise and the pleasant of Lebanon, all the trees that drink water, [As above ver. 14.] conformed themselves in the lowestest parts of the earth, [it is spoken figuratively, as if one should lay it was a comfort to them, that they had such a great companion]
5 And I will give away thy slaughters upon the mountains, and fill the valleys with thy blood. [This may be understood of Pharaoh himself, and his pride, compared with the great body of a Sea-dragon, ver. 2, 8, (as others) his slain multitude, wherein he formerly placed his eminency] 6 And I will water [Or, give to drink] with thy blood [The blood of thine own self, and of thy people that are slain] the land wherein thou swimmest, [that is, dost now direct with thy government, like a Sea-dragon in the sea] (even) to the mountains, and the floods shall be filled with thee.

7 And when I shall put thee out [As a candle, lamp, or fire is put out, Compare Job 18. ver. 5, with the Annotat, 2 Sam. 14, 7, and 11, 17, I will cover the heavens, and make the stars thereof black: I will cover the Sun with clouds, and the Moon shall not cause light to be seen. That is, I will by this judgement of mine fill the world with terror, and clothe the whole universe as it were in mourning. Compare Isa. 13, 10, Joel 2, 30, 11, and above chap. 31, 5, also Gen. 15, 12, with the Annotat.] 8 All the shining lights [Heb, lights of light] in the heaven, then, I will make black for thy sake, and I will make [Or, bring, Heb, give, set] Arches upon thy land, faith the Lord LORD. 9 Moreover, I will trouble [Or, grieve, vex] the heart of many nations: [By the terrors of the fall of this great king, and on the contrary, of the exaltation and greatness of the Babylonian, The Hebrew word (otherwise signifies anger) is also taken for grief, troubles, sorrow, vexation, Psal. 6, 8, and 30, 14, and 31, 10. Else, 7, 3, Jerem. 7, 19.] when I shall bring thy breaking [See Jerem. 4, on ver. 6. That is here, the news of thy ruin] among the heaved, into the lands which thou haft not known.

10 And I will make many nations to be amazed at thee, and their kings shall be horribly afraid for thee, the heads of their kings shall stand at the end of their bed, [As above chap. 17, 17, when I shall strike, [Or, brandish] my sword [As above chap. 30, 24.] before their faces: Stoning and cutting thee down by my sword as it were before their eyes, which will cause great fear and terror unto them, as followeth] and they shall tremble every moment, [Heb, tremble in moments; every one for his own soul, That is, life, or person, for himself; thinking that it will cost them their lives. See Gen. 19, on ver. 17, and 12, on ver. 5.] in the day of thy fall.

11 For thus faith the Lord LORD; the sword of the king of Babylon shall come upon thee.

12 I will throw (down) thy multitude [Compare above chap. 29, 19.] by the sword of the champions, which are all of them together the most tyrannical of the heaved: [As above chap. 18, 7, they shall destroy the pride (or, poms, glory, excellency, as above often) of Egypt, and all the multitude thereof shall be rooted out. 13 And I will destroy all the beasts (Heb, beast, or great cattle) from before all the great waters: So that none shall go and feed any more by the great waters] and no [foot of man] shall trouble [Compare above chap. 29, 11.] them [The waters: compare above ver. 3.] any more: neither shall any hounds of beasts trouble them.

14 Then shall I cause their waters [The waters of the other nations that were troubled by Pharaoh, above ver. 2.] to fail, and I will cause their rivers to run like gad, [That is, I will quiet the tumult, and bring the land to rest, when I shall have cut off this trouble of waters; as the waters are calmed, and run softly and clearly when the tempest is over, and troubled flood is sunk down. Compare below chap.
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15 When I shall have made the land of Egypt a desolation, and the land [shall] become desolate of her filthiness, [That is, shall be cleansed of all that wherewith it was formerly filled and adorned by God. Compare above chap. 19, 7.] when I shall have [uttered] all them that dwell therein; so shall they know that I am the LORD.

16 That is the lamentation, [Related in the former part of the chapter, See above vers. 2.] and that [shall be] to sing lamentably [the word sung is intended in the thing it self: See 2 Cor. 3, 5, as the foregoing Hebrew word also signifies a lamentation, from whence the Lamentations of Jeremiah bear the name.] the daughters of the heave[n] shall sing it lamentably: [As the women in thole times were wont to sing songs of triumph, and lamentations. See Jerem. 9, on ver. 17.] they shall sing it lamentably, for Egypt and for all her multitude, saith the Lord LORD.

17 Moreover, it came to pass in the twelfth year, [See above ver. 1.] on the fifteenth day of the month, [Meaning of the same twelfth month; as is exprest. ver. 1, (that) the word of the Lord came unto me, saying:]

18 Child of man, Lament for the multitude of Egypt, and cause her voice to be heard, [This is, to propose, tell her that the shall be called down from her estate, and dejected into the grave, &c. as followeth. See Jerem. 1, on ver. 10, and Ezek. 3, on ver. 8. Some understand it, as if God should have said, Conduct her to the grave, follow her as men do a corpse, with mourning and lamenting, for a token that the shall finely go down to the pit; (her) and the daughters of the city be lamented.] (See of the Hebrew word rendered here [lately,] &c. 2) on ver. 6, in ver. 2.) into the lowestmost parts of the earth, [Heb. the earth: or, the land of burying-places, Compare above chap. 16, 19, and 31, 14. Lament. 3, 5.] So below ver. 24, with them that are gone down into the pit.

19 About whom are they come to lament? [That is, whom doth thou excel in comeliness or grace. The meaning is, doth thou think that thou art fairer and comelier then all other kings, that I should have more cause to favour thee then I have done thee? As if he say, no: thou must go down to the pit as well as they: go down, and lay thyself [Heb. properly be laid down, or, lying] with the unclesanctified: [See above chap. 28, on ver. 10, and 31, on ver. 15, and in the sequent.] They [To wit, the Egyptians] shall fall [or, lie] in the midst of them that are slain by the sword: She [to wit, Egypt] is delivered to the sword: [Others, the sword is ordained, or appointed to wit, to smite her. Compare above c. 30, 24, 25.] About other nations, they shall arise in the midst of them that are slain: a confluence to the place of the wicked that are deceased with all her multitude.

21 The mighti[ess] of the champions [Other Kings and Potentates that were dead before, and were gone down into the same place] shall seek to him, with his helpers, out of the midst of hell: [As it were welcoming him, and people, and comforting themselves by his coming and company, as is laid below of Pharaoh, c. 31, a figurative kind of meekness. Compare 1 Esd. 14, 9.] they are gone down, the unclesanctified into there; [Others, they lie with the unclesanctified.] slain by the sword.

22 Asphalt [Meaning Assyria, that is, the Assyrians; and principally the king. See above chap. 31, 3, &c. Hereafter with his company, his the king of Assyria]. Their graves are round about him: they are all slain, fallen by the sword.

23 Whole graves are set in the fates of the pit; and her company is round about her grave: they are all slain fallen by the sword. [That caused terror by their influence, power, violence, and oppression. So in the sequent, and above chap. 26, 17.] in the land of the living, [This is, o丰 upon the earth, in this life. See Feb 28, on ver. 13, and Psa. 27, on ver. 13. So in the sequent.]

24 There is Edom [Meaning Peria and Media, or a particular country therein. See Gen. 10, on ver. 21, and 14, on ver. 1.] and principally the king thereof, with all her multitude, round about her grave: they the Elamites are all slain, the fallen ones by the sword, which are gone down under unclesanctified into the lowestmost places of the earth; [As above ver. 18,] which had given their terror in the land of the living; now they bear their shame with them that went down into the pit.

25 They have set her [Namely Elam] a bed in the midst of the flock, among all her multitude; her graves are round about her: [The king of the Elamites] they are all unclesanctified, slain by the sword, because they have given terror in the land of the living.

26 There is Mejed, and Tubal, [See Gen. 10, on ver. 9.] with all her multitude; their graves are round about her: [The king of those countries] they are all unclesanctified, slain by the sword, because they have given terror in the land of the living.

27 But they are not with the champions, [Which having been righteous, were honourably and tamely buried. On the contrary, these were slain ignominiously, and dragged away. Others, should not they (the Egyptians) lie by the champions, &c. Surely yea, for why should they fare better then such champions that are gone down to the pit? that are fallen among the unclesanctified: which are gone down to hell (that is, to the grave with their weapons, as followeth; but further, according to the soul, to the place of the damned) with their weapons of war in their vaunting: as is also usual even at this day in the burying of valiant soldiery: they whose swords men have laid under their heads; [Heb. they have laid, &c. as often; that is, whose swords, according to the custom of those times and countries, were buried under their heads after they were dead, as a badge and token of their valour: whose iniquity (that is, the punishment of their iniquity. See Lev. 7, on ver. 10, and above chap. 18, on ver. 20.) notwithstanding upon their bones, because the terror of the champions was in the land of the living, (whom whom none durst touch in their lifetime, because of their power and dreadfulness, they mutt in and after their death bear the punishment of their iniquity, purifying in their bodies, and in their souls suffering with other unclesanctified and ungodly ones.)

28 Thou [Thou king Pharaoh] also shall be broken in the midst of the unclesanctified, and shalt lie with them that are slain by the sword.

29 There is Edom, [Idumea] the king of Edom, all her kings, and all her princes, which with their might are laid by them that were slain by the sword; thou liest with the unclesanctified, and with them that are gone down into the pit.

30 There are the mighty men [Or, Deputies, Lieutenant, Nobles, Princes, See see. 13, 21.] Heb. properly, power-[upon], or armed with the North (Of Syria, and thenceabouts, as Tyrians, and Zobians, as followeth) that lay all Northward from Egypt] they all, and all the Zodiakians, [Heb. Zodiakian. See above chap. 30, 21.] which are gone down with the slain.
By the word of the LORD came unto me, saying: 2 Child of man, speak unto the children of thy people, [See above chap. 3, ver. 11.] and say unto them: When I bring the sword [That is, in my just judgement send war, battle, invasion, with all the consequences of concomitants thereof] upon my land; [Heb. a land, whi... 2 Kings 13. 31, also Gen. 19. 4, 15. 56, 11. in the Annotat..., and let him for a watchman for them: 2 And he be in the sword came [Heb. coming] upon the land, and bloweth with the trumpets, and warneth the people: 4 And I will send the sword upon them, and it shall be for them a time of slaughter, and a time of tribulation: [I.e. in the time of war] and they shall understand that I am the LORD. 5 And they shall be, as if... 4, 15. 56, 11. in the Annotat... 3:17, 18, with the Annotat... 12, and 19, 17, with the Annotat... 7:13, for it in the day when he turneth from his wickedness, his... 4, 15. 56, 11. in the Annotat..., and let him for a watchman for them: 2 And he be in the sword came [Heb. coming] upon the land, and bloweth with the trumpets, and warneth the people: 4 And I will send the sword upon them, and it shall be for them a time of slaughter, and a time of tribulation: [I.e. in the time of war] and they shall understand that I am the LORD. 5 And they shall be, as if... 4, 15. 56, 11. in the Annotat... 3:17, 18, with the Annotat... 12, and 19, 17, with the Annotat...
be turned from his face, and that judgment and justice.
15 The wicked rebuketh the judge, [As above chap. 18. 7. ] he speaketh ill of his judge: [See Exod. 23. 4. Levit. 6. 1. 4. Num. 5. 1. 7. ] he walketh in the footsteps of his feet, that he be committed unto iniquity; he thrillceth with joy, [Heb. traving love. So in the next vers:] he shall not die. 
16 All his foes that he hath hated shall not be remembered unto him: [See Psal. 79. on vers. 3. ] he shall be brought judgment and justice, and shall live forever. 
17 Yet the children of thy people, the way of the LORD is not right: he rendereth them unto them, that they are not just right. [Compare above chap. 18. 25. 29. with the Annorat.]
18 When the righteous are turned away from his righteousness, and doth justice and justice, then shall he be cut down in it. 
19 And when the wicked are led away from his wickedness, and doth justice and justice, then shall he live forever. [Compare above chap. 12. 24. 25. and below chap. 40. 1. Jerem. 29. 10. with the Annorat. in the Tenth Month. [In the Ecclesiastical year called Tishri, answering to our December and January; after that Jerusalem was conquered by the King of Babylon, on the ninth day of the fourth month of the former year, in the hundredth year of the reign of Nebuchadnezzar, he entered into it on the eleventh day of the first month, 2 Kings 24. 3. Jerem. 32. 1. on the fifth (day) of the month (that:) one which had escaped out of Jerusalem came unto me; [According to God's prediction, above chap. 24. 36.]
20 And seeing the city is fallen, [Jerusalem is taken and destroyed, and many of the inhabitants are slain, So Sam. 30. 1. 2. Sam. 15. 14. 15. 2 Kings 9. 13. 14.] above chap. 21. 1. and below chap. 40. 1. Compare Jer. 42. 11. 46. 13. and 47. 1. & c.
21 Now the hand of the LORD had been upon me. [See above chap. 1. on vers. 3. in the evening, that is, that person, that escaped one came, and had opened my mouth, that he [the foretold messenger, or bringer of tidings] came to me in the morning: if my mouth was opened, and I was no more dumb. [As was also foretold by God, above chap. 24. 26. Compare chap. 3. 26. with the Annorat.]
22 Then the soul of the LORD came upon me, saying:
24 Child of man, the inhabitants of these west places in the land of Israel [To wit, the inhabitants left in dotal state Cannaan, after that Jerusalem was destroyed, the greatest part of the people carried away captive, & the land laid waste by the Babylonians speaketh, saying, Abraham was but a single man, & possessed this land hereditarily; but we are many, the land is given us for an everlasting possession: if so, if he had said, God did not promise this land unto Abraham for himself alone, for he had no more of such a great land as this is, neither did he ever inhabit it wholly himself, but for his children and posterity, which we are: (Compare 16. 28. 1. 2. Jer. 8. 33. 35. & c.) and though we be now fonder in number; by consequently, yet we are the right heirs, and shall continue in it. So desperately obstinate were these men, though they sware the putting away of God before their eyes.
13 Therefore saith the Lord GOD; I will fill the south (for) with the blood. [Contrary to the law, Gen. 9. 4. Levit. 7. 26. and 13. 10. and 19. 5. D ni. 13. 10. or should ye not? or because ye stand bound: and so in the following verses, & lift up your eyes to the duns-goats. [See above chap. 18. 6. ] and should ye not lift up the Lord hereditarily? if so, if God should say, by no means; I have promised you the land upon condition of obedience; but your disobedience is manifest, as the foregoing and following words do show.
20 Ye shall [Oh, how blind you are now!] that he [ye] be troubled in his valor and skill, and in his power to abide in the land for ever: or you are ready with your faces, as those that intend to offer violence to their neighbour. Compare the phe above chap. 34. 14. ye commit armament, and of the [by uncharitability and alibity] they was his neighbors went; and should ye not lift the Lord hereditarily? 
27 Thus shalt thou say unto them, Thus saith the Lord GOD; As you were, so shall ye die; if you be not wise to heart, you shall not be made wise: if they that be wise to heart fall not, by the word, (a kind of earth, as above ver. 31. ) and (b) I deliver (not) him that is in the up a field, [Heb. face of the field] to the wild beasts, and to the hungry, and (c) that they are in the forts and in the caves, where they think to hide and secure themselves. See Jer. 6. 2. 3. Annorat. 18. (or) die by the phe.]
28 For I will make the land a desolation and a terror; [Of utter desolation, or most desolation, or affliction, or desolation, and, or at all, I will: The Hebrew word figures to make desolate, and to be affrighted, to be offends, and affright d. So below chap. 35. 36. and the pride of his strong bulit cufs: and the mountain of Israel, the holy county of Israel shall be desolate, that men shall pass through.]
29 Thus shall they know that I am the LORD, when I all have made the land a desolation and a terror, for all their abominations which they have committed. 
30 And thou, O child of man, the children of thy people, ye shall fall of thee by the sword, and in the doors of thy houses: [As neighbours are wont to talk together by the ways of the houses, and at one another's doors, and the one speaketh with the other, every man with his brother; say, come, I pray you, and hear what is the word that cometh forth from the LORD. 
31 And thou shalt say unto them, the people which to come, [In multitudes into the holy congregation to hear the word of God, Heb. as the come one of the people] and sit before thy face, [Compare above chap. 8. 13. (a) my people, and bes weary souls, but they do thou war: for they make flatters with their words, that is, they flatter thee, commending thy profirities with hypercritical signified gospels, because of the beauty thereof; as if they should say, oh how well and excellently doth he speak, etc. Others, they make them (words) pleson with their mouth; that is, they commune with their mouth that thy words are pleasant, but, etc. the meaning being all one; but their heart was after their own counsel.]
32 And lo, then art thou thus as a song of sorrow, [Of sweet love-songs, that foundeth pleasantness, or is full of pleasantness, (as so great is fear of noise, or that playeth well; upon a dulcet-instrument, as Ps. 33. 3.] therefore thy hear thy words, but they do them not. 
33 But when thou comest, [Which thou hast professed unto them from me] (as it will come) then shall they know that a prophet (a true prophet) from God, hath been in the midst of them.

A prophecy against the wicked shepherds of God's people, ver. 1, 2, &c.
God promises that he will seek out his sheep himself, deliver them, and feed them, and put a difference between good and evil sheep, and goats, ver. 3, 4, &c.

And the word of the Lord came unto me, saying:
2. Child of men, prophesy against the shepherds of Israel: prophesy and say unto them, even to the shepherds, [The ecclesiastical and political Government of my people, Compare this ensuing prophecy with Jerem. ch. 33.] Thus saith the Lord God, the sheep of Israel, that feedeth you, shall not be the shepherd that feedeth the sheep: (though they not (being contented with a convenient maintenance) principally to mind their own flock) as God should say, falsely they ought wholly to do so.
3. Ye eat the fat: [As from the sheep there comes milk, butter, cheese, &c. Compare Zach. 11. 7., 8. and clothe you with the wool, yet shall ye be put to the sword because of the word of the Lord.] Feed not the sheep.

And I will strengthen the weak, [Meaning, sheep and so in the sequel] neither day nor night that which is sick, neither do ye bind up that which is broken, neither do ye bring again that which was driven away, neither do ye seek that which was lost: [Heb. deception, persuading; that is, that which wanders, goeth astray, and is in danger of perishing. Compare Deut. 26, 10, on ver. 5., but ye rule over them with equity, and with hardness and cruelty, Compare 1 Pet. 5, 3. also Exod. 13, 14. and below ver. 17. Jerem. 22, 13. &c.]

So they are scattered because there is no shepherd: [To feed them, and to provide for them a guide: neither spiritual shepherd to feed them with sound and wholesome doctrine; nor corporal shepherd, to feed them with fatherly and kind government, but all was clean contrary: whereby the people became utterly corrupt in faith and life, and so incurred God's displeasure, and consequently were most pitifully plagued with all kind of miseries, and all the wicked shepherds were most of all guilty, as followeth and they are become meat to all the wild beasts of the field, seeing they were scattered.

My sheep wander upon all the mountains, and upon every high hill: my sheep are scattered upon the whole earth; [Or in all the land, and there is none that careth for them, nor any that feedeth them.

Therefore ye shepherds hear the word of the Lord:
8. (As true at) I live, saith the Lord: If (I not) [This is a special abrupt kind of speech, very usual in oaths (as elsewhere often) which must be supplied from ver. 10. If the Lord should say: If I do not punish the unprofitable, If I do not set my self against them! &c. See Num. 14. on ver. 13. The same is likewise very usual in our own language (and in other languages also) both among good and bad men: If I do this or that: if I do not this or that, &c. then let me live. Compare also Genes. 14. on ver. 23. &c.] because my sheep are become a prey, and my shepherds become meat to all the wild beasts of the fields, because there is no shepherd, and my shepherds care not for my sheep, and the shepherds feed themselves, but they feed not my sheep.

9. Therefore ye shepherds hear the word of the Lord:
10. Thus saith the Lord God; Behold, I will be upon the shepherds; [See of this phrase above chap. 13. 11. and will require my sheep at their hands: [as above chap. 3. 18. See Gen. 43. on ver. 12. 11. and will cause them to come forth feeding the sheep, that is, I will depopulate them from their office, because they have the bare name of shepherds, but are not such indeed and in truth] so that the shepherds shall no more feed themselves: and I will place my sheep out of their mouth, so that they shall not be (any more) men unto them.
11. For thus saith the Lord God; Behold I, yea, I will care for my sheep, and will feed them out.
12. As a shepherd seeketh out his flock: [Heb. according to the seeking of a shepherd, as elsewhere] in the day when he is in the midst of his dispersed sheep; [at such times as the flock is pinched and scattered, and he cometh to visit it, and to see what is wanting, and where they might be, to bring them again together: so will I seek out my sheep: and I will deliver them out of all places where they are scattered in the day of the cloud and of darkness: that is, in the time of grievous miseries, wherewith I have visited them] very: Compare Joel 2, 1, with the Annotations.
13. And I will bring them out from the people, and will gather them from the lands, and will bring them into their own land: [Corporately, from Babylon, &c. into the land of Canaan, and spiritually to my Church by the Messiah, &c.] and I will feed them upon the mountains of Israel, by the streams, and in all the inhabitable places of the land.
14. And I will feed them upon a good pasture, and upon the high mountains of Israel: [Heb. upon the mountains of the height of Israel shall their fold be] there shall they lie down in a good fold, and shall feed (in a fat pasture) upon the mountains of Israel.
15. I will feed my sheep, and I will cause them to lie down, saith the Lord God.
16. I will feed that which was left, and I will bring again that which was driven away, and I will bind up that which was broken, and I will strengthen that which was sick; but I will destroy the fat and the strong: [That is, those that by their riches and strength are grown luxurious and wanton, rebelling against me, (as Deut. 32. 15.) and oppressing their brethren. Compare the parable with Psal. 32. 32. 33. 4. 17. and 1. 10. 16. Amos 4. 1. with the Annotations, &c.] I will feed them with judgment, [or I will feed them aright, differently Compare Jerem. 10. on ver. 24.]
17. For ye, O my shepherds, saith the Lord: Be as a shepherd among your flocks, [Meaning of sheep or gazelles. See Numb. 15. 11. Deut. 14. 4. and 17. 15. &c. between the rams and the he goats, (the meaning is, I will distinguish true believers from hypocrites that are in my Church, and will deliver them from the power and violence of false brethren. So below ver. 16. Compare above chap. 20. 37. 38. Micah. 7. 32. &c.]
18. Is it too little for you that ye eat up the good pasture? will ye内容 here? S3vwnY (words that are junk: [Heb. the fishing, or that which is fish of the waters, that is, the clear waters, where male and female are together or thereabouts. Compare above chap. 32. 14. and foule the fish into with your feet: when ye have drunk enough pure and clear water water your fowles, then to foul the well for others? As if the Lord should say, its a thing intolerable that ye enjoy my blessing in such great plenty as ye do, yet are not contented therewith, but ye must needs spoil and waft that little remainder that...
Chap. xxxiv. should be for thy poor and weak brethren, 19. My sheep then shall they eat that which is trodden down with your feet, and drink that which is fouled with your feet: (it is spoken with detection of the injustice of the thing,) [Heb. the trodden down of your feet, also the fouling of your feet] 20. Therefore thou shalt say unto the Lord, [Or of thee.] Behold, I will judge between the fat small cattle, and between the lean small cattle. [See above ver. 27.] 21. Because ye thrust [Heb. push] with the face and with the shoulder, and push with the horns all the weak ones, till ye have scattered them abroad: (That is, hurt them by pushing and crushing them, so that they are not able to subsist near you) 22. Therefore I will deliver my sheep, that they shall be no more a prey: and I will judge between small cattle and small cattle. 23. And I will cause up one totally broken over them, and he shall feed them. (namely, my servant David.) The Messiah, the Lord Jesus Christ, the son of David according to the flesh, and the Father's servant according to his office of Mediatorship. See Isa. 42, on ver. 1, and further, 2 Sam. 22, on ver. 5, Jer. 23, on ver. 5, and 30, 9, 30, and compare Isa. 43, on 11, below chap. 37, 54, Jer. 10, 11, and Chap. 13, 20, 13, Jer. 5, 25, 5, and 4, he shall feed them, and shall be a flock unto them. 24. I will judge the Lord will be a God unto them, That is, their Saviour, See Gen. 17, on ver. 7, Lev. 18, on ver. 2, and that by his Son, whom he hath given unto us to be our Priest, Prophet, and King) and my servant David shall be a Prince [Compare Jos. 5, 14, 15, Isa. 9, 5, 4, 6, 5, 31.] in the midst of them: Compare Matt. 18, 20, and 28, 20, Rev. 1, 13.] I the Lord have broken it. 25. And I will make a covenant of peace with them, [See Jer. 31, 31, 32.] See also Gen. 37, on ver. 14, and 34, on ver. 24, and compare Isa. 16, 11, 6, 9, and 35, 9, Jer. 33, 6, 9, below chap. 37, 26, 26, Hos. 2, 18, and will cause the east and west to come out of the land: and they shall not enter safely [Heb. in safety or confidence, as ver. 27, 28, and elsewhere often in the wilderness, and it upon the wood.] 26. For I will make them, [To wit, the wilderness and woods whereinto my sheep lie down, unto which the foregoing and the following woods seem to have respect. On them, to wit, my sheep] and the places where they are, and all the wild beasts of the land, shall eat them, and shall be a blessing: [That is, so abundantly grace them with my divine blessing, that they shall be as it were a pure blessing, and a pattern thereof, Compare Gen. 12, 4, with the Annorat.] Spiritual blessings are here represented by corporal, Compare Joel 2, on ver. 2.] I will cause the heavens to come down to his fountains, there shall be showers of blessing, 27. And the tree of the field that yieldeth fruit, and the land that yieldeth her increase, [Compare Lev. 26, 5, 27 and shall be fed in their land, and shall know that I am the Lord, when I have broken the derogation of their yoke. See Jer. 27, on ver. 2, and understand here the spiritual yoke of bondage under Sin and Satan] and placed them out of the hands of those that caused themselves to be served of them: Or it is compelled them to serve. See 22, 13, and 25, 14, with the Annorat.] 28. And they shall no more be a prey to the heathen, neither shall the wild beasts of the earth devour them any more: (as they did in Jud. 5, and there first be none to make them afraid) 29. And I will cause up for them a plant [The Lord Jesus Christ, Compare Jer. 23, 5, with the Annorat.] of name: (That is, a famous, a renowned plant, 30. Therefore concerning the name of the Edomites, for their continual bitter hatred and revellings against the people of God, and their misery, more the word of the Lord came unto me, saying, 31. Cud of man, set thy face against that mount Sion: [See of this of this above chap. 6, on ver. 5. By mount Sion is meant the hilly country of the Edomites, the propitious of Eilat. See above chap. 24, 8, 12, &.] and prophesy against it. 32. And say unto it, Thus saith the Lord God, Behold, I will make thee an astonishment, as it were above all those that fly upon the earth: compare above chap. 15, 8, 9. Mount Sion shall be afflicted of thee, and all that are in it, and all the cities thereof, shall be consumed, and found out to be without, Compare Zech. 6, 11, and Jer. 26, 11, with the Annorat.] by the forces of the sword: [Heb. the houses of the sword.] See Jer. 5, on ver. 9, is to the time of their destruction, [or, cause, by the Chaldeans whom the Edomites helped, and hurled up to destroy Jerusalem to the very foundation.] See Jer. 52, 7, is the time of the captivity of Judah, [Heb. captivity of the end, or of the midst.] See above chap. 21, on ver. 23.] 33. Therefore forsake ye the heathen, and come in unto me, and be ye all speedily converted unto me, that I may give you a place, (and when I shall be passed, I shall not be thy therapist, but I shall be a plant of name: 34. And I will cause up for them a plant of name: (That is, a famous, a renowned plant, 35. And I will cause up for them a plant [The Lord Jesus Christ, Compare Jer. 23, 5, with the Annorat.] of name: (That is, a famous, a renowned plant, 36. And I will cause up for them a plant [The Lord Jesus Christ, Compare Jer. 23, 5, with the Annorat.] of name: (That is, a famous, a renowned plant, 37. And I will cause up for them a plant [The Lord Jesus Christ, Compare Jer. 23, 5, with the Annorat.] of name: (That is, a famous, a renowned plant,
flayers and murderers." [Or, blood shall follow thee, as being shed and flowing everywhere.] [for thou hast not hid blood.] That is, with delight, joy, and helped forward the murder and slaughter of my people.] blood shall also pursue thee.

2 And I will make Mount Seir abased; [Or, Mount Seir, as verse 3, though the Hebrew words (being of one root) do a little differ.] and I will cut off from it him that prosperity, and him that endured that calamity. [I will make it desolate, that no man shall inhabit, neither go in nor out there.]

3 And I will fill his mountains with his slain men; thy hills, [Or, Edom] and thy valleys, and all thy groves, in so many, by them shall they be slain. [As above chap. 6. 7, 8.]

4 And I will make thee two everlasting desolations, [Heb. desolations of eternity, and thy cities shall be inhabited.] Others, "visions. The meaning is, that they shall not be built again to be inhabited;" and 

5 I will know that I am the Lorp. [Or, the Lord."

6 And I will make thee an astonishment among all thy children, [And, that is, in Judah; for the Temple of the Lord had been.] and I will make thee an astonishment, [As above chap. 14. on verse 17.] and I will make thee a proverb among all nations, [Verse 6, 14. 15. and above above chap. 35. 10.] and I will make thee a terror among all kingdoms. [Verse 6. 14. 15. and above above chap. 35. 10.] and I will make thee a terror among all kingdoms.

7 Therefore thus saith the Lord, [As above chap. 14. on verse 17.] and I will make thee a terror among all kingdoms, [Verse 6. 14. 15. and above above chap. 35. 10.] and I will make thee a terror among all kingdoms. 

8 Therefore, ye mountains of Israel, hear the word of the Lord, [As above chap. 14. on verse 17.] and I will make thee a terror among all kingdoms. [Verse 6. 14. 15. and above above chap. 35. 10.] and I will make thee a terror among all kingdoms.
of the Lord Jehovah: thus saith the Lord Jehovah to the mountains, and to the hills, to the rivers, and to the valleys, and to the desolate solitary places, and to the forlorn cities, that are become a prey and a desolation for the remnant of the heathen that are round about:

5. Therefore thus saith the Lord Jehovah: If I have not made the land desolate, through the wrath thereof, that proceedeth from mine own fierce anger, to make it a desolation, and to bring the heathen upon them, to possess it: therefore, thus saith the Lord Jehovah; I will even multiply men, and beasts, and the heathen, and I will set them against one another, and they shall smite each other, and they shall fight against every nation, and they shall destroy one another, and they shall smite the heathen that are round about, and the heathen that are afar off, for mine own name's sake; and I will put a name upon them that they may be remembered.}

Chap. xxxvi.


destiny of the heathen, and the future of the earth. Ezekiel 37, 17; 39, 24, etc., and the cities shall be inhabited, and the solitary places shall be blessed. Print the changes of the 12th century, and the time of the Messiah, times of bettering, or of reformation, Heb. 8, 7, and 9, 10, etc., and you shall know that I am the Lord Jehovah.

11. And I will cause you to be planted upon your own land: and I will multiply men and beasts, and I will multiply the nations, and they shall dwell in the land. Amos, 9, 13, 14, 15. This meaning, that the land should be no more in such a case, as it was formerly, when men persecuted it through war, famine, and pestilence, thou wast bereaved of them, and they were bereaved of thee: for which cause reproachful titles were used concerning the land, such as are mentioned in the following verse. God speaketh to the land, as it were he had done it a new and in a new kind of speech; and in respect of the laying of the enemies' heaps, which hold it to be a cursed land, wherein no man could prosper, or dwell in peace. Compare Nahum, 3, 12.

12. Thus saith the Lord Jehovah: In mine anger I have smitten you, and I have judged you for all your iniquities, and your blood, and your soul, and your heart, which ye have returned again and again, and would not come unto me. Behold, ye have sinned against me; and ye shall not be translated out of your land, saith the Lord Jehovah; therefore I will smite you even the third time;

13. And I will manifest mine anger and my jealousy against you, and will do none of these things, unless ye repent of all the ways in which ye have contumaciously contumaciously gone a crooked way; and will not come unto me, and will not hearken unto my voice, saith the Lord Jehovah. In the former verse, and in the next verse, and in the next, I will manifest my anger and my jealousy against you, and will do none of these things, unless ye repent of all the ways in which ye have contumaciously contumaciously gone a crooked way; and will not come unto me, and will not hearken unto my voice, saith the Lord Jehovah. In the former verse, and in the next verse, and in the next, I will manifest my anger and my jealousy against you, and will do none of these things, unless ye repent of all the ways in which ye have contumaciously contumaciously gone a crooked way; and will not come unto me, and will not hearken unto my voice, saith the Lord Jehovah. In the former verse, and in the next verse, and in the next, I will manifest my anger and my jealousy against you, and will do none of these things, unless ye repent of all the ways in which ye have contumaciously contumaciously gone a crooked way; and will not come unto me, and will not hearken unto my voice, saith the Lord Jehovah. In the former verse, and in the next verse, and in the next, I will manifest my anger and my jealousy against you, and will do none of these things, unless ye repent of all the ways in which ye have contumaciously contumaciously gone a crooked way; and will not come unto me, and will not hearken unto my voice, saith the Lord Jehovah.
reaped nothing but dishonour by them, whereby he was necessitated to do all this for his own names sake, whereas in the sequel therefore they fied of them; they are the people of the LORD, and are gone forth out of the land. [As above wv. 5. Others they are gone one after another out of their lands that is, they were faint to leave it, every one for his own part Israel first, and after Judah: some change accident hath betaken this people and land.

21. But I did pity on them [for my holy name; [Or, I pitty on my holy name] which the boose of Israel profaned among the heathen, whether they were com.

22. Therefore I said unto the boose of Israel, Thus saith the LORD GOD: I do it not for your sakes, ye house of Israel, but for mine name, which ye have profaned among the heathen, whither ye are come.

23. For I will hallow [Compare above chap. 28. on wv. 22. my great name, which is profaned among the heathen, which ye have profaned in the midst of them, and the heathen that know not that I the LORD, saith the LORD GOD, whom I will hallow among you [Or, shall have hallowed my self. That is, shall have manifested my holiness, power, and faithfulness in you before your eyes. [Others, your eyes.

24. And I will stretch [Heb. Btsry. See Jer. 37. on wv. 17. So below chap. 37. 1.2.3.1 you from among the heathen, [first, and partly you Jews with a few 13. reduces from Isabel, &c., but this shall be a type and figure of the great spiritual work of grace which I will work in the time of the Messiah and of the New Testament, gathering my universal Church from among the whole world, and bickering them as followeth. Compare above e. 11. 17., and gather you out of all countries, and I will bring you into your own land.

25. Then will I sprinkle clean water upon you, [I will by my word and Spirit apply unto you the precious blood of the immaculate lamb Jesus Christ, for the cleansing of your souls. See 1 Pet. 1. 2. 19. and Eph. 5. 26. Heb. 9. 14. 1 Joh. 1. 7. &C., and ye shall be clean from all your uncleannesses, and from all your iniquities, I will cleanse you. Compare below e. 37. 23. and 43. 7.

26. And I will give you a new heart, [See hereof above chap. 11. on wv. 19. and will give a new spirit in the inward man (part) of you: and I will take away the stony heart of out your flesh, and will give you a broken heart, and will give my Spirit in the inward man (part) of you: and I will cause you to walk in my statutes, and to keep my judgments, and to do them.

27. And ye shall dwell in the land that I gave to your fathers, and ye shall be a people unto me. [See Deut. 7. on wv. 6. and I will be a God unto you. [See Gen. 17. on wv. 7.

28. And I will deliver you from all your uncleannesses, and I will call for the coals, [by my powerful working lend all manner of blessings, which is elsewhere called Gods commandings. (See Lev. 25. on wv. 27.) as the Lord is also said to call for the plagues. See Psl. 105. 16. Jerem. 15. 29. with the Annotator. By these corporal blessings for the most part (as elsewhere) spiritual blessings are represented, yet so as that Godliness hath also the promise of the life that now is. (See Joel 2. on wv. 23. and 1 Tim. 6. 8. 9.) but without excluding the conflict and croes. (See Psl. 37. on wv. 1.) whereas below chap. 38. and will multiply it, and I will lay no famine upon you.

29. And I will multiply the fruit of the trees, and the increase of the fields, that ye may receive no more the reproach of famine among the heathen.

30. Then shall ye remember your wicked ways, and and your dealings that were not good: [See above c. 8. 9. with the Annotator.] and ye [but] lay up their fevers [Heb. your faces, as above c. 6. 9.] for your iniquities, and for your abominations.

31. And I will not set right in the land: but I do it out of free grace, for the honour of my holy name, saith the LORD, that all the heathen that have known you, shall be ashamed, and blush for your (own) ways, ye boose of Israel. [God will uncleanly have them to know this, and so confound it with an humble and dejected confession and acknowledgement of their own unworthines.

32. Thus saith the LORD GOD, In the day when I shall cleanse you from all your iniquities, then will I cause the cities to be inhabited, Plant them with inhabitants), and the solitarie places shall be build d.

33. And the desolate land shall be tilled, so that it was a desolation before the eyes of every one that passed by,

34. And they shall say, This land that was desolate is become like a garden of Eden: [Thus the garden of eden. Compare above chap. 28. 13. with the Annotator.] and the solitarie, and the desolate, and the voyaged nations are fortified and inhabited.

35. Thus saith the Lord GOD: Moreover, I will for this be sought of the house of Israel, to perform it upon them: I will multiply them with men like sheep, [Or, etc. (with) flocks of men. Or I will render my self to be sought, or enquired of, &c., that is, willingly yield to this father my self to be found in it. Compare 14. 65. 1. that (in regard that grace is plentiful, and exceeding ample and spacious, so they cannot come to waste but men to enjoy it) I may add yet this mercy thereto, that I may fill up my Church with believing men, like sheep, both of Jews, and chiefly of Gentiles, Compare Joh. 10. 16. Cor. 8. 8. &c., 17. 19. 20. and 54. 5. &c., and above wv. 10.

36. As the hallowed sheep, as the sheep of Jerusalem, in on her appointed feasts: [Heb. sheap of holiness. Meaning the carefull for fasting, that in great multitudes were brought into Jerusalem against the yearly feasts for fasting.] so shall the solitarie cities be full of flocks of men: and they shall know that I am the LORD.

CHAP. XXXVII.

By the vision of the resurrection of the dead, God apprehend his people that he will freely deliver them out of the captivity of Babel, where they were now like men that were dead and burned, and will bring them again into their own land, wv. 1. &c. He prophesied also under the token of rising two fitches together in one hand, that he will gather his elect whole Church of Jews and Gentiles, and unite them under one King, Shepheard the Meishafl Jesus Christ, and will make his everlasting covenant of grace with them, and dwell for evermore among them, 15. 16. &c.

T he hand of the LORD was upon me, [See above chap. 1. on wv. 3.] and the LORD carried me forth in the spirit. [That is, in a vision or trance, Others, it (the hand of the Lord) carried me out by the spirit of the Lord and set me down, (Hec, caused me to rest) in the midst of a valley: the same now was full of bones. (Meaning dry dead bones of men that were decayed,
a 5. followeth, by the vision, and the following token of two pieces of wood, God would allure the accomplishment of the promises of Grace, which are amply made in the former chapters, both concerning the corporal deliverance from Babylon, and the spiritual redemption by the Messiah, and the gathering of the universal Church out of Jews and Gentiles, all which surfeited the capacity and power of man: to teach his people, that is as ease for him (who is the Almighty God) to perform all these things, as to raise and quicken dead men (whereof God here represents a lively pattern, for the confirmation of the faith of his Church) and to join two pieces of wood together.

2 And he [Namely the Lord] caused me to go into the valley, and behold, there was a great mountain, and a great stone was set up over that mountain. Otherwise the Prophet might have been naturally afraid of them, and been in fear of contrading ceremonial pollution thereby; and behold, there were very many upon the ground (Heb. face of the valley) and they were very dry.

3 And he [The Lord] said unto me, Child of man, shall these bones become alive? [As if God should say to me, Can it possibly be that they should ever live again?] dost thou know any natural, conceivable means, channel, or power for it? dost it seem a thing possible unto thee to be done by the skill and power of man? Compare this question with Job. 6. 4, 5.

4 Otherwise the article of the whole universal restoration of the dead was a point well known, and without all doubt among the people of God. See Matt. 22. 32, 33. &c. Heb. 11. 13, 14, 35. &c. And I said, Lord, thou knowest it. If the Prophet should say: I know thy power well, but what thou at present intendsst here by these bones, and what shall we do to them, is best known to thee, and is not yet revealed unto me by thee: otherwise the Prophet had in general the faith of the godly Patriarchs. See Gen. 23. on v. 4, and on v. 5, 5. Exod. 13. 19. Deut. 26. 19, &c. without which believers would have been of all men the most miserable. 1 Cor. 15. 19. See further that Heb. 11. 14, 15.

5 Then said he unto me, Prophesy upon these bones, and say unto them, Ye dry bones, hear the word of the Lord. Compare this speech with above ch. 36. 1, and 14, 17. with the Annoint, also Rom. 4. 17.

6 Thus saith the Lord: Behold, I will bring the spirit into every bone. So ver. 8. 10. See Num. 16. on ver. 22. and they shall live.

7 And I will lay [Heb. give] flesh upon you, and cause [Job. 19. 25] to come upon you, and draw a spirit over you, and ye shall live: and ye shall know that I am the Lord. Then I prophesied as I was commanded, and there was a sound when I prophesied, and behold, a flaming [Or, flaming, burning, moving. Others, (earth) quick], concerning which the Hebrew word is frequently used: but it is also used to signify other flarings, as below chap. 38. 19, 20. Nahum 3. 2. This sound and motion or flaming were tokens and messengers of the present Majesty of God, of his powerful working, as in the speech the wind was, and the bones appeared (every) bone to his bone, [So that the very same bones which in their life-time had been together in every body, came again together in this vision: a lively representation of that which God will work at the resurrection of the dead.

8 And I beheld, and lo there grew fatness upon them, and there came up blemish, and he drew a skin over them; but there was no spirit in them. [As above ver. 5.]

9 And he said unto me, Prophesy unto the wind:

That is, declare in my name, that I by my divine power will bring the souls again into these dead bodies, &c. Some understand here by the word spirit, the wind; and fo in the following words of this verse, Not that the wind can blow life or the soul into those that are dead: but that God is pleased to use the wind as a token and messenger of his powerful working, because of the likeness that there is in some sort between the working of God and the power or efficacy of the wind; and between the blowing of the wind (whereof in the following words is spoken) and the breath or breath which the soul produceth and causeth in the living. Compare Acts 2. 2 and Heb. 2. 4, 5, &c. prophesies child of man, and say unto the spirit, the soul of the Lord; Thus [Job. 38. 13] cometh from the four winds. [That is, from the four corners or parts of the world. See above chap. 5. on ver. 20. and blow into these, [bmul] and blow into these, that they may become alive.

10 And I prophesied as I had commanded me: then the spirit [That is, the soul, as above ver. 5. came into them, and they became alive, and stood upon their feet, an exceeding great [Heb. very very great] work.

11 Then he said unto me, Child of man, these bones are the whole house of Israel: [That is, they are a token, or representation of the house of Israel, they signify it, and their present condition in Babylon.] Behold, they are dried, and our expedition a loss. [There is as little hope of our deliverance from Babylon, and of our return into our own land as there is that dead, buried, and rotten men, and their dry and withered bones should live again. These speeches of unbelief and discouragement were the occasion, and show the scope of the former vision; we are cut off. (Like branches that are cut off, and can draw no joyce from the root, and therefore must necessarily perish.

12 Therefore prophesy, and say unto them, Thus saith the Lord: Behold, I will open your graves, and will cause you to come up out of your graves, O my people: and I will bring you into the land of Israel. [God executeth here briefly the corporal and spiritual promises that are made at large in the former chapters, using to this end figurative phantasies, taken from the former vision, and from their own words.]

13 And ye shall know that I am the Lord: when I shall have opened your graves, and I shall have caused you to come up out of your graves, O my people.

14 And I will give my spirit unto you, and ye shall live: and I will place you in your own land: and ye shall know that I am the Lord: I have spoken it, and will do it. Moreover, the word of the Lord came unto me, saying:

16 Now therefore child of man, take thee one stick, [A little rod, or flat piece of wood. Compare Num. 21. 19. 2. &c. and write upon it for Israel, and for the children of Israel [fet] his compassions: (meaning Benjamin and Levi, see 2 Chron. 11. 12. 13.) and take another stick, and write upon it, [bmul] the stick of Ephraim, and all the house of Israel (meaning the ten tribes, that had held fast with Ephraim (as the strongest side) and are often understood under that name) his compassions.

17 And cause them then to approach the one to the other, to one stick: and they shall become one in the head. [That is, bring them near, and to one another, that they may become one]

18 And when the children of thy people [See above chap. 3. on ver. 11.] shall speak unto thee, saying, what
will thou not tell us what these things are unto thee? [that is, what they mean or signify, and what thou intended by them, what is hereby meant to be understood, as above chap. 24. 19.] 19 The flocks into thee. Thus faith the Lord God; Behold, I will take the flock of Joseph, [that is, Joseph's posterity, or the Ephraimites with their adjacent tribes, which were together signified by this flock which was in the hand of Ephraim, which is, belonged to the ten tribes, of which Ephraim had formerly been the head, and of the tribes of Israel his companions and I will join the name with them unto the flock of Judah, and will make them one flock, and they shall become one in mine hand, [as the division and enmity between Juda and Ephraim, which with Samaria was the chief city] was as it were a representation of the two hostile parts or divisions of men, namely, Jews and Gentiles; so was the uniting of them a representation of or figure of the uniting of the universal Church, or of all the elect throughout the whole world, both of Jews and Gentiles, by one spirit and one faith, under one head, King and Saviour, which is our Lord Jesus Christ, the promised Messiah: Though now indeed some of the ten tribes joined themselves unto Judah, and so went up together out of Babel, 1 Chron. 9. 3, yet the true spiritual conjunction and uniting began in the time of our Saviour Christ and his Apostles, (See Joh. 4. 9. 12. 23. 35. 39. 44. Acts 2. 9. 10. 11. and 8. 5. 14. and 9. 31. and is consequently professed among the Jews, and principally among the Gentiles, and shall continue to the end of the world, until all the spiritual Israel be called, and be united into one body and one Church, and live; in the hand of God, that is, in the Lord Christ, who is herein the Fathers servant, into whose hand he hath delivered all things, and unto whom he draweth all the elect, See Matt. 28. 19. Acts 1. 8. Rom. 11. 25. 26. Eph. 2. 13. etc.] 20 Now the flocks whereby thou shalt have written, shall be in thine hand before thine eyes. [As the Prophets were often commanded to represent lively, and as it were really to set before the eyes of the people, that which was revealed unto themselves by God. Compare above chap. 12. 3. 4. 40. etc. with the Anotar. Jer. 33. 2. 3.] 21 Say thou unto them; Thus faith the Lord God; Behold, I will fetch [as above chap. 36. 24. 25. the children of Israel out of the land [Or, out of between] of the heathen, whither they are gone; and will gather them from round about, and bring them into their own land, [the spiritual Canaan, Jerusalem, mount Zion; that is, into the Church of God, first the militant, and then the triumphant Church, (see Gal. 4. 25. 26. Heb. 12. 22.) represented by the earthly Canaan, wherein God shall brought again the Jews out of Babel.] 22 And I will make them an ensign in the land among the mountains of Israel, and they shall be all of them together one ensign for (their) King; [The Messiah, our Lord Jesus Christ] and they shall be no more two nations, nor be divided any more [Heb, as if one should stay, behold, into two kingdoms.] 23 Neither shall they defile themselves any more with their idols, [See Levit. 26. on ver. 20.] nor with their abominations, [See above chap. 10. on ver. 7.] nor with all [or any] their transgressions and I will deliver them out of all their dwelling-places where they have caused, [namely, in Babel, Egypt, &c. See Jer. 44. 8. above chap. 14. 3. and 20. 30. 39. 40. etc.] and will cleanse them; so shall they be a people unto me, and I will be a God unto them.

This thirty eighth Chapter contains a prophecy concerning the great preparation of Gog, and his marching up against Israel, together with his terrible overthrow by the mighty hand of God.

Futhermore, the word of the Lord came unto me, saying: 2 Child of man, set thy face against Gog, [See of this phrase above chap. 6. on ver. 1.] the land of Magog; [Or Gog the land of Magog, or (of) the land of Magog. By this Gog may be understood first and partly the kings of Syria and Asia the leis, especially that famous Tyrant Antiochus Epiphanes, who, in the time of the Maccabees cruelly tyrannized over the people of the Jews, and used all kind of nations in his armies: the more, because the fierce Syrians (descended from Magog) or Tartarians, &c, not long before the time of these prophesies (Ezek, in Chron.) when Nebuchadnezzar was besieged elsewhere, (See Jer. 49. on ver. 35.) were entered into Syria and into the land of Juda, and gave the name unto the city Scythopolis that is, the city of the Scythians, (Ptol. lib. 5. chap. 4.) and unto the Nabatean city of Hierapolis the name of Magog, (Ptol. lib. 5. chap. 23.) after their forefathers and native country, (Gen. 10. on ver. 2.) and befits that the name of king Gog, or Gog, that is, Gog, agreeing with Gog, was well known there; and that this Antichrist was in cruelty very like unto these his foreign predeceivers. Secondly, and principally, by Gog and Magog must be further understood all the enemies of the Church of the new Testament, and especially Antichrist with all his adherents, who excellen in them all in Scythian cruelty, and bloody persecutions of the Church. Compare Rev. 20. 8. etc. Some understand especially the Turk chiefs chief Prince of Mofsch and Tubal [others, Prince (and) head, or Prince of the head, or of the heads, &c. It is as much as Sovereignty, Monarchy, great power, See of thei...
thee twain Meshech and Tabal, Gen. 10, on vers. 2, and above chap. 27, 13, and prophesieth against him, [For]asmuch as God in the former chapter hath made very great both corporal and especially spiritual promises unto the Church of the old Testament, but especially unto the Church of the new Testament; to the end therefore that the Jews after their deliverance from Babel, and the Christians after the coming of Christ, might not thereupon frame to themselves imaginations of perpetual rest and peace on earth, nor be daunted nor discouraged in times of trial and trouble, he hath foretold in these two chapters (this and the next) the fore cometh, enmity and war that should be bred between the Jewish Church before the coming of Christ, and the universal Church after the coming of Christ, especially in the latter times: with most glorious promises of his faithful assistance, safety care and providence in all this, and at last a blessed and joyful issue.

4 And I will turn thee about, [Wind and turn thee as a horse is turned about with a bridle; and fishes with hooks and angles] and put hooks in thy chaws; [See above chap. 29, on vers. 4, and I will bring thee forth together with all thine army, (by my fingers providence I will be with thee, that I may get glory upon thee). Compare below vers. 16, 17, horse and hounds which are all very well armed and appointed. [Heb. clothed ones, or arrayed ones of perfection. That is, exceeding well armed, and well provided of all things] a great congregation (with) bucklers and shields, all of them have swords.

5 Persians, Egyptians, and Puttains with them two of them (bear) (shield and buckler).

27. 14. (on the sides of the North, and all his bands: many nations with thee.

6 Gomer, [See Gen. 10, on vers. 2, and is bound, the horse of Togarma,] See Gen. 10, on vers. 3, and above 6. Be prepared, and make thy self ready, and thy horse congregation that are gathered unto thee: (This is a description of Gog's great preparation for war) and be thou a guard thereof: (as be their centenial, wait upon them, do thy endeavours to go courageously before them, and to protect them, its spoken in a ironical way.

8 After many days thou shalt be infected. [That is, be punished. See Gen. 31, on vers. 1, in the last year; at the time that is foretold by my prophets, after the deliverance from Babel, and especially after the coming of the Messiah] then shall come into the land, that is brought back again from the sword, that is gathered out of many nations upon the mountains of Israel, which have been over a desolation: (That is, whole inhabitants shall be brought back, &c. This is, delivered out of Babel, So in that sequel. And especially all believers that shall be spiritually redeemed by the Messiah in the time of the new Testament, and shall dwell with spiritual confidence in the Church (typhified by the mountains of Israel) and shall be saved out of many persecutions when the same (land) that is, the inhabitants of the aforesaid land shall be brought forth out of many nations, and they shall dwell safely in all of them. (That is, the inhabitants shall dwell without suspicion and in peace in their own land, Compare vers. 11.)

Then shall thou march up, thou shalt come on like a tempestuous desolation, thou shalt be like a cloud to cover the land; thou shalt spread thy bands, &c. many nations with thee.

10 Thus saith the Lord GOD, It shall also come to pass in that day, that counsel [Heb. words, things] but the Hebrew word is also elsewhere taken for counsel. See 1 Kings 1, 7, with the Annotations. [Both strife in thine heart, and thou shalt think an evil thought,]

11 And (they) shall say, [With thy self, that is, and think and purpose] I will march up to (that) village, (wherein) are no walled, fenced cities, as followeth, where men live peaceably and quietly without any evil suspicion, as vers. 8. I will go to them that are at v's, that dwell safely: they dwell all without a wall, and have no bars nor doors.

12 To prey a prey, and to spoil a spoil: to turn thine hand [That is, to extend thy power. See 2 Sam. 8, 3. See there] against the most places that are (now) inhabited, and against a people that is gathered out of the heathen, that hath gotten [Heb. properly is making] cattle and substance, dwelling in the midst for upon the heights, Heb. the new. I See Job. 9, 57, of the land.

13 Sheba and Dedan, [See of both Gen. 10, on vers. 7, and all above chap. 27, 15, 20, 12.] and the Merchants of Tarshish, [as above chap. 27, 11, 25. See Gen. 10, on vers. 4.] and all the young lions thereof [meaning the hard and greedy merchants and traders that long after the prey like young lions, they shall accompany thee and follow thee, to participate of the prey of Israel, as followeth: (They) lay upon thee, come and thou shall prepare a prey: 3. thou hast gathered thy company, all assembled together to come

14 Therefore prophesy, O child of man, and say unto Gog; Thus saith the Lord GOD, in that day when my people Israel dwelleth safely, shall thou not perceive it? [That is, have experience of my wrath and punishment by comparing of vers. 16. and 18. As if the Lord should say, avertly thou shalt know, thou shalt know and find what it is to disturb my quiet and still people.]

15 Thus shalt thou then come out of thy place, [Or and thou shalt not come? &c. by way of interrogatories, as in the end of the former verse, so in the sequel] out of the side of the north, thou and many nations with thee: they shall all travel upon horses, a great assembly, and a mighty army.

16 And thou shalt march up against my people Israel, as a cloud to cover the land: in the time of their death it shall come to pass then will I bring thee against my land, that the heathen may know me, when I shall be hallowed among them. [As above chap. 18, 22, below vers. 23, and chap. 39, 37, 38.] before their eyes.

17 Thus saith the Lord GOD; Art thou he (of whom) I have spoken in former days by the prophesy [Heb. hand] of my servants the prophets of Israel, as in special by Ezekiel here, Daniel 8, and 11, and many others before in the old Testament? as also done in conformity to them by the Apollos Paul and John in the new Testament, &c. See Rev. 17, which prophesied of that time, &c. Here are the, Others, which prophesied in the day of those years, that I would bring thee against them. [Israel my people, art thou &c. That is, thou art fiercely the same, and therefore thou shalt do so, and it shall at last be with thee, as I have decreed and prophesied by my servants under divers names and titles given to the enemies of my Church.]

18 But it shall come to pass in that day, when Gog shall come again against the land of Israel, saith the Lord GOD, that my wrath shall come upon my people, [for sake, convenience, its spoken of God after the manner of men, to express his jealous and anger.

19 For I have spoken [Heb. I will speak] in my service, and for my people, and against their enemies in the fit of my wrath: if there shall not be
in that day a great trembling in the land of Israel [an abrupt speech very usual in oracles. See above chap. 34. 8.]

So that the floods of the sea, and the waves of the sea, [, and all the musing things that creep upon the earth, and all the men that are upon the earth. [Heb. face of the earth] shall tremble at my face (that is, dreadful presence, or wrath; See Ps. 2. 11, on ver. 10.) which I will by my judgements manifest upon these enemies, whereby all creatures (in a manner) shall be astonished and afraid. It is figurative kind of speech] and the mountains shall be thrown down, and the deep places [as fairs, seas, high towers] shall fall down, and all the waters shall fall down to the ground. [Heb. En, that is, in the singular number.

For I will call for the sword upon him [That is, I will send war, murder and devastation upon Gog. See Jer. 25, on ver. 9.] upon all my mountains; for so, etc., that is, for the good of, or for the sake of my mountains; that is, of my Church! for the Lord was god of the mountains; [Heb. sword of every one of the nations] shall be against his brethren. [This hath respect to the enemy and wars that have been between the kings of Syria, whereby they are destroyed and devoured one another: in like manner have the ministers of Antichrist often done, for the deliverance and rest of the Church of God, compare further the histories July. 7. 12. 2 Chron. 20. 2.]

And I will plead with them by fire, and by sword; [That is, slaughter and murder] and I will rain upon them, and upon the beasts, and upon the waters that are in the sea, an overflowing flood, even great and broad floods, fire and brimstone. [See Ps. 11. 6, and above chap. 13. 1, with the Annotations.]

Thus will I make myself known to him, and will be known before the eyes of many nations: and they shall know that I am the Lord. [That is, I will manifest that I am the God of Israel, the only true, almighty, faithful, and righteous God, who indeed chastise and correct my people for their sins, but do not forsake them, but at last deliver them, and vanquish and subdue all their enemies, and cause my feet to be exalted as such an one. Compare above Jer. 16. 16, and Rev. 15. 3. 4.]

A further prophecy of God's judgment upon Gog and Magog, ver. 15. &c. The greatness of this overthrow is greatly portrayed by divers circumstances. 9. God will make it known that he did punish his people for their sins, but that he will graciously gather them all again; relieve them, pour out his spirit upon them, and show them everlasting favour and mercy, 25.

Moreover, thou child of man, prophesying against Gog, and Magog: Thus saith the Lord God: Behold, I will smite thee, O Gog, Prince of Meshech and Tubal, [See above chap. 38. 2.]

And I will turn thee about, [As above chap. 38. 4.]

and smite a fiery-dart into thee, [Heb. properly, as if one should say, I will smite thee: which is diversly rendered; that which is let down here in the text is taken by comparing it with chap. 30. 4, where God said, I will turn thee about, and put hooks into thy cheeks, or jaws, whereupon he meant hereby to imply that he would hold him fast as it were with fire-hooks, or with a fire-hooked bow, and would carry and lead him about threewith at his will and pleasure, so as that he should not escape out of his hands, or skip out of the circle of his providence, but should receive his punishment as the place where he should be carried as a condemned malefactor: as they were wont among the heathen to malefactors, hate and drag them along to the place of execution, with an hook fastened in their bodies: Some render the words, I will punish thee with seven plagues that are related, chap. 38. 44. Others, I will leave thee with a fifth part of thee, or but one part of thee, or but five parts of thee, and I will deal so with thee as they were wont to deal with the fifth (with the tenth, twentieth, &c.) man that is taken prisoner in war, that is, to put him to death, &c. and (will) put thee up out of the sides of the North: and I will bring thee upon the mountains of Israel.

But I will smite thee bow out of thy right hand; and I will cause thine arrows to fall out of thy bow. [That is, I will bereave thee of all warlike power and courage, blunt and make void thy weapons, and as it were disarrange and consequently cause thee to fall before thine enemy.

Thou shalt fall upon the open field; [Heb. face of the field] for I have spoken it, saith the Lord God. I will send a fire upon Magog, [To wit, the fire of war, plagues, and miseries, proceeding from the fire of mine anger, above chap. 38. 13. See Amos 4. &c.] and among them that dwell safely in the isles: [Heb. dwellers in the isles] and they shall know that I am the Lord.

And I will make my holy name known, [Heb. the name of my holiness.] So in the sequel. That is, my self with my power, justice, goodness, glory, &c. in the midst of my people Israel; and will not let my holy name be any more profaned: [See Lev. 18. on ver. 21, and above chap. 20. 9. and the heath shall know that I am the Lord, the holy One in Israel.

Build it calmly, and fear not: [Alas! without fail, all this shall be accomplished] for the Lord God: this is the day whereof I have spoken. And the inhabitants of the cities of Israel shall go forth. [To gather the prey of them that are slain] and kindle (a fire) [this is here instated from the sequent] and burn of the weapons, both of the shields and bucklers, of the bows and of the arrows, [Heb. shield, buckler, &c. in the singular number] both of the hand-flours [or poles] and of the spears; and they shall kindle a fire therein with seven years.

So that they shall bring no wood out of the fields, neither newd (down any) out of the forests, but fire out of the weapons: [This long burning and setting on fire, as all the following great space of the place of burial for Gog and his company, likewise the long time of burning must be taken as a figurative representation of the greatest and dreadfulst of the overthrows; and they shall spit therefrom that had spoiled them, and rob those that had vexed them, saith the Lord God.

And it shall come to pass in that day, that I will give unto Gog there a burial-place in Israel, the valley of passengers toward the east of the sea; [Of this place there is nowhere else mentioned made in Scripture. Some conceive that the name of this place was given by the passengers that passed through the land, below ver. 14, 15, or it may be it was a valley where the ordinary passage was along the sea-coast of Kimmeria or Genelah towards Syria, &c. in the Fiffs...
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EZEKIEL.

North-east or by the dead sea towards Egypt, Arabia, &c. in the south-east of Canaan. The Reader may herewith compare Joel 2, 19. Some understand the low grounds in Gilgal in the east beyond the Jordan, where the merchants frequently travelled through, and traded. See Gen. 37, 25. and it shall flag (the mit) of the passengers [their nose and mouth, by reason of the stink and strong smell, Compare Joel 2, 10. Others, flag, but up, (their palfier, or) their fight] by reason of the multitude of dead men: or, (as some) step their mouth so that they should have no more mock at Israel in their passing by, and there shall they bury God, and all by multitude, and shall call it at the valley of Goga multitude. [Hab. the Henna Gog] Now the house of Israel shall bury them, [Hab. shall bury &c. in the plural number] to cleanse the land, of the dead bodies, which according to the ceremonial law defiled the earth, and therefore they were to be buried, See Deut. 21, 23. Seven months long.]

13 Ye shall all the people of the land shall bury them [Hab. shall bury, in the plural number] and it shall be to them a name: that is, glory and honour, Compare above chap. 34, 29. and the Annotator, there is the day when I shall be glorified, [Hab. shall have glorified my self], so it is, by my judgement upon these enemies of my Church with the Lord LORD.

Alas they shall fewer men go continually through the land, (and) buriers of the dead walk with the passengers (to bury) that remain upon the earth, to cleanse it: [They shall fewer out, &c. For they were unclean by the law that had any thing to do with the dead, Num. 19, 11, &c. Others, that with the passengers bury those that remain upon the earth: meaning that they would also make use of the way-faring men for that purpose, if occasion should serve, Hab. men of selfishness, or continuance, &c. That is, such as go continually round about in the land, to give order for the burying of all those that here or there might be left, after the common or general burying of seven months, as followeth; at the end of seventh months they shall make sacrifice.]

14 And they passengers shall pass through the land, (and) when any one feeleth a man's bone, [Hab. and he feeleth &c. that is, (in such a connexion of words) when any one, or one of them feeleth, &c. Others, and the passengers that pass through the land, when any one of them, &c. then shall he, &c. then shall he see (Hab. butid) it: to the end that the buryers of the dead seeing the same, might bury the said bone, as followeth.] to the buryers of the dead that have buried it in the valley of Goga multitude.

16 Thus shall all the name of the city [That lay in or near that valley where the buryers, as long as that time lasted, met together] be Hamaon: (that is, multitude, as above ver. 11. Others, the city (Jerusalem) shall have a name from the multitude; to wit, of those slain men): thus shall they cleanse the land.

17 Thou child of man, thus saith the Lord LORD: Say unto the fowls of every wing. [That is, every fowl, as above ver. 4.] and to all the beast of the field, Assemble your flocks, and come, gather your flocks from round about to my flag-offering: [See Isa. 34, 6. from on. 46, 12. Zeph. 2, 7, 8, with the Annotator, and of the Hebrew word, Gen. 31, on ver. 54. they shall gather, and shall eat, from Rev. 19, 17, and here below ver. 20.] that I have slain for you, a great flag-offering, upon the mountains of Israel: and eat flesh, and drink blood. [This verse further to represent this great overthrow. Compare above ver. 9. and likewise Isa. 18, 6. from. 12. 9, &c.]

18 Ye shall eat the flesh of the champions, and drink the blood of the Princes of the earth: of rams, of lambs, and goats, (and) bullocks. [Hab. is the choicest of all ranks and qualities of men, that have fought against the people of God. Compare Isa. 34, 6. which are all fatted (beards) for fatting) of Balaam. [Hab. is, like unto fat well-fed beasts of Balaam. Compare Psal. 22, 13, with the Annotator.]

19 And ye shall eat fat with fatteners, and drink blood with drunkards, of my flag-offering which I have laid before you.

20 And ye shall be satisfied at my table with (drinking) broths and fat (hides), (oil, meat, ale, &c.) Compare the Annotator, on 2 Sam. 8, 4.] towch champions and all fudging. [That is, all manner of fatfsend, or all these, or many valiant men of war. Hab. champions-mass of yis] shall be the Lord LORD.

21 And I will set mine honour [That is, make it plainly appear. Hab. properly give. But the Hebrew word is thus diversely used according to the nature and quality of things, See further on ver. 23.] among the heathen: and all the heathen shall see my judgement that I have done, and my hand that I have laid upon them, by destroying them, to wit, the enemies. See Gen. 33, on ver. 22. Or my plagues, which I have inflicted upon them, See Joel. 13, on ver. 21.

22 And the house of the house of Israel shall know [Hab. the house of Israel shall know: the verb in the plural number] that the Lord LORD is their God, from that day and forward.

23 And the heathen shall know, that the house of Israel were carried away captive for their iniquity, [Which among the heathen shall tend so mine honour and glory, in regard I have manifested my hands and justice by the full punishment of my people, as afterwards my truth and faithfulnesse by their gracious deliverance]: because they had transgressed against me, and I hid my face from them. [See Dan. 12, on ver. 17] and delivered them into the hand of their adversaries, so that they were snatched by the sword, to wit, a great multitude of them, in all the countries of the land, of all ranks and qualities of men.

24 According to their transgressions have I dealt with them: and I have led my face before them.

25 Therefore thus saith the Lord LORD; Now [That is, born. See Hes. 10, on ver. 3.] wilt I bring back the captives [Hab. captivity] of Jacob, and will have mercy upon the whole house of Israel: and I will be jealous for my holy name. [Hab. the name of my holines]

26 When they shall have been born their blame and all their reproach shall be taken away, [That is, the punishment thereof, Compare Ezek. 5, on ver. 11, &c.] whereby they have transgressed against me, when they dwelt (self) in their land, and (there) was none to make them afraid, [When they were in prosperity, and enjoyed all things according to their hearts desire, when they ought to have been thankful towards me]

27 When I shall have brought them again from the nations, and shall have gathered them out of the lands of their enemies, and I shall be glorified in them before the eyes of many nations. [As above chap. 38, 16.]

28 Then shall they know that I am the Lord LORD, seeing I have caused them to be carried away captive among the heathen, but (1) have gathered them (again) into their own land, and have left none of them any more there. (I have not left or forgotten; and neglected so much as one of those that are mine, of mine own elect people, but have faithfully shewed my salvation unto all in general, and to every one in particular.)

29 Neither will I hide my face any more from them, when I shall have poured out my spirit upon the house of Israel: (Or: for because I have poured out my spirit, &c. See Joel. 2, 28. 36, 2, 17. whence it appeareth that
that this and other like promises of grace have respect to the universal Church of Jesus Christ. As the punishments of the enemies of the old and new Testament are intermixt and mingled one among another in the prophetical writings: so are all the promises made unto both Churches. And as the enemies of the old and new Testament make up one body, so do all believers and the Churches of both Testaments make up one body, and partake into one fold, (notwithstanding the diversity of administration, &c.) whereof the head and the shepherd is the Lord Jesus Christ, the true Messiah. See Job, 10, 16. Rom. 4, 16, 17, 18, 24. Eph. 2, 11, 13, 19, &c.

A Preface to the Nine Following Chapters.

As God in the beginning of this Book invested the Prophet Ezekiel in his office by an extraordinary vision, so it pleased him here in the nine following chapters as it were to conclude and seal up all his prophecies and visions; (especially the immediate foregoing prophecy concerning the corporal deliverance from Babel, and from other enemies, and the spiritual redemption by the Messiah, with all adhering promised blessings,) with a very great exceeding glories vision, being full of spiritual mysteries intended for the comfort of his Church, in a very troublesome time, when the people of God (Ezekiel with Judah) had been now for a long time together carried away out of Canaan captive unto Babel (as the Apostle John banished unto Patmos) and from his Revelation by the inspiration of the same spirit, wrote many things like Ezekiel's Jerusalem, the Temple, and the kingdom of Judah had been destroyed, so that in the judgement of men there seemed to be an utter end of the people of God and no hopes of being ever restored again. Against which God here most lively portrayed and foretelleth a most certain restoration of his house, city, people & land, that is, his universal Church in the new Testament out of Jews and gentiles: the spiritual service of God, together with the Christian fellowship and incomprehensible happiness of the Church both militant, and especially triumphant, with the abundance of their spiritual gifts and blessings under their high Priest, King, Prince, head and Lord, Jesus Christ. And all this under types and figures, and in phrases that are taken from the state and style or manner of writing of the old Testament, which are also frequent and usual with the other prophets, but nowhere so fully executed and performed as here. Inasmuch that the reformation of Israel, Jerusalem, and the Temple, which happened in the time of Zerubbabel, Ezra, and Nehemiah, is no more but a small shadow of this perfect work of grace of the Messiah that is here revealed unto the prophet. And therefore this vision next to the visions of Daniel may justly and upon good ground be called a Revelation of the Old Testament, and ought likewise to be diligently searched into with all humility & reverence, and compared with other Scripures of the Old and New Testament, as also with the nature and condition of the spiritual kingdom of Jesus Christ, but not profanely and preposterously in all particular circumstances applied to this or that thing without the direction of the holy Scripture. For the substance and principal scope may be known, yet notwithstanding there will much lie hid and be kept secret, which will cause us to call to mind the words of the Apostle, 1 Cor. 13, 9, 10. By these prophecies that are here set down other Scriptural interpretations that may falsely be applied hereunto are not rejected.
The time and manner of this vision, ver. 15. A man
instructeth the Prophet concerning the end of the
vision, 3 concerning the wall that shall round about, and
the measures, 5 concerning the gates and courts, to
view, the inner courts, and the outer courts, where
the people did offer unto the Lord, 6 the innermost or middle
court, with its apartments, where the furniture of the
Levites was, and where the offerings were prepared.
29. The third or innermost court, or court of the
Priests, where the Altar of burnt-offering stood, 44.
The porch of the Temple, 48.

In the five and twentieth year of our captive-carrying
kingship, [Heb. All three kings.] See above 31. and 24.
1, and 33, 21.] in the beginning of the year, [Heb. the
head of the year: This is held by the Jews to be the
beginning of the civil year, Others understand it of
the Ecclesiastical year, the tenth day of the month, [Meaning the
first month] later after that the city [Jerusalem] was
desolate: [See above chap. 33. 21. and 24. 1, 2, with the
Annotated, there] even on that same day, [See above chap. 3. 3.
and 24. 1, 2, with the Annotated, Heb. is the house, or
in the sight of that day] was heard the Lord upon
me: [See above Chapter 1. on vers. 3.] and be brought me
there: [To go into the land of Israel, understand
in a vision, as followeth.] 2 In the vision of God [See above chap. 1. on vers. 1. and 2, on vers. 5.] brought he [The Lord] me into the
land of Israel: and he set me upon a very high mountain: [Compare Rev. 21. 10. See of the Hebrew
word rendered here set, above chap. 37. 1.] and it was as the fabric of a city toward the South: [Ezekiel
standing in the north, where the Temple had been.
See Psa. 48. on vers. 3.] saw a city before him in the
South, It is worthy our observation that neither
mountain, nor city, is named both here and in the
sequel, for one only with the particle or, coevally, as it was with the finger, pointing at Zion, or Moria, and
Jerusalem: which might serve to draw away our
thoughts the more from the earthly Zion and Jeru-
alem, and to lead them to the heavenly and spiritual
Zion or Jerusalem, to wit, the Church of God
the mother of us all, Gal. 4. 16. whose name shall
be, The Lord is there, above chap. 48. 35. To the like
purport might serve the difference that is between
the whole fabric and the forms: Temple of Solo-
mon, and the other that was built after the return
of the Jews from Babylon. Therefore also it is no where
found in Ezca, Nehemiah, Haggai, and Zachariah,
that they regulated themselves in the reedification
of the Temple according to this vision, which even
divers Jewish Rabbines are far to contend that it
looketh at the time of the Meffains.
3 When he had brought me [Or, had caused me to go
in, had brought me in] thither, behold there was a
man whose form was like the form of copper; [See Reel,
being dry, hard and durable, Compare Rev. 1. 15.
also above chap. 1. 7. and further, Psa. 45. 3. and
102. 27. 28. yet he not like burning Hosphat,above
chap. 1. 40. 27. and in his hand was a line in] like a
land-meter. For in those times they were wont to
measure and divide land with lines or rods, See below
chap. 47. 3. 13, with the Annotated, and compare
Rev. 21. 15. Ezek. 1. 1, it is called a measuring or
metering-line] and a measuring-reed: [As having the
managing and administration of this spiritual build-
ing, he was accounted like a master-builder, to
measure exactly this new fabric, which in those
times they were wont to do much with reeds, (being
very fit for that purpose) for which we may well
use the word in a figurine. So Rev. 11. 1. In like
manner must the house of God be formed
and fenced according to his counsel and word, as
according to the one rule and direction, and the
principal figure of all Institutions, wherein hath
repeal the place that is cut, of Psal. 23. 11, 10. Gen. 16.
Psal. 16. and hence the books of the holy Scripture
are called Canonical, Compare Exod. 25. 9. 40. 23. 7.
44. Heb. 8. 5. We may likewise concerning the
whole measuring of this spiritual building compare
Ezek. 3. 17. 18. 19. We may here by this man so
deferred, (as aseal'd.) understand with most interpre-
ters, the Lord Jesus Christ, as the supreme builder
of his house, who doth not here appear in dreadful
Majesty as a Judge, but kindly and friendly as a
Master-builder; or at least, an Angel, whom the
Son of God was pleased to use for that purpose.
Compare above chap. 1. 16. and 9. 2. and 10. 2.
Zech. 6. 12. See, and Rev. 11. 11, likewise below
chap. 43. 6. where it foretells that this man is distin-
guished from the Lord, that saith out of the Temple
and the flood in the gate. [As Lord of the house, and
heir of all, opening and shutting: or at least, as
one having change and communication from him. See
Heb. 1. 2. and 3. 36. and further in general 1 Cor. 12.
8. So chap. 43. 10. 11.] for to the intent that I might
cause thee to eat (them) art thou brought hither: declare
(afterwards) all that thou seest to the house of Israel.
5 And behold there was a wall on the outside of
the house round about, [Heb. round about, round about:
and so in the sequel. This wall is foursquare by
compass about the whole place of all this building.
Compare 1 Es. 16. 1. Ezech. 2. 3. 5. See of the circum-
ference of this wall below chap. 44. 15. 16. 17. 18.
19. 20. and in the measuring was a measure of
five eels or cubits] (cubit) of an eel and an hank,
[the measure of every eel was a common
ell and an handbreadth, so that the measuring reed
was fixt common eels and fixt hand-breadths, the
handbreadth is counted to be the breadth of four
fingers joined together, or three thumbs) and be
measured the breadth of the building (that is, the
thickest of this wall) one reed, and the hank one reed,
[the depth of this outer wall some take to be as it
were a representation: First, of Christ's utmost
illumination, from whence he went on and increased, unil
he having finished the work of our redemption
was exalted and entered into the holy of holies. See
Secondly, of the first beginning, and to consequently
of the progress and increase of Christ's dominions,
and the divers measure of the gates of all the members
of Christ in this life, till he bring them to be with him
in the heavenly places, where he hath prepared for
them. See 1 Cor. 13. 9. 10. Eph. 3. 15. 16. 13. 14.
6 Then came he unto the gates, [Meaning the first
gate:] which looked toward the east. [Heb.
whose face (was) the very, &c.] and he was set on by the
steps
7 And (every) little chamber, [Heb. the little chambers, that is, every one of the little chambers, or little cellars, which were on both sides in the north and south, between the first and second gate over against one another, for an abode of the keepers of the gate and threshold, and those which came in from abroad; which hold be to a type and figure of the coming, admittance, admission and receiving of the members of Christ into his house, or in a manner, under his roof, custody and protection on earth, and afterwards in heavenly mansions, See Psa. 22. 31. and 87. 4. 5. 6. Jn. 14. 1. etc. and 60. 4. 6. Acts 2. 41. 42. 43. etc. Matt. 25. 10. Lu 16. 9.] one reed the length, and one reed the breadth, and between the little chambers, [That is, the place, or room, space between the little chambers, five ells, and the threshold that is, both thresholds, (as some) as 6. of the gate, by the porch [or portal] and so in the sequel, as some do take this of the gate within one reed.]

8 He measured also the porch of the house within to, [Or instead of] one reed. Others, when he had measured, [And then, 9. then measured he, etc.] which may be the other porch of the gate, eight ells, and the mercy thereof, [To wit, of the gate, or of the porch or portal] two ells and the porch of the gate was 50. others, to wit, the porch of the gate within.

10 And the little chambers of the gate of the way toward the east were three from this (fide) and three from that side, [Heb. three from hence, and three hence, that is, from the means who, according to the nature of the Hebrew language, is the same that is here set down in the text: and so in the sequel, those three, had one kind of measure, all the porches on both sides and on that side, had one kind of measure.]

11 Moreover, he measured the width of the door of the gate ten ells: the length of the gate thirteen ells.

12 And there was a place [Heb. border bound] before [Heb. before the face] the little chambers, of one ell as this side, and a space of one ell on that side: and (every) little chamber fix ells on this side, and fix ells on that side.

13 Then measured he the gate from the roof of one little chamber to the roof of another, [Others, from the roof of the little chamber to the roof, to wit, of the roof of the gate] the breadth was five and twenty ells; door was over against door.

14 He made also posts of three ells: [That is, he measured them, as many understand this here, and the building was made or prepared already. See above, &c.] the post was on the post of the court round about the gate. [Some hold the court of the Lord (unto which the people of God were wont to refer, whereas there were divers for the Temple as is related in the sequel) to be a type of the spreading out of the Church of the new Testament, and branching out into many particular Churches gathered throughout the whole world, but all pertaining to the body of the universal Church, and having fellowship and interest in the Lord Christ and his benefits, represented and figured out by the Temple. See Psa. 87. 4. 5. 6. 52. 14. 2. 3. etc. and 60. 8. 10. 62. 9. 110. Psa. 65. 5. and 84. 3. and 100. 4. etc.] He made also posts of three ells: [Or, where men come in] unto the fore-part of the porch of the inner gate. [Or, (namely unto) the inner gate were fifty ells.]

15 And there were five windows: [Meaning glazed, or that with glass: or straight windows, as if they had been thus yet so as that they gave toward a fair light. (Compare 1 Kings 6. on ver. 4.)] a plighting the true light, which the Lord Jesus Christ should bring into his Church by his word and Spirit. See Jn. 42. 6. 7. and 49. 6. and 60. 19. 20. John 7. 56. 8. 12. Rv. 21. 12. 23. 4. 5. Rv. 21. to the little chambers and to their posts towards in the gate round about: so likewise to the porches: that fathers, etc. (as above) how the windows were round about toward inward, and upon the posts were palm-trees, [Others, now (upon) the inner gate, etc. But those were palm-trees. The palm-trees figured out the spiritually beautiful, ever flourishing, fruitful, and incomparable condition of the Church. See Psa. 92. 13. Cant. 7. 7. 8. Rev. 7. 9.]

17 Moreover, he brought me into the innermost court, [Which some call the women's court and others were chambers, and the pavement that was made in the court round about; there were thirty chambers upon the pavement. (As my Father's house are many mansions, as he that cometh to the Father, Joh. 14. 2. and on earth he provideth for his own a place and shelter against the stormy rain, and teaching heat of the Sun, that is, lust and laving comfort in all affliction. See Isa. 4. 4. 5. 6. and 32. 3. etc.)]

18 Now the pavement was by the side of the gate, over against the length of the gate: [Or, all along the gate as this was the lowestenaor, low pavement. Others, over against the length of the gate: (there was) the low pavement. Some understand this thus, that this pavement did rise up high in the midst, and were sloping down at the sides, that it might the better withstand all the soil and filth.]

19 And he measured the breadth, from the fore-part [Heb. face] of the lowesternaor gate, before the innermost court, [Heb. before the face, etc. or (as some) unto the face, etc. that is, unto the fore-part of the innermost court, without an hundred ells, Bathward and Northward.

20 Now concerning the gate that looked the way toward the North, [Heb. whose face was, etc. See v. 22.] at the outermost court: the measured the length thereof, and the breadth thereof.

21 And the little chambers thereof, three from this (fide), and three on that side, and the posts thereof, and the gates thereof were [Heb. was] to wit, of each of them after the measure of the first gate: fifty ells the length thereof, and the breadth of five and twenty ells. [Heb. five and twenty in the ell]

22 And their windows, and their porches, and their palm-trees, were after the measure of the gate that looked the way toward the east: and men went up [Heb. they went up, or, they were to go up: that is, men went up, as elsewhere often. Compare below vers. 38. 41. 42.] into it by seven steps, and their porches thereof were before them, [Heb. before their face. So verse. 26.]

23 Now the gates of the innermost court were over against the gate of the North, and of the East: and he measured from gate to gate an hundred ells.

24 After that he carried me the way toward the South, and lo, there was a gate the way toward the South: and he measured the posts thereof, and the porches thereof, according to the measures. [That is, as the other measures afore said were] and it had windows also in the porches thereof round about, like these windows: (As the other windows were) the length was fifty ells, and the breadth five and twenty ells.

25 And the posts thereof were of seven steps, and
Chap. xl.

Ezekiel.

Chap. xi.

the courts thereof were before them: and it had palm-trees on this (fide); and one on that (fide upon the
pools thereof).

27. There was also a gate in the innermost court, the way toward the South, and he measured from gate to gate the way toward the South, an hundred ells.

28. Moreover he brought me through the South-gate to the inner court: [Meaning the second, or middle-court, to distinguish it from the innermost, or third court, ver. 44.] and he measured the South-gate according to those measures. [That is, as the others were: as above, and in the sequel.]

29. And the little chambers thereof, and the pools thereof, and the porches thereof were according to those measures: and it had windows also in the porches thereof round about: the length was fifty ells, and the breadth five and twenty ells.

30. And there were porches round about: the length was five and twenty ells, and the breadth five ells. [Some transpose these words, and read fifty for five ells, thus: the length was fifty ells, and the breadth five and twenty ells, by comparing at ver. 21, 25, 33, 36.]

31. And the porches thereof were in the innermost court: there were also palm-trees upon the pools thereof: and the goings up thereof were of eight ells.

32. After that he brought me to the innermost court, the way toward the Eabby, and he measured the gate according to those measures.

33. Also the little chambers thereof, and the pools thereof, and the porches thereof, according to those measures; and it had windows also in the courts thereof, round about the length thereof was fifty ells, and the breadth five and twenty ells.

34. And the porches thereof were in the innermost court: there were also palm-trees upon the pools thereof, on this (fide) and on that side: and the goings up thereof were of eight ells.

35. After that he brought me to the north-gate: and he measured according to those measures.

36. The little chambers thereof, the pools thereof, and the porches thereof, it had also windows round about: the length was fifty ells, and the breadth five and twenty ells.

37. And the pools thereof were in the outermost court: there were also palm-trees upon the pools thereof, on this (fide) and on that side: and the goings up thereof were of eight ells.

38. Now the chambers thereof, and the doors thereof [Heb. chamber-door; that is, every one] were by the pools of the gate: there men washed the burnt-offering.

[Heb. they washed, or rinsed, &c. or, they should wash, &c. Compare above ver. 23, and see Exod. 29, 17. Levit. 1, 9, 13, and 9, 14. Typifying the holy baptism, as also the spiritual cleansing and purifying which they have all need of that would have God acceptably: whereof often mention is made in Scripture. See Acts 22, 16. Tit. 3, 5, and 1 Cor. 6, 11. 1 Tim. 2, 11. Heb. 10, 22, and 23. 1 Pet. 4, 8, &c. Of burnt-offering see Gen. 8, 20. Levit. 6, 9, with the Annexor, Underwood here the flesh that should be offered.]

39. And in the pools of the gate were two tables on this (fide), and two tables on that side, to lay therein the burnt-offering. [That is, the caravel that were used for the burnt-offerings] and the fine-offering, and the trespas-offering. [Heb. fine; also trespass, or guiltless often in the sequel, See Lev. 4, on ver. 3. By this laying, and consequently by these offerings of sacrifices was typified, First, the only lay-offering, and sweet-smelling propitiatory sacrifice of our High Priest Jesus Christ, presented unto us in the Gospel, and fixed and sealed by the blest Sacraments, especially the Lords Supper. Secondly, the work of the Ministry, whereby men are as it were spiritually sacrificed, and prepared for an acceptable sacrifice unto God. Thirdly, the spiritual laying, killing, and crucifying of our lives, that is, the old man: and the thankfulness of believers, which they themselves, as spiritual Priests, yea a Royal Priesthood, owe and offer up unto their Saviour. See Psal. 40, 7, 8, & 9. Heb. 5, 7, 10. Job, 10, 1, 4, 5, &c. Gal. 3, 1, 1 Cor. 11, 24, 25. also 1 Pet. 6, 19. Rom. 15, 15, 16. Psal. 2, 17, and Malachi. 1, 11, and 3, 3, 4, 1 Pet. 2, 9. Revol. 1, 6. Rom. 6, 6, and 12, 1 Colos. 3, 1, Heb. 12, 1, 15. Also ver. 38. 40. There were also at the side [Heb. shoulder, which is also taken for side. So in the sequel] without the going up at the door of the North-gate, two tables: and at the other side, which was at the porch of the gate, two tables.]

41. Four tables on this (fide), and four tables on that side, at the side of the gate: eight tables wherein are all the burnt-offerings, and the sin-offerings, and the guilt-offerings, and the peace-offerings, in and without the innermost court. [Meaning the most innermost, or third court which was by the porch of this Temple.] Which was at the side of the North-gate, and the fine-offering thereof to the west, of the chambers. That was the way toward the South: there was one at the side of the Eabby-gate. [Others, another row of chambers, &c.] looking toward the South [Heb. the face of the ways, &c.]

42. And he said unto me, This chamber, [That is, chambers, each of these chambers, as some understand this: so in the next verb. Compare below chap. 42, 1, 4, 5] whose fine-offering [Hab. face. So in the next verb] is the way toward the South, is for the Priests that keep the watch of the house. [That is, the service of the house of God. Compare Levit. 9, on ver. 35, and Num. 3, on ver. 7, and below chap. 44, 5, 14, 15. Some understand here and in the next verb, by comparing below chap. 44, 10, 14, the Levites, reckoned among the Priests or under their name, because they were given and added to the Priests to help and assist them. See 1 Chron. 25, 27, 18, also Num. 3, 6, 7, 8, &c. and 18, 1, 2, 3, 4, as called Priests (as also 2 Kings 23, 9.) because they had been formerly Priests, but were degraded, as is said of some, below chap. 44, 12, 13, 14. However it feemeth plain, that there is a difference is made between the watch of the house, and the watch of the Altar, as appeared in the next verse, as below chap.
chap. 44. 14, 15. between the watch of the house, and the watch of the sanctuary.

46 But the chambers, whose fore-part is the way toward the North, is for the Priests that keep the watch of the Altar: [That is, the administration of the altar of burnt-offering; whereby some [as in the former verse] understand the service of the Levites, which they in offering were to perform unto the Priests by the altar of burnt-offering. But the attentive Reader may compare below chap. 44. 15.] Lo! the children of Zadok, [See further of this man below, chap. 44. on ver. 15.] which out of the children of Levi came nearest to the Lord to minister unto Him. [This coming near and approaching unto the Lord (whereof also mention is often made in the sequel) was a type of the approaching and drawing near of Jesus Christ our Mediator unto the Father for us, and consequently of the prayers and intercessions of pious souls for all believers (as spiritual Priests) in general, by their prayers, and services in the name of Christ. See Jer. 31. 30. on ver. 21. and 1 K. 8. 9. 10. Esh. 1. 17. Colos. 4. 12. Heb. 13. 17. 18. 18. 23. &c.]

47 And he measured the courts, the length an hundred cubits, and the breadth an hundred cubits, foursquare: and the Altar [The altar of burnt-offering] was before [Heb. before the face] the house. [That is, the Temple; so in the sequel. See chap. 44. 1. 2.]

48 And he brought me to the pomegranate tree of the house, and he measured the pomegranate tree, a cubit on this side, and a cubit on that side, and five cubits on this side, and five cubits on that side. [Without mentioning how many, as above ver. 6.] whereby men went up to it: there were also pillars; one on the side, and one on the side.

CHAP. XLII.

The measure of the Temple, and of the chambers, and ornament of the Temple, or of the holy place and the most holy place, with the altar of incense.

Moreover, he [The man, of whom above chap. 40. 14.] brought me to the Temple: and he measured the pomegranate tree, six cubits on this side, and six cubits on that side, the breadth of the court, the breadth of the Temple, [That is, according to the opinion of some, as broad as the Tent of the congregation, or Tabernacle was, which was set up by Moses as God-appointed: where there was the breadth of eight boards, each one cubit, and an half board, making together twelve cubits. See Exod. 26. 22. 23. 24. 25. with the Annotator.

And the breadth of the door [Or, of the entry, to wit, of the holy place, six cubits and the side of the door, five cubits on this side, and five cubits on the other side; else he measured the length [Or, as some one length], likewise in the sequel, one breadth, which may agree in sense with these words, the length and breadth, when there followeth another length and breadth, as doth here ver. 4.] thereof. [To wit, of the Temple] six cubits, and the breadth twenty cubits.

3 Then he measured the breadth thereof twenty cubits, and the breadth twenty cubits before [Heb. again], or before the face] the Temple, and he said unto me, This is

the holiness of holiness. [That is, the holy of holies; or the most holy place. See Exod. 26. 33. and concerning the phrase, Exod. 26. 3. on ver. 3. and compare Cant. 1. 1. on ver. 1.] Here, and mention is made of the furniture of the holy place, and of the most holy place, but not what was in them (as is well enough known concerning Moses his Tabernacle, and Solomon's Temple) besides the wooden altar, below ver. 12. standing before the most holy place.

And he measured the wall of the house, six cubits: [In thickness, as some take it, and the thing is left unexplained to them.] and the breadth of every side-chamber, [the side-chambers were built without, round about the Temple, Compare 1 Kings 6. 36. 37. 38. and see the Annotator.] there were six cubits, round about the house round about.

Now the side-chambers were side-chambers above side-chamber, three [That is, (according to the common opinion) each chamber building had three stories, and over them three chambers one another] and thirty times; [Or, as others three and thirty times; that is, there were thirty of such chambers, or, (as others) three and thirty divided into ten, or, (as others) eleven chamber-buildings, each building having three chambers one another] and they entered into the wall which was at the house for those side-chambers, round about, that they might be held fast: [And here is another special wall, which was made at the wall of the Temple for those chambers, as some expound it; but others, conceive that they rested upon the beams which lay upon the narrow rest of the wall of the Temple under every story, without being fastened into the wall of the Temple. Compare 1 Kings 6. 6. with the Annotator.] for [or, but] they were not held fast in [or, on] the wall of the house.

And it was for the side-chambers upward towards somewhat wider; for the house was compassed about [With this chamber-building] upward towards above round about the house; [Or thus; And there was a wainscoting and a wainscoting about (or, going about) that is, a winding-in-line, as some conceive, by comparing 1 Kings 6. 8.) upward towards above to the side-chambers; for the wainscoting about of the house (went) upward towards above round about the house, &c. Others, for (the wall) was the longer the longer, in regard to was compassed about with side-chambers, &c. therefore the breadth of the house was towards above: and so the lowermost went up to the uppermost through the middle-wall. [That is the lowest chamber increased by little and little, grew in breadth, so that the side-chambers waxed still broader or wider, in regard of the narrowed rests of the wall of these chambers, or of the Temple, as is noted on ver. 6. Others, they were lower from the lowest (part), or the lowest; co-wides, chambers &c.]

And I saw the height of the house round about; the foundations of the side-chambers were of full reed [Heb. the foundations of a reed] six cubits, (the reed taken) to the hole. Otherwise every one of the measuring reed was a common cubit, or full-house, and all a breadth-house, more above than. 40. 5. Others, fix it to the end.

9 The breadth of the wall, which was for the side-chambers [Heb. side-chambers] without, was five cubits: and that which was left empty, was the place [Or, the open space; Heb. properly house, which is also elsewhere taken for place. See 2 Sam. 14. on ver. 17. &c.] of the side-chambers that were at the house. [Or this were without.

10 And between the chambers [That is, between the other chambers and these side-chambers] was a breadth
breadth [That is, a space, place] of twenty ells round about the house, round about.

12 Also the doors of the side-chambers [Heb. the door, or, door opening] of the side-chamber, that is, of every one were toward the (place) that was left empty, the one door the way toward the North, and the other door toward the South: and the breadth of the place that was left empty was five ells round about.

13 Moreover, (of) the building that was before [Heb. before the face] the place that was cut off in the corner by the way toward the wall [Heb. the sea, as throughout, by this wall some understand the wall on the east, and north, with a back-wall in the wall, by which a part of the court was cut off, and separated. Compare chap. 42. 1] the breadth was four ells, and (of) the wall of the building the breadth was five ells round about; and the length thereof was thirty ells.

14 And the breadth of the fore-part [Heb. face] of the house, and of the place that was cut off toward the East, was an hundred ells.

15 He also measured the length of the building before [Heb. as, or again face] the place that was cut off, which was behind it, and the galleries thereof [Or separate walking places, walls paved off with pillars, thereof on this side, and on that side, an hundred ells: with the uppermost temple, and the porch of the court.

16 The thick pillars, and the fine windows [See above c. 40. on v. 16.] and the galleries round about those three [Or which but those three pieces round about, as, (as some the place that was cut off, the temple, and the outermost court. Others in the three rows thereof. Compare below chap. 43. 3.] over against the threshold were cedars [Heb. covering over, and overlaying; ceiling with wood round about: and (from) the earth (or ground, so ver. 20.) to the windows; and the windows were covered (or covered over, overlaid.)

17 To which was above the door, and [Or name] unto the innermost, and outermost house, and (as) all the walls thereof of the innermost and outermost (parts) (call by) measure. That is, it was all measured exactly and accurately.

18 And it was made with Chaldaus [That is, forms or shapes of Chaldaus, that is, of Angels. See above chap. 10. 15. 10.] and palm-trees [See above chap. 40. on v. 16.] (so that there was a palm-tree between Cushi and Chaldaus, and every) Chaldaus had two faces.

19 Namely, the face of a man toward the palm-tree on this side, and the face of a young lion toward the palm-tree on that side: (To signify, that the Angelical understanding, will, affection, and friendly service, are at Christ's command, continually present in his house, about the palm-trees, (that is, the righteous) and like young lions do boldly, and with the strength and power which they have received from God, protect and defend it. Compare above chap. 1. on v. 20. 5. and 10. and fo Heb. 1. 14. &c. And likewise all believers in general, should be followers of the virtues of the holy Angels, and each one in his calling, of their willing and fervent obedience in executing God's commands, and so spiritually to adorn the house of God, until they become in heaven like unto the Angels of God. See above chap. 1. on v. 9. and 11. Also Luke 15. 7. 10. Heb. 12. 22. Rev. 19. 10. and 22. 9. &c.] made in all the house round about.

20 From the earth was above the door, were Chaldaus, the palm-trees made, also (as) the wall of the Temple.
A description of the outermost court wherein the hinder part of the Temple stood, into the chambers thereof, ver. 3, 5, 6. The use of these chambers, 13. The measuring of the whole outer walls, 15.

A Forward he [The man mentioned above, chap. 40. 3.] brought me forth to the outermost court, [Understand the hindmost outer court, in the west, wherein the hinder part of the Temple stood, and whereof a part was cut off. Compare above chap. 41. 12, and the Annotations.] the way toward the way of the north: and he brought me to the chambers, [Heb. chambers, that is chambers, chamber, chamber, two or more chambers, as below ver. 45.] Compare above chap. 40. 45, 46. where also the singular number, as z3 indeed done here in the sequel, and therefore it seems to be so expanded in the fourtieth chapter from the place: though some do here also retain the singular number in the text, as well as in the fourtieth chapter, which were over against the place that was cut off, and which were [over] toward the building toward the north.

Before [Heb. toward the face] the length of the hundred cubits toward [Others, (west)] the door of the north, and the breadth was fifty: 3 Over against the twenty cubits which the innermost court had, and over against the pavement which the outermost court had, (was) gallery against [Heb. against the face] gallery in three [rows].

And before [Heb. before the face] the chambers were a walk of ten cubits the breadth toward [and] a row of ten cubits, and the doors of them [so wide, of the walks or galleries] were toward the north.

Now the uppermost chambers were narrower: [Or, broader] Hebr. [shorter] (because the galleries were higher then they, or excelled them. Hebr. presented more then they, overpowered them. Others, did eat of them, that is, by their height they took away from the uppermost chambers a great part of their room, as also the prospect into the Temple, and made them so narrow that they were not fit for dwelling, according to the opinion of some) then the lowermost and then the middlemost of the building. [Others, of the lower part and of the middle part was the building, that is, the lowermost and the middlemost were only fit for dwelling.]

For they were indeed in three (stories), but had no pillars as the pillars of the Courts: therefore they were [Heb. it was] situated more then the lowermost and the middlemost from the ground.

Now the walls, [Meaning a partition wall, making a partition. See of the Hebrew word, Psl. 65, on ver. 1. So ver. 10, 12.] that was without over against the chambers was over against the outermost court before [Heb. toward the face] the chambers the length thereof was fifty cubits.

For the length of the chambers which the outermost court had, was fifty cubits: and lo, before [Heb. at, or before the face] the temple were the uppermost chambers.

Now from under [Or, from the place] these chambers the entry was the entry of the court, as one went into them from the outermost court. [Others, when he that had brought me in from the inner court, from the place of the upper chambers, went into the other chambers, two times out of the outermost court (and then he went on in the next verse) then there were in the breadth, & c.]

In the breadth, [On m., upon the thickness] of the wall of the court, the way toward the east, before [Heb. toward the face; and so straightway again] the place that was cut off, and before the building were chambers, [meaning other chambers, or (as some) these chambers aforesaid.]

And the way [Or, manner, situation] before [Heb. before the face] there was like the house of the chambers, which were the way toward the north, according to their length, 10 according to their breadth: and all their going out were according to their fashions, and according to their doors. [That is, they were like unto them, in length, breadth, and going out, fashion, and doors.] And according to the doors of the chambers that were that way toward the south, there was a door in the head of the way, the way before the straight wall, [Heb. in the face of the straight, or immediately preceding, fair] wall. Others, the way directly, or immediately before the wall, the way toward the east, as one entered by them.

Then said he [That man above chap. 40. 2, 3. into me, the north-chambers, and the south-chambers, which are before [Heb. toward the face] the place that is cut off; they are holy chambers, [Heb. chambers of holiness] wherein the Priests that approach unto the Lord shall eat the holy things: [Heb. the holiness of holinesses. So in the f. q. See Lev. 2, on ver. 3.] there shall they eat the holy things, and [or namely] the meat-offering, [See Lev. 2, chap. 2.] and the sin-offering, and the trespass-offering. [See above chap. 40, on ver. 39.] for the place is holy.

When the Priests shall have entered in, [Into] the sanctuary, then shall they not go forth again out of the sanctuary, [to wit, in, or with their holy garments, wherein they ministered] into the outermost court, but there [in those holy chambers] (they shall) lay their garments where they ministered. [Our high Priest Christ Jesus is arrayed with sweet smelling garments of savation, and of his merits, with the robe of righteousness wherein he clotheth and covereth his Church, Pst. 45. 9. Eze. 61. 10, and 63. 1. his ministrations that approach unto the Lord must be arrayed with such virtues in particular as are required unto their office. See 1 Tim. 4. 12. Tit. 2. 7. of the spiritual garments of the whole Church see Pst. 45. 14. Cant. 4. 11. Rom. 13. 14. 2 Cor. 5. 3. Gal. 3. 27. Eph. 4. 24. Col. 3. 10. Revel. 3. 4. 5. 18, and 16. 15. and 19. 8, &c.] for they are an holiness, [That is, exceeding holy. Making the garments, or the chambers, which were both holy; therefore they were to put off the holy garments of their ministrations, and to leave them there] and they shall lay them upon other garments, and approach to that which is for the people. [That is, they must come into those places in the outermost court, (as was said in the former words of this verse) which is for the common people, with other garments.]

Now when he had finished the measures of the innermost chambers, then he brought me forth the way toward the gate that looked toward the way toward the east: [Heb. the whole face (was) to the east.] and he measured me round about, (the meaning is, he measured the east gate with the wall in its four-square, which compassed about the whole place of this whole new building, in the east, north, south, and west. That is, he measured the whole circumference from the east unto the west. See above chap. 47. on ver. 5.)

He measured the east side [Heb. mind, (so in the sequel) that is, the side that lay toward the east wind] with the measuring reed: five hundred reeds, with [or after] from: and so in the sequel] the measuring reed round about. [All along the whole side. So in the sequel.]

He measured in the north side, five hundred reeds with the measuring reed round about.

He measured the south side, five hundred reeds with the measuring reed.
The glory of the Lord cometh from the east into this new Temple, and filleth it, ver. 15, &c. The Lord speaketh to the prophet and promiseth that he will dwell there for ever among his people, and cleanseth them from sin, which had caused him to remove out of the old Temple. He commandeth the Prophet to represent exactly this whole buildings unto the people, to the end, that they may repent and be made partakers of this whole work of God's grace. A general law concerning the holiness of this whole place, &c. The measure, dedication, and use of the Altar of burnt-offerings.

Then he led me to the gate, the gate that looked toward the east. And behold the glory of the Lord of Israel, which was before removed from the Temple, stood there between the oracle, and above the matzeb, 3, 1. came from the way toward the east; and his voice [as sound, noisef] was like the noise of heavy waters. Very great waters: Compare above, chap. 1, 24, where the majesty of God appeared like the majesty of a judge: as here on the contrary was a token of grace and mercy, when the glory of God returned to dwell in his own house, and to reform it fully and perfectly, and to bless it. See the sequel. The earth was enlightened. [Heb. gave light, or [brill]d, with his glory. Compare Rev. 18, 1, and 21, 22, and see Isa. 60, 19, &c. Mal. 4, 16. Acts 13, 47, 2 Cor. 3, 18, and 6, 4, &c. Some conceive that light was here opposed to the cloud of the old Testament. See 1 Kings 8, 10, 11, &c.]

And I saw appearance of the vision [Or it was as the appearance of the veil] that I saw, as the vision that I had seen, when I came to Ashdod the city: which is, when God sent me to declare in his name the destruction of Jerusalem, wherupon the destruction would certainly follow. See above, chap. 9, 10, &c. Compare Jer. 1, 10. The Prophet doth intimate, that the same God did have manifest himself in grace and favour, which had there shewed himself in great wrath and indignation: and they were visions like the visions that I had seen by the river: Oh bar: and I fell upon my face. [See above chap. 1, on ver. 18. So below chap. 44, &c.]

And the glory of the Lord came into the house: [That is, the Temple,] by (the way of the gate, that looked toward the east. [Heb. whose face was the way, &c. as it was departed through the east-gate out of the former old Temple, (see above chap. 10, 10,) to go afterward and dwell in the new. See 2 Cor. 5, 17, Rev. 21, 5, &c. Also Hagg. 2, 7, 8, &c. The Christian Reader may also compare Luke 1, 78, 79.]

And the fire took me up [See chap. 2, 22, and 3, 12, and 6, 5, with the Annorat.] and brought me into the innermost court: and behold, the glory of the Lord was filled into the house. [Compare below chap. 44, 4, and Ezek. 40, 24, 31. 1 Kings 8, 10, 11, Jerem. 6, 1, and 24, 23, and 35, 16, 11, and 66, 18, 19. Hosea, 1, 14, 11, 17, 79, Zachar. 2, 5. Matt. 17, 5, Feb. 1, 14, and 6, 12, 13, 1 Cor. 4, 28, 1 Thess. 1, 10, 2 Pet. 1, 16, 17, 18, Rev. 15, 8, and 21, 22. &c.]

And I heard one that spake with me out of the house: [Namely, the Lord, whose glory filled the Temple, in the former verse: and who spake unto the prophet in the next verse. Compare above chap. 1, 18, and 2, 1,] and the man. [Others, a man. See above chap. 40, on ver. 3.] was standing by me.

And be the Lord, that talked with me out of the house, as he is in the former verse stood unto me: Child of man, (this is the place of my throne, and the place of the sale of my feet, where I will dwell in the midst of the children of Israel. Compare Lev. 26, 11, 12, 15, 16, 20, 17, and see 14, 23, 1 Cor. 6, 16, 20, 21, 25, 26, &c. and those of the house of Israel shall depile no more, [Heb. the house of Israel shall depile, &c. the verb in the plural number] my holy name. [Heb. the name of my holiness: to in the leque.] they, not their kings by their whoredoms, (that is, idolatry, all kind of superstitition, will-worship, humane inventions, and traditions in the service of God. See Lev. 17, on ver. 2, and on ver. 5, and by the dead bodies of their kings, that is, (as some conceive) by the bodies of some deceased kings that were buried about the Temple. Others understand hereby the bodies of those men whom they had slain and sacrificed to the honour of their idols, which idols they in an heathenish way were wont to call their kings, especially that fame Melch, or Melchizedek, or Melch, &c. that had the name from thence. For Melchignathus, King. See Lev. 18, 1, Jerem. 48, 7, and 49, 1, Amos 1, 35, and 5, 26, with the Annorat. Some understand it of the idols themselves, which are justly called dead bodies, because they are without life, and like a filthy rotten carcasse flinth before God. See Lev. 26, 30, and Jerem. 16, 18, with the Annorat.] (or) their high places: (or, and) their high places, so that the high places (as often are taken) for a special kind of idolatry. The form of all in brief is, by the gracious inhabitation of my spirit, I will cause that my spiritual Israel (that is, my Church) shall serve me holyly, and be estranged from all that is repugnant thereunto, especially from idolatry, whereof some kinds are related in the sequel of the abominations which the people of God had committed in Canaan. This may in a manner be applied (according to some) to the time of Ezra and Nehemias after the delivery of the Jews out of Babel, although those men of God were taken continually to encounter with many great abuses of the people, and the Jews afterward from time to time grew ill worse and worse, (as appeared about the time of Christ's coming) but all this looketh principally to the time of the Messiah, and the sending forth of his Spirit, and shall be fully accomplished in the life to come in the heavenly Canaan; Rev. 21, 17, and 22, 3, &c.]

When they did set their threshold by my threshold, and their pool next to my pool. [That is, impudently brought into and committed in mine house all manner of idolatry, superstition, and traditions of men, intending this to save me and the Devil together, to build Temple by or in Temple, as it were in spite of me. Compare hereupon above.
about a span, and this is the back [that is, the lower part] the stay of all the rest, as when one lifteth upon his back] of the Altar.
14. Now from the bottom [apop] the ground unto the lowest steps of its height, that is, left sticking out, compating about and as it were buttressing. Heb. li. 19, two of these, and the breadth use ell, and from the next side to the greatest, five ells, and the breadth one elli.
15. And the altar, that is, the heathy, gridiron, or place above upon the altar, where the wood and the Licence were laid and burned. called here, that is, [the mountain of God; by reason of its height, as some conceive] because they went up on it by steps, below ver. 17, and Altar that is, the House of God; because it contained the offerings as a strong lion that devoureth all that cometh before him. See 1 Sa. 29, on ver. 2, and compare Ezek. 37, 4, with the Annoint.
16. Now the altar, twelve ells (the length, with twelve ells the breadth, four square [in the four sides thereof] Heb. four quadrangles, or four four-square feet, as above ch. 1, see there. So in the next verse).
17. And the settled [Or every (settle)] fourteen (ells) the length, with twelve (ells) the breadth in the four sides thereof, and the edge about it half an elli, and the base thereof, as above ver. 15, an elli about, and his steps looking toward the east.
18. And be made unto mechical man, shalt shall burn the Lord [Lord] the Lord; these are the ordinances of the altar. [This concern the altar, that were to be observed both in the making of it, and ministring of it in the day when they shall make it, to offer burnt-offerings therein, and to sprinkle blood thereon.
19. And thou shalt give to the Levitical Priests that are of the seed of Zadok [See above chap. 40, 46, and below chap. 44, 15, &c.] which approach unto me (said the Lord) to minister unto me, an heifer, a young bullock [Heb. a bull of a bullock; and so in the lexic.] for a sin offering.
20. And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the edge round about, that shall cleave and purge it. [Forasmuch as neither altar nor sacrifice had of themselves any ceremonial cleansings or holiness, neither would bring any to the person that was unclean, therefore all things were first to be purified and consecrated by blood, typifying the spiritual purging of our consciences, services, and heavenly things by the precious blood of our Lord Jesus Christ; for application or imprecation whereof the Ministers of Christ as his instrument are vervifiable unto us by the sincere preaching of the Gospel concerning Christ crucified, and the administration of the holy sacraments, prayers, &c., as the Levitical Priests did in the time of the ceremonial law. See Heb. 9, ver. 9, 10, and 2 Cor. 3, 6, and 4, 5, 7; Gal. 3, 1, &c., Compare above chap. 40, on ver. 39, 31. After that thou shalt take the bullock of the sin-offering, and be forth with it in an appointed [Or, commandment] place of the house without the sanctuary. Compare Hebl. 13, 11, 12.
22. And on the second day thou shalt offer a perfect (be) beast for a sin-offering; and they shall cleanse the Altar, like as they cleansed (it) with the bullock.
When thou shalt have made an end of cleansing it [the tabernacle], then shalt thou offer an offering, a perfect young bullock, and a five loaves of flour.

And thou shalt offer them before the face of the Lord: And the priests, shall call, and shall offer them, [as] a burnt-offering for the Lord. [Compare Lev. 2, on ver. 13. Num. 18, on ver. 19. 2 Chron. 13, on ver. 5. Also Mark 9, 49. Col. 4, 6, and] [shall] offer them (for) a burnt-offering unto the Lord, the priests shall prepare the altar and cleanse it, and fit the hands thereof. [That is, dedicate and consecrate it to holy use. Compare Lev. 7, on ver. 19. 37. and] [the altar shall] offer nighttime. [Others, shall offer (every one of his) hands; that is, shallow and consecrate themselves for the offering up of incense upon the altar.] Now when they shall have ended these things, then shall come to pass on the eighth day, and it was forthwith, the priests shall prepare your burnt-offerings and your thank-offerings upon the altar; [See above chap. 40, on ver. 39, and here above on ver. 50.] and I will take pleasure in you, with the Lord.

Chap. XLIV.

The peculiar use of the East Gate of the sanctuary for the Priests; ver. 1, 8. The Lord's whole glory was in the Tabernacle, and thence again unto the Prophecy, exhorted him to go on, with a command to his people for their former parting in unlawful and unlawful Manners into his house, 4 who were to be utterly removed from there, 5 who shall be divided in their midst, 6 and the children of Zadok are set in their midst, 7 instructed concerning their duty, and ordered of their in unaccordant 15.

Then he called me to retake the way (toward the) gate of its, on the midst of the sanctuary, which looked toward the east; and the same was shut.

2 And the Lord said unto me; Their gate shall be shut. [That is, continue, that see. Jerem. 27, on ver. 22. So in the sequel] it shall not be opened, neither (shalt) any man enter in by it, because the Lord, the God of Israel entered by it; [See above chap. 43, 4.] it shall therefore shut it shall shut.

3 The Prince, [Or: Ruler; whereby (with some) we may here understand the high Priest, (See Jerem. 35, on ver. 4.) typifying our Lord Jesus Christ, as the only high Priest, also Prince, Ruler, and King (above chap. 34, 22, 23.) of his Church: or (as others) the Lord Christ himself, who is the Lord of this spiritual house, and only fit to approach unto God in our behalf, and to appear before his face, (See Jerem. 39, on ver. 21.) who alone kneweth and reveal the Father, alone knoweth and openeth, the only gate and door of heaven, who alone hath opened and prepared for us the way and entrance into the sanctuary, and is as King at the right hand of the majesty of God, taking his joy and delight in his work of grace and spiritual building, whereunto this whole vision hath principally respect. Compare Matt. 7, 17, and 11, 17, 18, and 23, 10. 9, Heb. 6, 19, 20, 18, and 9, 8, and 10, 19, 20. Rev. 3, 7, and 5, 5, &c. Likewise the] the Prince he shall shut it, [or by] to eat bread before the face of the Lord; [that is; to take their repasts (as was done adore time with part of the offerings) and consequently to converse familiarly before the face of the Lord. Compare
after the order and manner of Melchisedek (k) who are here placed, honoured and blessed by God in their ministry.

16 They shall come into my sanctuary, and they shall come near to my table; and they shall keep my watch. [See Lev. 8, ver. 31, and Num. 3, ver. 7.]

17 And they shall come in to pitch their tent at the gates of the Tabernacle of the congregation, that they may bring out and bring in, to minister in the holy garments. [Which are pure, white, bright, white, pleasing, not cumbersome, burdensome, or hindering them in the service, as a woolen garment is, whereas it is spoken in the sequel. See of the priestly garments, above chap. 43, ver. 14, and compare Math. 28, 23, 28, Rev. 4, 4, and 7, 11.] but no wool shall come them when they minister in the gates of the Tabernacle of the congregation, and Temple.

18 These gavels shall be upon their heads. [The Hebrew word rendered here gavels, hath its name from stemming, and the covering of the head is taken for a token of subjection and submission, 1 Cor. 11, 10, 20, the ornament of Ministers is to submit and to be subject unto their head Christ. Compare Exod. 29, 40, and 39, 28, and then dressers shall be upon their heads: they shall not gird themselves in the work, nor with their apparel. That is, or with such clothing or clothing that they should sweat with: or (as some) on the sweaty places of their body, where a man commonly sweateth most. Others, according to the Latin, some hold this to be a representation of the headliness and purity of the heart, which ought to be in the Ministers of God's Church in the performing of their ministry.

19 And when they go forth into the outermost court, (namely) into the outermost court to the people, they shall put off their garments whereas they ministered, and lay them away in the holy chambers: [Heb. chambers of holiness. See above chap. 42, 14.] and shall put on other garments, that they may not humble the people with their garments, [By coaching of the holy garments, which were anointed with the holy oil, and were only for the Priests that were consecrated for the service of God, which consecration might not be communicated unto others. See Exod. 29. 37, and 30. 29, also below chap. 46, 10. Some take it as if God would thereby forbid his Ministers to carry an hypercritical view of holiness before the congregation, and on the contrary would command them to be familiar with, and among their brethren. Compare Math. 6, 6, 16, 17, 18, 19.]

20 Neither shall they shave their head smooth off, [To wit, with a razor, as some take it: nor suffer (their) locks to grow long: [Heb. suffer them to flourish, or flour.] that is, cut them to grow long they shall decently part their heads. [Heb. pulling them till part, others, quote, or, every manner of way cut off, and in the former words, part. The Hebrew word is only found here. The meaning of this verse is, they shall not have their heads quite bald, nor let their hair exceed long, but shorten, cut off, or have it moderately. Compare Exod. 21, 5, signifying honestly, modestly, and soberly in life and conversation.

21 Neither shall any Priest drink wine, when they shall enter into the Tabernacle court. [Heb. every Priest shall not, &c. the verb in the plural number. That is, none of them shall, &c. That is, shall execute his ministry with a sober, attentive, considering, and holy mind, and avoid all things that might any wise hinder him in it. Compare Lev. 10, 9.]

22 Neither shall they take for (their) wives a harlot, &c.
of all manner of things 1 and 6 in the feast, Heb. 7 i.e. all of the feasting of all things, see 2. 2. 29. 30. Numb. 16. 11. and every heave-offering of all things, or, every oblation, &c. of all your house-offerings, shall be the priests: ye shall also give unto the priests the offerings of your dough, [Compare Numb. 15. 10. Nethin. 10. 37. &c. to cause the blessing to rest upon these hosts. [Compare Duet. 14. 19. and the contrary above chap. 5. 12. 31. No carcass, nor that which is torn of beasts, or of fowls, shall be the priests' part. [Heb. every carcase, &c. shall be the priests' part, &c. that is, no carcass, nothing torn, Compare Exod. 22. 31. Levit. 22. 12. 2. and above chap. 4. 14. signifying, that the Ministers of the Church ought to be unblemished, and holy, not prone to deestroying anger, making prey, filthy lucre, Compare 1 Tim. 3. 3. Matt. 13. 21. which also ought to be recommended to all believers, (as spiritual Priests) as this law was likewise given to all Israel, Exod. 22. 31.]

CHAP. XLV.

A separation of a certain portion of new land, hereditary land of inheritance, for the sanctuary, the priests, Levites, the city and the Prince, ver. 1, &c. A promise and exhortation for the Priests of Israel, concerning judgment and justice, 8. 9. &c. Ordinances concerning manufactory offices, for the people and the Priests both ordinary, and on the feasts, 15.

Now when ye shall cast the land to fall for inheritance, [That is, shall by the falling or calling of the lot divide the land among you. See Josh. 16. 6. with the Annex.] So below chap. 47. 14. 22. and 48. 19. in every case the phrase in the calling or drawing of lots; though the lot be not expressly mentioned here, nor in the sequel. And it is worthy observation, that the tribes had their borders assigned to them not by calling of lots, as in the book of Joshua, but the expressive ordinance of God, in c. 48.

Compare Matt. 15. 34.] then shall ye offer an heave-offering unto the Lord, [Or, gifts, &c. Heb. brue an heaving; whereby respect is had to the heave-offerings of the law, that were (as it were) lifted up, or taken up from the rest, and were presented and consecrated unto the Lord. (for) an holy place of the land; [To wit, separating it from the rest of the land for an holy use. Or, we may (with four) joy their works to the word offering, thus: ye shall offer unto the Lord an holy portion of the land: to ver. 4. Heb. an holiness. Forasmuch as not only the former Temple was burnt, but also the city and all the land laid waste, and the people of God carried away captive, and in the former chapters is treated of the new Temple; therefore now in the sequel here mention is made of the land and people with their Prince, representing a full and perfect reformation of this spiritual Common wealth under the Messiah.] the length shall be the length of five and twenty thousand (measuring reeds), and the breadth ten thousand: [This that here inferred is taken from above chap. 42. 15. 16. 17. 18. 19. 20. and here the next verse, where after the first measure of the reeds, the ells in particular are specified, for the empty, or free outward space] that shall be holy (Heb. an holiness, See above chap. 43. 14.) in the whole border thereof round about. [That is, as wide and as far as it reacheth.] 2 of this (there) shall be [Heb. shall be, in the singular number] for the sanctuary five hundred with
five hundred square round about: [Or, by, &c., that is, (according to the opinion of some) five hundred reeds in length, with like five hundred in breadth: Or, five hundred answering to other five hundred measured in the square round about. Compare below chap. 48, 20. and it is thirty four ell for an outer space round about. [See of the Hebrew word rendered how space, (which otherwise is rendered sabub,) when there is mention made of cities) above chap. 36. on ver. 5. This matter is that is brought up and broken off in chap. 48, ver. 8, &c. We may in general Clearly understand it: (with some) thus: That this separate portion of the land of five and twenty thousand reeds in depth and breadth, and forth, in its four square, was further divided into three parts: the first ten thousand in breadth, for the sanctuary with its outward space, and the habitations of the Priests; the second ten thousand for the Levites; the remaining five thousand for the city; and that which remained Eastward and Westward, between the South-borders of Judea, and the North-borders of Benjamin, for the officers or ministers of the city, (below chap. 48, 18, 19.) and besides chiefly for the Prince: which is to be heeded in the sequel]

3 So of this ministration [(That is, with, or according to this measure) shall thou measure the length of five and twenty thousand, and the breadth of ten thousand; and it shall be the sanctuary, (with the holy of holies,) and of the holy of holies. See Exod. 26. 3. 33. 34. Lev. 4. 6. with the Annotations]

4 That shall be an holy place of the land: [As ver. 1.] it shall be for the Priests, which minister in the sanctuary, which were near to minister unto the LORD: and it shall be unto them a place for holy use, and an holy place for the sanctuary.

5 Moreover, the Levites, the ministers of the house, shall have all the length of five and twenty thousand, and the breadth of ten thousand; [See below chap. 48, 13.] for a service unto themselves, (for) twenty chambers.

6 And (for) the cities of the Levites, [Which is not named. See above chap. 40. on ver. 2.] there shall be the breadth of five thousand, and the length of five and twenty thousand, over against the holy heave-offering: [Heb. heave-offering of holiness: whereof above ver. 1. So in the sequel] it shall be for the whole house of Israel.

7 Now the Prince shall have (his portion) on this side (i.e., on that side of the holy heave-offering, and of the holy gifts) for the city, before (i.e., before toward the face, in the sequel) the holy heave-offering, and before the possession of the city; from the west corner westward, [Heb. corner of the sea, toward the sea, So in the sequel, See for westward from the east corner eastward: and the length shall be over against one of the portions, from the west-border unto the east-border. By this Prince (of whom much is spoken in this and the next chapter) some understand (as above chap. 44. 3.) the High Priest, or for our Lord Jesus Christ, the Messiah himself, who not only dwelleth in his house, and filleth it with his glory, but also (in a manner) encompasseth round about it, as a King to defend and protect it: and who was our High Priest and Surety, having taken all our debts upon himself, hath made full payment and satisfaction for them, (as if they had been his own,) and hath willingly offered up himself for us, as if he had been for himself, because he is in our room: yea, who is not only a King or Ruler, but also a Brother also: companion of believers, whom he maketh joint-heirs with himself, being continually in the midst of them, and with them unto the end of the world, making intercession for them as their Mediator, having alone power and privilege to go in and out, where even he listeth, to lay down his life and rise again, open and shut the gate of the sanctuary, &c. Others understand here a political or civil Christian Prince or Ruler, and thereby also all Christian Rulers and Magistrates, (which God would grant unto his Church in the new Testament, according to sundry Prophecies of the old Testament) whose first and chiefest care should be for the welfare of God's Church, which they ought as it were to compass about with their protection, and in the exercise of the true worship of God, and due reverence and respect to the Ministers and Members of the Church; to go before the people by their own example, and likewise to behave and carry themselves herein as brethren, companions, and fellow-members of the Church: moreover, to prudently and maintain judgment and justice, to extirpate all injustice, oppression, tyranny, and violence, and to take care, that their subjects may lead a quiet and peaceable life, until perfect justice shall be universal, and peace be therein follow in that life which is to come]

8 As for this land it shall be unto him for a possession in Israel: and my Princes shall no more oppress my people. [Compare Psal. 72. 2, 3, 4, 14. 6. 11. 3, 4. 5, &c. and 19. 15, 19, 20. and 42. 13. 3, 4. and 60. 17, 18. Zeph. 3. 13.] but (shall) leave [Heb. properly gow.] we to the house of Israel, according to their tribes.

9 Thus saith the Lord God: It is too much for you, ye princes of Israel: [See above chap. 44. on ver. 6.]

10 As if God had said I ye have land more than enough for your selves, in that which I have proportioned you out for, therefore, &c. Others take it to be a rhetorical reproof of the deceased kings of Judah, to whom God spake as if they were present: or of the Antichristian Ecclesiasticah and Political tyrants, that should fiercely and a long while plague and torment the people of God) remove violence and destruction, and do judgment and justice: take up your journeys out from my people. [I.e., as it were, and if they should do this, and thrust them out of their possessions, drawing the same unto your selves, such right shall ye take away from them, and free them therefore. See the like phrase, 1 Sa. 57. 14.] faith the Lord LORD.

11 To (that have a ysh Salmon, [Heb. balances, or scores of justice: and so in the sequel,] Lev. 19. 33. 34. and a ysh Epha, [of Epha see Levit. 5. on ver. 11.] and a ysh Beth. [See of Bath, 1 Kings 7, on ver. 26.]

12 An Epha and a-third shall be a Beth for the balance in the singular number: of one kind of measure, an Epha in dry, and a Beth in moist wares, (that a Beth may contain the tenth part of an Homer: The greatest measure of dry wares, otherwise also called Cor, See 1 Kings 4. on ver. 22, and below ver. 14.) also an Epha the tenth part of an Homer: the measure thereof shall be after the Homer. [As being the greatest measure, according to which other measures were to be regulated]

13 And the Shekel: [See of this Gen. 23. on u. 15 and 14. on ver. 22.] shall be of twenty Gerahs: [Of Gera see Levit. 27. on ver. 26. It is with us (as some have falsely counted it according to our coins) as much as an half penny and a little more, whereas twenty make about half a ryck-doler; as much as a common or civil shekel (whereof mention is made here) is in value fifty and twenty fockels, and fifteen fockels shall be unto you a pound. [Heb. maneh: that is min, See 1 Kings 13. 10. 17. 22. 15. 42. 3. 16. Exod. 20. 9 with the Annotations. The meaning is that therefore fockels make a pound or minn of gold or silver. This
is counted by some to be a new ordinance, in regard the old misa contained but fifty shekels of the sanctuary, and an hundred common shekels; but here mention is made of three hundred shekels, which many think needs be no much more both in the holy and civil pound or mina. Some are of opinion that there were three fixst kinds of corn, that made together a pound arme. It is implicit, that justice shall be kept in the strictest and most exact manner.

13. This is the house-offering, that ye shall offer: Offer the burnt-offering, which is, Heb, the heaving that ye shall heave, some understand this of that which the people should bring in all the year long for the ordinary offerings of the Temple. Others apply it to this dedication of the Temple. Of the offerings in general see above chap. 42, on ver. 39. The sixth part of an Eshh of an Emor of whom, also ye shall give the sixth part of the produce of barley, Heb, as if one should day, ye shall set, &c., that is, give the sixth part: as standing is giving the tenth part.

14. Concerning the ordinance of oil, of a Bith of oil (ye shall offer) the tenth part of a Bith out of a Cor, [See above on ver. 11.] which is an homer of Ten Biths: for Ten Biths are an homer.

15. Moreover, take lamb out of the flock, out of two hundred, out of the herd of Israel; [That is, out of the thrifty and fatcalf pastures of Israel, others, above the mire, or the drink of Israel; that is, which Israel should bring in for drink-offerings, Compare ver. 17.] for a meat-offering, and for a burnt-offering, and for thank-offerings, to make reconciliation for them, saith the Lord, the God of Israel.

16. All the people of the land shall lie in this house-offering, [I.e., shall be bound, or engage, for this burnt-offering, where mention was made before] for the Prince in Israel, [Or, for the Prince behalfe, &c. Some understand this thus, that by this contribution should supply that which otherwise the Prince was to do. Compare 2 Chron. 31. 3, with the Anointing, Others, with the Prince, &c. Likewise, unto the Prince: so as that the Prince was not bound to it, as whole particular offerings are related in the sequel, it might be also taken as the substance or contents of that which followeth, and addeth unto and increaseth thereon, or concerning the Prince in Israel: or, of the Prince, &c. (As the like is found in other Prophets he shall do as followeth.)

17. And it shall be upon the Prince [Heb, it shall be upon the Prince; that is, it shall be his duty] (to offer) the burnt-offerings, and the meat-offerings, and the drink-offering on the feast, and on the new moons, and on the Sabbaths, as all appointed solemnities [Or, in all appointed solemnities] of the house of Tosh. he shall perform [or prepare; that is, give, bring in, &c., to be prepared] the burnt-offering, and the meat-offering, and the thank-offerings, to make reconciliation for the house of Israel.

18. Thus saith the Lord God; in the first month, on the first (day) of the month, thus shall it take a perfect young bullock; [Heb, old, or son of a bullock] and thou shalt cleanse the sanctuary. [Some have rightly observed, that this entire ordinance was no where given unto Moses, as also besides, the difference that is between those new offerings and ceremonies that are mentioned here, and the old former sacrifices and ceremonies, may plainly appear by comparing both together; which doth signify the repealing of the old ceremonies, and of the former priesthood by the manner of writing, coming, and the only perfect sacrifice of the Manna, which is here typified by many sacrifices according to the style of the old testament, and the condition of the times, when the cleanness of light; and the time of reformation was not yet come. See Gal. 3. 15, 16, and 4. 5, 6, 9. 10.] And the Priest shall take of the blood of the burnt-offering, and put it upon the horns; [Heb, pos] and in the fourcorners of the house, and upon the four corners of the setlee of the Altar: and upon the sides of the gate of the inner court.

20. So shalt thou also do on the seventh (day) in that month, because of him that crieth, and because of him that is simple: so shall ye reconcile the house, [That is, for such as it may be through error, or simplicity, ignorance, want of understanding have offended, or defiled the house of God] but not through willfulness and with an high hand; this ordinance representing, how we should reconcile and restore him that is fallen through weakness, and repenteth of his sin, namely, by the means of a well-ordered and Christian discipline. Compare Matt. 16. 19, and 18. 18, 21, &c. See John 20. 23. Rom. 14. 4, 10, 13. Gal. 6. 1, &c. John 5. 19, 23. 1. John 5. 16, &c.]

21. In the first (month) on the fourteenth day of the month, shall the Priest offer for you, a Feast of seven days: unleavened bread (leaves) shall men eat, [Heb, shall be eaten.]

22. And upon that day shall the Prince prepare for himself, and for all the people of the land, a bullock of a burnt-offering, [a bullock for a sin-offering, Heb, a bullock of sin: that is, of sin-offering, as continually in this matter, See Levit. 4. on ver. 3.] and the seven days of the Feast he shall prepare a burnt-offering unto the Lord, seven bullocks and seven rams (that are perfect, daily, the seventh days (long)) and a sin-offering of one that is holy.

23. He shall also prepare a meat-offering, an Eshh for a bullock, and an Eshh for a ram, and an Eshh [See Levit. 19. on ver. 36.] of oil for an Eshh.

24. In the fourth (month) on the fifteenth day of the month, shall they do the like [Heb, according to, or, like that: that is, as he hath done on the former feast, with all these offerings that are mentioned before, and are hereby touched upon] of the feast, [Meaning the feast of boat-fasts, or Tabb ancories. Observe that the feast of Pentecost is not here mentioned, Compare Zach. 14. verf. 16, 19.] seven days (long): as the sin-offering, as the burnt-offering, as the meat-offering, and as the oil.

C H A P. XLVI.

Ordinances for the Prince in particular, in the worship of God, and for the people of the Lord and the Prince together, verf. 1. 2, &c. [Of the continual burnt-offerings, 15 and of the gifts of the Prince to his sons, and to his servants, x. A description of the feasts for the Priests and Levites, 19.]

Thus saith the Lord God; The gate of the innermost court [Where the Altar of burnt-offering was] shall be open toward the east; but the other four gate for waking days, but on the Sabbath day it shall be opened. [Compare Exod. 20. 9. Some conceit, that hereby is typified, that we see but afar off, and as it were through a glass darkly in this life, but we shall see face to face in the life to come, on the everlasting rest of Sabbath-days: 1 Cor. 13. 12. Heb. 4. 9. 10, 11. Compare Exod. 20. 10, 11, 12, and Col. 2. 16, 17.] It shall also be open on the day of the new moons. [Compare Jer. 6. 2, 3.] And the Prince shall enter (by) the way of the porch of that gate without; and shall stand by the post of the gate.
gate; and the Priests shall prepare his burnt-offering and his meat-offering; and he shall worship. [Heb. bow down him; self. See Gen. 40. were 56. So in the next verb] at the threshold of the gate, and (then) go forth: but the gate shall not be shut until the evening. [Compare Mat. 15. 10, 11, 12.

3 Likewise the people of the land shall worship before the door of the gate, or, for the people, &c., or, that the people of the land may worship &c., on the Sabbath, and on the new moons, before the face of the LORD.

4 Now the burnt-offering that the Prince [should offer unto the LORD, shall be on the Sabbath day, six paces; &c., shall burn] a lamb, and a perfect ram. [Compare this new ordinance with the old, Num. 28, 9, 10. The old was much less because the grace of the new T-stabment (as some observe) is much more glorious than the former, and extends it much wider.]

5 And the meat-offering, an Ephah for a ram, but for the lamb, the meat-offering shall be a gift of his hand: [which is, according to his ability, according as the Lord hath blessed him, or according as he hath received of the Lord, Compare ver. 7, 11, and Deut. 16, and so on to an Ephah.]

6 But on the day of the new moon, a bullock, a young bullock; [Heb. a son of an ox] of the perfection; and a lamb, and a ram; and they shall be perfect. [Compare this new ordinance with Num. 28, 11, 12, 13. The old was greater because the light (as some interpret it) was much less (as others)]

7 And (for) the meat-offering shall be prepared an Ephah for the bullock, and an Ephah for the ram; but for the lamb so as his hand shall attest unto. [Or shall have gotten, Compare above ver. 5, and the phase with Num. 6, 21, also Lev. 5, 11, and 12, 18, and 14, 21, and 25, 28, &c., and an hin of oil to an Ephah.]

8 And when the Prince enthrall, he shall go in (by) the way of the porch of the gate, and (he shall) go forth [Or go on] (again) by the way thereof, [or his way.]

9 But when the people of the land come before the face of the LORD on the appointed solemnities, he that entereth in (by) the way of the north-gate to worship, shall go out (again) by the way of the south-gate; and he that entereth by the way of the south-gate, shall go forth (again) by the way of the north-gate: he shall not return by the way of the gate whereby he went in. [Some compare this with Luke 17, 32, 1 Cor. 9, 24, Phil. 1, 33, 14, also Gal. 4, 9, and 5, 7, 2 Pet. 2, 20, 23, 22, but (only) go forth straight forward, [Others, thou shalt not return by the way of the gate whereby he went in.]]

10 Now the Prince shall go in in the midst of them, [To-wit, among the people of the land] and they go in, and when they go forth, [Others, go on: and so immediately again] they shall go forth together.

11 Moreover, on the Feast, and on the appointed solemnities, the meat-offering shall be an Ephah to a Bullock, and an Ephah to a ram; but to the lamb, a gift of his hand: [As above ver. 5, 7, and so on, his hand unto the Lord.]

12 And when he shall make a free-will-offering, a burnt-offering, or thine offerings, or a free-will-offering unto the LORD, one shall then open him the gate that goeth toward the east; and he shall make his burnt-offering and his sin-offerings, according as he shall have done on the Sabbath-day: and when he goeth forth (again) one Bull (but the gate after that he shall be gone forth).

13: Moreover, then shall daily prepare a perfect lamb of a year old, [Heb. a lamb of the year] for a burnt-offering unto the LORD: then shall prepare it every morning. [Heb. in the morning, in the morning, that is, every morning. So in the feast. Compare this ordinance with Num. 28, 3, 4. Here no mention is made of the evening sacrifices. Compare Hebrews 9, 16.]

14 And then shall add thereto (for) a meat-offering every morning a sixth part of an Ephah, and out a third part of an hin, to do the meat sacrifices: [for a meat-offering unto the LORD, for everlasting ordinances, &c.,] continually.

15 They shall then prepare the lamb and the meat-offering, and the oil every morning, for a continual burnt-offering. [Heb. burnt-offering, properly attention of consecration.]

16 Thus saith the Lord GOD; When the Prince shall give a gift (of) his inheritance unto any of his sons, [Or children his sons shall have it; it shall continue to be his sons, they shall keep it. So in the feast it shall be their possession by inheritance.]

17 But when he shall give a gift of inheritance to one of his servants, he shall have it to the three years; [Other-\n
called the year of Jubile, See Levit. 25, 10, &c.] then it shall return to the Prince; it is indeed his inheritance, his sons they shall have it. [As for the Lord Christ, he gave to his elect and true children durable and everlasting gifts, an everlasting inheritance, and that of his own, for all that the Father hath is his, John 16, 15, and he is heir of all things, Heb. 1, 2, doing with his own what he will, Matt. 20, 15. But unto others, which do also like servants minister in his house, he giveth temporal gifts, Compare Matt. 7, 22, 23, and 23, 21, 23, and 35, 14. &c. Luke 19, 13, &c., and see John 3, 35, &c. It may be also a lesson for Christian Magistrates, of liberality and rewarding of good services, allo of justice towards their subjets: and so in general a lesson of enjoying of our own possessions, and such as are justly and honestly gotten, &c.]

18 And the Prince shall take nothing of the peoples inheritance, to replenish them; [Or thrust them out of their possess. show, he shall force inheritance to his sons of his (own) possessions, that my people be not scattered every man from his inheritance.]

19 After that he brought me through the way which was at the side of the gate to the holy chambers, [Heb. chambers of holiness (belonging) to the Priests, or to the Priests,] which looked toward the north: and behold there was a place on both sides toward the west, [Heb. toward the sea,]

20 And he said unto me, This is the place where the Priests shall boil the guilt-offering, and the sin-offering; [That is, the flesh of those sacrifices, So ver. 24. Heb. trupfets and sin,] and there they shall boil the meat-offering, that they should not bring it out into the outermost court, to sanctify the people, [That is, whereby the people should be sanctified: which might not be, since God had in a special manner chosen and sanctified the Priests for the work of his holy ministry. Compare above chap. 44, on ver. 19. By the Priests boiling and baking the offerings in the place aforesaid, is typified the work of the ministry in all the particular Churches and flocks of Christ, where the faithful Teachers and instructors do feed the souls and the sheep of Christ with the wholesome and saving doctrine of the Gospel, and prepare, present, and apply it unto the people, as sound and wholesome food for their souls, together with the administration of the blessed Sacraments, & Christian Church-government, according to the exhortations, Acts 20, 18, 1 Pet. 5, 2, 3, &c. See also Mal. 24, 45, 22, 21, 15, 16, 17, 1 Tim. 3, 13, and 4, 16, Rev., chap. 2, and 3.]

21 Then he brought me forth into the outermost court, and carried me about in the four corners of the court; and behold, to every corner of the court (there) was another little court. [Heb. a court was a corner of the court, &c.]
Chap. xlvii.  

21. In the four corners of the court (there were) little courts with chimneys; [Or smoke-places. Heb., as if one should say, chimneyed or smoked; that is, made with chimneys or holes to convey the smoke away. Ours, joined, as kitchens are often joined to the building, but this cannot take place without changing of a letter in the Hebrew word; of forty (10) the length, and thirty the breadth; the four corner courts (meaning the four mentioned four kitchens that were at the corners of the court. Heb., square or cornered) had one kind of measure.

22. And there was round about them [In the kitchens] a ring-wall [The Hebrew word signifies properly a row or an high building, that goeth all along like a row. Some understand it of a wall, but of an high [flapping roof for defence of the building] round about these four, and there were made kitchens [on building places; or it was made (with) &c. below (at) the ring-walls [Other Hebrew words are used here, meaning that they housed and divided their meat below as in kitchens, and did eat above] round about.

23. And he said unto me, These are the kitchens, [Heb., the houses, or the place of the cooking ones of them that cook] where the ministers of the house (shall cook the feast-offering [that is, the flesh of the feast-offerings, as ver. 20.] of the people.

CHAP. XLVII.

The vileness of the holy waters that flowed out of the new Temple, ver. 1, &c. A description of the borders of the new land of inheritance, 13 to be divided among Israel and the strangers, 21.

Afterward he brought me again unto the door of the house [The new Temple and the sanctuary, (as ver. 12.) which indeed was built in Jerusalem, but was now destroyed. Compare Is. 2, 3, 3. Mich. 4, 1, Zec. 7, 14, 8, Al. Luke 24, 47. 49. Abi. 1, 8, and 2, 4, and Eev. 22, 1, where it is said, that these wholesome streams of Jerusalem and Zion (whereof in the sequel [proceeded from heaven, &c. out of the throne of God and of the lamb) and behold there flowed forth waters, [typifying the wholesome & saving doctrine of the Gospel, abundant gifts of the Holy Ghost under the New Testament, Compare Isa. 11, 9, and 12, 2, 3, and 31, 1. Jer. 31, 9. Joel 3, 10. Zeh. 14, 8. Likewise Isa. 35, 7, and 41, 18, and 44, 3. Joel 2, 18. Joel 7, 3, and Eev. 22, 1] from under the threshold of the house (toward the south [or the forepart [Heb., face] of the house was (in) the east) and the waters came down from under from the right side of the house, from the south [or toward, at the south] that is, the south side of the Altar, [meaning the altar of burnt-offering that stood before the holy place: of which see above chap. 43. 13, &c. a type of our Lord Jesus Christ, and his only sacrifice upon the cross where he merited for us the gifts of the Holy Ghost, which he senteth to us from the Father; typified (as some conceive) by the water that flowed forth out of his side, Iob. 19, 34, 35.]

2. And he brought me out (by) the way of the North-gate, and carried me about (by) the way without unto the outer-gate, the way that leadeth toward the south, and behold the waters flowing out of the right side.

3. (Now when that man went forth) the east there was a man measuring line in his hand; and he measured a thousand, and caused me to pass through the waters, (and) the waters reached unto the ankles. [Heb., (they were) waters of the ankles; and so in the sequel, waters of the knees, waters of the loins, typifying the progression, course and increase of the revelation of the Gospel, together with the divers measures of the gifts of the Holy Ghost in this life, and the perfection thereof in the life to come.)

Then he measured (yet) a thousand (cubits), and caused me to go through the waters, and the waters reached unto the knees: and he measured (yet) a thousand, and caused me to go through; and the waters reached unto the loins.

5. Moreover, he measured (yet) a thousand, and it was a broad place where I could not pass through; for the waters were high waters, where one went to swim through; [Heb., waters of swimming] a broad place where one could not pass through.

6. And he said unto me; Child of man, hast thou seen this [That is, bead lid all] whereby the prophet was instructed diligently to heed or mind all things) then be caused me, and brought me again to the brink [Heb., by, and so in the next verse] of the brook.

7. Then I returned, and behold, there were trees at the brink of the brook very many trees on this side and on that side, [Shadowing out the multitude of the elect, which by virtue of these waters should every where in godly hose grow and be fruitful in all good works, to the honour of God, and to the edification of their neighbour, as ver. 12, is further related, See Eze. 1, 3, and 92. 13, Is. 44, 3, and 55, 11, 13, Jer. 17, 17. Job. 15, 2, &c. 1 Cor. 3, 6, 7, &c.]

8. Then said he unto me, These waters flow from north toward the former Galilee, [Of east Galilee, whereby some understand a part of Galilee lying beyond the Jordan, where Gannung also lay at the east side of the Galilean sea, in the sea of Genath, where the Jordan ran through. But this ought especially to be compared with Is. 8, 23, and 9, 1. Mat. 4, 11, 14, 15, where it is related that the light of the Gospel did likewise fall in these countries. See further of a twofold Galilee, 1 Kings. 9, on ver. 11. Otherwise it might also be generally taken for the east countries or borders: alio for the country of Gilgal, out of Josh. 18, 17 compared with Josh. 15, 7. lying also in the east side of Jerusalem, but that way they went through the plains of Jericho, Jer. 52, 7, 8, also in Sam. 2, 29, and 17, 29, and so forth over the Jordan toward the plains of Moab, whereof in the sequel [and go down into the plains [of the Moabites See Num. 21, 1, Deut. 1, 1, and 3, 17, and 34, 1, 8.] after that they go into the sea [the dead sea, or Balsam, where Sodium and Comorina were in times past, and where Esopus and Es-soghain lay, whereas vide 10, See further Gen. 1, on ver. 3] being brought forth into the sea, the waters [of that dead sea, which were deadly before] became wholesomely.

9. This is (that) every living soul [That is, all living creatures, that have life, and sense and motion in them, See Gen. 1, on ver. 20.] which wastes, [See Gen. 1, on ver. 20.] and one of the two brooks shall come, [Heb., the two brooks shall come, the verb in the singular number; that is, one of the two. It seemeth that these waters in running along divided themselves into two parts, though this be not mentioned here; see. Zeh. 14, 8, or else we may with some take the dual number for the plural (as else where is often done) and render it, streams] shall live, & there shall be very much or great excellence. So ver. 10, &c. [because these waters shall come together] by the great force of both here mentioned, and multiply the multitude of the elect, that should be certainly converted by the preaching of the Gospel, & by the powerful working of the Holy Ghost and they [the other waters by the flowing in of them] shall become wholesomely
Alas! it shall come to pass, that there shall stand fishes there, that is, teachers of the new Testament, who are instruments of the powerfully working Holy Ghost, shall by the net of the Gospel draw men out of their fatal and deadly condition to the fellowship of Christ and his brethren. See Matt. 4, 19, and 13, 47. Luke 5, 10, by its, the dead sea, from Eusebius [formerly called Hesychius Theocritus], lying by the dead sea, See Gen. 14, 7. 1 Sam. 24, 1. 2 Cor. 20, 2, with the Annotator. Into Eretania, y Ling by the dead sea, where the Jordan runneth into it there shall be (places) for the forming forth of fishes; or, as above chap. 25, 5, there [fish], the fish of the waters [shall be] according to its kind as the fish of the great sea, the midland sea, so distinguished from the inland seas or lakes. So ver. 15, 20, very manifold and great, glorious. So ver. 19, 20. but the mercies thereof [Namely, of the dead sea] and the waters thereof shall not become whole some, Others, which shall not be wholesome, etc., they are given up to salt. See Lev. 17, 6. Heb. 6, 8, it may be understood the difference that there shall be between the elect, that shall be partakers of the grace of future, and the reprobate, that shall continue and perish in their wickedness and sin. See Acts 11, 24, 2 Cor. 5, 15, 16, etc. Some join this verse to the former in another sense, thus the mercies (places) and the waters, and the month shall pass thereof, I say, which were not wholesome, which were delivered to the salt; meaning they shall all become wholesome and abounding with fish. Others, the mercies thereof, and the waters thereof which were not wholesome are given up to salt, and it is said of all men. This is, for all his, and servile, Whereof the attentive reader may judge. 20 Now by the break, upon this bank [Heb. ppa, thereof, on this (side) and that side shall come up all manner of trees for meat, [Heb. all trees of meat, that is, all manner of trees bearing fruit, that are fit for meat, or to eat. See above on ver. 7, 10, that meat shall not fail.] See Ps. 1, on ver. 3, another (thall) the fruit thereof perish, (for trees, be consumed,) its shall bring fruitful ways; or excellent fruits, as the fruit ripe fruits, which are very acceptable. See Med. 7, 1, in his monarch, that is, those trees shall bear new fruit every month, Compare Rev. 22, 2, for their waters, besides what they grow, and whereunto they are watered [they flow out of the sanctuary], See above on ver. 1, therefore they shall be perfect on and bear fruit] and the fruit thereof shall be for meat, and the leaf thereof for healing, as singing, as we use to beat leaves or herbs finally to use them in physic-drines or phial. 21 Thus shall the Lord God be to these (according to) which ye shall take land for your inheritance according to the twelve tribes of Israel. [Compare with the borders mentioned in this chapter, Num. chap. 34, and Josh. from chap. 15, to chap. 20, and see the Annotator, by comparing them together the difference will appear] is that between both, that which may be a further motive unto us to contemplate and meditate on the spiritual Israel and Israel, that is, Cowan. Toth (two) things, that is, portions, which were wont to be inclosed with forests or cords. See Ps. 16, on ver. 5, 6. One line or portion was for Manassith, and one for Ephraim, See below chap. 48, 45, and Gen. 48, 5. 1 Obad. 5, 12. 4 And he shall inherit it, one as well as another. [Heb. the man as like brother; that is, one shall inherit as well as another; for there will be room enough made or prepared by Christ in the heavenly Canaan, or in the house of our heavenly Father for all believers, Job. 14, 2, see further in the next chapter] concerning which I lifted up my hand, [that is, swear. See Gen. 14, on ver. 22, to give unto you, fathers; be the land shall fall unto you for inheritance, [town, by lot; that is, ye shall divide it by casting or drawing of lots. So above chap. 45, 1, and below ver. 22. To signify that it was a gracious gift of God and a final inheritance but see above chap. 45, on ver. 1, if it be taken that it is as much as if the word lot were express in the text, then the casting or drawing of lots may be applied to every one particular portion; for the common borders of the tribes are exposed by God in the next chapter. 15 Now shall this be the border of the land on the north, from the great sea, as above ver. 10, but in these parts it was called the sea of Phænicia or Syria] the way of Hethians, whose out comes to Edom. So above ver. 10. 16 Himath, the Berea, Sharram, that is between the border of Damascus and between the border of Hamath: Hacor-Atticon, [or the villages that are in the midst, with &c.] which is by the border of Hamath [Heb. Hamaan, also a country lying at the east end of Lib. passes over the Jordan, where it takes its original] 17 So the border from one sea shall be to the Bezer-Eozer, the border of Damascus, and the North Northward, and the border of Hamath; and (that) shall be the Septimal.-corner. 18 Now the East-corner ye shall measure from between Himath, and between Damascus, and from between Gilead, and from between the land of Israel by the Jordan: Where the Jordan take its original] from the border over unto the East-sea: [that is the Salt- sea, or the Dead sea] and that shall be the East-corner. 19 And the South-corner Southward: [Others, toward Teman that is, Edom, where one Teman lay, See Jer. 49, 7, the fence agreeing for, Edom lay in the South of Canaan] from Teman, Lying over against the East-end of Edom, in the wilderness of Tipa, or Kades, where the city of Kades is also placed by some Maps, by the water of Elath, or waters of Meriva, where Midian, Ammon, Israel, and which was was buried. See Num. 20, 1, 13, 14, 28, and 27, 14. So below chap. 48, 28, [into the water of Elath of Kades, (op) toward the brook, the Brook of Sion; See Josh. 13, 3, and 15, and, also 1 Chron. 15, 5, with the Annotator; into the great sea:] [The midland land: as above ver. 10, and here, and in the next verse] that shall be the South-corner Southward. 20 And the West-corner. [Heb. corner of the sea, See Gen. 12, on ver. 8, the great sea; from the border which one cometh right over against Himath; that shall be the west-corner. 21 Now ye shall decide this land unto you according to the tribes of Israel. 22 But it shall come to pass, that ye shall cause it [the allotted land] to fall in inheritance, [To wit, by lot, as above ver. 14, and chap. 45, 1, for you, and for the strangers that sojourn in the midst of you, that shall have inheritance in the midst of you, and they shall be unto you as a native among the children of Israel; they shall fall into inheritance with you] [that is, have their lot as well as you, the lot shall be likewise cast for them] to the midst of the tribes of Israel. [By this new ordinance is signified that the Christian Church that was to take part of the benefits of Christ, and inherit the heavenly Canaan, should]
The division of the new land of inheritance among the twelve tribes of Israel, so that the place (whereof there was full mention made chap. 41.) which was set apart for the sanctuary, the Priests, Levites, city and the Prince, came to be divided between the seven Northern, and the five Southern tribes, ver. 1, &c. The measure, and gates of the new City, with the names of the gates, and of the city, 30.

Now these are the names of the tribes: [So as they none next to another shall have their inheritance] from the east Northward, as the sides [Heb. backs] to immediately again of Bethlon, where one cometh to Hamath, [there beginneth the division of the list portion, which Dan should maintain.] Hazor-Leban, the border of Damascus, Northward as the sides of Hamath, (for Dan, as appeareth by the sequel) shall also have the East, and West corners. [That is, that which lieth from the aforesaid North-border, between the East and West-borders in breadth. So in the sequel, Heb. the second.] So in the sequel. The Southcorner is not mentioned, except in the holy separate portion, and in general of all Israel, (after God, &c.) 18, which some hold to be a rozen of the spreading forth of the kingdom of Christ unto the ends of the earth Dan (shall have) one line. (That is, portion. This is here and ver. 33, inserted, to fill up the feasts, from chap. 42, 13, and must be likewise understood in the sequel. Here and in the sequel, as also above chap. 47, 14, appeareth again a manifest difference between the former old carnal, and this new spiritual Israel. For before the inheritances were unequal, here is equality in the fellowship of the same, and spiritual children of Abraham, every tribe having as much as any (notwithstanding some particular difference in the placing) and are quite other waives placed they were before. Also the order of naming or reckoning up of the tribes (which beginneth in the North at the utmost, and formerly most sinful tribe of Dan) is worthy our observation. In Rev. 7, 5, &c. Dan is left out: see there.] 2. And by the border of Dan, from the East-corner unto the West-corner, 69, or 70. 3. And the border of after, from the East-corner unto the West-corner, Naphtali one. 4. And by the border of Naphtali, from the East-corner unto the West-corner, Manasseh one. 5. And by the border of Manasseh, from the East-corner unto the West-corner, Ephraim one. 6. And by the border of Ephraim, from the East-corner unto the West-corner, Reuben one.

7 And by the border of Reuben, from the East-corner unto the West-corner, Juda one. 8. And by the border of Juda, from the East-corner unto the West-corner shall be the heave-offering. [See above chap. 45, 13, &c. with the Annorat, there] which ye shall offer, five and twenty thousand and (measuring rods) in breadth, and the length as of one of the (other) parts, from the East-corner unto the West-corner: and the sanctuary shall be in the midst of it. 9. The heave-offering which ye shall offer unto the Lord shall be the length of five and twenty thousand, and the breadth of ten thousand. 10. And there shall be the holy heave-offering for the Priest, Northward (the length) of five and twenty thousand, and well-ward the breadth of ten thousand, and Eastward the breadth of five thousand, and Southward the breadth of five and twenty thousand: and the sanctuary of the Lord shall be in the midst thereof. 

11 It shall be for the Priests, that are sanctified, [Heb. that is, &c. that is, every one that is consecrate] of the children of Zadok, which have kept my charge: which was not after that the children of Israel went after, like as the other Levites went after. [Or, whan, &c. that is, when the (other) Levites went after.] 12 And that which is offered of the heave-offering of the land shall be unto them an holiness of holy fires [See Levit. 2, on ver. 3.] by the border of the Levites. 13 Moreover, the Levites shall have over against the border of the Priests, the length of five and twenty thousand, and the breadth of ten thousand; the whole length shall be five and twenty thousand, and the breadth ten thousand. [And they shall not sell it, neither change, nor alienate the firstlings of the land: (That is, that is given and consecrated to God, as the first-fruits of the land were wont to be consecrated to him) for it is an holiness unto the Lord. 15 But the five thousand, (that is) which is left in the breadth before, (Heb. at the face) the five and twenty thousand, the same shall be profane, for the city, for dwelling, and for hallowed places: (That is, it shall be a common place, for a common and civil use, being profane in comparison to the other place, that was in a special manner consecrated and set apart for the service of God, and for the consecrated persons. Compare Deut. 20, on ver. 6, and ver. 31, 35. This might serve here to shew the difference that there is between ecclesiastical of spiritual, and secular or civil things. Otherwise the city is also taken, as signifying the heavenly Jerusalem, or the Church: as below ver. 31, &c. and ver. 35, and elsewhere often: and in that sense it is called the holy city, Rev. 21, 2, &c. Unless we should take it so, that this city (that is, the Church) shall be on earth in those places that were before unclean and profane. See ver. 31, on ver. 40. But compare above chap. 42, 20, with the Annorat, and the city shall be in the midst thereof. 16 And these shall be the measures thereof: the North-corner four thousand and five hundred (measuring rods,) and the South-corner four thousand and five hundred: and the East-corner four thousand and five hundred: and the West-corner four thousand and five hundred. 17 Now the suburbs of the city shall be Northward two hundred and fifty, and Southward two hundred and fifty, and Eastward two hundred and fifty, and Westward two hundred and fifty. 18 And the residue shall be length over against the holy heave-offering, [Heb. heave-offering of holiness. So in the sequel] shall be ten thousand Eastwards, and ten thousand}

thousand of the whole; and it shall be burnt against the holy
house of the Lord: and the increase thereof shall be for
maintenance [Heb. bread; that is, maintenance, lively food, for them that serve the city.

19. And they that serve [Heb. serve (b), the city, shall
serve it out of all the tribes of Israel. [Others, shall still,
or manner, maintain the (remaining part: ) or shall
serve out of all the tribes of Israel even from the same (Israel).
That is, they that serve in the city shall be helpful and
servile unto all other Hidkheis in dispatching of their business: or they shall take those minis
ters out of all the tribes.

20. The whole heave-offering shall be of five and
twenty thousand (measuring reeds) with five and twenty
thousand: [To wit, twenty,000, reeds in length, and so
many reeds in breadth. Compare the phrase with above chap. 45. 2. ye shall off the holy heave-offering
four square, with the possession of the city. (that is, the
city (according to the expiation of some) being therein also comprehended. Concerning the four
squaremeasure, we may compare this with Rev. 21. 16.
Others, ye shall offer the fourth part of the holy heave-
offering for the possession of the city; taking the place of the
sanctuary for the half part, of the priests for the
second, of the Levites for the third, and of the city for
the fourth.)

21. And the refuge shall be for the Prince, on this (side
and on that side of the holy heave-offering, and of the
possession of the City, before [Heb. bowed, or at be
fore the face. So in the sequel] the five and twenty
thousand (measuring reeds) of the heave-offering, unto the
East, and well-border, before the five and twenty
thousand as the west border, over against the (other)
for the possession) portion (that shall be for the
Prince: and the holy heave-offering, (others over
against the portion of the Prince, and it shall be an holy
heave-offering, Sec.) and the sanctuary of the house
shall be in the midst thereof.

22. Now from the possession of the Levites, and from
the possession of the city, being in the midst of that which
shall be the Prince's (that which is between the bor
er of Judah and between the border of Benjamin, shall be the
Princes.

23. Moreover, concerning the rest of the tribes: from
the East-corner unto the West-corner, Benjamin one line.

24. And by the border of Benjamin, from the East-
corner unto the West-corner, Simon one line.

25. And by the border of Simeon, from the East-
corner unto the West-corner, lshchar one.

26. And by the border of lshchar, from the East-
corner unto the West-corner, Zebulon one.

27. And by the border of Zebulon, from the East-
corner unto the West-corner, Gad one.

28. Now by the border of Gad, at the South-corner
Southward, [Or toward Town. See of this place,
and the next following, above chap. 47. on wst. 19.
above will be the border from the South (toward) the
waters of the river of Kittim (or a) toward the books
unto the great sea:

29. This is the land which ye shall cause to fall for
inheritance, [In the Hebrew the phrase is somewhat
obscure, and mention to be cleared by another, understood above chap. 45. 1. and 47. 14. 15. which is also here
for clearness sake put in the Text, Heb. properly
from the inheritance, or for the land, space fall: which
may be understood, either of dividing the consuetude
inherence of every whole tribe unto the particular
persons thereto belonging, or of cajoling the lot
upon the particular inheritances, the meaning being
all one. Others, from the book (Scho) this is,
from the border of Egypt, for the tribes of Israel:
and these shall be their (the tribes) possession faith the
LORD, LORD.

30. Moreover, these shall be the goings out of the city;
[See above par. 16, where it seemeth to be expounded,
what we are here to understand by these goings out,
and the whole compass of the four parts of the
City, from which they went according to the several
respective gates, as far as every part reached,
whence unsmoothed were the gates. Others under
standing by the goings out, the gates themselves.] from the
North-corner, four thousand, and five hundred measures.
[That is, measuring reeds. See above chap. 40. 5.]

31. And the gates of the City shall be according to the
names of the tribes of Israel. [Whereby may be un
derstood, that there shall be an open entrance into
the Church of God, or into Jerusalem, not only for
the elect of Israel, but also for the elect of the
Gentiles, or of all nations from the four corners of the
world, as followeth. Compare Mal. 1. 11. Mat. 8.
Redan, one gate of Tham, one gate of Issach.
32. And at the East-corner, four thousand and five
hundred measures, and three gates: namer, one gate of
Joseph, one gate of Benjamin, and one gate of Dan.
33. The South-corner also four thousand and five hun
dred measures, and three gates: one gate of Simon, one
gate of lshchar, one gate of Zebulon.
34. The West-corner [Heb. corner of the city, above
open, four thousand and five hundred, their gates three,
one gate of Issachar, one gate of Nephtali.
35. Round about the city, and the name of the City
from (what?) day shall be, The LORD is THERE,
and consequently, health and salvation. Heb. JEHOVAH SACHA, See Jer. 3. 17.
33. 4. 10. &c.]

THE
THE PROPHET DANIEL

The Argument of this Book.

Daniel was one of those that were carried away captive to Babylon by Nebuchadnezzar after that he in the time of King Joachim had conquered the city Jerusalem, and had brought all the land of Juda under his dominion. He was one of the young men of the royal seed, that had to be brought up in all wisdom and skill of speech, and knowledge and understanding above all men; to be instructed in the books and language of the Chaldeans, to stand in the King's Palace, and to wait upon him at court, and afterward to be employed in high offices and places of authority, chap. 1, verse 3, 4, 5, 6. God endued Daniel with singular wisdom and understanding above all others, especially in revealing and expounding of dreams and visions, which he caused the Kings of Babylon, Nebuchadnezzar, and Belshazzar, to dream and see; which no other men, though wise, to husband and keep, were able to understand, reveal, or interpret. For which Daniel came to be in very great repute with those Kings, and was also honored with very large presents, and exalted to high honor above his companions, and above many Babylonian Princes themselves; but he for this being exceedingly hated and envied of the Chaldeans, Magicians, Sorcerers, and Stargazers, was set at last by their cunning and crafty plot (because he according to the King's decree would not unseal his troubled writing of the true God's word) cast into the Lions den, to be torn and devoured alive by them: But God Almighty whom he fervently served and worshipped, kept him from the Lions that they burned him not; and his accusers and cruel enemies are cast into the den of Lions, and are immediately rent and devoured by them, with their wives and children. The Prophet Daniel also related how wonderfully God preserved his companions, Shadrach, Meshach, and Abednego, (so that would not worship the image that King Nebuchadnezzar had set up) in the fiery furnace, so as that one could not so much as smell the least part of fire upon their garments, which in the mean while burnt and consumed devours of them that heareth this story perform.

Besides the visions and dreams showed unto the Kings of Babylon, God also showed certain visions unto Daniel himself concerning the state of God's Church, and of the Common-wealth, which the Angel Gabriel declared and expounded unto him; especially concerning the building up of the city and Temple of Jerusalem, of the coming of Christ in the flesh, of the destruction of the City and Temple by their enemies, of Christ's sufferings and miracles; and of the abolition of the Levitical Priesthood, of the very particular time when Christ should be put to death; as also how that God would at last deliver and redeem his people both temporally and eternally. It tendeth to the praise and commendation of this Prophet; and to cause the godly reader to embrace the more fully and the more undoubtedly his prophecies, that Daniel is highly praised and esteemed among the Prophets, both in the Old and in the New Testament, and is by Ezekiel placed next to Noah and Job, as a pattern of piety and holy zeal, chap. 14, verse 14, and 20. And of his eminent extraordinary wisdom the same Prophet Ezekiel saith, chapter 28, 3, unto the proud King of Tyre, Behold thou art wiser than Daniel, thou hast but no secret thing from thee.'

In the New Testament our Saviour Jesus Christ himself beareth of the Prophet Daniel, Matt., 24, 15, and exhibeth all men to give good heed unto his prophecies. The Apostle John hath in his book of the Revelation set out many things common with Daniel, but also often with this Prophet's own words in relating his predictions.