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COMMENTARY

COMMENTARY ON
EZEKIEL

by Adam Clarke.

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

Spreading Scriptural Holiness to the World

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A COMMENTARY AND CRITICAL NOTES

ON THE

HOLY BIBLE

OLD AND NEW TESTAMENTS

DESIGNED AS A HELP TO A BETTER UNDERSTANDING
OF THE SACRED WRITINGS

BY ADAM CLARKE, LL.D., F.S.A., &c.

A NEW EDITION, WITH THE
AUTHOR'S FINAL CORRECTIONS

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Rom. 15:4.

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INTRODUCTION TO THE BOOK OF THE PROPHET EZEKIEL

EZEKIEL the prophet was the son of *Buzi*; and was of the sacerdotal race, as himself informs us, ^{<24013>}**Ezekiel 1:3**, and was born at a place called *Saresa*, as the *pseudo-Epiphanius* tells us in his *Lives of the Prophets*. He was carried captive by Nebuchadnezzar into Babylon, with Jeconiah king of Judah, and *three thousand* other captives of the principal inhabitants, and was sent into Mesopotamia, where he received the prophetic gift; which is supposed, from an obscure expression in his prophecies, ^{<24011>}**Ezekiel 1:1**, to have taken place in the *thirtieth* year of his age. He had then been in captivity *five* years; and continued to prophesy about *twenty-two* years, from A.M. 3409 to A.M. 3430, which answers to the *fourteenth* year after the destruction of Jerusalem.

About *three* months and *ten* days after this conquest of Jerusalem, Nebuchadnezzar made another descent, and again besieged the city; and Jehoiachin, who succeeded his father Jehoiakim, was obliged to surrender. The victorious Chaldeans carried off all the inhabitants of note into Babylon, leaving none behind but the very poorest of the people. See ^{<12308>}**2 Kings 24:8-16**. These captives were fixed at *Tel-abib*, and other places on the river Chebar, which flows into the east side of the Euphrates at Carchemish, nearly *two hundred* miles northward of Babylon. There, as Archbishop *Newcome* observes, he was present in body, though, in visionary representation, he was sometimes taken to Jerusalem.

With this same learned writer I am of opinion that, the better to understand the propriety and force of these Divine revelations, the circumstances and dispositions of the Jews in their own country, and in their state of banishment, and the chief historical events of that period, should be stated and considered. Most writers on this Prophet have adopted this plan; and Archbishop *Newcome's* abstract of this history is sufficient for every purpose.

“Zedekiah, uncle to the captive king Jehoiachin, was advanced by Nebuchadnezzar to the kingdom of Judah; and the tributary king bound himself to subjection by a solemn oath in the name of Jehovah, ^{<251718>}**Ezekiel 17:18**. But notwithstanding the Divine judgments which had overwhelmed

Judah during the reigns of his two immediate predecessors, he did evil in the sight of God, ^{<43612>}**2 Chronicles 36:12**. Jerusalem became so idolatrous, impure, oppressive, and blood-thirsty, that God is represented as smiting his hands together through astonishment at such a scene of iniquity, ^{<32213>}**Ezekiel 22:13**. The Prophet Jeremiah was insulted, rejected, and persecuted; false prophets abounded, whose language was, ‘Ye shall not serve the king of Babylon,’ ^{<3270>}**Jeremiah 27:9**. ‘I have broken the yoke of the king of Babylon,’ ^{<24212>}**Jeremiah 28:2**. They even limited the restoration of the sacred vessels, and the return of Jehoiachin and his fellow captives, to so short an interval as *two years*, ^{<24213>}**Jeremiah 28:3, 4**. Zedekiah, blinded by his vices and these delusions, flattered by the embassies which he had received from Edom, Moab, Ammon, Tyre, and Sidon, ^{<32703>}**Jeremiah 27:3**, and probably submitting with his accustomed timidity to the advice of evil counsellors, ^{<24215>}**Jeremiah 28:15**, rebelled against his powerful conquerors, and sent ambassadors into Egypt for assistance, ^{<32715>}**Ezekiel 17:15**. Hence arose a third invasion of the Chaldeans. Pharaoh-hophra, king of Egypt, did not advance to the assistance of Zedekiah till Jerusalem was besieged, ^{<24575>}**Jeremiah 37:5**. The Babylonians raised the siege with the design of distressing the Egyptians in their march, and of giving battle when advantage offered: but Pharaoh, with perfidy and pusillanimity, returned to his own country; and left the rebellious and perjured king of Judah to the rage of his enemies, ^{<24577>}**Jeremiah 37:7**. Before the siege was thus interrupted, Zedekiah endeavoured to conciliate the favour of God by complying so far with the Mosaic law as to proclaim the sabbatical year a year of liberty to Hebrew servants, ^{<12212>}**Exodus 21:2**. But such was his impiety and so irresolute and fluctuating were his counsels, that, on the departure of the Chaldeans, he revoked his edict, ^{<24341>}**Jeremiah 34:11**; upon which God, by the Prophet Jeremiah, proclaimed liberty to the sword, to the pestilence, and to the famine; and commissioned these messengers of his wrath to avenge himself on his people, ^{<24347>}**Jeremiah 34:17**. When the siege was resumed, we have a farther instance of Zedekiah’s extreme infatuation; his rejection of Jeremiah’s counsel, given him by the authority of God, to preserve himself, his family, and his city, by a surrender to the Chaldeans. Thus, after a siege of *eighteen* months, Jerusalem was stormed and burnt, ^{<24301>}**Jeremiah 39:1, 2**; Zedekiah was taken in his flight; his sons were slain before his eyes; his eyes were afterwards put out, agreeably to the savage custom of eastern conquerors; and he was carried in chains to Babylon, ^{<24305>}**Jeremiah 39:5-7**.

“The exiles on the river Chebar were far from being awakened to a devout acknowledgment of God’s justice by the punishment inflicted on them: they continued rebellious and idolatrous, ^{<2700B>}**Ezekiel 2:3; 20:39**, they hearkened to false prophets and prophetesses, ^{<2630D>}**Ezekiel 13:2, 17**; and they were so alienated that he refused to be inquired of by them. In vain did Ezekiel endeavour to attract and win them by the charms of his flowing and insinuating eloquence; in vain did he assume a more vehement tone to awe and alarm them by heightened scenes of calamity and terror.

“We know few particulars concerning the Jews at Babylon. They enjoyed the instruction and example of the Prophet Daniel, who was carried away captive to that city in the *third* year of Jehoiakim, *eight* years before the captivity of Ezekiel, ^{<27010B>}**Daniel 1:1**. Jeremiah cautioned them not to be deceived by their false prophets and diviners, ^{<2420B>}**Jeremiah 29:8, 9, 15, 21**; against some of whom he denounced fearful judgments. He exhorted them to seek the peace of the city where they dwelt; to take wives, build houses, and plant gardens, till their restoration after *seventy* years, ^{<2420B>}**Jeremiah 29:5-7, 10**. He also comforted them by a prediction of all the evil which God designed to inflict on Babylon: he assured them that *none should remain* in that proud city, but that it should be *desolate for ever*. The messenger, when he had read the book containing these denunciations, was commanded ‘to bind a stone to it, and cast it into the Euphrates, and say, Thus shall Babylon sink, and shall not rise from the evil which I will bring on her,’ ^{<2451S>}**Jeremiah 51:59-64**. It farther appears, by Divine hymns now extant, see Psa. 79, 102, 106, and 137, that God vouchsafed to inspire some of these Babylonian captives with his Holy Spirit. Nebuchadnezzar appointed Gedaliah ruler of the people that remained in Judea, ^{<12573>}**2 Kings 25:23**; ^{<2410B>}**Jeremiah 40:5**; and the scattered military commanders and their men, together with other Jews who had taken refuge in the neighbouring countries, ^{<2410B>}**Jeremiah 40:7, 11**, submitted to his government on the departure of the Chaldeans. The Jews employed themselves in gathering the fruits of the earth, ^{<2410B>}**Jeremiah 40:12**, and a calm succeeded the tempest of war: but it was soon interrupted by the turbulence of this devoted people. Ishmael slew Gedaliah; and compelled the wretched remains of the Jews in Mizpah, the seat of Gedaliah’s government, to retire with him towards the country of the Ammonites, ^{<24410>}**Jeremiah 41:10**; a people hostile to the Chaldeans, ^{<2427B>}**Jeremiah 27:3**. Johanan raised a force to revenge this mad and cruel act, ^{<24411B>}**Jeremiah 41:11-15**; pursued Ishmael, overtook him, and recovered from him the people whom he had

forced to follow him: but the assassin himself escaped with *eight* men to his place of refuge. The succeeding event furnishes another signal instance of human infatuation. Johanan, through fear of the Chaldeans, many of whom Ishmael had massacred, together with Gedaliah, ^{<2410B>}**Jeremiah 41:3**, conceived a design of retreating to Egypt, ^{<24117>}**Jeremiah 41:17**; but before he executed this resolution, he formally consulted the Prophet Jeremiah. The prophet answered him in the name of Jehovah, ^{<24129>}**Jeremiah 42:9-22**, that if Johanan and the people abode in Judea, God would ‘build them, and not pull them down: would plant them, and not pluck them up;’ but if they went to sojourn in Egypt, they should ‘die by the sword, by famine, and by pestilence;’ and should become an ‘execration, and an astonishment, and a curse, and a reproach.’ Notwithstanding this awful assurance, and the many prophecies of Jeremiah, which the most calamitous events had lately verified, Johanan defied the living God and his prophet, and madly adhered to his determination. Not long after the destruction of Jerusalem, the siege of Tyre was undertaken by Nebuchadnezzar. It continued for the space of *thirteen* years; and many think that the conquest of the Sidonians, Philistines, Ammonites, Moabites, and Idumeans, coincided with this period, the Chaldean being able to make powerful detachments from his vast forces. See the prophecies, ^{<2427D>}**Jeremiah 27:2, 3; 48:1-46; 49:1-38**, and ^{<2428U>}**Ezekiel 25:1-17**. After the reduction of that famous city, Nebuchadnezzar made his descent on Egypt, which he subdued and ravaged throughout; and at this time Johanan and his Jewish colonists experienced the vengeance of the conqueror, together with the Egyptians. So widely did Nebuchadnezzar spread his victories and devastations, that, according to the learned chronologer *Marsham*, Lond. edit. 1672, fol. p. 556, s. 18, this might justly be called the era of the subversion of cities.

————— *Omnis eo terrore Ægyptus, et Indi,
Omnis Arabs, omnes vertebant terga Sabæi.*

VIRG. Æn. viii. 705.

*‘The trembling Indians and Egyptians yield:
Arabs and soft Sabæans quit the field.’”*

I may add that the stroke fell upon no people so heavily as upon the Jews, for no other nation possessed privileges like them, and no other nation had sinned so deeply against God. Their crimes were seen in their punishment.

The principal design of this prophet was to comfort his companions in tribulation during their captivity, and to render it light by the most positive promises of their restoration to their own land, the re-building of the temple, and the re-establishment of the Divine worship, all their enemies being finally destroyed.

That Ezekiel is a very *obscure* writer, all have allowed who have attempted to explain his prophecies. The Jews considered him inexplicable. There is a tradition that the rabbins held a consultation whether they should admit Ezekiel into the sacred canon. And it was likely to be carried in the negative, when Rabbi *Ananias* rose up and said he would undertake to remove every difficulty from the account of *Jehovah's chariot*, ^{<20104>} **Ezekiel 1:4-25**, which is confessedly the most difficult part in the whole book. His proposal was received; and to assist him in his work, and that he might complete it to his credit, they furnished him with *three hundred barrels of oil* to light his lamp during the time he might be employed in the study of this part of his subject! This extravagant grant proved at once the conviction the rabbins had of the difficulty of the work; and it is not even intimated that Rabbi *Ananias* succeeded in any tolerable degree, if indeed he undertook the task; and they believe that to this hour the *chariot* mentioned in ^{<20104>} **Ezekiel 1:4-25**, and the account of the *temple* described at the conclusion of the book, have not been explained.

I believe it may be affirmed with truth that these parts of the prophecy have had as many *different explanations* as there have been *expositors*! Yet each has been sanguine in the hope that he had removed all difficulties; while every successor felt that the whole work was yet to be done, and that the *Gordian knot* was not likely to be untied unless by himself. And it is to be lamented that in these circumstances the work still remains as to its principal difficulties; and I certainly do not attempt to add another to Ezekiel's commentators with the most distant hope of being able to solve those particular difficulties.

After all, with the exception of the *chariot*, *Gog and Magog*, the peculiarities in the description of the *temple*, and some matters of this kind, the major part of the prophecy is very intelligible, and highly edifying; and does not present more difficulties than have been found in the preceding prophets, and may be found in those which follow. I have in the following notes done what I could, as a help to a better understanding of this part of the sacred writings.

The ancient *Versions* give some help; but it is astonishing how difficult it is to settle the text by a collation of MSS. This has not yet been properly done; and we cannot know the *true meaning* till we can ascertain the *true reading*. But after having laboured in this way, I must express myself as the learned professor of the oriental tongues at Parma, *J. B. Deuteronomy Rossi*: Tanta hic in suffixis præsertim pronominiibus codicum inconstantia ac varietas, ut tæduerit me laboris mei, ac verius ego quod olim de uno Zachariæ versu (xi. 5) dolens inquebat *Norzius*, de toto Ezechielis libro usurpare possim, angustiatam fuisse animam meam ob varietates multas, et avertisse faciem meam ab eis. “That there is so much inconstancy and variation among the MSS., especially in the *suffixed pronouns*, that I was weary of my labour; and I could more truly say of the whole book of Ezekiel, than *Norzius* did relative to one passage in Zechariah, who, bitterly complaining of the many variations he met with, said, ‘My soul was perplexed with them, and I turned away my face from them.’” As most of our printed editions have been taken from a very inadequate collation of MSS., especially of this prophet, much remains to be done to restore the text to a proper state of purity. When this is done it is presumed that several of the difficulties in this book will be removed. In many instances *Abp. Newcome* has been very successful.

On the famous controversy relative to GOG and MAGOG, I must refer the reader to the notes on Ezekiel 38, and 39, where the best accounts I have met with are detailed. There are only *two schemes* that appear at all probable; that which makes Gog *Antiochus Epiphanes*, king of Assyria, and that which makes him *Cambyses*, king of Persia. The former, as being the most probable, and the best supported in all its parts by the marks given in the prophecy, I have in a certain measure adopted, for want of one more satisfactory to my own mind.

The character of Ezekiel as a poet has been drawn at large by some of the most eminent critics of these and other countries. *Lowth*, *Michaelis*, and *Eichhorn*, are the chief. *Abp. Newcome* has quoted largely from the latter; and from his work, which is now very scarce and extremely dear, I shall present my readers with the following extracts:—

“The two first visions are so accurately polished, chap. i.-vii., viii.-xi., and demanded so much art to give them their last perfection and proportion, that they cannot possibly be an unpremeditated work. And if, according to the commonly received opinion, they were publicly read by Ezekiel as we

read them now, he must have seriously designed them as a picture, and finished them in form. The intention of his visions might make this necessary. He designed no doubt to make deep impressions upon the people whom he was to guide; and by highly labouring the Divine appearances, to open their ears for his future oracles and representations. The more complete, divine, and majestic the Divine appearances were which he represented, the deeper veneration was impressed upon the mind towards the prophet to whom such high visions were communicated. Most of the parts which compose Ezekiel, as they are generally works of art, are full of artificial and elaborate plans.

“The peculiarities of language in the first chapter are to be found in the middle and end of the book. The same enthusiasm which in the beginning of his prophecies produced the magnificent Divine appearances, must also have built the temple of God at the conclusion. As in the beginning every thing is first proposed in high allegorical images, and afterwards the same ideas are repeated in plain words, thus also in the middle and at the end in every piece, allegorical representation is succeeded by literal. Throughout the style is rather prose than verse; and rough, hard, and mixed with the Chaldee.

“The division of Ezekiel into two parts has been adopted by several writers. They continue the former part to the *thirty-ninth* chapter, and consider the last *nine* chapters from the *fortieth* as a separate book. This division is possible. From the *eleventh* chapter a new elevated scene commences. Before there was nothing but oracles, full of misfortunes, punishments, death, and ruin; visions concerning the destruction of the government, and concerning the flight and state of the last king; and pictures of the universal corruption, idolatry, and superstition of Israel. From the *fortieth* chapter a new temple rises before the eyes of the holy seer; he walks round about it in Palestine; he measures the city and country for their new inhabitants; he orders sacrifices, feasts, and customs. In short, a Magna Charta is planned for priests, kings, and people, in future and better times. Lastly, from hence prosaic expressions predominate; at least the prophet elevates himself by poetical colouring much more rarely than before.

“A generally acknowledged character of Ezekiel is, that he minutely distinguishes every thing in its smallest parts. What the more ancient prophets brought together in one single picture, and to which they only

alluded, and what they explained with the utmost brevity, and showed only from one side, that he explains and unfolds formally, and represents from all possible sides.

“Another character, and a principal one, which distinguishes his oracle is, that no other prophet has given so free a course to his imagination. Almost every thing is dressed in symbolical actions, in fables, narrations, allegories, or in the still higher poetry of visions. And as they are very complicate, there resound from all sides complaints of darkness. Whoever can look on these things with the eye of an eagle, and is not disturbed from the principal object by what is not essential; he alone is able to comprehend the sense of the whole composition, and he scarcely conceives how any one can complain of obscurity. Meanwhile, how different soever the species of composition are which he hazards, they are all worked out in the same general form. What he represents in one image, picture, or vision, in allegory, parable, or narration, is explained in a short speech, which God, who is at his right hand, enables him to pronounce.

“It is evident that he has shown an inexhaustible imagination and power of invention throughout all the pages of his book. He uses all sorts of prophetic poetry to appear always great and magnificent; and it cannot be denied that he has given all kinds, excellent pieces, both in design and execution. Particularly, he is so used to ecstasies and visions that he adopts the language proper to these, where he has no visions to describe.

“If the dress of vision fitted any prophet, it was certainly Ezekiel: he was even naturally led to it by his situation, and by the subjects which he was to represent. He was to describe and foretell to his fellow captives several facts which happened in Palestine, in Jerusalem, and in the king’s palace. A narration and description in simple prose could not possibly suit a prophet; he must give his object the requisite prophetic dignity, by a particular dress.

“He therefore brought the scene of events nearer. For this purpose he chose high ecstasies, such as the Greek and Roman poets pretended to in their flights of enthusiasm; the hand of Jehovah came upon him, and carried him to that place where what he intended to propose to his countrymen in their exile might be seen and considered. All ecstasies in my opinion are nothing but dresses, nothing but poetical fictions; and a poet of another age, and of another tone, of an inferior imagination and poetical endowments, would have given the same ideas quite another dress.

“Accustomed to this kind of poetry, he represented the restitution of the Jewish state in a sublime vision. His imagination placed him upon graves, where he stood on the dried bones of the dead. He saw how the graves opened, the bones were clothed with flesh, and the dead came forth by a new creation. Could there be a more lively fiction for this case? Another poet would have represented the restoration of the Jews in simple words; and would only have compared it to a resurrection, or give it some other ornamental delineation. To view this intuitively in an example, compare ^{<3701>}**Ezekiel 37:1-14** and ^{<23619>}**Isaiah 26:19**.

*‘Thy dead shall live, their dead bodies shall rise:
Awake and sing, ye that dwell in dust:
For thy dew is as the dew of herbs,
And the earth shall cast forth the mighty dead.’*

“And, however numerous the fictions of Ezekiel are, they all appear in magnificent dress, and each in its peculiar splendid one. Lustre shines in him on every side; and if the poet has here and there overloaded his subject with ornaments, we shall be unable to refuse our admiration to his genius, notwithstanding these defects.

“The first part of his book may be an instance. The barren genius of Moses was gone when God appeared only in a fiery bush in the wilderness; and as the world improved in cultivation, a more luxuriant one succeeded in his place, which in process of time demanded wonderful figures and giant forms, that the representation of the Divine appearance might please. Isaiah had already appeared in a higher style than Moses. To him God manifested himself in the pomp of an oriental king; and this piece makes a strong impression by its unity and gains on us by its elevated simplicity, majesty, and dignity, ^{<3801>}**Isaiah 6:1-5**. But Ezekiel differs widely. Before him stands the chariot-throne of God, with wonderful forms; he summons all the pomp which nature and art can furnish; he abundantly employs fiction and composition to give his Divine appearance dignity, elevation, and majesty; and thus to make a suitable expression. The whole creation must lend him its most noble forms. Men, oxen, lions, and eagles support the throne: the Hebrew history must furnish all its most wonderful scenes, to surround the chariot-throne with the greatest pomp imaginable. I admire the master-hand of the artist, who knew how to compose in such a manner. I am astonished at the richness of *his* imagination, that could give dignity to all the exalted scenes of the Hebrew history, and could combine them in one body. But, notwithstanding this, the scene in Ezekiel is far from

making the same deep and heart-striking impression with that of Isaiah. A short view of the whole in Isaiah does wonders; in Ezekiel the prospect is dispersed; and as it is not rounded, it astonishes rather than impresses. In Isaiah there is a majestic silence, which is only interrupted by the heavenly cry of the seraphs, ^{<30B>}**Isaiah 6:3**; in Ezekiel, the noise of the restless wheels and moving wings confounds us. In Isaiah, the eye is delighted with artless majesty; in Ezekiel, it is consumed by the brightness of the fire which shines round about the chariot-throne.

“The author of the Revelation, whose poetry is in the same style with that of Ezekiel, and full of imagination, has for the most part avoided the rocks upon which his predecessor struck; and, happily for the most part, has cut off the wild shoots of a heated imagination. He also has fictions of wonders and giant forms; but he has produced them only so far as to give the reader a full image before his eyes. He does not pursue them minutely, and he does not distract or pain his reader.

“On the contrary, it was a happy invention that his lofty poems are sometimes interrupted by short speeches; they are not only useful for the illustration of his symbols, but also for the repose of the mind. By this change, his readers are agreeably entertained; and their imagination finds resting places, so as to soar more easily after the imagination of the poet.

“Ezekiel is a great poet, full of originality; and, in my opinion, whoever censures him as if he were only an imitator of the old prophets, can never have felt his power. He must not in general be compared with Isaiah and the rest of the old prophets. Those are great, Ezekiel is also great; those in *their* manner of poetry, Ezekiel in *his*; which he had invented for himself, if we may form our judgment from the Hebrew monuments still extant.” Thus far a judicious critic, who but indirectly admits the prophet’s *inspiration*.

Bp. *Lowth*, who has done so much to elucidate the Hebrew *poetry*, has also given fine critical judgments on the comparative merits of the *prophets*. *Isaiah* is his favorite and him he places always at the *head*, and with *him* all others are compared. Of *Ezekiel*, his character is very high and accurately drawn; and my readers will naturally expect that I should produce what he says on this subject, rather than attempt any thing of my own; for this would resemble the attempt *to write an Iliad after Homer*.

“Ezekiel,” says this learned prelate, “is inferior to *Jeremiah* in *elegance*, but is equal to *Isaiah* in *SUBLIMITY*, though in a different species of the *sublime*. He is *bold, vehement, tragical*, and deals very much in *amplification*. His *SENTIMENTS* are *lofty, animated, poignant*, and full of *indignation*. His *IMAGES* are *fertile, magnificent*, and sometimes rather bordering on *indelicacy*. His *DICTION* is *grand, weighty, austere, rough*, and sometimes *uncultivated*. He abounds in *repetitions*, not for the sake of *beauty* or *grace*, but from *vehemence* and *indignation*. Whatever his *subject* be, he keeps it always in his eye, without the least deviation, and is so much taken up with it that he has scarcely any regard to *order* or *connection*. In other things he may be perhaps *exceeded* by the other prophets, but in that species for which he was particularly turned, that is, *force, impetuosity, weight, and grandeur*, no writer ever equalled him. His *diction* is *clear* enough; almost all his *obscurity* arises from his *subjects*. His *VISIONS* are particularly *obscure*; which, however, as in *Hosea, Amos, and Zechariah*, are delivered in a *plain historical narration*.

“The greater part of the book, particularly the middle of it, is *poetical*; whether we regard the *matter* or the *language*. But some passages are so *rough* and *unpolished*, that we are frequently at a loss to what species of writing we ought to refer them. As to *STYLE, Isaiah, Jeremiah, and Ezekiel* may be placed with propriety enough in the same rank among the *Hebrews*, as *Homer, Simonides, and Æschylus* among the *Greeks*.”

Nothing need be added, and indeed nothing can be added, to this character; it is as fairly as it is fully drawn; and every paragraph in the book will show its propriety. But could we satisfactorily fathom the prophet’s meaning in those places where he is *peculiarly obscure*, we should feel the force and propriety of the bishop’s character still more, as in those very places the prophet is *peculiarly sublime*. The prophecy was delivered that it might be understood and be profitable; and no doubt it was fully apprehended by those to whom it was originally given, and for whose sake it was sent from heaven. As to the portions which respect a very *remote futurity*, they will be understood when the events take place; which will, in such times, be an additional argument in favour of Divine revelation, when it is seen with what precision and accuracy prophets have foreseen and described such very remote and apparently contingent events.

To the general reader the following table, taken from *Calmet*, may be useful:—

A Chronological Table of the Prophecies of Ezekiel

A.M. 3405.	Ezekiel is led captive to Babylon with King Jeconiah. From this year the epoch of these prophecies must be taken.
3409	<p>The first <i>vision</i> by the river Chebar, ^{<3010>} Ezekiel 1:1-28. The circumstances which followed Ezekiel's vocation to the prophetic office, ^{<3010>} Ezekiel 1:1-2:10.</p> <p>He draws upon a tile or bed of clay the plan of Jerusalem, and the siege that it was about to endure; and he remains lying on this plan, on his left side, <i>three hundred and ninety days</i>, ^{<3001>} Ezekiel 4:1-5. See under A.M. 3420.</p>
3410	<p>He turns on his right side, and lies <i>forty days</i>, which point out the <i>forty years</i> of the sins of Judah, To this time ^{<3006>} Ezekiel 4:6; 5:1-17; 6:1-14; 7:1-27 refer.</p> <p>About the month of <i>September</i>, this being the <i>sixth year</i> of the captivity of Jeconiah, he had the visions related, ^{<3008>} Ezekiel 8:1-18; 9:1-11; 10:1-22; 11:1-25.</p>
3411	<p>Prophecies and figurative actions by which he points out the flight, capture, and blinding of Zedekiah, ^{<3120>} Ezekiel 12:1-28 and the <i>seven</i> following.</p> <p>Zedekiah rebels against Nebuchadnezzar, ^{<3075>} Ezekiel 17:15, 17.</p> <p>The prophet charges the elders of Judah with hypocrisy, who came to consult him, ^{<3010>} Ezekiel 20:1-49; 21:1-32; 22:1-31; 23:1-49.</p>
3414	<p>The siege of <i>Jerusalem</i> by Nebuchadnezzar. This was a sabbatic year, ^{<3008>} Jeremiah 24:8, &c. The siege did not begin till about the middle of the winter, ^{<1250>} 2 Kings 25:1. The prophet's wife dies on the same day of the siege, and he is forbidden to mourn for her, ^{<3001>} Ezekiel 24:1, 2, 15-18.</p>
3415	<p>Predictions against EGYPT, ^{<3016>} Ezekiel 29:16.</p> <p>Nebuchadnezzar puts to flight Pharaoh-hophra, and returns to the siege of Jerusalem <i>three hundred and ninety days</i> before it was taken.</p>
3416	<p>Predictions against Tyre, ^{<3001>} Ezekiel 26:1-28:26, the <i>first day</i> of the <i>first month</i>.</p> <p>In the <i>seventh day</i> of the same month, God shows the prophet the miseries to be brought on Egypt by Nebuchadnezzar, ^{<3001>} Ezekiel 30:1-26.</p> <p>In the <i>third month</i> of the same year, the prophet had another vision against Egypt, ^{<3010>} Ezekiel 31:1-2, &c.</p> <p><i>Jerusalem</i> is taken the <i>ninth</i> of the <i>fourth month</i>. Zedekiah</p>

	was taken prisoner near Jericho. He is brought to Riblah, where, after seeing his children slain, his eyes are put out, he is laden with chains and led to Babylon. Thus were fulfilled and reconciled the seemingly contradictory prophecies concerning him.
3417	Ezekiel being informed of the taking of Jerusalem the <i>fifth</i> day of the <i>tenth</i> month, he predicts the ruin of the remnant that was left there under Gedaliah, ^{<2321>} Ezekiel 34:21-29 . He afterwards foretells the ruin of <i>Egypt</i> , ^{<2301>} Ezekiel 32:1, 16, 32 ; and that of the <i>Idumeans</i> , ^{<2352>} Ezekiel 25:12 .
3419	The commencement of the siege of <i>Tyre</i> , which lasted <i>thirteen</i> years. To the same time we must refer the miseries of the Sidonians, the Amalekites, the Moabites, and the Idumeans, pointed out by Jeremiah, ^{<2770>} Jeremiah 27:1-22; 48:1-47; 49:1-39 ; ^{<2370>} Ezekiel 25:1-17 .
3420	End of the <i>forty</i> years mentioned ^{<2015>} Ezekiel 4:5, 6 , and of the <i>three hundred</i> and <i>ninety</i> years from the separation of Israel and Judah The <i>forty</i> years commence with the renewal of the covenant under Josiah.
3430	The vision in which God showed the prophet the rebuilding of the city and the temple, and the restoration of the kingdom of Israel, ^{<2400>} Ezekiel 40:1 to the end of the book This vision took place on the <i>tenth</i> of the <i>first</i> month, <i>fourteen</i> years after the taking of Jerusalem..
3432	Taking of the city of <i>Tyre</i> , by Nebuchadnezzar, to whom God promises the spoils of <i>Egypt</i> , as a compensation for the trouble and loss he sustained before <i>Tyre</i> , ^{<2317>} Ezekiel 29:17-20 . Nebuchadnezzar enters <i>Egypt</i> . Amasis had been made king by the Cyrenians, who had rebelled against Pharaoh-hophra. <i>Herodotus</i> , lib. iv. c. 159, and lib. ii. cc. 161, 162.
3433	The king of Babylon overruns and subdues the whole of <i>Egypt</i> ; commits the greatest outrages; and carries off captives the inhabitants, the Jews, and others whom he found there. See ^{<2430>} Jeremiah 43:1-13; 44:1-30; 46:1-28 ; ^{<2300>} Ezekiel 29:1-21; 30:1-26; 31:1-18 . Nebuchadnezzar leaves <i>Amasis</i> king of Lower <i>Egypt</i> ; <i>Hophra</i> , or <i>Apries</i> , having escaped to the Thebais.
3442.	Death of Nebuchadnezzar. <i>Evil-merodach</i> succeeds him; and sets Jeconiah at liberty, and makes him his companion, ^{<2157>} 2 Kings 15:27 and ^{<2453>} Jeremiah 52:31 .

THE BOOK OF THE PROPHET EZEKIEL

Chronological Notes relative to the commencement of Ezekiel's prophesying

- Year from the Creation, according to Archbishop Usher, 3409.
- Year of the Jewish era of the world, 3166.
- Year from the Deluge, 1753.
- Second year of the *forty-sixth* Olympiad.
- Year from the building of Rome, according to the Varronian or generally received account, 159.
- Year from the building of Rome, according to Cato and the *Fasti Consulares*, 158.
- Year from the building of Rome, according to Polybius the historian, 157.
- Year from the building of Rome, according to Fabius Pictor, 153.
- Year of the Julian Period, 4119.
- Year of the era of Nabonassar, 153.
- Year from the foundation of Solomon's temple, 409.
- Year since the destruction of the kingdom of Israel by Shalmaneser, king of Assyria, 126.
- Second year after the third Sabbatic year after the *seventeenth* Jewish jubilee, according to Helvicus.
- Year before the birth of Christ, 591.
- Year before the vulgar era of Christ's nativity, 595.
- Cycle of the Sun, 3.
- Cycle of the Moon, 15.
- Twenty-second year of Tarquinius Priscus, the fifth king of the Romans: this was the *eighty-sixth* year before the consulship of Lucius Junius Brutus, and Publius Valerius Poplicola.
- Thirty-first year of Cyaxares, or Cyaraxes, the fourth king of Media.
- Eleventh year of Agasicles, king of Lacedæmon, of the family of the Proclidæ.
- Thirteenth year of Leon, king of Lacedæmon, of the family of the Eurysthenidæ.

- Twenty-fifth year of Alyattes II., king of Lydia, and father of the celebrated Crœsus.
- Eighth year of Æropas, the seventh king of Macedon.
- Sixth and last year of Psammis, king of Egypt, according to Helvicus, an accurate chronologer. This Egyptian king was the immediate predecessor of the celebrated Apries, called Vaphres by Eusebius, and Pharaoh-hophra by Jeremiah, ^{<2443>}**Jeremiah 44:30**.
- First year of Baal, king of the Tyrians.
- Twelfth year of Nebuchadnezzar, king of Babylon.
- Fourth year of Zedekiah, the last king of Judah.

CHAPTER 1

*This chapter contains that extraordinary vision of the Divine glory with which the prophet was favoured when he received the commission and instructions respecting the discharge of his office, which are contained in the two following chapters. The time of this Divine manifestation to the prophet, 1-3. The vision of the four living creatures, and of the four wheels, 4-25. Description of the firmament that was spread over them, and of the throne upon which one sat in appearance as a man, 26-28. This vision, proceeding in a whirlwind from the NORTH, seems to indicate the dreadful judgments that were coming upon the whole land of Judah through the instrumentality of the cruel Chaldeans, who lay to the north of it. See ^{<2014>}**Jeremiah 1:14; 4:6; 6:1**.*

NOTES ON CHAP. 1

Verse 1. In the thirtieth year] We know not what this date refers to. Some think it was the *age of the prophet*; others think the date is taken from the *time* that Josiah renewed the covenant with the people, ^{<12218>}**2 Kings 22:3**, from which Usher, Prideaux, and Calmet compute the *forty* years of Judah's transgression, mentioned ^{<2016>}**Ezekiel 4:6**.

Abp. Newcome thinks there is an error in the text, and that instead of **μϑνι vb bisheloshim**, in the *thirtieth*, we should read **tyvymj b bachamishith**, in the *fifth*, as in the *second* verse. "Now it came to pass in the fifth year, in the fourth month, in the fifth day of the month," &c. But this is supported by none of the ancient *Versions*, nor by any MS. The *Chaldee* paraphrases the verse, "And it came to pass *thirty* years after the high priest Hilkiah had found the book of the law, in the house of the

sanctuary,” &c. This was in the *twelfth* year of Josiah’s reign. The *thirtieth* year, computed as above, comes to A.M. 3409, the *fourth* year from the captivity of Jeconiah, and the *fifth* of the reign of Zedekiah. Ezekiel was then among the captives who had been carried away with Jeconiah, and had his dwelling near the river *Chebar*, *Chaborus*, or *Aboras*, a river of Mesopotamia, which falls into the *Euphrates* a little above *Thapsacus*, after having run through Mesopotamia from east to west.—*Calmet*.

Fourth month] *Thammuz*, answering nearly to our *July*.

I saw visions of God.] Emblems and symbols of the Divine Majesty. He particularly refers to those in this chapter.

Verse 2. Jehoiachin’s captivity] Called also Jeconiah and Coniah; see <122412> **2 Kings 24:12**. He was carried away by Nebuchadnezzar; see <122414> **2 Kings 24:14**.

Verse 3. The hand of the Lord] I was filled with his power, and with the influence of the prophetic spirit.

Verse 4. A whirlwind came out of the north] Nebuchadnezzar, whose land, Babylonia, lay north of Judea. *Chaldea* is thus frequently denominated by Jeremiah.

A great cloud, and a fire infolding itself] A mass of fire concentrated in a *vast cloud*, that the flames might be more distinctly observable, the fire never escaping from the cloud, but issuing, and then returning in upon itself. It was in a state of powerful agitation; but always involving itself, or returning back to the centre whence it appeared to issue.

A brightness was about it] A fine tinge of light surrounded the cloud, in order to make its limits the more discernible; beyond which verge the turmoiling fire did not proceed.

The colour of amber] This was in the centre of the cloud; and this amber-coloured substance was the centre of the labouring flame. The word *ηλεκτρον*, which we translate *amber*, was used to signify a compound metal, very bright, made of gold and brass.

Verse 5. Also out on the midst thereof came—four living creatures.] As the amber-coloured body was the *centre* of the *fire*, and this *fire* was in the *centre* of the *cloud*; so out of this amber-coloured igneous centre came the *living creatures* just mentioned.

Verse 6. Every one had four faces] There were *four* several figures of these living creatures, and each of these figures had *four* distinct faces: but as the face of the *man* was that which was presented to the prophet's view, so that he saw it more plainly than any of the others; hence it is said, ^{<2016>}**Ezekiel 1:5**, that each of these figures had *the likeness of a man*; and the whole of this compound image bore a general resemblance to the human figure.

Verse 7. Their feet were straight feet] There did not seem to be any flexure at the knee, nor were the legs separated in that way as to indicate progression by walking. I have before me several ancient *Egyptian* images of *Isis, Osiris, Anubis, &c.*, where the legs are *not separated*, nor is there any bend at the knees; so that if there was any motion at all, it must have been by *gliding*, not progressive walking. It is a remark of *Ælian*, that the gods are never represented as *walking*, but always *gliding*; and he gives this as a criterion to discern common angelic appearances from those of the *gods*: all other spiritual beings *walked progressively*, rising on one foot, while they stretched out the other; but the deities always *glided* without *gradual progressive motions*. And *Heliodorus* in his *Romance of Theogines and Charicha*, gives the same reason for the *united feet of the gods, &c.*, and describes the same appearances.

Like the sole of a calf's foot] Before it is stated to be a *straight foot*; one that did not lay down a *flat horizontal sole*, like that of the human foot.

And they sparkled like the colour of burnished brass.] I suppose this refers rather to the *hoof* of the calf's foot, than to the whole appearance of the *leg*. There is scarcely any thing that gives a higher lustre than highly *polished* or *burnished brass*. Our blessed Lord is represented with legs like *burnished brass*, ^{<6015>}**Revelation 1:15**.

Verse 8. They had the hands of a man under their wings] I doubt much whether the arms be not here represented as all covered with feathers, so that they had the appearance of wings, only the hand was bare; and I rather think that this is the meaning of their having "the hands of a man under their wings."

Verse 9. Their wings were joined one to another] When their wings were extended, they formed a sort of canopy level with their own heads or shoulders; and on this canopy was the throne, and the "likeness of the man" upon it, ^{<2026>}**Ezekiel 1:26**.

They turned not when they went] The wings did not flap in flying, or move in the manner of oars, or of the hands of a man in swimming, in order to their passing through the air; as they *glided* in reference to their *feet*, so they *soared* in reference to their *wings*.

Verse 10. As for the likeness of their faces] There was but one body to each of those compound animals: but each body had four faces; the face of a *man* and of a *lion* on the right side; the face of an *ox* and an *eagle* on the left side. Many of these compound images appear in the Asiatic idols. Many are now before me: some with the head and feet of a *monkey*, with the body, arms, and *legs* of a *man*. Others with the head of the *dog*; body, arms, and legs human. Some with the head of an *ape*; all the rest human. Some with one head and eight arms; others with six heads or faces, with twelve arms. The head of a lion and the head of a cock often appear; and some with the head of a cock, the whole body human, and the legs terminating in *snakes*. All these were symbolical, and each had its own appropriate meaning. Those in the text had theirs also, could we but find it out.

Verse 12. They went every one straight forward] Not by *progressive stepping*, but by *gliding*.

Whither the spirit was to go] Whither that *whirlwind* blew, they went, being borne on by the wind, see ²³¹⁰⁴ **Ezekiel 1:4**.

Verse 13. Like burning coals of fire] The whole substance appeared to be of flame; and among them frequent coruscations of fire, like vibrating lamps, often emitting lightning, or rather sparks of fire, as we have seen struck out of strongly ignited iron in a forge. The flames might be something like what is called *warring wheels* in pyrotechny. They seemed to conflict together.

Verse 14. The living creatures ran and returned] They had a circular movement; they were in rapid motion, but did not increase their distance from the spectator. So I think this should be understood.

Verse 15. One wheel upon the earth] It seems at first view there were *four wheels*, one for each of the living creatures; that is, the creatures were compound, so were the wheels, for there was “a wheel in the middle of a wheel.” And it is generally supposed that these wheels cut each other at right angles up and down: and this is the manner in which they are

generally represented; but most probably the *wheel within* means merely the *nave* in which the spokes are inserted, in reference to the *ring*, *rim*, or *periphery*, where these *spokes* terminate from the centre or nave. I do think this is what is meant by the wheel within a wheel; and I am the more inclined to this opinion, by some fine Chinese drawings now before me, where their *deities* are represented as *walking upon wheels*, the wheels themselves *encompassed with fire*. The wheel is simply by itself having a projecting axis; so of *these* it is said, “their appearance and their work was, as it were, a wheel within a wheel.” There were either two peripheries or rims with their spokes, or the *nave* answered for the wheel within. I have examined models of what are called Ezekiel’s wheels, which are designed to move equally in all directions: but I plainly saw that this was impossible; nor can any kind of complex wheel move in this way.

Verse 18. As for their rings] The *strakes* which form the *rim* or *periphery*.

They were dreadful] They were exceedingly great in their diameter, so that it was tremendous to look from the part that touched the ground to that which was opposite above.

Were **full of eyes]** Does not this refer to the appearance of *nails* keeping on the spokes, or strakes or bands upon the rim?

Verse 19. When the living creatures went, the wheels went] The *wheels* were attached to the living creatures, so that, in progress, they had the same motion.

Verse 20. The spirit of the living creature was in the wheels.] That is, the wheels were *instinct with a vital spirit*; the wheels were *alive*, they also were *animals*, or endued with *animal life*, as the creatures were that stood upon them. Here then is the *chariot of Jehovah*. There are *four wheels*, on each of which one of the *compound animals* stands; the four compound animals form the *body* of the *chariot*, their wings spread horizontally above, forming the canopy or covering of this chariot; on the top of which, or upon the extended wings of the four living creatures, was the throne, on which was the appearance of a man, ^{20:26}**Ezekiel 1:26.**

Verse 22. The colour of the terrible crystal] Like a *crystal*, well cut and well polished, with various *faces*, by which rays of light were refracted, assuming either a variety of prismatic colours, or an insufferably brilliant

splendour. This seems to be the meaning of the *terrible crystal*. *Newcome* translates, *fearful ice*. The common translation is preferable.

Verse 23. Every one had two, which covered on this side] While they employed two of their wings to form a foundation for the *firmament* to rest on, two other wings were let down to cover the lower part of their bodies: but this they did only when they *stood*, ^{<30124>}**Ezekiel 1:24.**

Verse 24. The noise of their wings] When the whirlwind drove the wheels, the wind rustling among the wings was like the noise of *many waters*; like a *waterfall*, or *waters dashing continually against the rocks*, or *rushing down precipices*.

As the voice of the Almighty] Like distant thunder; for this is termed the *voice of God*, ^{<191813>}**Psalm 18:13**; ^{<10923>}**Exodus 9:23, 28, 29; 20:18.**

Verse 26. A sapphire] The pure oriental sapphire, a large well cut specimen of which is now before me, is one of the most beautiful and resplendent blues that can be conceived. I have sometimes seen the heavens assume this illustrious hue. The human form above this canopy is supposed to represent Him who, in the fulness of time, was manifested in the flesh.

Verse 27. The colour of amber] There are specimens of amber which are very pure and beautifully transparent. One which I now hold up to the light gives a most beautiful *bright yellow* colour. Such a splendid appearance had the august Being who sat upon this throne from the reins upward; but from thence downward he had the appearance of *fire*, burning with a clear and brilliant flame. For farther particulars **see Clarke's notes on** ^{<25109>}**Ezekiel 10:9**".

Verse 28. As the appearance of the bow] Over the canopy on which this glorious personage sat there was a fine *rainbow*, which, from the description here, had all its colours vivid, distinct, and in perfection—red, orange, yellow, green, blue, indigo, and violet. In all this description we must understand every *metal*, every *colour*, and every *natural appearance*, to be in their utmost perfection of *shape*, *colour*, and *splendour*. "And this," as above described, "was the appearance of the likeness of the glory of the Lord." Splendid and glorious as it was, it was only the "appearance of the likeness," a faint representation of the real thing.

I have endeavoured to explain these appearances as correctly as possible; to show their forms, positions, colours, &c. But who can explain their

meaning? We have conjectures in abundance; and can it be of any use to mankind to increase the number of those conjectures? I think not. I doubt whether the whole does not point out the state of the Jews, who were about to be subdued by Nebuchadnezzar, and carried into captivity. And I am inclined to think that the “living creatures, wheels, fires, whirlwinds,” &c., which are introduced here, point out, emblematically, the various means, sword, fire, pestilence, famine, &c., which were employed in their destruction; and that *God appears* in all this to show that Nebuchadnezzar is only his *instrument* to inflict all these calamities. What is in the following chapter appears to me to confirm this supposition. But we have the *rainbow*, the token of God’s covenant, to show that though there should be a destruction of the city, temple, &c., and sore tribulation among the people, yet there should not be a total ruin; after a long captivity they should be restored. The rainbow is an illustrious token of mercy and love.

EZEKIEL

CHAPTER 2

The prophet, having been overwhelmed with the glorious vision in the preceding chapter, is here strengthened and comforted, 1, 2; and then commissioned to declare to the rebellious house of Israel the terrible judgments that would very shortly come upon the whole land, if they repented not; with a gracious assurance to Ezekiel that God would be constantly with him while executing the duties of his office, 3-5. The prophet is also commanded to be fearless, resolute, and faithful in the discharge of it. 6-8, as he must be the messenger of very unpleasing tidings, which well expose him to great persecution, 9, 10.

NOTES ON CHAP. 2

Verse 1. And he said unto me] In the last verse of the preceding chapter we find that the prophet was so penetrated with awe at the sight of the glory of God in the mystical chariot, that “he fell upon his face;” and, while he was in this posture of adoration, he heard the voice mentioned here. It is evident, therefore, that the present division of these chapters is wrong. Either the *first* should end with the words, “This was the appearance of the likeness of the glory of the Lord,” ^{<30128>} **Ezekiel 1:28**; or the *first verse* of this chapter should be added to the preceding, and this begin with the *second* verse.

Verse 2. And the spirit entered into me] This *spirit* was different to that mentioned above, by which the wheels, &c., were moved. The spirit of prophecy is here intended; whose office was not merely to enable him to *foresee* and *foretell* future events, but to purify and refine his heart, and qualify him to be a successful preacher of the word of life.

He who is sent by the God of all grace to convert sinners must be influenced by the Holy Ghost; otherwise he can neither be saved himself, nor become the instrument of salvation to others.

And set me upon my feet] That he might *stand* as a servant before his master, to receive his orders.

Verse 3. Son of man] This appellative, so often mentioned in this book, seems to have been given first to this *prophet*; afterwards to *Daniel*; and

after that to the MAN *Christ Jesus*. Perhaps it was given to the two former to remind them of their frailty, and that they should not be exalted in their own minds by the extraordinary revelations granted to them; and that they should feel themselves of the same nature with those to whom they were sent; and, from the common principle of *humanity*, deeply interest themselves in the welfare of their unhappy countrymen. To the *latter* it might have been appropriated merely to show that though all his actions demonstrated him to be GOD, yet that he was also really MAN; and that in the *man* Christ Jesus dwelt all the fulness of the Godhead bodily. When the *acts* of Christ are considered, it is more easy to believe his *eternal Godhead*, than to be convinced that the person we hear speaking, and see working, is also a *man* like unto ourselves.

I send thee to the children of Israel] To those who were now in captivity, in Chaldea particularly; and to the Jews in general, both far and near.

Verse 4. Thou shalt say unto them, Thus saith the Lord] Let them know that what thou hast to declare is the message of the LORD, that they may receive it with reverence.

Every preacher of God's word should take heed that it is God's message he delivers to the people. Let him not suppose, because it is according to his own *creed* or *confession of faith*, that therefore it is God's word. False doctrines and fallacies without end are foisted on the world in this way. Bring the *creed* first to the *Word of God*, and scrupulously try whether it be right; and when this is done, leave it where you please; take the Bible, and warn them from God's word recorded there.

Verse 5. Yet shall know that there hath been a prophet among them.] By this they shall be assured of *two* things: 1. That God in his mercy had given them due warning. 2. That themselves were inexcusable, for not taking it.

Verse 6. Be not afraid of them] They will maltreat thee for thy message; but let not the apprehension of this induce thee to suppress it. Though they be *rebels*, fear them not; I will sustain and preserve thee.

Verse 7. Whether they will hear] Whether they receive the message, or persecute thee for it, declare it to them, that they may be without excuse.

Verse 8. Open thy mouth and eat that I give thee.] Take my word as thou wouldst take thy *proper food*; receive it into thy heart; ponder it there, that it may be the means of *strengthening* and *preserving thy soul*, as proper nourishment will strengthen the body, and preserve from death. And the people to whom such messages of God may come should so hear it read, mark, learn, and *inwardly digest* it, that it may become efficient nourishment to their souls.

Verse 9. A hand was sent] Here the *hand* signifies not only the instrument of conveyance, but an *emblem* of the Divine power, which the *hand of God* always signifies.

A roll of a book] *rps tlgm megillath sepher*. All ancient books were written so as to be *rolled up*; hence *volumen*, a *volume*, from *volvo*, *I roll*.

Verse 10. It was written within and without] Contrary to the state of rolls in general, which are written on the *inside* only. The *Hebrew rolls* are generally written in this way. There are several of such Hebrew rolls before me, all written on the *inside* only, consisting of skins of vellum, or parchment, or basil, a sort of half-tanned sheep or goat skin, sewed together, extending to several yards in length. Other Asiatic books were written in the same way. A Sanscrit roll of *sixty* feet in length, also before me, is written all on the *inside*; and a *Koran*, written in exceedingly small characters, about two inches broad and twelve feet long, and weighing but about half an ounce. But the *roll* presented to the prophet was written on *both sides*, because the prophecy was long, and to the same effect; that they might see the mind of God wherever they looked.

There was **written therein lamentations, and mourning, and wo.]** What an awful assemblage! *yhw hghw mynyq kinim, vahegeh, vehi, lamentations*, and a *groan*, and *alas!* *Lamentations* on all hands; a *groan* from the dying; and *alas*, or *Wo is me!* from the survivors. It was the *letter* that killeth, and is the ministration of death. What a mercy to have that which is emphatically called *To Ευαγγελιον*, The *glad tidings*, the *good news!* *Christ Jesus is come into the world to save sinners*; and he wills that *all men should be saved and come to the knowledge of the truth*. Here are *rejoicings, thanksgivings, and exultation*.

EZEKIEL

CHAPTER 3

This chapter contains more particular instructions to the prophet. It begins with repeating his appointment to his office, 1-3. Ezekiel is then informed that his commission is, at this time, to the house of Israel exclusively, 4-6; that his countrymen would pay little regard to him, 7; that he must persevere in his duty notwithstanding such great discouragement; and he is endued with extraordinary courage and intrepidity to enable him fearlessly to declare to a disobedient and gainsaying people the whole counsel of God, 8-11. The prophet is afterwards carried by the spirit that animated the cherubim and wheels, and by which he received the gift of prophecy, to a colony of his brethren in the neighbourhood, where he remained seven days overwhelmed with astonishment, 12-15. He is then warned of the awful importance of being faithful in his office, 16-21; commanded to go forth into the plain that he may have a visible manifestation of the Divine Presence, 22; and is again favoured with a vision of that most magnificent set of symbols described in the first chapter, by which the glorious majesty of the God of Israel was in some measure represented, 23. See also ^{<2360>}Isaiah 6:1-13; ^{<2700>}Daniel 10:5-19; and ^{<6010>}Revelation 1:10-16; 4:1-11, for other manifestations of the Divine glory, in all of which some of the imagery is very similar. The prophet receives directions relative to his future conduct, 24-27.

NOTES ON CHAP. 3

Verse 1. Eat this roll, and go speak] This must have passed in vision; but the meaning is plain. Receive my word—let it enter into thy Soul; *digest* it—let it be thy *nourishment*; and let it be thy meat and drink to do the will of thy Father who is in heaven.

Verse 3. It was in my mouth as honey] It was joyous to me to receive the Divine message, to be thus let into the secrets of the Divine counsel, and I promised myself much comfort in that intimate acquaintance with which I was favoured by the Supreme Being. In ^{<6010>}Revelation 10:10 we find St. John receiving a little book, which he ate, and found it sweet as *honey* in his *mouth*, but after he had eaten it, it made his *belly bitter*, signifying that a deep consideration of the awful matter contained in God's word against sinners, which multitudes of them will turn to their endless confusion, must deeply afflict those who know any thing of the worth of an immortal spirit.

Verse 5. Thou art not sent to a people of a strange speech] I neither send thee to thy adversaries, the *Chaldeans*, nor to the *Medes* and *Persians*, their enemies. Even these would more likely have hearkened unto thee than thy own countrymen.

Verse 7. Impudent and hard-hearted.] “Stiff of forehead, and hard of heart.”—*Margin*. The marginal readings on several verses here are very nervous and very correct.

Verse 12. Then the Spirit took me up] This, as *Calmet* remarks, has been variously understood. 1. An impetuous *wind* carried him to the place where his brethren sojourned. 2. The *Holy Spirit*, which filled his heart, transported him in a moment to the place where the captives were. 3. Or, he was so *transported* with heavenly ardour in his mind, that he ran immediately off, and seemed to fly to the place where God commanded him to go. The promptitude and impetuosity of his spirit seemed to furnish him with wings on the occasion. However this may be understood, the going to the captives was *real*.

A voice of a great rushing] This was the noise made by the wings of the living creatures that formed the chariot of Jehovah. See the notes on chap 1. and 10.

Blessed be the glory of the Lord] Probably the acclamation of the living creatures: “Let God be blessed from the throne of his glory! He deserves the praises of his creatures in all the dispensations of his mercy and justice, of his providence and grace.”

Verse 13. A great rushing.] All the living *creatures* and the *wheels* being then in motion.

Verse 14. I went in bitterness] Being filled with indignation at the wickedness and obstinacy of my people, I went, determining to speak the word of God without disguise, and to reprove them *sharply* for their rebellion; and yet I was greatly distressed because of the heavy message which I was commanded to deliver.

Verse 16. I came to them of the captivity] Because the hand of the Lord was strong upon him and supported him, he soon reached the place.

Tel-abib] *byba l t* “a heap of corn.” So the *Vulgate: acervum novarum frugum*, “a heap of new fruits.” [Syriac] *letola chib*, “to the hill Chib,” or *the hill of grief*.—Syriac.

Seven days.] Perhaps God kept him all this time without an immediate revelation, that the *bitterness* and *heat of spirit* of which he speaks above might be *subdued*, and that he might speak God’s words in God’s own Spirit. Had he gone in a better spirit he had probably been employed in his work as soon as he had gained the place of labour.

Verse 17. I have made thee a watchman] The care and welfare of all this people I have laid on thee. Thou must *watch* for their *safety*, *preach* for their *edification*, and *pray* for their *eternal welfare*. And that thou mayest be successful, *receive the word at my mouth, and warn them from me*.

God is particularly jealous lest *any words* but *his own* be taught for *Divine doctrines*. He will not have human *creeds*, no more than TRADITIONS, taught instead of his own word. No word can be successful in the salvation of sinners but that which comes from God. Every minister of the Gospel should be familiar with his Maker by *faith* and *prayer*; God will then hold communion with his spirit; otherwise, what he preaches will be destitute of spirit and life, and his *hackneyed texts* and *sermons*, instead of being the bread from heaven, will be like the dry mouldy Gibeonitish crusts.

Verse 18. Thou shalt surely die] That is, If he turn not from his wickedness, *and thou givest him not warning*, as above, *he shalt die in his iniquity*, which he should not have committed; *but his blood will I require at thy hand*—I will visit *thy soul* for the loss of *his*. O how awful is this! Hear it, *ye priests, ye preachers, ye ministers* of the Gospel; ye, especially, who have entered into the ministry *for a living*, ye who *gather a congregation* to yourselves that ye may feed upon their fat, and clothe yourselves with their wool; in whose parishes and in whose congregations souls are dying unconverted from day to day, who have never been solemnly warned by you, and to whom you have never shown the way of salvation, probably because ye know nothing of it yourselves! O what a perdition awaits *you*! To have the blood of every soul that has died in your parishes or in your congregations unconverted laid at your door! To suffer a common damnation for *every* soul that perishes through your neglect! How *many loads* of endless wo must such have to bear! Ye take your *tithes*, your *stipends*, or your *rents*, to the last *grain*, and the last *penny*;

while the souls over whom you made yourselves watchmen have perished, and are perishing, through *your* neglect. O worthless and hapless men! better for you had ye never been born! Vain is your boast of *apostolical authority*, while ye do not the *work of apostles*! Vain your boast of *orthodoxy*, while ye neither *show* nor *know* the *way of salvation*! Vain your pretensions to a *Divine call*, when ye do not the work of *evangelists*! The state of the most wretched of the human race is enviable to that of such ministers, pastors, teachers, and preachers.

But let not this discourage the *faithful minister* who *teaches every man*, and *warns every man*, in all wisdom, that he may present every man *perfect to Christ Jesus*. If after such teaching and warning they will sin on, and die in their sins, their blood will be upon themselves; but *thou*, O man of God, *hast delivered thine own soul*.

Verse 20. When a righteous man doth turn from his righteousness] Which these words plainly state he may do, *and commit iniquity*, and die in his sin; and consequently die eternally, which is also here granted; if he have not been warned, though he die in his sin, the *blood*—the life and salvation, of this person also will God require at the watchman's hand. Pastor hunc occidit, quia eum tacendo morti tradidit. "This man the pastor kills; for in being silent, he delivers him over to death."—GREGORY. From these passages we see that a *righteous man* may *fall from grace*, and *perish everlastingly*. Should it be said that it means the *self-righteous*, I reply, this is absurd; for self-righteousness is a *fall* itself, and the sooner a man falls from it the better for himself. Real, genuine righteousness of heart and life is that which is meant. Let him that standeth take heed lest he fall.

And I lay a stumbling-block before him] That is, I permit him to be tried, and he fall in the trial. God is repeatedly represented as doing things which he only permits to be done. He lays a stumbling-block, i.e., he permits one to be laid.

Verse 22. Arise, go forth into the plain] Into a place remote from observation and noise; a place where the glory of God might have sufficient room to manifest itself, that the prophet might see all its movements distinctly.

Verse 24. The spirit—said unto me, Go, shut thyself within thine house.] Hide thyself for the present. The reason is immediately subjoined.

Verse 25. They shall put bands upon thee] Thy countrymen will rise up against thee; and, to prevent thy prophesying, will confine thee.

Verse 26. I will make thy tongue cleave to the roof of thy mouth] I will not give thee any message to deliver to them. They are so rebellious, it is useless to give them farther warning.

Verse 27. I will open thy mouth] When it is necessary to address them again, thou shalt sum up what thou hast said in this one speech: *Thus saith the Lord*, “He that heareth, let him hear; and he that forbeareth, let him forbear.” Let him who feels obedience to the voice of God his interest, be steadfast. Let him who disregards the Divine monition go in his own way, and abide the consequences.

EZEKIEL

CHAPTER 4

Ezekiel delineates Jerusalem, and lays siege to it, as a type of the manner in which the Chaldean army should surround that city, 1-3. The prophet commanded to lie on his left side three hundred and ninety days, and on his right side forty days, with the signification, 4-8. The scanty and coarse provision allowed the prophet during his symbolical siege, consisting chiefly of the worst kinds of grain, and likewise ill-prepared, as he had only cow's dung for fuel, tended all to denote the scarcity of proviawn, fuel, and every necessary of life, which the Jews should experience during the siege of Jerusalem. 9-17.

NOTES ON CHAP. 4

Verse 1. Take thee a tile] A *tile*, such as we use in covering houses, will give us but a very inadequate notion of those used anciently; and also appear very insufficient for the figures which the prophet was commanded to pourtray on it. A *brick* is most undoubtedly meant; yet, even the larger dimensions here, as to *thickness*, will not help us through the difficulty, unless we have recourse to the ancients, who have spoken of the dimensions of the bricks commonly used in building. *Palladius*, Deuteronomy Revelation Rustica, lib. vi. c. 12, is very particular on this subject:—Sint vero lateres longitudine pedum duorum, latitudine unius, altitudine quatuor unciarum. “Let the bricks be two feet long, one foot broad, and four inches thick.” Edit. *Gesner*, vol. iii. p. 144. On such a surface as this the whole siege might be easily pourtrayed. There are some *brick-bats* before me which were brought from the ruins of ancient *Babylon*, which have been made of clay and straw kneaded together and *baked in the sun*; one has been more than *four inches* thick, and on one side it is *deeply impressed* with characters; others are smaller, well made, and finely impressed on one side with *Persepolitan* characters. These have been for *inside* or *ornamental* work; to such bricks the prophet most probably alludes.

But the tempered clay out of which the bricks were made might be meant here; of this substance he might *spread out* a sufficient quantity to receive all his figures. The figures were, 1. Jerusalem. 2. A fort. 3. A mount. 4.

The camp of the enemy. 5. Battering rams, and such like engines, round about. 6. A wall round about the city, between it and the besieging army.

Verse 2. Battering rams] **μyрк** *carim*. This is the earliest account we have of this military engine. It was a long beam with a head of brass, like the head and horns of a *ram*, whence its name. It was hung by chains or ropes, between two beams, or *three* legs, so that it could admit of being drawn backward and forward some yards. Several stout men, by means of ropes, pulled it as far back as it could go, and then, suddenly letting it loose, it struck with great force against the wall which it was intended to batter and bring down. This machine was not known in the time of *Homer*, as in the siege of Troy there is not the slightest mention of such. And the first notice we have of it is *here*, where we see that it was employed by Nebuchadnezzar in the siege of Jerusalem, A.M. 3416. It was afterwards used by the *Carthaginians* at the siege of *Gades*, as *Vitruvius* notes, lib. x. c. 19, in which he gives a circumstantial account of the invention, fabrication, use, and improvement of this machine. It was for the want of a machine of this kind, that the ancient sieges lasted so long; they had nothing with which to beat down or undermine the walls.

Verse 3. Take thou unto thee an iron pan] **tbj m** *machabath*, a *flat plate* or *slice*, as the margin properly renders it: such as are used in some countries to bake bread on, called a *griddle* or *girdle*, being suspended above the fire, and kept in a proper degree of heat for the purpose. A *plate* like this, stuck perpendicularly in the earth, would show the nature of a *wall* much better than any *pan* could do. The Chaldeans threw such a wall round Jerusalem, to prevent the besieged from receiving any succours, and from escaping from the city.

This shall be a sign to the house of Israel.] This shall be an emblematical representation of what shall actually take place.

Verse 4. Lie thou also upon thy left side] It appears that all that is mentioned here and in the following verses was done, not in *idea*, but in *fact*. The prophet lay down on *his left side* upon a couch to which he was *chained*, ²⁰⁰⁶ **Ezekiel 4:6**, for *three hundred and ninety days*; and afterwards he lay in the same manner, upon his *right side*, for *forty days*. And thus was signified the state of the Jews, and the punishment that was coming upon them. 1. The *prophet* himself represents the Jews. 2. His *lying*, their state of depression. 3. His being *bound*, their helplessness and

captivity. 4. The *days* signify *years*, a *day for a year*; during which they were to bear their iniquity, or the temporal punishment due to their sins. 5. The *three hundred and ninety days*, during which he was to lie on his left side, and bear the iniquity of the house of Israel, point out *two* things: the *first*, The *duration* of the *siege* of Jerusalem. *Secondly*, The *duration* of the *captivity* off the *ten* tribes, and that of Judah. 6. The prophet lay *three hundred and ninety days* upon his left side, and *forty* days upon his right side, in all *four hundred and thirty* days. Now Jerusalem was besieged the *ninth* year of the reign of Zedekiah, ^{<1250>}**2 Kings 25:1, 2**, and was not taken till the *eleventh* year of the same prince, ^{<1250>}**2 Kings 25:2**. But properly speaking, the siege did not continue the *whole* of that time; it was interrupted; for Nebuchadnezzar was obliged to *raise* it, and go and meet the Egyptians, who were coming to its succour. This consumed a considerable portion of time. After he had defeated the Egyptians, he returned and recommenced the siege, and did not leave it till the city was taken. We may, therefore, conclude that the *four hundred and thirty days* only comprise the time in which the city was *actually besieged*, when the city was encompassed with walls of circumvallation, so that the besieged were reduced to a state of the utmost distress. The siege commenced the *tenth* day of the *tenth* month of the *ninth* year of Zedekiah; and it was taken on the *ninth* day of the *fourth* month of the *eleventh* year of the same king. Thus the siege had lasted, in the whole, *eighteen months*, or *five hundred and ten days*. Subtract for the time that Nebuchadnezzar was obliged to interrupt the siege, in order to go against the Egyptians, *four months and twenty days*, or *one hundred and forty days*, and there will remain *four hundred and thirty days*, composed of $390+40=430$. See *Calmet* on this place. See also at the end of this chapter. **See Clarke** “^{<2016>}**Ezekiel 4:16**”.

Verse 6. Forty days] Reckon, says Archbishop Newcome, near *fifteen* years and *six* months in the reign of Manasseh, *two* years in that of Amon, *three* months in that of Jehoahaz, *eleven* years in that of Jehoiakim, *three* months and *ten* days in that of Jehoiachin, and *eleven* years in that of Zedekiah; and there arises a period of *forty* years, during which gross idolatry was practiced in the kingdom of Judah. *Forty days* may have been employed in spoiling and desolating the city and the temple.

Verse 9. Take thou also unto thee wheat] In times of *scarcity*, it is customary in all countries to mix several kinds of coarser grain with the finer, to make it last the longer. This *mashlin*, which the prophet is

commanded to take, of wheat, barley, beans, lentiles, millet, and fitches, was intended to show how scarce the necessities of life should be during the siege.

Verse 10. Twenty shekels a day] The whole of the above grain, being ground, was to be formed into one *mass*, out of which he was to make *three hundred and ninety loaves; one loaf for each day*; and this loaf was to be of *twenty shekels* in weight. Now a *shekel*, being in weight about half an ounce, this would be *ten ounces* of bread for each day; and with this *water* to the amount of one *sixth* part of a *hin*, which is about a pint and a half of our measure. All this shows that so reduced should provisions be during the siege, that they should be obliged to eat the *meanest* sort of aliment, and that by *weight*, and their *water* by *measure*; each man's allowance being scarcely a *pint and a half*, and *ten ounces*, a little more than *half a pound* of bread, for each day's support.

Verse 12. Thou shalt bake it with dung] Dried ox and cow dung is a common fuel in the east; and with this, for want of wood and coals, they are obliged to prepare their food. Indeed, dried excrement of every kind is gathered. Here, the prophet is to prepare his bread with *dry human excrement*. And when we know that this did not come in contact with the bread, and was only used to warm the plate, (see ^{<304B>} **Ezekiel 4:3**), on which the bread was laid over the fire, it removes all the horror and much of the disgust. This was required to show the extreme degree of wretchedness to which they should be exposed; for, not being able to *leave the city* to collect the dried excrements of beasts, the inhabitants during the siege would be obliged, literally, to use dried human ordure for fuel. The very circumstances show that this was the plain fact of the case. However, we find that the prophet was relieved from using this kind of fuel, for *cow's dung* was substituted at his request. See ^{<304B>} **Ezekiel 4:15**.

Verse 14. My soul hath not been polluted] There is a remarkable similarity between this expostulation of the prophet and that of St. Peter, ^{<4104>} **Acts 10:14**.

Verse 16. I will break the staff of bread] They shall be besieged till all the bread is consumed, till the famine becomes *absolute*; see ^{<225B>} **2 Kings 25:3**: "And on the ninth of the *fourth* month, the famine prevailed in the city; and THERE WAS NO BREAD for the people of the land." All this was accurately foretold, and as accurately fulfilled.

Abp. *Newcome* on ^{<2006>}**Ezekiel 4:6** observes: “This number of years will take us back, with sufficient exactness, from the year in which Jerusalem was sacked by Nebuchadnezzar to the first year of Jeroboam’s reign, when national idolatry began in Israel. The period of days seems to predict the duration of the siege by the Babylonians, ^{<2049>}**Ezekiel 4:9**, deducting from the year *five months and twenty-nine days*, mentioned ^{<12250>}**2 Kings 25:1-4**, the time during which the Chaldeans were on their expedition against the Egyptians; see ^{<2476>}**Jeremiah 37:5**.” This amounts nearly to the same as that mentioned above.

EZEKIEL

CHAPTER 5

In this chapter the prophet shows, under the type of hair, the judgments which God was about to execute on the inhabitants of Jerusalem by famine, sword, and dispersion, 1-4. The type or allegory is then dropped, and God is introduced declaring in plain terms the vengeance that was coming on the whole nation which had proved so unworthy of those mercies with which they had hitherto been distinguished, 5-17.

NOTES ON CHAP. 5

Verses 1. - 4. Take thee a sharp knife] Among the Israelites, and indeed among most ancient nations, there were very few *edge-tools*. The *sword* was the chief; and this was used as a *knife*, a *razor*, &c., according to its different *length* and *sharpness*. It is likely that only *one* kind of instrument is here intended; a *knife* or short *sword*, to be employed as a *razor*.

Here is a new emblem produced, in order to mark out the coming evils. 1. *The prophet* represents the Jewish *nation*. 2. His *hair*, the *people*. 3. The *razor*, the *Chaldeans*. 4. The *cutting the beard and hair*, the *calamities, sorrows, and disgrace* coming upon the people. *Cutting off the hair* was a sign of *mourning*; see on ^{<4816>}**Jeremiah 45:5; 48:37**; and also a sign of great *disgrace*; see ^{<10004>}**2 Samuel 10:4**. 5. He is ordered to divide the hair, ^{<4816>}**Ezekiel 5:2**, into *three equal parts*, to intimate the *different degrees* and *kinds of punishment* which should fall upon the people. 6. The *balances*, ^{<4816>}**Ezekiel 5:1**, were to represent the Divine justice, and the exactness with which God's judgments should be distributed among the offenders. 7. This *hair*, divided into *three parts*, is to be disposed of thus: 1. A *third part* is to be *burnt* in the midst of the city, to show that so many should perish by famine and pestilence during the siege. 2. Another third part he was to *cut in small portions* about the city, (that figure which he had portrayed upon the brick,) to signify those who should perish in different *sorties*, and in *defending the walls*. 3. And the remaining third part he was to *scatter* in the *wind*, to point out those who should be driven into *captivity*. And, 4. The *sword following* them was intended to show that their lives should be at the will of their captors, and that many of them should perish by the *sword* in their *dispersions*. 5. The *few hairs* which he was to take in his skirts, ^{<4816>}**Ezekiel 5:3**, was intended to represent those

few Jews that should be left in the land under *Gedaliah*, after the taking of the city. 6. The throwing a part of these last into the fire, ^{<26704>}**Ezekiel 5:4**, was intended to show the miseries that these suffered in *Judea*, in *Egypt*, and finally in their being also carried away into *Babylon* on the conquest of Egypt by Nebuchadnezzar. See these transactions particularly pointed out in the notes on Jeremiah, chapters 40., 41., 42. Some think that this prophecy may refer to the persecution of the Jews by *Antiochus Epiphanes*.

Verse 5. This is Jerusalem: I have set it in the midst of the nations] I have made this city the most eminent and the most illustrious in the world. Some think that these words refer to its *geographical situation*, as being equally in *the centre of the habitable world*. But any point on a globe is its centre, no matter where laid down; and it would not be difficult to show that even this *literal sense* is tolerably correct. But the point which is the *centre* of the greatest portion of land that can be exhibited on one hemisphere is the capital of the *British empire*. See my *Sermon on the universal spread of the Gospel*.

Verse 6. She hath changed my judgments] God shows the reason why he deals with Jerusalem in greater severity than with the surrounding nations; because she was more wicked than they. Bad and idolatrous as they were, they had a greater degree of *morality* among them than the Jews had. Having fallen from the true God, they became *more abominable* than others in proportion to the height, eminence, and glory from which they had fallen. This is the common case of *backsliders*; they frequently, in their fall, become tenfold more the children of wrath than they were before.

Verse 9. I will do in thee that which I have not done] The destruction of Jerusalem by *Nebuchadnezzar* was one of the greatest calamities that ever fell on any nation or place *before*; and that by the Romans under Titus exceeded all that has taken place *since*. These two sackages of that city have no parallel in the history of mankind.

Verse 10. The fathers shall eat the sons] Though we have not this fact so particularly stated in *history*, yet we cannot doubt of it, considering the extremities to which they were reduced during the siege. The same is referred to by Jeremiah, ^{<25040>}**Lamentations 4:10**. Even the *women*, who were remarkable for *kindness* and *humanity*, *boiled* their own children, and ate them during the siege.

Will I scatter into all the winds.] Disperse you, by captivity, among all the nations of the earth.

Verse 12. A third part of thee] See Clarke's notes on ^{<2181>}**Ezekiel 5:1-4.**

Verse 13. I will cause my fury to rest] My displeasure, and the evidences of it, shall not be *transient*; they shall be *permanent* upon you, and among you. And is not this dreadfully true to the present day?

Verse 16. The evil arrows of famine] Famine and pestilence are represented as *poisoned arrows*, inflicting death wherever they *wound*. The ancients represented them in the same way.

Verse 17. So will I send upon you famine and evil beasts, and they shall bereave thee] Wild beasts always multiply in depopulated countries. In England, *wolves* abounded when the country was thinly peopled, it is now full of inhabitants, and there is not one wolf in the land. Nebuchadnezzar and his Chaldeans may be called here *evil beasts*. He is often compared to a *lion*, ^{<2407>}**Jeremiah 4:7**; ^{<27714>}**Daniel 7:14**; on account of the ravages made by him and his Chaldean armies.

EZEKIEL

CHAPTER 6

In this chapter, which forms a distinct section, the prophet denounces the judgments of God against the Jews for their idolatry, 1-7; but tells them that a remnant shall be saved, and brought to a sense of their sins by their severe afflictions, 8-14.

NOTES ON CHAP. 6

Verse 2. Set thy face toward the mountains of Israel] This is a new prophecy, and was most probably given after the *four hundred and thirty* days of his lying on his left and right side were accomplished. By *Israel* here, Judea is simply meant; not the *ten tribes*, who had long before been carried into captivity. Ezekiel uses this term in reference to the Jews only.

The *mountains* may be addressed here particularly, because it was on them the chief scenes of idolatry were exhibited.

Verse 4. Your images shall be broken] Literally, your *sun images*; representations of the sun, which they worshipped. See the margin.

Verse 5. Will scatter your bones round about your altars.] This was literally fulfilled by the Chaldeans. According to *Baruch*, **Baruch 2:24, 25**, they opened the sepulchres of the principal people, and threw the bones about on every side.

Verse 9. They that escape of you shall remember me] Those that escape the sword, the pestilence, and the famine, and shall be led into captivity, shall plainly see that it is God who has done this, and shall humble themselves on account of their abominations, leave their idolatry, and worship me alone. And this they have done from the Babylonish captivity to the present day.

Verse 11. Smite with thine hand, and stamp with thy foot] Show the utmost marks of thy astonishment and indignation, and dread of the evils that are coming upon them. Some have contended for the propriety of *clapping* and *stamping* in public worship from these words! It is scarcely a breach of charity to think that such persons are themselves incapable either of attending on or conducting the worship of God. To be consistent, they

should copy the prophet in his other typical actions as well as these; and then we shall hear of their *lying on their left side for three hundred and ninety days*, and on *their right side for forty days*; *shaving their heads, burning their hair, baking their bread with dung*, &c. Now all these things, because they were typical and commanded, were proper in the prophet: in such persons as the above they would be evidences of insanity. Such extravagant acts are no part of God's worship.

Verse 14. And make the land—more desolate than the wilderness toward Diblath] *Diblath* or *Diblathayim* is situated in the land of Moab. It is mentioned ^{<043346>}**Numbers 33:46**, *Almon-Diblathaim*; and in ^{<24822>}**Jeremiah 48:22**, *Beth-Diblathaim*. It was a part of that horrible wilderness mentioned by Moses, ^{<08815>}**Deuteronomy 8:15**, “wherein were fiery serpents, and scorpions, and drought.” The precise reason why it is mentioned here is not very evident. Some think it is the same as *Riblah*, where Nebuchadnezzar slew the princes of Israel, and put out Zedekiah's eyes; the principal difference lying between the **d** *daleth* and the **r** *resh*, which in MSS. is often scarcely discernible; and hence vast multitudes of *various readings*. Five, probably six, of Kennicott's MSS. have **htl br riblathah**, as likewise *two* of my oldest MSS.; though in the margin of one a later hand directs the word to be read **tl db bedaleth**, with *daleth*. But all the *Versions* read the word with a D. This may appear a matter of little importance, but we should take pains to recover even one lost *letter* of the *word* of God.

EZEKIEL

CHAPTER 7

This chapter, which also forms a distinct prophecy, foretells the dreadful destruction of the land of Israel, or Judah, (for after the captivity of the ten tribes these terms are often used indiscriminately for the Jews in general,) on account of the heinous sins of its inhabitants, 1-15; and the great distress of the small remnant that should escape, 16-19. The temple itself, which they had polluted with idolatry, is devoted to destruction, 20-22; and the prophet is directed to make a chain, as a type of that captivity, in which both king and people should be led in bonds to Babylon, 23-27. The whole chapter abounds in bold and beautiful figures, flowing in an easy and forcible language.

NOTES ON CHAP. 7

Verse 2. An end, the end is come] Instead of **xqh ab xq kets ba hakkets**, one MS. of Kennicott's, one of Deuteronomy Rossi's, and one of my own, read **xqh ab ab xq kets ba, ba hakkets**, "The end cometh, come is the end." This reading is supported by all the ancient Versions, and is undoubtedly genuine. *The end COMETH: the termination of the Jewish state is coming, and while I am speaking, it is come.* The destruction is at the door. The *later hand*, who put the *vowel points* to the ancient MS. that has the above reading, did not put the points to the first **ab ba**, but struck his pen gently across it, and by a mark in the margin intimated that it should be blotted out. All my ancient MSS. were without the points originally; but they have been added by modern hands, with a different ink; and they have in multitudes of instances corrected, or rather changed, important readings, to make them quadrate with the *masora*. But the original reading, in almost every case, is discernible.

The end is come upon the four corners of the land.] This is not a *partial* calamity; it shall cover and sweep the whole land. The cup of your iniquity is full, and my forbearing is at an end. This whole chapter is *poetical*.

Verse 4. Thine abominations shall be in the midst of thee] They shall ever stare thee in the face, upbraid thee with thy ingratitude and disobedience, and be witnesses against thee.

Verse 5. An evil, an only evil] The great, the sovereign, the last exterminating evil, is come: the sword, the pestilence, the famine, and the captivity. Many MSS. read **rj a achar**, *after*. So evil cometh after evil; one instantly succeeds another.

Verse 6. An end is come, the end is come: it watcheth for thee] This is similar to the *second* verse; but there is a *paronomasia*, or play upon letters and words, which is worthy of note.

Ëyl a xqh xqh ab ab xq *kets ba, ba hakkets, hekits elayich*. **hxq** *katsah* signifies to make an *end* or *extremity*, by cutting off something, and **xqy** *yakats* signifies to *awake from sleep*: hence **xyq** *kits*, the *summer*, as the earth and its productions seem then to awake from the sleep of winter. The *end* or final destruction is here *personified*; and represented as an *executioner* who has *arisen early* from his sleep, and is *waiting* for his orders to execute judgment upon these offenders. Hence it is said—

Verse 7. The morning is come unto thee] Every note of *time* is used in order to show the *certainty* of the thing. The *morning* that the executioner has *watched* for is come; the *time* of that *morning*, in which it should take place, and the *day* to which that *time*, *precise hour* of that *morning*, belongs in which judgment shall be executed. All, all is come.

And not the sounding again of the mountains.] The hostile troops are advancing! Ye hear a *sound*, a *tumultuous noise*; do not suppose that this proceeds from festivals upon *the mountains*; from the joy of *harvestmen*, or the treaders of the *wine-press*. It is the *noise* of those by whom ye and your country are to fall. **pyrh dh al w** *veto hed harim*, and not the reverberation of sound, or reflected sound, or *re-echoing* from the mountains. “Now will I shortly pour out,” **Ezekiel 7:8**. Here they come!

Verse 10. Behold the day] The same words are repeated, sometimes varied, and pressed on the attention with *new figures* and *new circumstances*, in order to alarm this infatuated people. Look at the *day*! It is come!

The morning is gone forth] It will wait no longer. The *rod* that is to chastise you hath *blossomed*; it is quite ready.

Pride hath budded.] Your insolence, obstinacy, and daring opposition to God have brought forth their proper fruits.

Verse 11. Violence is risen, up into a rod of wickedness] The prophet continues his metaphor: “Pride has budded.”—And what has it brought forth? *Violence* and *iniquity*. To meet these, the *rod of God* cometh. There is such a vast rapidity of succession in the ideas of the prophet that he cannot wait to find language to clothe each. Hence we have broken sentences; and, consequently, *obscurity*. Something must be *supplied* to get the sense, and most critics alter words in the text. *Houbigant*, who rarely acknowledges himself to be puzzled, appears here completely nonplussed. He has given a meaning; it is this: “Violence hath burst forth from the rod; salvation shall not proceed from them, nor from their riches, nor from their turbulence: there shall be no respite for them.” *Calmet* has given no less than *five* interpretations to this verse. The simple meaning seems to be, that such and so great is their wickedness that it must be punished; and from this punishment, neither their multitude nor struggles shall set them free. They may strive to evade the threatened stroke; but they shall not succeed, nor shall they have any respite. Our *Version* is to be understood as saying,—None of the people shall be left; all shall be slain, or carried into captivity: nor shall any of theirs, their princes, priests, wives, or children, escape. And so deserved shall their desolation appear, that none shall *lament* them. This may be as good a sense as any, and it is nearest to the letter.

Verse 12. Let not the buyer rejoice, nor the seller mourn] Such is now the state of public affairs, that he who through want has been obliged to *sell his inheritance*, need not *mourn* on the account; as of this the enemy would soon have deprived him. And he who *has bought* it need not *rejoice* in his bargain, as he shall soon be stripped of his purchase, and either fall by the sword, or be glad to flee for his life.

Verse 13. For the seller shall not return] In the sale of all heritages among the Jews, it was always understood that the heritage must return to the family on the *year of jubilee*, which was every *fiftieth* year; but in this case the *seller* should not return to possess it, as it was not likely that he should be *alive* when the next jubilee should come, and if he were even to live till that time, he could not possess it, as he would then be in captivity. And the reason is particularly given; *for the vision*—the prophetic declaration of a *seventy years’* captivity, regards the whole multitude of the

people; and *it shall not return*, i.e., it will be found to be strictly true, without any abatement.

Verse 14. They have blown the trumpet] Vain are all the efforts you make to collect and arm the people, and stand on your own defence; for all shall be dispirited, and none *go to the battle*.

Verse 15. The sword is without] War through all the *country*, and *pestilence* and *famine* within the city, shall destroy the whole, except a small remnant. He who endeavours to flee from the one shall fall by the other.

Verse 16. They—shall be on the mountains like doves of the valleys] Rather, *like mourning doves* *twyagh haggeayoth*, chased from their dove-cotes, and separated from their mates.

Verse 17. All knees shall be weak as water.] *Calmet* understands this curiously: *La frayeur dont on sera saisi, fera qu'on ne pourra retenir son urine. D'autres l'expliquent d'une autre souillure plus honteuse. I believe him to be nearly about right. St. Jerome is exactly the same: Pavoris magnitudine, urina polluet genua, nec valebit profluentes aquas vesica prohibere.* This and other malretentions are often the natural effect of extreme fear or terror.

Verse 19. They shall cast their silver in the streets] Their riches can be of no use; as in a time of famine there is no necessary of life to be *purchased*, and *gold* and *silver cannot fill their bowels*.

It is the stumbling-block of their iniquity.] They loved riches, and placed in the possession of them their supreme happiness. Now they find a *pound of gold* not worth an *ounce of bread*.

Verse 20. As for the beauty of his ornament] Their *beautiful temple* was their highest *ornament*, and God made it *majestic* by his presence. But they have even taken its riches to make their *idols*, which they have brought into the very courts of the Lord's house; and therefore God hath *set it*-the temple, *from him*-given it up to pillage. Some say it means, "They took their ornaments, which were their pride, and made them into images to worship."

Verse 22. The robbers shall enter into it] The Chaldeans shall not only destroy the city; but they shall enter the temple, deface it, plunder it, and burn it to the ground.

Verse 23. Make a chain] Point out the *captivity*; show them that it shall come, and show them the reason: “Because the land is full of bloody crimes,” &c.

Verse 24. The worst of the heathen] The Chaldeans; the most cruel and idolatrous of all nations.

Verse 25. They shall seek peace] They see now that their ceasing to pay the tribute to the king of Babylon has brought the Chaldeans against them; and now *they sue for peace* in vain. He will not hear: he is resolved on their destruction.

Verse 26. Then shall they seek a vision] Vision shall perish from the prophet, the law from the priest, and counsel from the ancients. Previously to great national judgments, God restrains the influences of his Spirit. His word is not accompanied with the usual unction; and the *wise men* of the land, the *senators* and celebrated *statesmen*, devise foolish schemes; and thus, in endeavouring to avert it, they hasten on the national ruin. How true is the saying, *Quem Deus vult perdere, prius dementat*. “Those whom God designs to destroy, he first infatuates.”

EZEKIEL

CHAPTER 8

Here begins a section of prophecy extending to the twelfth chapter. In this chapter the prophet is carried in vision to Jerusalem, 1-4; and there shown the idolatries committed by the rulers of the Jews, even within the temple. In the beginning of this vision, by the noblest stretch of an inspired imagination, idolatry itself is personified, and made an idol; and the image sublimely called, from the provocation it gave God, the IMAGE OF JEALOUSY, 5. The prophet then proceeds to describe the three principal superstitions of this unhappy people: the Egyptian, 6-12, the Phœnician, 13, 14, and the Persian, 15, 16; giving the striking features of each, and concluding with a declaration of the heinousness of their sins in the sight of God, and the consequent greatness of their punishment, 17, 18.

NOTES ON CHAP. 8

Verse 1. In the sixth year, in the sixth month, in the fifth day of the month] This, according to Abp. *Usher*, was the *sixth* year of Ezekiel's captivity. The *sixth* day of the *fifth* month of the *ecclesiastical year*, which answers to August A.M. 3410.

This chapter and the *three* following contain but *one vision*, of which I judge it necessary, with *Calmet*, to give a general idea, that the attention of the reader may not be too much divided.

The prophet, in the visions of God, is carried to Jerusalem, to the northern gate of the temple, which leads by the north side to the court of the priests. There he sees the glory of the Lord in the same manner as he did by the river Chebar. At one side he sees the *image of jealousy*. Going thence to the court of the people, he sees through an opening in the wall *seventy* elders of the people, who were worshipping all sorts of beasts and reptiles, which were painted on the wall. Being brought thence to the gate of the door of the house, he saw women weeping for *Tammuz* or *Adonis*. As he returned to the court of the priests, between the porch and the altar, he saw *twenty-five* men with their backs to the sanctuary and their faces towards the east, worshipping the *rising sun*. This is the substance of the vision contained in the *eighth* chapter.

About the same time he saw *six men* come from the higher gate with *swords* in their hands; and among them, one with an *ink-horn*. Then the Divine Presence left the cherubim, and took post at the entrance of the temple, and gave orders to the man with the *ink-horn* to put a *mark* on the foreheads of those who sighed and prayed because of the abominations of the land; and then commanded the men with the *swords* to go forward, and slay every person who had not this mark. The prophet, being left alone among the dead, fell on his face, and made intercession for the people. The Lord gives him the reason of his conduct; and the man with the ink-horn returns, and reports to the Lord what was done. These are the general contents of the *ninth* chapter.

The Lord commands the same person to go in between the *wheels* of the cherubim, and take his hand full of live coals, and scatter them over the city. He went as commanded, and one of the cherubim gave him the coals; at the same time the glory of the Lord, that had removed to the threshold of the house, now returned, and stood over the cherubim. The cherubim, wheels, wings, &c., are here described as in the *first* chapter. This is the substance of the *tenth* chapter.

The prophet then finds himself transported to the east gate of the temple, where he saw *twenty-five* men, and among them *Jaazaniah* the son of *Azur*, and *Pelatia* the son of *Benaiah*, princes of the people, against whom the Lord commands him to prophesy, and to threaten them with the utmost calamities, because of their crimes. Afterwards God himself speaks, and shows that the Jews who should be left in the land should be driven out because of their iniquities, and that those who had been led captive, and who acknowledged their sins and repented of them, should be restored to their own land. Then the glory of the Lord arose out of the city, and rested for a time on one of the mountains on the east of Jerusalem, and the prophet being carried in vision by the Spirit to Chaldea, lost sight of the chariot of the Divine glory, and began to show to the captivity what the Lord had shown to him. This is the substance of the *eleventh* chapter.

We may see from all this what induced the Lord to abandon his people, his city, and his temple; the abominations of the people in public and in private. But because those carried away captives with *Jeconiah* acknowledged their sins, and their hearts turned to the Lord, God informs them that they shall be brought back and restored to a happy state both in temporal and spiritual matters, while the others, who had filled up the measure of their

iniquities, should be speedily brought into a state of desolation and ruin. This is the sum and intent of the vision in these *four* chapters.

Verse 2. The appearance of fire] See Clarke's note on "^{<20127>}Ezekiel 1:27".

Verse 3. The image of jealousy] *hanqh l ms semel hakkinah*. We do not know certainly of what *form* this image was, nor what *god* it represented. Some say it was the image of Baal, which was placed in the temple by Manasses; others, that it was the image of *Mars*; and others, that it was the image of *Tammuz* or *Adonis*. *Calmet* supports this opinion by the following reasons:—1. The *name* agrees perfectly with him. He was represented as a beautiful youth, beloved by Venus; at which Mars, her paramour, being incensed and filled with *jealousy*, sent a large boar against Adonis, which killed him with his tusks. Hence it was the image of him who fell a victim to *jealousy*. 2. The prophet being returned towards the northern gate, where he had seen the *image of jealousy*, ^{<20814>}**Ezekiel 8:14**, there saw the *women lamenting for Tammuz*. Now *Tammuz*, all agree, signifies *Adonis*; it was that therefore which was called the *image of jealousy*. 3. The Scripture often gives to the heathen idols names of degradation; as Baal-zebul, *god of flies*; Baal-zebul; *god of dung*. It is likely that it was *Adonis* who is called *The dead*, ^{<181927>}**Leviticus 19:27, 28**; ^{<15140>}**Deuteronomy 14:9**, because he was worshipped as one *dead*. And the women represented as worshipping him were probably *adulteresses*, and had suffered through the *jealousy* of their husbands. And this worship of the image of *jealousy provoked God to jealousy*, to destroy this bad people.

Verse 4. The vision that I saw in the plain.] See Clarke's note on "^{<20123>}Ezekiel 3:23"; see also ^{<20108>}Ezekiel 1:3.

Verse 7. A hole in the wall.] This we find was not large enough to see what was doing within; and the prophet is directed to dig, and make it larger, ^{<20108>}**Ezekiel 8:8**; and when he had done so and entered, he says,—

Verse 10. And saw—every form of creeping things] It is very likely that these images portrayed on the wall were the objects of Egyptian adoration: the *ox*, the *ape*, the *dog*, the *crocodile*, the *ibis*, the *scarabæus* or *beetle*, and various other things. It appears that these were privately worshipped by the sanhedrin or great Jewish council, consisting of *seventy* or *seventy-two* persons, *six* chosen out of every tribe, as representatives of

the people. The images were portrayed upon the wall, as we find those ancient idols are on the walls of the *tombs of the kings and nobles of Egypt*. See the plates to *Belzoni's Travels*, the *Isaic Tomb* in the Bodleian Library, and the *Egyptian hieroglyphics* in general. *Virgil* speaks of these, *Æn.* lib. viii.:—

Omnigenumque Deum monstra, et latrator Anubis.

“All kinds of gods, monsters, and barking dogs.”

Verse 11. Jaazaniah the son of Shaphan] Shaphan was a scribe, or what some call comptroller of the temple, in the days of Josiah; and *Jaazaniah* his son probably succeeded him in this office. He was at the head of this band of idolaters.

Verse 14. There sat women weeping for Tammuz.] This was *Adonis*, as we have already seen; and so the Vulgate here translates. My old MS. Bible reads, *There saten women, mornynge a matwete of lecherye that is cleped Adonydes*. He is fabled to have been a beautiful youth beloved by Venus, and killed by a wild boar in Mount Lebanon, whence springs the river *Adonis*, which was fabled to *run blood* at his festival in August. The women of Phœnicia, Assyria, and Judea worshipped him as *dead*, with deep lamentation, wearing *priapi* and other obscene images all the while, and they prostituted themselves in honour of this idol. Having for some time mourned him as *dead*, they then supposed him revived and broke out into the most extravagant rejoicings. Of the appearance of the river at this season, Mr. *Maundrell* thus speaks: “We had the good fortune to see what is the foundation of the opinion which *Lucian* relates, viz., that this stream at certain seasons of the year, especially about the feast of *Adonis*, is of a *bloody colour*, proceeding from a kind of sympathy, as the heathens imagined, for the death of *Adonis*, who was killed by a wild boar in the mountain out of which this stream issues. Something like this we saw actually come to pass, for the water was stained to a surprising redness; and, as we observed in travelling, had stained the sea a great way into a reddish hue.” This was no doubt occasioned by a red ochre, over which the river ran with violence at this time of its increase. *Milton* works all this up in these fine lines:—

*“Thammuz came next behind,
 Whose annual wound in Lebanon allured
 The Syrian damsels to lament his fate,
 In amorous ditties all a summer’s day;
 While smooth Adonis, from his native rock,
 Ran purple to the sea, suffused with blood
 Of Thammuz, yearly wounded. The love tale
 Infected Sion’s daughters with like heat:
 Whose wanton passions in the sacred porch
 Ezekiel saw, when by the vision led,
 His eye surveyed the dark idolatries
 Of alienated Judah.”*
Par. Lost, b. i. 446.

Tammuz signifies *hidden* or *obscure*, and hence the worship of his image was in some *secret place*.

Verse 16. Five and twenty men] These most probably represented the *twenty-four courses* of the *priests*, with the *high priest* for the *twenty-fifth*. This was the *Persian* worship, as their turning their faces to the east plainly shows they were worshipping the *rising sun*.

Verse 17. They put the branch to their nose.] This is supposed to mean some branch or branches, which they carried in succession in honour of the idol, and with which they covered their faces, or from which they inhaled a pleasant smell, the branches being odoriferous. That the heathens carried branches of trees in their sacred ceremonies is well known to all persons acquainted with classic antiquity; and it is probable that the heathen borrowed those from the use of such branches in the Jewish feast of tabernacles. There are many strange, and some filthy, interpretations given of this clause; but the former are not worth repeating, and I abominate the latter too much to submit to defile my paper with them. Probably the Brahminic *Linga* is here intended.

It really seems that at this time the Jews had incorporated every species of idolatry in their impure worship,—*Phœnician*, *Egyptian*, and *Persian*. I might add that some imagine the *image of jealousy* to be a personification of *idolatry* itself.

EZEKIEL

CHAPTER 9

The vision in this chapter seems intended to denote the general destruction of the inhabitants of Jerusalem, excepting a few pious individuals that were distressed at the abominations that were committed in the land; who, in order to be delivered from the general calamity, were MARKED, in allusion, perhaps, to the custom of eastern princes, who marked their servants in the forehead, or rather to the custom very frequent among the Pagan worshippers, of indelibly imprinting on different parts of their body the marks of their idols. To indicate, likewise, that God was soon to forsake the temple, the shechinah, or glorious symbol of his presence, is seen to remove from the inner sanctuary to the threshold or door of the temple, 1-7. The prophet intercedes for his people; but God, on account of the greatness of their sins, will not be entreated, 8-11.

NOTES ON CHAP. 9

Verse 1. Cause them that have charge over the city] By those *six* men with destroying weapons the *Chaldeans* are represented, who had received commission to destroy the city; and when the *north* is mentioned in such cases, *Chaldea* and the *Chaldean armies* are generally intended. There appears to have been *six men* with a sort of *slaughter-bills*, and *one man* with an *inkhorn*. These may represent the *seven* counsellors of the eastern monarchs, who always saw the king's face, and knew all the secrets of the government. One of them was that *minister* who had the office of *reporting* concerning *criminals*, who carried *the book of death* and the *book of life* into the presence of the king, where the names were entered of criminals who were *destined to suffer*, and of those who were either considered as *innocent* or *recommended to mercy*; those of the *former* in the *book of death*, those of the *latter* in the *book of life*. This person with the inkhorn might be termed, in our phrase, the *recorder*.

Verse 2. Stood beside the brazen altar.] To signify that the people against whom they had their commission were, for their crimes, to be sacrificed to the demands of Divine justice.

Verse 3. And he called to the man] The person here who called was that who sat on the chariot of the Divine glory. See ²⁰¹²⁵ **Ezekiel 1:26**.

Verse 4. Set a mark upon the foreheads of the men that sigh] This is in allusion to the ancient every-where-used custom of setting marks on servants and slaves, to distinguish them from others. It was also common for the worshippers of particular idols to have their idol's *mark* upon their *foreheads, arms, &c.* These are called *sectarian marks* to the present day among the *Hindoos* and others in India. Hence by this mark we can easily know who is a follower of *Vishnoo*, who of *Siva*, who of *Bramah, &c.* The original words, **wt tywthw** *vehithvitha tau*, have been translated by the Vulgate, *et signa thau*, "and mark thou tau on the foreheads," &c. St. Jerome and many others have thought that the letter *tau* was that which was ordered to be placed on the foreheads of those mourners; and Jerome says, that this Hebrew letter **t** *tau* was formerly written like a *cross*. So then the people were to be *signed with the sign of the cross!* It is certain that on the ancient Samaritan coins, which are yet extant, the letter **t** *tau* is in the form +, which is what we term *St. Andrew's cross*. The sense derived from this by many commentators is, that God, having ordered those penitents to be marked with this figure, which is the sign of the cross, intimated that there is no redemption nor saving of life but by the cross of Christ, and that this will avail none but the real penitent. All this is true in itself, but it is not true in respect to this place. The Hebrew words signify literally, *thou shalt make a mark, or sign a sign*, but give no intimation what that *mark* or *sign* was. It was intended here to be what the sprinkling of the blood of the paschal lamb on the lintels and door-posts of the Israelites was, namely, a notice to the destroying angel what house he should spare. As the whole of this matter only passed in *vision* we are bound to neither *letter*, nor any other kind of *figure*. The symbolical action teaches us that God, in general judgments, will make a distinction between the *innocent* and the *guilty*, between the *penitent* and the *hardened sinner*.

Verse 6. Begin at my sanctuary.] Let those who have sinned against most mercy, and most privileges, be the first victims of justice. Those who know their Lord's will, and do it not, shall be beaten with many stripes. The unfaithful *members of Christ's church* will be first visited and most punished. But let not those who belong to the *synagogue of Satan* exult in this, for if judgment begin at the house of God, what will the end be of them who obey not the Gospel! However, the truly *penitent* of all descriptions in such cases shall be safe. The command of God is, "Set a mark on all them that sigh and cry;" and his command to the destroyers is, "Come not near any man on whom is the mark."

Verse 7. Defile the house] A dreadful sentence, Let it be polluted, I will no more dwell in it; I now utterly forsake it.

Verse 8. Wilt thou destroy all the residue of Israel, On thy pouring out of thy fury upon Jerusalem?] These destroyers had slain the *seventy* elders, the *twenty-five* adorers of the sun, and the women that mourned for Tammuz; and on seeing this slaughter the prophet fell on his face, and began to make intercession.

Verse 9. For they say, The Lords hath forsaken the earth] *xrah ta eth haarets*, “this land.” He has no more place in Israel; he has quite abandoned it; he neither sees nor cares, and he can be no longer the object of worship to any man in Israel. This seems to be the meaning; and God highly resents it, because it was bringing him on a level with idols and provincial deities, who had, according to supposition, regency only in some one place.

Verse 10. Mine eye shall not spare] They say, *the Lord seeth not*: this is false; I have seen all their iniquities, and do see all their abominations; and I will bring deserved judgment upon them, and then that eye which now sees will neither pity nor spare.

Verse 11. I have done as thou hast commanded me.] Angels and men must all give account of their conduct to God; for although he is every where, and his eye sees all things, yet they must personally account for all that they have done. *I have done as thou hast commanded me*. The penitents are all signed; the penitents are all safe. This is good news for them that mourn.

EZEKIEL

CHAPTER 10

The same august vision which appeared to the prophet at first, is repeated here; and coals of fire are scattered over the city to intimate that it was to be burned. The symbol of the Divine presence is likewise represented as removing farther and farther from the temple, to signify that God's protection was about to be withdrawn from it, 1-22. It may not be improper to remark, that whatever is particularly intended by the cherubim, wheels, firmament, throne, &c., described in this and the first chapter, the prophet several times informs us (^{<20128>}Ezekiel 1:28; 3:25; 8:4; 10:4, 18,) that his vision was a manifestation or similitude of the GLORY of Jehovah; or, in other words, consisted of a set of hieroglyphics by which this glory was in some measure represented. It is also worthy of observation, that the faces of the living creatures, of which we have an account in the fourth chapter of the Apocalypse, are precisely the same with those of Ezekiel's cherubim; and we may readily collect, as Mr. Mede remarks, the quarter of the heavens in which each cherub was situated in reference to the other three, from the consideration that as Ezekiel saw the vision proceeding from the NORTH, (see ^{<20108>}Ezekiel 1:4, 10,) the human face of the cherubim was towards him, or the south; on his right hand, or the east, was the face of a lion; on his left hand, or the west, the face of an ox; and towards the north, the face of an eagle.

NOTES ON CHAP. 10

Verse 1. As it were a sapphire stone] See Clarke's notes on "^{<20122>}Ezekiel 1:22"; "^{<20126>}Ezekiel 1:26". The *chariot*, here mentioned by the prophet, was precisely the same as that which he saw at the river *Chebar*, as himself tells us, ^{<20105>}Ezekiel 10:15, of which see the description in ^{<20126>}Ezekiel 1:26.

Verse 2. Coals of fire] These were to signify the burning of the city by the Chaldeans. It seems that the space between the *four* wheels, which was all on fire, was that from which those coals were taken.

Verse 3. On the right side of the house] The right hand always marked the *south* among the Hebrews.

Verse 4. The glory of the Lord went up] This is repeated from ^{<20093>}Ezekiel 9:3.

The house was filled with the cloud] This is a fact similar to what occurred frequently at the *tabernacle* in the wilderness, and in the *dedication of the temple* by Solomon. What is mentioned here was the *Divine shechinah*, the symbolical representation of the majesty of God.

Verse 5. As the voice of the Almighty God] That is, as *thunder*; for this was called the *voice of God*.

Verse 8. The form of a man's hand under their wings.] I am still of opinion that the *hands* and *wings* were not distinct. The *arms* were *feathered like wings*, and the *hand* terminated the arm; but as the long front feathers of the wings would extend much beyond the fingers, hence the *hands* would appear to *be under the wings*. See on ^{<30108>}**Ezekiel 1:8**. The *human hand* might be intended to show that God helps and punishes *man by man*; and that, in the general operations of his providence, he makes use of *human agency*.

Verse 9. The colour of a beryl stone.] *vyvrt ʿba eben Tarshish*, “the stone of Tarshish.” The *Vulgate* translates it *chrysolith*; *Symmachus*, the *jacinth*; the *Septuagint*, the *carbuncle*. In the parallel place, ^{<30116>}**Ezekiel 1:16**, it is *vyvrt ʿy[k keeyn Tarshish*, “like the eye of Tarshish;” i.e., the *colour* of tarshish, or the stone so called, which the *Vulgate* translates *visio maris*, “like the sea,” i.e., *azure*. The *beryl* is a gem of a *green* colour, passing from one side into *blue*, on the other side into *yellow*. The *chrysolith* is also *green*, what is called *pistachio green*; but the *chrysolith* of the ancients was our *topaz*, which is of a fine *wine yellow*. The *beryl*, or *chrysolith*, is most likely what is here meant by *tarshish*. One name among the ancients served for several kinds of gems that were nearly of the *same* colour. The moderns go more by *chemical characters* than by *colour*.

Verse 10. A wheel had been in the midst of a wheel.] It is difficult to comprehend this description. It is generally supposed to mean one wheel within another, cutting each other at right angles. This, in my opinion, will not account for the *motions* attributed to these wheels; nor can I see how, on this supposition, they could have any motion; for if one was moved on its axis, the other must be dragged contrary to its axis. I have conjectured it rather to mean a wheel within a wheel, or a wheel with two rims, working on the same axis. See on ^{<30116>}**Ezekiel 1:16-18**. It is however no matter of *faith*; and the reader may judge as he thinks proper. For other matters relative to this *chariot*, *wheels*, *cherubim*, *wings*, &c., I must refer to the

notes on the *first* chapter. And perhaps from the whole of this vision and its difficulties, he will see the propriety of the council of rabbins ordering Rabbi Ananias *three hundred* barrels of oil to light his lamp during the time it would be necessary for him to employ in explaining this one vision.

Verse 13. As for the wheels, it was cried unto them—O wheel.] Never was there a more unfortunate and unmeaning translation. The word **l gl gh haggalgal**, may signify, simply, *the roller*, or *a chariot*, or *roll on*, or *the swift roller*. *And he clepide (like wheelis volible, or turninge about.* Old MS. Bible. Any of these will do: “and as to the wheels,” **μυνρωαl laophannim**, “they were called in my hearing” **l gl gh haggalgal**, “the chariot.” The gentleman who took for his text “O wheel!” and made God’s decree of eternal predestination out of it, must have borrowed some of Rabbi Ananias’s *three hundred* barrels of oil! But such working of God’s word cannot be too severely reprehended.

As these wheels are supposed to represent Divine *Providence*, bringing about the *designs* of the Most High, how like is the above **l gl gh haggalgal**, taken as a verb, “roll on,” to those words of Virgil in his Pollio:—

*Talia sæla, suis dixerunt, currite, fuis,
Concordes stabili fatorum numine Parcæ.*

*“The Fates, when they this happy web have spun,
Shall bless the sacred clue, and bid it swiftly run.”*

Verse 14. The first—was the face of a cherub] In ^{<30110>}Ezekiel 1:10, this is called the “face of an ox;” here, the “face of a cherub:” hence, a *cherub* was in the likeness of an *ox*, at least, as to its *head*. **bwrk kerub** never occurs as a verb; and its meaning cannot be precisely ascertained. *Parkhurst* thinks the **k caph** to be here the note of *similitude*; and then translates **k ke**, “like,” **br rab** or **bwr rob**, “the mighty one;” and, in consequence, makes the *cherubim* an emblem of the *Holy Trinity*. See his *lengthy* Dissertation under **brk** in his Hebrew and English Lexicon.

Verse 20. And I knew that they were the cherubims.] This formation of the plural is quite improper. In general, Hebrew nouns of the masculine gender end in **μy im**, in the plural; the *s*, therefore, should never be added

to such. *Cherub* is singular; *cherubim* is plural. The *s* should be uniformly expunged.

I have already referred to the *end of this chapter* for farther information relative to this glorious chariot of Jehovah; but I must say that I have met with nothing on the subject that entirely satisfies myself. In the preceding notes I have endeavoured to make the literal meaning as plain as possible; and have occasionally given some intimations relative to the *general design* of this sublime vision. My readers are already apprised that I do not like *conjectures* on *Divine things*; many points, that had originally no other origin, are now incorporated with *creeds* of which it is deemed sinful to doubt. Because some learned and pious men have written to prove that this symbolical compound figure is a representation of the *Holy Trinity*; therefore, the sentiment now passes current. Now this is not *proved*; and I suppose never can be proved. The continuator of the *Historical Discourses of Saurin* has made some sensible remarks on the subject of this vision; and these I shall lay here before the intelligent reader. They deserve attention.

THIS intelligent writer observes: “For the right interpretation of this vision, the following rules should be laid down:—

“The *first* rule is this:—An explanation, which accounts for all the parts contained in the vision, is much more probable than those which explain only one part.

“The *second* is this:—An explanation which is conformable to the present circumstances of the prophet, and of the people to whom he is sent, as well as to the nature of the things which he is called upon to say to them, is incomparably more probable than those explanations which go in quest of past or future events, which have no connexion with the immediate circumstances of the prophet, nor with the end of his mission. These rules, which appear incontestable, being laid down, we observe, that their opinion who think that God here draws out a plan of the government of his providence, applied to the present state of the Jews, accounts for all that Ezekiel saw; and that in a manner which refers to the end of the prophet’s mission, and all that he had to say to this rebellious people. Why wish God to represent to his prophet the future state of the Christian Church, which was not to be founded till after a series of time, rather than the state of the Jewish Church, and the chastisements which hung over the heads of that hardened people? The people having revolted from God, and persevering obstinately in that revolt, notwithstanding the menaces of the prophet, it

was proper to show to Ezekiel, in order that he might declare it to the rebellious, that Providence had its eyes open to all that had been done, all that had hitherto happened, and that it had seized upon the rod to smite. The people imagined, but too much according to the errors of infidelity, that God saw every thing with indifference and had given the world up to chance. It was necessary, therefore, to divest them of these fatal prejudices; and to teach them that the Supreme Being did not behold with the same eye order and disorder, contempt of his laws and submission to his will; and that all the revolutions of states are directed by a superior intelligence, which cannot be imposed upon. The Jewish people imagined but too much that the prophets exaggerated when they threatened them with the severest chastisements. They repeated with emphasis and complacency the promises of God made to the patriarchs; that their posterity should not only be more numerous than the stars of heaven, and the sand which covers the sea-shore; but that it should subsist for ever and ever. God had declared to Abraham, ‘I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and thy seed after thee,’ ^{<011707>}**Genesis 17:7**. It was proper, therefore, to show this stiff-necked people that the threatenings of God and his promises were not contradictory. That the people, conformable to the promises given by God to the patriarchs, should not be destroyed; but that, notwithstanding, they should be severely chastised, to correct them for their propensity to idolatry, and their scandalous irregularities.

“These suppositions, which are reasonable, being granted, we shall have no difficulty to perceive the sense of this celebrated vision. We shall not follow the order observed by Ezekiel, in the description of what he saw; he raises himself from the nearest to the most distant objects, going back from effects to their general cause. We will begin with the First Cause which gives motion to all that happens, traces out the plan, and procures the execution, according to the rules of his ineffable wisdom, and agreeably to the nature of those creatures which are the object of his agency. Next, we will proceed to consider the effects of this universal Providence, and the intelligent secondary causes which he frequently employs in the administration of the government of the universe.

“‘Ezekiel saw a firmament which was above the heads of the animals; there was the resemblance of a throne like a sapphire stone; and over the resemblance of the throne, there was, as it were, the resemblance of a man.’ This vast transparent *firmament* represents to us the heaven, the

peculiar residence of the Lord of the earth; and where he hath established the throne of his empire. This ‘appearance of a man’ was the emblem of Providence or God; considered as taking care of all the creatures whom he hath made. Man is the symbol of intelligence. The mind of man, with respect to his knowledge and wisdom, is a weak sketch of that mind which knows all things, and whose wisdom is unbounded. And yet, of all sublunary beings, there is none that approaches so near to the Divine nature as man. Under this emblem also it is that God, considered as seeing all things, and directing all, would be represented. This resemblance of man was *seated upon a throne*, to show that God governs all things as Lord, and that without agitation and without labour.

“The *shining metal*, and the *fire* which surrounded him who sat on the throne, were the symbol of his glory and his judgments, which are poured upon the wicked as a fire which nothing can withstand; agreeably to Isaiah, ^{<33314>}**Isaiah 33:14**.

“The Jews acknowledged that there was a Providence which governs the whole universe with infinite wisdom. The psalmist gives us a description of it, equally just and pathetic, in ^{<19427>}**Psalms 104:27**, &c. Christians, no less than Jews, admit this important truth; and the Gospel establishes it no less strongly than the law. See ^{<10136>}**Matthew 6:26; 10:29, 30**. To raise the mind of the prophet up to the first Mover of those events which strike and admonish us in all the revolutions which happen to individuals, families, and states, God shows him *four wheels* above the firmament, over which the emblem of Providence was placed on a throne. These wheels are a symbol of those perpetual revolutions, which are observed in the earth; and which, by turns, lift up and abase individuals and nations. They are of a prodigious *height*, to show that man cannot fathom or know all that is great, wonderful, and astonishing, in the ways of Providence. See ^{<81107>}**Job 11:7, 8**; ^{<81133>}**Romans 11:33, 34**; ^{<23518>}**Isaiah 55:8, 9**. These wheels move themselves every way, and are full of eyes in the vast circle of their fellows. This shows, that all which God does he effects without pain; and that the eye of his wisdom ordereth all events. The wheels did not move of themselves; but they followed the impulse of the four living creatures; ‘when the living creatures went, they went.’ This shows that, in the government of the world, all the living creatures are subject to Providence; and that God subordinates the creatures one to another. He directs what those holy intelligences ought to do, who serve him as ministers, and are here represented by the four animals. And these intelligences, enlightened

and supported by the Supreme Wisdom, contribute, as far as is suitable, to all that happens to mankind. The angels whom Ezekiel saw were in number *four*, in reference to the *four* cardinal points of the world; to show that their ministry extends every where, and that there is no part of the universe which the Providence of God does not govern in an immediate manner, or by the means of his ministers. The extraordinary shape of these angels, which appeared to the prophet in vision, is symbolical; for it is not to be supposed that those heavenly ministers are really thus formed. The ‘four faces, wings, and arms of a man,’ denote the sublime qualities of these immediate ministers of the Deity; qualities entirely essential to fill up the extent of their duty. The face of a *man* denotes their intelligence; of a *lion*, their intrepid courage; of an *ox*, their patience and perseverance in labour; and of an *eagle*, their great penetration, their sublime sight into heavenly things, and their readiness to rise up into all that is great and Divine. The ‘wings being stretched out,’ signifies that they are always ready to set forward, and run with rapidity wherever the commands of their great Master call them. The ‘wings bent down,’ are a symbol of that profound respect in which these heavenly ministers stand before the Lord of the universe. Under the wings there were men’s arms, to show that zeal produces application and labour. Labour, without zeal, can never be supported; and zeal, without application, is only a hypocritical ardour, which amounts to nothing with that supreme Master who requires sincere homage from those who serve him. If God chose to make known to Ezekiel that his providence extends to all things, and that even in this life it often takes up the rod to chastise nations and individuals, he would also show beforehand that he wished not the destruction of the Jewish people, whom he was about to visit in his anger, but only its correction and amendment. This is signified by the ‘precious metal,’ which the prophet found unmelted in the midst of the fiery cloud. This cloud of fire, urged on by a whirlwind, and involving on all sides the metal, represented the judgments of God which were about to fall upon this rebellious nation, not to destroy, but to humble and purify it. Nothing is more proper than afflictions to bring men back to their duty. As fire purifies metals, so the paternal chastisements of God have a tendency to purify the soul and heart, if the man be not entirely incorrigible. The people upon whom God was about to pour the vials of his anger, were not worthy of his lenity. But that great God, who is firm in his promises, remembers the covenant of peace he had made with the patriarchs. This covenant is made sensible to the prophet under the image of a rainbow, which was round about him who

appeared upon the throne. Every one knows, that this splendid phenomenon, which seems to join heaven and earth together, was given to Noah and his posterity as a symbol of the covenant which God then made with mankind, and by which he declared to them that the earth should undergo a deluge no more. Thus, the Pagans considered the *Iris* as the messenger of the gods. See *Virgil, Æn.* lib. iv. ver. 694. But whereas the rainbow to the Jews was a symbol of peace, the *Iris* of the Pagans was a messenger of trouble. On the sight of this bow, the symbol of grace, Ezekiel was to be encouraged; and persuaded that his people were not threatened with an utter destruction. The event fully justified all that the prophet had contemplated, with surprise, in this enigmatical picture. The Chaldeans, the rod of the Lord's just severity, ravaged Judea; the people were carried away captive; they groaned for *seventy* years in a foreign land; but they were protected in a miraculous manner against the bloody designs of the cruel Haman; and at length, favoured with various decrees of the kings of Persia, they had permission, not only to return to their own country but also to rebuild Jerusalem and the temple.' See Dr. *Dodd's* notes on this place.

EZEKIEL

CHAPTER 11

This chapter denounces the judgments of God against those wicked persons who remained in Jerusalem and made a mock of the types and predictions of the prophets, 1-13; compare ^{<21103>}Ezekiel 11:3 with ^{<20113>}Jeremiah 1:13. God promises to favour those who were gone into captivity, and intimates their restoration from the Babylonish yoke, 14-21. Then the shechinah, or symbol of the Divine Presence, is represented forsaking the city, as in the foregoing chapter it did the temple, 22, 23; and the prophet returns in vision to the place from which he set out, (^{<21101>}Ezekiel 8:1. &c.), in order to communicate his instructions to his brethren of the captivity, 24, 25.

NOTES ON CHAP. 11

Verse 1. At the door of the gate five and twenty men] The same persons, no doubt, who appear, ^{<21106>}Ezekiel 8:16, worshipping the sun.

Jaazaniah the son of Azur] In ^{<21106>}Ezekiel 8:16, we find a *Jaazaniah* the son of *Shaphan*. If *Shaphan* was also called *Azur*, they may be the same person. But it is most likely that there were two of this name, and both chiefs among the people.

Verse 3. It is not near] That is, the threatened invasion.

This city is the caldron, and we be the flesh.] See the vision of the *seething pot*, ^{<20113>}Jeremiah 1:13. These infidels seem to say: “We will run all risks, we will abide in the city. Though it be the *caldron*, and we the *flesh*, yet we will share its fate: if it perish, we will perish with it.” Or they may allude to the above prediction of Jeremiah, in order to ridicule it: “We were to have been *boiled* long ago: but the fulfilment of that prediction is not near yet.”

Verse 7. Your slain—they are the flesh] Jerusalem is the *caldron*, and those who have been slain in it, they are the *flesh*; and though ye purpose to stay and share its fate, ye shall not be permitted to do so, ye shall be carried into captivity.

Verse 9. And deliver you into the hands of strangers] This seems to refer chiefly to Zedekiah and his family.

Verse 11. I will judge you in the border of Israel,] Though *Riblah* was in Syria, yet it was on the very *frontiers* of Israel; and it was here that Zedekiah's sons were slain, and his own eyes put out.

Verse 13. Pelatiah the son of Benaiah died.] Most probably he was struck dead the very hour in which Ezekiel prophesied against him. His death appears to have resembled that of Ananias and Sapphira, ^{<400>}Acts 5:1, &c.

Verse 15. Get you far from the Lord] These are the words of the inhabitants of Jerusalem, against those of Israel who had been carried away to Babylon with Jeconiah. *Go ye far from the Lord:* but as for us, the land of Israel is given to us for a possession, we shall never be removed from it, and *they* shall never return to it.

Verse 16. Yet will I be to them as a little sanctuary] Though thus exiled from their own land, yet not forgotten by their God. While in their captivity, I will dispense many blessings to them; and I will restore them to their own land, ^{<26117>}Ezekiel 11:17, from which they shall put away all idolatry, ^{<26118>}Ezekiel 11:18.

Verse 19. And I will give them one heart] A whole system of *renewed affections*.

And I will put a new spirit within you] To direct and influence these new affections.

And I will take the stony heart out of their flesh] That which would not receive the impressions of my Spirit.

And will give them a heart of flesh] One that is capable of receiving and retaining these impressions.

Verse 20. That they may walk in my statutes] The holiness of their lives shall prove the work of God upon their hearts. Then it shall appear that *I am their God*, because I have done such things *in* them and *for* them; and their *holy conduct* shall show that they are *my people*. See Clarke on ^{<2625>}Ezekiel 36:25", &c.

Verse 21. But as for them whose heart walketh] Them whose affections are attached to idolatry, they shall have such reward as their idols can give them, and such a recompense as Divine justice shall award them.

Verse 23. The glory of the Lord went up from the midst of the city]

This vision is no mean proof of the *long-suffering of God*. He did not abandon this people *all at once*; he departed by *little and little*. FIRST, he left the *temple*. SECONDLY, he stopped a little at the gate of the city. THIRDLY, he departed entirely from the city and went to the *Mount of Olives*, which lay on the *east* side of the city. Having tarried there for some time to see if they would repent and turn to him—FOURTHLY, he departed to *heaven*. The vision being now concluded, the prophet is taken away by the Spirit of God into Chaldea, and there announces to the captive Israelites what God had showed him in the preceding visions, and the good that he had spoken concerning them; who at first did not seem to profit much by them, which the prophet severely reproves.

EZEKIEL

CHAPTER 12

The prophet proceeds, by a variety of types and parables, to convince those of the captivity that their brethren who were left behind to sustain the miseries of a seige and the insults of a conqueror, would be in a much worse condition than they who were already settled in a foreign land. In the beginning of this chapter he foretells the approaching captivity of Judah by action instead of words, 1-7. He predicts particularly the flight, capture, captivity, and sufferings of Zedekiah and his followers, 8-16, compared with ^{<3521>}Jeremiah 52:11. He is to eat his food with trembling and signs of terror, as an emblem of the consternation of the Jews when surrounded by their enemies, 17-20; and then he answers the objections and bywords of scoffers and infidels, who either disbelieved his threatening or supposed the accomplishment of them very distant, 21-28. Josephus (Antiq. xi. 10) tells us that Zedekiah thought the prophecy of Ezekiel in the thirteenth verse inconsistent with that of Jeremiah, (^{<2443>}Jeremiah 34:3,) and resolved to believe neither. Both, however, were literary fulfilled; and the event convinced him that they were not irreconcilable. Thus, blinded by infidelity, sinners rush on to that destruction against which they are sufficiently warned.

NOTES ON CHAP. 12

Verse 2. Which have eyes to see, and see not] It is not want of *grace* that brings them to destruction. *They have eyes to see*, but they will not *use* them. No man is lost because he had not *sufficient grace to save him*, but because he abused that grace.

Verse 3. Prepare thee stuff for removing] Get carriages to transport thy goods to another place; signifying by this the *captivity* that was at hand.

Verse 5. Dig thou through the wall] This refers to the manner in which Zedekiah and his family would escape from the city. They escaped by night through a *breach in the wall*. See ^{<2492>}Jeremiah 39:2-4; and ^{<2254>}2 Kings 25:4.

Verse 6. Thou shalt cover thy face, that thou see not the ground] Referring to the blinding of Zedekiah: even the *covering of the face* might be intended to signify that in this way Zedekiah should be carried to Babylon *on men's shoulders* in some sort of *palanquin*, with a *cloth tied over his eyes*, because of the recent wounds made by extracting them. All

the prophecies from this to the *twentieth* chapter are supposed to have been delivered in the *sixth* year of Zedekiah, *five* years before the taking of Jerusalem. How accurate the prediction! and how exactly fulfilled!

Verse 10. This burden] This prediction concerning the *prince*. By this I point out the capture, misery, and ruin of *Zedekiah*.

Verse 13. I will bring—him to Babylon-yet shall he not see it] Because Nebuchadnezzar caused him to have his eyes put out at *Riblah*. To Babylon he was carried in his blind state, and there he died. In saying, *My net also will I spread upon him*, there is probably a reference to an ancient manner of fighting. One, who was called the *retarius*, had a small casting net, which if he could throw over his antagonist's head, he then despatched him with his sword; if he missed his throw, he was obliged to run in order to get his net once more adjusted for another throw. In the mean time the other pursued him with all his speed to prevent this, and to despatch *him*; hence he was called *secutor*: the *first* the *netman*, the *second* the *pursuer*.

Verse 18. Eat thy bread with quaking] Assume the manner of a person who is every moment afraid of his life, who has nothing but a morsel of bread to eat, and a little water to drink. Thus signifying the *siege*, and the *straits* to which they should be reduced. See this explained, ^{<61219>} **Ezekiel 12:19.**

Verse 22. The days are prolonged, and every vision faileth?] These are the words of the infidels and scoffers, who, because vengeance was not speedily executed on an evil work, set their heart to do iniquity. "These predictions either will not come in our days, or will wholly fail; why then should *we* disquiet ourselves about them?" Strange, that the very means used by the most gracious God to bring sinners to repentance, should be made by them the very instruments of their own destruction! See ^{<61034>} **2 Peter 3:4.**

Verse 23. The days are at hand] Far from *failing* or being *prolonged*, time is posting on, and the destruction threatened is at the door.

Verse 25. In your days—will I say the word, and will perform it] Even these mockers shall *live* to see and feel this desolation. This is more particularly intimated in the following verses.

Verse 28. There shall none of my words be prolonged any more] He had waited to be gracious; they abused his mercy; and at last the protracted wrath rushed upon them with irresistible force.

EZEKIEL

CHAPTER 13

This chapter denounces heavy judgments against the lying prophets who flattered the people, in the midst of their sin and danger, with false hopes of peace and security, 1-9. The work of these deceivers is beautifully compared to a frail and insolent piece of building, which can never stand against the battering elements of heaven, (the Chaldean forces,) which God will commission against it, 10-16. In the remaining part of the chapter woes are denounced against false prophetesses who practiced vain rites and divinations, with the view of promoting their own gain by deceiving the people, 17-23.

NOTES ON CHAP. 13

Verse 2. That prophesy out of their own hearts] Who are *neither inspired nor sent by ME. They are prophets out of their own hearts.* They have their mission from their own *assumption*, and proceed in it from their own *presumption*. Such either go of *themselves*, or are sent by *man*. Such prophets, ministers, preachers, and clergy have been a curse to the Church and to the world for some thousands of years.

Verse 4. Thy prophets are like the foxes in the deserts.] The cunning of the *fox* in obtaining his prey has been long proverbial. These false prophets are represented as the foxes who, having got their prey by great subtlety, run to the desert to hide both themselves and it. So the false prophets, when the event did not answer to their prediction, *got out of the way*, that they might not be overwhelmed with the reproaches and indignation of the people.

Verse 5. Ye have not gone up into the gaps] Far from opposing sinners, who are bringing down the wrath of God upon the place, you prevent their repentance by your flattering promises and false predictions. Ye have neither by prayers, example, nor advice, contributed any thing for the preservation of the place, or the salvation of the people's souls.

Verse 9. They shall not be in the assembly of my people] They shall not be reputed members of my Church. They shall not be reckoned in the genealogy of true Israelites that return from captivity; and they shall never have a possession in the land; they shall be exhereditated and expatriated.

They shall all perish in the siege, by the sword, the famine, and the pestilence.

Verse 10. One built up a wall] A true prophet is as a *wall of defense* to the people. These false prophets pretend to *be a wall of defense*; but their *wall* is bad, and their *mortar* is worse. One gives a *lying vision*, another pledges himself that it is *true*; and the people believe what *they* say, and trust not in God, nor turn from their sins. The city is about to be besieged; it needs stronger fortifications than what it possesses. The prophet should be as a *brazen wall* for its defence; and such my prophets would have been had the people received the word from my mouth. But ye have prevented this by your *lying vanities*; and when you have perverted the people, you pretend to raise up a rampart of specious prophecy, full of fine promises, for their *defence*. What one false prophet says, another confirms; and this is like daubing over a *bad wall* with *bad mortar*, which prevents its blemishes and weaknesses being discovered, though it has no tendency to strengthen the building.

Verse 11. There shall be an overflowing shower] That shall wash off this bad mortar; sweep away the ground on which the wall stands, and level it with the earth. In the eastern countries, where the walls are built with *unbaked bricks*, desolations of this kind are often occasioned by tempestuous rains. Of this sort of materials were the walls of ancient cities made, and hence the reason why no vestige of them remains. Witness Babylon, which was thus built. **See Clarke's note on “^{<2400>}Ezekiel 4:1”.**

Verse 17. Set thy face against the daughters of thy people, which prophesy] From this it appears that there were *prophetesses* in the land of Israel, that were really *inspired* by the Lord: for as a *false religion* necessarily implies a *true one*, of which it is the *ape*; so *false prophetesses* necessarily imply *true ones*, whom they endeavoured to imitate.

That there were *true prophetesses* among the Jews is evident enough from such being mentioned in the sacred writings. *Miriam*, the sister of Moses ^{<12153>}**Exodus 15:20**; ^{<04122>}**Numbers 12:2**; *Deborah*, ^{<07004>}**Judges 4:4**; *Huldah*, ^{<12214>}**2 Kings 22:14**; *Anna*, the daughter of Phanuel, ^{<01236>}**Luke 2:36**; the *four daughters* of Philip the deacon, ^{<42109>}**Acts 21:9**.

Calmet observes that there was scarcely a heresy in the primitive Church that was not supported and fomented by seducing women.

Verse 18. That sew pillows to all arm holes] I believe this refers to those *cushions* which are so copiously provided in the eastern countries for the apartments of women; on which they sit, lean, rest their heads, and prop up their arms. I have several drawings of eastern ladies, who are represented on *sofas*; and often with their *arm thrown over a pillow*, which is thereby pressed close to their side, and against which they thus recline. The prophet's discourse seems to point out that state of softness and effeminacy to which the predictions of those false prophetesses allured the inhabitants of Jerusalem. A careless voluptuous life is that which is here particularly reprehended.

And make kerchiefs] The word *kerchief* is French, *couvre chef*, that which *covers the head*; hence *handkerchief* and *neck handkerchief*, and *pocket handkerchief* are pitifully improper; because none of them is used to *cover the head*, from which *alone*, that article of dress has its name. But what are we to understand by *kerchiefs* here? Probably some kind of *ornamental dress* which rendered women more enticing, so that they could the more successfully hunt or inveigle souls (men) into the worship of their false gods. These they put on heads of every *stature-women of all ages*, **hmwq** *komah*, of every woman that *rose up* to inveigle men to idolatry.

The word **twj psm** *mispachoth*, translated here *kerchiefs*, and by the *Vulgate cervicalia*, *bolsters*, *Calmet* contends, means a sort of *nets* used in hunting, and in every place where it occurs it will bear this meaning; and hence the use to which it is here said to be applied, to *hunt souls*.

Verse 20. The souls that ye hunt to make them fly.] twj rpl *lephorechoth*, into the *flower gardens*, says *Parkhurst*. These false prophetesses decoyed men into these gardens, where probably some impure rites of worship were performed, as in that of **hrva** *Asherah* or *Venus*. See *Parkhurst* under **j rp**.

Verse 21. Your kerchiefs] *Nets*, or *amulets*, as some think.

Verse 22. With lies ye have made the heart of the righteous sad] Here is the *ministry* of these false prophetesses, and its effects. *They told lies*: they would *speak*, and they had no *truth* to tell; and therefore spoke *falsities*. They “saddened the souls of the righteous, and strengthened the hands of the wicked.” They promised them life, and prevented them from repenting and turning from their sins.

Verse 23. Ye shall see no more vanity] They pretended *visions*; but they were *empty* of *reality*.

Nor divine divinations] As God would not speak to them, they employed *demons*. Where God is not, because of the iniquity of the people, the *devil* is, to strengthen and support that iniquity. And if he cannot have his *priests*, he will have his *priestesses*; and these will have a Church like themselves, full of lying doctrines, and bad works.

EZEKIEL

CHAPTER 14

Here God threatens those hypocrites who pretended to worship him, while they loved and practised idolatry, 1-11. He declares his irreversible purpose of punishing so guilty a nation, in behalf of which no intercession of the people of God shall be of any avail. The gross idolaters of Jerusalem and Judah shall be visited with God's four sore judgments, famine, 12-14; wild beasts, 15, 16; the sword, 17, 18; and pestilence, 19-21. A remnant shall be delivered from the wrath coming upon the whole land, 22, 23.

NOTES ON CHAP. 14

Verse 1. Then came certain of the elders of Israel unto me] These probably came to tempt him, or get him to say something that would embroil him with the government. They were bad men, as we shall see in the third verse.

Verse 3. These men have set up their idols in their heart] Not only in their houses; in the *streets*; but they had them in their *hearts*. These were *stumbling-blocks* of iniquity; they *fell over them*, and broke the neck of their souls. And should God be inquired of by such miscreants as these?

Verse 4. According to the multitude of his idols] I will treat him as an idolater, as a flagrant idolater.

Verse 7. And cometh to a prophet] Generally supposed to mean a *false prophet*.

I the Lord will answer him by myself] I shall discover to him, by my own true prophet, what shall be the fruit of his ways. So, while their false prophets were assuring them of peace and prosperity, God's prophets were predicting the calamities that afterwards fell upon them. Yet they believed the *false prophets* in preference to the *true*. Ahab, about to engage with the Syrians, who had possession of Ramoth-Gilead, asked Micaiah, the prophet of the Lord, concerning the event; who told him he should lose the battle. He then inquired of Zedekiah, a false prophet, who promised him a glorious victory. Ahab believed the latter, marched against the enemy, was routed, and slain in the battle, ^{<1220>}**1 Kings 22:10**, &c.

Verse 9. I the Lord have deceived that prophet] That is, he ran before he was sent; he willingly became the servant of Satan's illusions; and I *suffered* this to take place, because he and his followers refused to consult and serve me. I have often had occasion to remark that it is common in the Hebrew language to state a thing as done by the Lord which he only *suffers* or *permits* to be done; for so absolute and universal is the government of God, that the smallest occurrence cannot take place without his *will* or *permission*.

Verse 10. The punishment of the prophet] They are both equally guilty; both have left the Lord, and both shall be equally punished.

Verse 13. By trespassing grievously] Having been frequently warned, and having refused to leave their sin, and so filled up the measure of their iniquity.

Verse 14. Though—Noah, Daniel, and Job] The intercession even of the holiest of men shall not avert my judgments. *Noah*, though a righteous man, could not by his intercession preserve the old world from being drowned. *Job*, though a righteous man, could not preserve his children from being killed by the fall of their house. Daniel, though a righteous man, could not prevent the captivity of his country. *Daniel* must have been *contemporary* with *Ezekiel*. He was taken captive in the *third* year of Jehoiakim, ^{<700>}**Daniel 1:1**. After this Jehoiakim reigned *eight* years, ^{<1236>}**2 Kings 23:36**. And this prophecy, as appears from ^{<480>}**Ezekiel 8:1**, was uttered in the *sixth* year of Jehoiachin's captivity, who succeeded Jehoiakim, and reigned only *three* months, ^{<1246>}**2 Kings 24:6, 8**. Therefore at this time Daniel had been *fourteen* years in captivity. See *Newcome*. Even at this time he had gained much public celebrity. From this account we may infer that *Job* was as *real* a person as *Noah* or *Daniel*; and of their identity no man has pretended to doubt. When God, as above, has determined to punish a nation, no intercession shall avail. *Personal holiness* alone can prevent these evils; but the holiness of any man can only avail for himself.

Verse 21. My four sore judgments] SWORD, *war*. FAMINE, occasioned by *drought*. PESTILENCE, epidemic diseases which sweep off a great part of the inhabitants of a land. The NOISOME BEAST, the multiplication of *wild beasts* in consequence of the general destruction of the inhabitants.

Verse 22. Behold, they shall come forth unto you] Though there shall be great desolations in the land of Judea, yet a *remnant shall be left that shall come here also as captives*; and their account of the abominations of the people shall prove to you with what propriety I have acted in abandoning them to such general destruction. This speech is addressed to those who were already in captivity; i.e., those who had been led to Babylon with their king Jeconiah.

Verse 23. Ye shall know that I have not done without cause] There is no part of the conduct of God towards man that is not dictated by the purest principles of *justice, equity, and truth*. He does nothing but what is *right*; and whatever is right to be done, that *ought* to be done. In God's *justice* there is no *severity*; in God's *mercy* there is no *caprice*. He alone doth all things *well*; for he is the Fountain of justice and mercy.

EZEKIEL

CHAPTER 15

The Jewish nation, about to be destroyed by the Chaldeans, compared to a barren vine which is fit for nothing but to be cast into the fire, 1-8.

NOTES ON CHAP. 15

Verse 2. What is the vine tree more than any tree] It is certain that the vine is esteemed only on account of its *fruit*. In some countries, it is true, it grows to a considerable size and thickness: but, even then, it is not of a sufficient density to work into furniture. But whatever may be said of the *stock* of the vine, it is the *branch* that the prophet speaks of here; and I scarcely know the branch of any tree in the forest more useless than is the branch of the vine. Out of it who can even make a *pin* to drive into a mud wall, or *hang any vessel on*? A vine would never be cultivated for the sake of its *wood*; it is really *worthless* but as it bears *fruit*. What is *Israel*? Good for nothing, but as God influenced them to bring forth fruit to his glory. But now that they have ceased to be *fruitful*, they are *good* for nothing, but, like a withered branch of the vine, to be burnt.

Verse 4. The fire devoureth both the ends of it, and the midst of it is burned.] Judea is like a vine branch thrown into the fire, which seizes on *both the ends*, and *scorches the middle*: so both the extremities of the land is wasted; and the middle, Jerusalem, is now threatened with a siege, and by and by will be totally destroyed.

Verse 6. Therefore thus saith the Lord] As surely as I have allotted such a *vine branch*, or *vine branches*, for *fuel*; so surely have I appointed the *inhabitants* of Jerusalem to be consumed.

The design of this parable is to abate the pride of the Jews; to show them that, in their best estate, they had nothing but what they had received, and therefore deserved nothing; and now, having fallen from all righteousness, they can have no expectation of any thing but judgment unmixed with mercy.

Verse 7. They shall go out from one fire, and another fire shall devour them] If they escape the *sword*, they shall perish by the *famine*; if they

escape the *famine*, they shall be led away *captives*. To escape will be impossible. It will be to them according to the proverb:—

Incidit in Scyllam, cupiens vitare Charybdim.

“Out of the scald, into the flame.”

Verse 8. They have committed a trespass] They have *prevaricated*; they are the worst of sinners, and shall have the heaviest of punishments. Can men suppose that it is possible to hide even their dark hearts from God?

EZEKIEL

CHAPTER 16

In this chapter the mercy of God to Jerusalem, (or the Jewish Church and nation,) is set forth by the emblem of a person that should take up an exposed infant, bring her up with great tenderness, and afterwards marry her, 1-14. She is then upbraided with her monstrous ingratitude in departing from the worship of God, and polluting herself with the idolatries of the nations around her, under the figure of a woman that proves false to a tender and indulgent husband, 15-52. But, notwithstanding these her heinous provocations, God promises, after she should suffer due correction, to restore her again to his favour, 53-63. The mode of describing apostasy from the true religion to the worship of idols under the emblem of adultery, (a figure very frequent in the sacred canon,) is pursued unth great force, and at considerable length, both in this and the twenty-third chapter; and is excellently calculated to excite in the Church of God the highest detestation of all false worship.

NOTES ON CHAP. 16

Verse 2. Cause Jerusalem to know her abominations] And such a revelation of impurity never was seen before or since. Surely the state of the Jews, before the Babylonish captivity, was the most profligate and corrupt of all the nations of the earth. This chapter contains God's *manifesto* against this most abominable people; and although there are many *metaphors* here, yet all is not metaphorical. Where there was so much *idolatry*, there must have been adulteries, fornications, prostitutions, and lewdness of every description. The description of the prophet is sufficiently clear, except where there is a reference to ancient and obsolete *customs*. What a description of crimes! The *sixth satire of Juvenal* is its counterpart. General remarks are all that a commentator is justified in bestowing on this very long, very circumstantial, and caustic invective. For its *key*, see on the *thirteenth* and *sixty-third* verses. **See Clarke** "**עזקאל 16:13**"; "**עזקאל 16:63**".

Verse 3. Thy birth and thy nativity is of the land of Canaan] It would dishonour Abraham to say that you sprung from *him*: ye are rather *Canaanites* than *Israelites*. The Canaanites were accursed; so are ye.

Thy father was an Amorite, and thy mother a Hittite.] These tribes were the most famous, and probably the most corrupt, of all the

Canaanites. So Isaiah calls the princes of Judah *rulers of Sodom*, ^{<2010>} **Isaiah 1:10**; and John the Baptist calls the Pharisees *a generation or brood of vipers*, ^{<1007>} **Matthew 3:7**. There is a fine specimen of this kind of *catachresis* in Dido's invective against Æneas:—

*Nec tibi Diva parens, generis nec Dardanus auctor,
Perflde; sed duris genuit te cautibus horrens
Caucasus, Hyrcanæque admorunt ubera tigres.
Æn. lib. iv. 365.*

*“False as thou art, and more than false, forsworn;
Not sprung from noble blood, nor goddess born:
But hewn from hardened entrails of a rock,—
And rough Hyrcanian tigers gave thee suck.”
DRYDEN.*

This is strong: but the invective of the prophet exceeds it far. It is the essence of degradation to its subject; and shows the Jews to be as base and contemptible as they were abominable and disgusting.

Verse 4. As for **thy nativity, &c.**] This verse refers to what is ordinarily done for every infant on its birth. The *umbilical cord*, by which it received all its nourishment while in the womb, being no longer necessary, is cut at a certain distance from the abdomen: on this part a knot is tied, which firmly uniting the sides of the tubes, they coalesce, and incarnate together. The extra part of the cord on the outside of the ligature, being cut off from the circulation by which it was originally fed, soon drops off, and the part where the ligature was is called the navel. In many places, when this was done, the infant was plunged into *cold water*; in all cases *washed*, and sometimes with a *mixture of salt and water*, in order to give a greater firmness to the skin, and constrict the pores. The last process was *swathing* the body, to support mechanically the tender muscles till they should acquire sufficient strength to support the body. But among savages this latter process is either wholly neglected, or done very slightly: and the less it is done, the better for the infant; as this kind of unnatural *compression* greatly impedes the *circulation* of the blood, the *pulsation* of the heart, and the due inflation of the lungs; respiration, in many cases, being rendered oppressive by the tightness of these bandages.

Verse 5. **Thou wast cast out in the open field**] This is an allusion to the custom of some heathen and barbarous nations, who exposed those

children in the open fields to be devoured by wild beasts who had any kind of deformity, or whom they could not support.

Verse 6. I said—Live] I received the exposed child from the death that awaited it, while in such a state as rendered it at once an object of horror, and also of compassion.

————— *Modo primos*
Edere vagitus, et adhuc a matre rubentem.

Verse 8. Was the time of love] Thou wast marriageable.

I spread my skirt over thee] I *espoused* thee. This was one of their initiatory marriage ceremonies. See ^{<0809>}**Ruth 3:9**.

I—entered into a covenant with thee] Married thee. *Espousing* preceded *marriage*.

Verse 10. I clothed thee also with broidered work] Cloth on which various *figures*, in various *colours*, were wrought by the needle.

With badgers' skin] See ^{<0235>}**Exodus 25:5**. The same kind of skin with which the tabernacle was covered.

Fine linen] *vvb* *beshesh*, with *cotton*. I have seen cloth of this kind enveloping the finest mummies.

I covered thee with silk.] *yvm* *meshi*. Very probably the produce of the silk-worm.

Verse 12. I put a jewel on thy forehead] *Ēpa I* [*al appech*, upon thy *nose*. This is one of the most common ornaments among ladies in the east. European translators, not knowing what to make of *a ring in the nose*, have rendered it, *a jewel on thy forehead* or *mouth*, (though they have sometimes a piece of *gold* or *jewel* fastened to the centre of their *forehead*.) I have already spoken of this Asiatic custom, so often referred to in the sacred writings: see ^{<0122>}**Genesis 24:22, 42**; ^{<0231>}**Exodus 32:2**; ^{<0821>}**Job 42:11**; ^{<0112>}**Proverbs 11:22**; ^{<0321>}**Isaiah 3:21**; ^{<0813>}**Hosea 2:13**.

Verse 13. Thus wast thou decked, &c.] The *Targum* understands all this of the *tabernacle service*, the *book of the law*, the *sacerdotal vestments*, &c.

Thou didst prosper into a kingdom.] Here the figure explains itself: by this *wretched infant*, the low estate of the Jewish nation in its *origin* is pointed out; by the *growing up of this child into woman's estate*, the increase and multiplication of the people; by her being *decked out and ornamented*, her tabernacle service, and religious ordinances; by her *betrotting* and consequent *marriage*, the *covenant* which God made with the Jews; by her *fornication and adulteries*, their *apostasy* from God, and the establishment of *idolatrous worship*, with all its abominable rites; by her *fornication and whoredoms* with the *Egyptians* and *Assyrians*, the sinful alliances which the Jews made with those nations, and the incorporation of *their* idolatrous worship with that of Jehovah; by her *lovers being brought against her*, and *stripping her naked*, the delivery of the Jews into the hands of the Egyptians, Assyrians, and Chaldeans, who stripped them of all their excellencies, and at last carried them into captivity.

This is the *key* to the whole of this long chapter of metaphors; and the reader will do well to forget the *figures*, and look at the *facts*. The *language* and *figures* may in many places appear to us exceptionable: but these are quite in conformity to those *times* and *places*, and to every reader and hearer would appear perfectly appropriate, nor would engender either a thought or passion of an irregular or improper kind. *Custom* sanctions *the* mode, and prevents the *abuse*. Among *naked savages* irregular passions and propensities are not known to predominate above those in civilized life. And why? Because such sights are *customary*, and therefore in themselves innocent. And the same may be said of the *language* by which such states and circumstances of life are described. Had Ezekiel spoken in such language as would have been called *chaste* and *unexceptionable* among *us*, it would have appeared to his auditors as a *strange dialect*, and would have lost at least one half of its *power* and *effect*. Let this be the prophet's apology for the apparent indelicacy of his metaphors; and mine, for not entering into any particular discussion concerning them. See also on

 **Ezekiel 16:63.**

Verse 15. Thou didst trust in thine own beauty] Riches, strength, alliances, &c.; never considering that all they possessed came from God; therefore *it was his comeliness which he had put upon them*. Witness their *original abject state*, and the degree of *eminence* to which they had arrived afterwards through the protecting power of God.

Verse 17. And madest to thyself images of men] rkz yml x *tsalmey zachar, male images.* Priapi are here meant, which were carried about in the ceremonies of Osiris, Bacchus, and Adonis; and were something like the *lingam* among the Hindoos. *Herodotus*, lib. ii, c. 48, 49, gives us an account of these *male images*: Πηχυαια αγαλματα νευροσπαστα, τα περιφορευσι κατα κωμας ται γυναικες, νευον το αιδοιον, ου πολλω τεω ελασσον εον του αλλου σωματος. This was done at the worship of Bacchus in Egypt: and they who wish to see more may consult *Herodotus* as above. In this *phallic* worship the women were principally concerned.

Verse 18. Hast set mine oil and mine incense before them.] It appears that they had made use of the holy vestments, and the different kinds of offerings which belonged to the Lord, to honour their idols.

Verse 21. To cause them to pass through the fire] Bp. *Newcome* quotes a very apposite passage from *Dionysius Halicarnass.* Ant. Rom. lib. i., s. 88, p. 72, and marg. p. 75, Edit. Hudson: Μετα δε τουτο, πυρκαϊας προ των σκηνων γενεσθαι κελευσας, εξαγει τον λεων τας φλογας υπερθρωσκοντα, της οσιωσεως των μιασματων ενεκα. “And after this, having ordered that fires should be made before the tents, he brings out the people to leap over the flames, for the purifying of their pollutions.” This example shows that we are not always to take passing through the fire for being entirely consumed by it. Among the Israelites this appears to have been used as a rite of consecration.

Verse 24. Thou hast also built unto thee an eminent place] bg *gab*, a *stew* or *brothel*; Vulg. *lupanar*; Septuag. οικημα πορνικον. So my old MS. Bible, a *bordel house*. “Thou hast builded thy stewes and bordell houses in every place.”—*Coverdale’s Bible*, 1535. *Bordel* is an *Italian* word: how it got so early into our language I know not. Our modern word *brothel* is a corruption of it. *Diodati* translates, Tu hai edificato un bordello, “Thou hast built a brothel.” Houses of this kind were of a very ancient date.

Verse 26. Great of flesh] The most extensive idolaters. Bene vasatis—longa mensura incognita nervy—Juv. *Sat.* ix. 34. This is the allusion.

Verse 27. Have diminished thine ordinary] Ēqj *chukkech* means here the household provision made for a wife—food, clothing, and money.

Verse 36. Thy filthiness was poured out] *Ĕtvj n nechushtech*. As this word signifies a sort of *metal*, (brass,) it is generally supposed to mean *money*. They had given *money* literally to these heathen nations to procure their friendship and assistance; but the word also means *verdigris*, the *poisonous rust of copper* or *brass*. It is properly translated in our version *filthiness*, *poisonous filth*. Does it not refer to that *venereal virus* which is engendered by promiscuous connexions?

Verse 39. They shall strip thee also of thy clothes—thy fair jewels] Alluding to a lot common enough to prostitutes, their maintainers in the end stripping them of all they had given them.

Verse 42. I will be quiet and will be no more angry.] I will completely abandon thee; have nothing more to do with thee; think no more of thee. When God in judgment ceases to reprehend, this is the severest judgment.

Verse 43. Thou hast not remembered the days of thy youth] Thy former low beginning, when God made thee a people, who wast no people. He who maintains not a proper recollection of past mercies is not likely to abide steadfast in the faith. Ingratitude to God is the commencement, if not the parent, of many crimes.

Verse 44. As is the mother, so is her daughter.] *htb hmak keimmah bittah*, “As the mother, her daughter.” As is the *cause*, so is the *effect*. As is the *breeding*, so is the *practice*. A *silken purse* cannot be made out of a *swine’s ear*. What is bred in the *bone* seldom comes out of the *flesh*. All such proverbs show the necessity of early holy *precepts*, supported by suitable *example*.

Verse 46. Thine elder sister is Samaria, she and her daughters that dwell at thy left] It is supposed that the prophet by *Sodom* in this place means the Israelites that dwelt beyond Jordan, in the land of the *Moabites* and *Ammonites*; or rather of the *Moabites* and *Ammonites* themselves. Literally, *Sodom* could not be called the *younger sister* of *Jerusalem*, as it existed before *Jerusalem* had a name. In looking *east* from *Jerusalem*, *Samaria* was on the *left*, and *Sodom* on the *right hand*; that is, the *first* was on the *north*, the *second* on the *south* of *Jerusalem*.

Verse 49. This was the iniquity of thy sister Sodom] If we are to take this place literally, *Sodom* was guilty of other crimes besides that for which she appears to have been especially punished; in addition to her unnatural

crime, She is charged with *pride, luxury, idleness, and uncharitableness*; and these were sufficient to sink any city to the bottomless pit.

Verse 52. They are more righteous than thou] Ĕmm hnqdx tetsuddaknah mimmech, “They shall be justified more than thou.” They are less guilty in the sight of God, for their crimes were not accompanied with so many *aggravations*. This phrase casts light on ^{<Q1814>}**Luke 18:14**: “This man went down to his house justified rather than the other.” Less blame in the sight of God was attached to him. He always had fewer advantages, and now he was a true *penitent*; while the other was boasting of what he *had done*, and what he had *not done*.

Verse 60. I will remember my covenant] That is, the covenant I made with Abraham *in the day of thy youth*, when in *him* thou didst *begin* to be a nation.

Verse 61. Thy sisters, thine elder and thy younger] The *Gentiles*, who were *before* the Jews were called, and *after* the Jews were cast off, are here termed the *elder* and *younger sister*. These were to be given to Jerusalem for *daughters*; the latter should be converted to God by the ministry of men who should spring out of the Jewish Church. The *former*, who were *patriarchs, &c.*, profited by the *Lamb who was slain from the foundation of the world*. Among the latter the Gospel was preached, first by *Christ* and his *apostles*, and since by persons raised up from among themselves.

But not by thy covenant.] This was the *ancient covenant*, the conditions of which they *broke*, and the blessings of which they *forfeited*; but by that *new covenant*, or the *renewal* to the Gentiles of that *covenant* that was made *originally* with Abraham while he was a *Gentile*, promising that in *his seed all the nations of the earth should be blessed*; that *covenant* which respected the incarnation of Christ, and was ratified by the blood of his cross.

Verse 63. When I am pacified toward thee] This intimates that the Jews shall certainly share in the blessings of the Gospel covenant, and that they shall be restored to the favour and image of God. And *when* shall this be? Whenever *they* please. They might have enjoyed them *eighteen hundred* years ago; but they would not come, though *all things were then ready*. They may enjoy them *now*; but they still *choose* to shut their eyes against the light, and contradict and blaspheme. As they do *not turn to the Lord*,

the *veil* still continues on their hearts. Let their *elder brethren* pray for them.

For a *key* to the principal metaphors in this chapter, the reader is referred to the note on the *thirteenth* verse, which, if he regard not, he will neither do justice to himself nor to the prophet. The whole chapter is a tissue of invective; sharp, cutting, and confounding; every where well sustained, in every respect richly merited; and in no case leaving any room to the delinquent for justification or response.

EZEKIEL

CHAPTER 17

This chapter begins with a new allegory or parable, 1-10; to which an explanation is immediately subjoined, 11-21. In the remaining verses the prophet, by a beautiful metaphor, makes an easy and natural transition to the Messiah, and predicts the security, increasing prosperity, and ultimate universality of his kingdom, 22-24. From the beauty of its images, the elegance of its composition, the perspicuity of its language, the rich variety of its matter, and the easy transition from one part of the subject to another, this chapter forms one of the most beautiful and perfect pieces of its kind that can possibly be conceived in so small a compass; and then the unexpected change from objects that presented nothing to the view but gloom and horror, to a prospect of ineffable glory and beauty, has a most happy effect. Every lowering cloud is dispelled, and the fields again smile in the beams of midday. The traveller, who this moment trembled as he looked around for shelter, now proceeds on his way rejoicing.

NOTES ON CHAP. 17

Verse 2. Son of man, put forth a riddle] Riddle, [Anglo-Saxon] or [A.S.], Anglo-Saxon, from [A.S.] to *divine*; a thing that must be curiously *investigated* and *sifted*, to find out the meaning; and hence, *riddle*, a sort of coarse sieve to clean corn, to separate coarse chaff and straws from the pure grain. An instrument formerly used for *divination*. This is not far removed from the Hebrew **hdyj chidah**, from **dj chad**, to *penetrate*; not that which *penetrates the mind*, but which *we must penetrate* to find out the sense.

Verse 3. A great eagle] Nebuchadnezzar. See ^{<2480>}**Jeremiah 48:40; 49:22;** ^{<2070>}**Daniel 7:4**. And see here, ^{<51712>}**Ezekiel 17:12**, where it is so applied.

Great wings] Extensive empire.

Long-winged] Rapid in his conquests.

Full of feathers] Having multitudes of subjects.

Divers colours] People of various nations.

Came unto Lebanon] Came against Judea.

The highest branch] King Jehoiachin he took captive to Babylon.

The cedar] The Jewish state and king.

Verse 4. The top of his young twigs] The princes of Judah.

A land of traffic] Chaldea.

A city of merchants] Babylon; for which this city was the most celebrated of all the cities of the east. Its situation procured it innumerable advantages; its two rivers, the *Tigris* and *Euphrates*, and the *Persian Gulf*, gave it communication with the richest and the most distant nations.

Verse 5. The seed of the land] Zedekiah, brother of Jehoiachin.

Planted it in a fruitful field] Made him king of Judea in place of his brother.

Placed it by great waters] Put him under the protection of Babylon, situated on the confluence of the *Tigris* and *Euphrates*.

And set it as a willow tree] Made him *dependent* on this city of great waters, as the *willow* is on humidity.

Verse 6. A spreading vine of low stature] The Jewish state having then no height of dominion, it must abide under the wings or branches of the Chaldean king.

Whose branches turned toward him, and the roots—under him] Zedekiah was wholly dependent on Nebuchadnezzar, both for his elevation to the throne, and his support on it.

Verse 7. Another great eagle] Pharaoh-hophra, or Apries, king of Egypt.

With great wings] Extensive dominion.

And many feathers] Numerous subjects.

Did bend her roots] Looked to him for support in her intended rebellion against Nebuchadnezzar.

Verse 8. It was planted in a good soil] Though he depended on Babylon, he lived and reigned as Nebuchadnezzar's vicegerent in the land of Judea.

Verse 9. Shall it prosper?] Shall Zedekiah succeed in casting off the yoke of the king of Babylon, to whom he had *sworn* fealty?

Shall he not pull up the roots] Nebuchadnezzar will come and dethrone him.

And cut off the fruit] The children of Zedekiah.

The leaves] All the nobles; all shall perish with Zedekiah.

Verse 10. Shall—utterly whither] The *regal* government shall be no more restored. Zedekiah shall be the *last king*, and the monarchy shall finally terminate with him.

Verse 12. Know ye not what these things mean?] They are explained in this and the following verses.

Verse 14. That the kingdom might be base] Have no political *consequence*, and at last sink into a *miserable government* under Gedaliah.

Verse 15. Sending his ambassadors into Egypt] Zedekiah must have sent his ambassadors into Egypt, between the *sixth* month of his *sixth* year, and the *fifth* month of his *seventh* year. Compare ^{<300>}**Ezekiel 8:1**, with ^{<300>}**Ezekiel 20:1**.—See *Newcome*.

Verse 16. In the midst of Babylon he shall die.] His eyes were put out; he was carried to Babylon, and never returned.

Verse 18. Seeing he despised the oath] This God particularly resents. He had bound himself by oath, in the presence of Jehovah, to be faithful to the covenant that he made with Nebuchadnezzar, and he took the first opportunity to break it; therefore he shall not escape.

Verse 20. I will spread my net upon him] See Clarke's note on ^{<300>}**Ezekiel 12:13**".

Verse 21. All his fugitives] All who attempted to escape with him, and all that ran to Egypt, &c., shall fall by the sword.

Verse 22. I will also take of the highest branch of the high cedar] I will raise up *another monarchy*, which shall come in the *line of David*, namely, the *Messiah*; who shall appear as a *tender plant*, as to his incarnation; but he shall be *high* and *eminent*; his Church, the royal city, the highest and purest ever seen on the face of the earth.

Verse 23. In the mountain of the height of Israel] He shall make his appearance at the *temple*, and found his Church at *Jerusalem*.

Shall bring forth boughs] Apostles, evangelists, and their successors in the Gospel ministry.

And bear fruit] Multitudes of souls shall be converted by their preaching.

And under it shall dwell all fowl of every wing] All the nations of the earth shall receive his Gospel.

In the shadow of the branches thereof shall they dwell.] Trust in him alone for salvation, and be saved in their trusting.

Verse 24. All the trees of the field shall know] All the people of Israel and of Chaldea.

I the Lord have brought down the high tree] Have dethroned Jehoiachin.

Have exalted the low tree] Put Zedekiah, brother of Jehoiachin, in his place.

Have dried up the green tree] Zedekiah, who had numerous children, but who were all slain before his eyes at Riblah.

And have made the dry tree to flourish] Have raised up a rod out of the stem of Jesse, the family of David being then apparently dried up and extinct. This was the promised Messiah, of the increase and government of whose kingdom and peace there shall be no end; upon the throne of David, and upon his kingdom, to order and establish it with judgment and with justice, from henceforth, even for ever. THE ZEAL OF THE LORD OF HOSTS WILL PERFORM THIS.

The *high* and *green tree*, says *Newcome*, refers to Nebuchadnezzar; the *low* and the *dry tree*, to the Jews.

EZEKIEL

CHAPTER 18

The Jews, in Ezekiel's time, complained of God's dealing hardly *with them in punishing them for the sins of their forefathers*, 1, 2; *their temporal calamities having been long threatened as the consequence of the national guilt*, (²⁴¹⁵⁴Jeremiah 15:4, &c.); and, from the general complexion of this chapter, it appears that the Jews so interpreted the second commandment of the Decalogue and other passages of like import, as if the sins of the forefathers were visited upon the children, independently of the moral conduct of the latter, not only in this world, but in that which is to come. To remove every foundation for such an unworthy idea of the Divine government, God assures them, with an oath, that he had no respect of persons, 3, 4; strongly intimating that the great mysteries in Providence, (mysterious only on account of the limited capacity of man,) are results of the most impartial administration of justice; and that this would be particularly manifested in the rewards and punishments of another life; when every ligament that at present connects societies and nations together shall be dissolved, and each person receive according to his work, and bear his own burden. This is illustrated by a variety of examples: such as that of a just or righteous man, 5-9; his wicked son, 10-13; and again the just son of this wicked person, 14-20. Then a wicked man repenting, and finding mercy, whose former wickedness shall be no impediment to his salvation, 21-23; and a righteous man revolting, and dying in his sins, whose former righteousness shall be of no avail, 24. The conduct of the Divine Providence is then vindicated, 25-29; and all persons, without any exception, most earnestly exhorted to repentance, 30, 31; because the Lord hath no pleasure in the death of the sinner, 32. As the whole of this chapter is taken up with the illustration of a doctrine nearly connected with the comfort of man, and the honour of the Divine government, the prophet, with great propriety, lays aside his usual mode of figure and allegory, and treats his subject with the utmost plainness and perspicuity.

NOTES ON CHAP. 18

Verse 2. **The fathers have eaten sour grapes, and the children's teeth are set on edge?**] We have seen this proverb already, (²⁴¹²⁹Jeremiah 31:29, &c.), and have considered its general meaning. But the subject is here proposed in greater detail, with a variety of circumstances, to adapt it to all those cases to which it should apply. It refers simply to these questions: How far can the moral evil of the parent be extended to his offspring? And, Are the faults and evil propensities of the parents, not only transferred to

the children, but punished in them? Do parents transfer their evil nature, and are their children punished for their offences?

Verse 3. As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.] I will now, by this present declaration, settle this question for ever. And hence God has *sworn* to what follows. After this, who will dare to doubt the judgment pronounced?

Verse 4. All souls are mine] Equally so; I am the Father of the spirits of all flesh, and shall deal *impartially* with the whole.

The soul that sinneth, it shall die.] None shall *die* for *another's crimes*, none shall be saved by *another's righteousness*. Here is the *general* judgment relative to the *righteousness* and *unrighteousness* of men, and the *influence* of one *man's state* on *that of another*; particularly in respect to their moral *conduct*.

Verse 5. If a man be just, and do that which is lawful and right] If he be *just* or *holy* within, and do what is according to *law* and *equity*. What is meant by this, is immediately specified.

Verse 6. 1. Hath not eaten upon the mountains] Idolatrous worship was generally performed on *mountains* and *hills*; and those who offered sacrifices *feasted* on the sacrifice, and thus held *communion* with the idol.

2. **Neither hath lifted up his eyes to the idols]** Has paid them no religious adoration; has trusted in them for nothing, and has not made prayer nor supplication before them.

3. **Neither hath defiled his neighbour's wife]** Has had no adulterous connexion with any woman; to which idolatrous feasts and worship particularly led.

4. **Neither hath come nigh to a menstruous woman]** Has abstained from the use of the marriage-bed during the periodical indisposition of his wife. This was absolutely forbidden by the law; and both the man and the woman who disobeyed the command were to be put to death, ^{<B3018>}**Leviticus 20:18**. For which *Calmet* gives this reason: "It has been believed, and experience confirms it, that the children conceived at such times are either leprous, or monsters, or deformed by their diminutiveness, or by the disproportion of their members." There are other reasons for this law, should those of the learned commentator be found invalid.

Verse 7. 5. Hath not oppressed any] Has not used his power or influence to oppress, pain, or injure another.

6. **Hath restored to the debtor his pledge]** Has carefully surrendered the pawn or pledge when its owner came to *redeem* it. As the *pledge* is generally of *more worth* than that for which it is pledged, an unprincipled man will make some pretence to keep it; which is highly abominable in the sight of God.

7. **Hath spoiled none by violence]** Either by robbery or personal insult. For a man may be spoiled both ways.

8. **Hath given his bread to the hungry]** Has been kind-hearted and charitable; especially to them that are in the deepest want.

9. **Hath covered the naked with a garment]** Has divided both his *bread* and his *clothing* with the necessitous. These are two branches of the same root.

Verse 8. 10. Hath not given forth upon usury] ^{ty al} ^{Ēvnb} *beneshech lo yitten. Ēvn nasach* signifies to *bite*; *usury* is properly so termed, because it *bites* into and *devours* the *principal*. *Usury* signifies, with us, exacting *unlawful interest* for money; and taking the *advantage* of a man's necessities to advance him cash on *exorbitant profit*. This *bites* the *receiver* in his *property*, and the *lender* in his *salvation*.

11. **Neither hath taken any increase]** In lending has not required more than was *lent*; and has not taken that product of the cash *lent*, which was more than the *value* for its *use*. This may be a part of the *tenth* article.

12. **That hath withdrawn his hand from iniquity]** Never *associates* with those who act contrary to *justice* and *equity*; his hand or influence being never found among *evil workers*.

13. **Hath executed true judgment between man and man]** Being neither swayed by *prejudice*, *fear*, nor *favour*.

These *thirteen points* concern his *social* and *civil* relations.

Verse 9. Hath walked in my statutes] Not only acknowledging them to be right, but acting according to them. Especially in every thing that relates to my worship, changing nothing, neglecting nothing.

And hath kept my judgments, to deal truly] Has attended to my Divine direction, both with respect to things *forbidden*, and things *commanded*. These concern men in their *religious* conduct.

He is just] *awh qydx tsaddik hu*. He is a *righteous* man; he has given to all *their due*; he has *abstained* from every appearance of evil, and done that which was *lawful* and *right* in the sight of God.

He shall surely live] He has *lived* to me, and he shall *live with* me.

Verse 10. If he beget a son] Who is the reverse of the above righteous character, according to the *thirteen articles* already specified and explained.

Verse 13. Shall he then live?] Because his father was a righteous man, shall the father's holiness be imputed to him? No!

He shall surely die; his blood shall be upon him.] He shall suffer for his own crimes.

Verse 14. Now, lo, if he beget a son that seeth all his father's sins-and considereth] Lays to heart the evil of his father's life, and the dreadful consequences of a life of rebellion against God.

And doeth not such like] Is quite a different man in moral *feeling* and *character*; and acts up to the *thirteen points* already laid down.

Verse 17. He shall not die for the iniquity of his father] He shall no more be affected by his father's *crimes*, than his father was *benefited* by his *grandfather's righteousness*.

Verse 20. The soul that sinneth, it shall die.] Hitherto we have had to do with the *simple cases* of the *righteous* and the *wicked*; of him who *lived and died a holy man*, and of him who *lived and died a wicked man*. But there are *two cases* behind: 1. That of the *wicked man*, who *repents* and *turns to God*. 2. That of the *righteous man*, who *backslides*, and *does not return to God* by repentance. On both these cases God decides thus:—

Verse 21. But if the wicked will turn from all his sins] And afterwards walk according to the character of the righteous already specified; shall he find mercy, and be for ever saved? YES.

Verse 22. All his transgressions] Shall be so completely forgiven by God's mercy, that they *shall not be even mentioned to him*; and if he live and die in this recovered state, he shall live with God to all eternity. And why? Hear the reason:—

Verse 23. Have I any pleasure at all that the wicked should die?] No! That is foreign to him whose name is love, and whose nature is mercy. On the contrary he “wills that he should return from his evil ways and live.”

And if God can have *no pleasure* in the *death of the wicked*, he cannot have made a *decree* to abandon him to the evil of his nature, and then damn him for what he could not avoid: for as God can *do* nothing with which he is *not pleased*, so he can *decree* nothing with which he is *not pleased*. But he is “not pleased with the death of a sinner,” therefore he cannot have *made a decree* to bring him to this *death*.

Verse 24. When the righteous turneth away from his righteousness] Here is the *second* case. Can a man who was once holy and pure, fall away so as to perish everlastingly? YES. For God says, “If he turn away from his righteousness;” not his *self-righteousness*, the gloss of theologians: for God never speaks of turning away from *that*, for, in his eyes, that is a *nonentity*. There is no righteousness or holiness but what himself infuses into the soul of man, and as to *self-righteousness*, i.e., a man's *supposing* himself to be *righteous* when he has not the *life of God* in his soul, it is the delusion of a dark and hardened heart; therefore it is the *real righteous principle* and *righteous practice* that God speaks of here. And he tells us, that a man may so “turn away from this,” and so “commit iniquity,” and “act as the wicked man,” that *his righteousness shall be no more mentioned* to his account, than the *sins* of the *penitent backslider* should be *mentioned* to his condemnation; and “in the sin that he,” this once righteous man, “hath sinned, and in the trespass that he hath trespassed, in them shall he die.” O, how awful a termination of a life once distinguished for righteousness and true holiness! So then, God himself informs us that a *righteous man* may not only *fall foully*, but *fall finally*. But to such righteous persons the devil will ever preach, “Ye shall not surely die; ye shall be as God.” Touch, taste, and handle; ye cannot ultimately fall. Thus we find, by the manner of treating these *two cases*, that *God's way is equal*, ^{<261825>}**Ezekiel 18:25**; just, merciful, and impartial. And to prove this, he sums up his conduct in the above cases, in the following verses, 26-29. {^{<261826>}**Ezekiel 18:26-29**} And then, that the “wicked may not die in his

sins,” and that the “backslider may return and find mercy,” he thus exhorts:—

Verse 30. Repent, and turn yourselves from all your transgressions] There is still life; still a God that has *no pleasure* in the death of a sinner, one who is ever ready to give his Holy Spirit to all them that ask him; therefore “repent and turn, so iniquity shall not be your ruin.”

Verse 31. Cast away] With a holy violence, dash away every transgression and incentive to it.

Make you a new heart] Call upon God for it, and he will give it: for as sure as you *earnestly call on God through Christ* to save you, so surely you shall be saved; and the *effect* will so speedily follow, that God is pleased to attribute that in some sort to *yourselves*, which is done by *his grace* alone; because ye earnestly *call* upon him for it, *come* in the right way to receive it, and are *determined* never to *rest* till you have it.

For why will ye die] Who should you go to *hell* while the kingdom of God is open to receive you? Why should you be the *devil's slaves*, when ye may be *Christ's freemen*! WHY WILL YE DIE? Every word is emphatic. *Why*—show God or man one *reason*. *Will*—obstinacy alone,—a determination not to be saved, or a *voluntary* listlessness about salvation,—can prevent you. *Ye*—children of so many mercies, fed and supported by a kind God all your life; *ye*, who are redeemed by the blood of Jesus Christ; *ye*, who have made many promises to give up yourselves to God; *ye*, who have been dedicated to the ever-blessed Trinity, and promised to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; *why will YE die?* *Die!*—what is this? A separation from God and the glory of his power for ever! *Die!*—forfeiting all the purposes for which your immortal souls were made! *Die!*—to know what the *worm* is that *never dieth*, and what that *fire* is which is *never quenched!* Why will ye die?

Verse 32. For I have no pleasure] God repeats what he had so solemnly declared before. Can ye doubt his sincerity? his ability? his willingness? the efficacy of the blood of his covenant?

Wherefore turn yourselves, and live ye.] Reader, now give God thy heart.

Though every man comes into the world with a *fallen nature*—a *soul infected with sin*, yet no man is damned on that account. He who *refuses* that grace which *pardons sin* and *heals infected nature*, who permits the *evil principle* to break out into *transgression*, and *continues* and dies in his iniquity and sin, and will not come unto Christ that he may have life; he, and he only, goes to perdition. Nor will the righteousness of a parent or relation help his sinful soul: no man can have more grace than is necessary to *save himself*; and none can have that, who does not receive it *through Christ Jesus*. It is the mercy of God in Christ which renders the *salvation of a sinner possible*; and it is that mercy alone which can *heal the backslider*. The atoning blood *blots out all that is past*; the same blood *cleanses from all unrighteousness*. Who believes so as to *apply* for this redemption? Who properly thanks God for having provided such a Saviour?

EZEKIEL

CHAPTER 19

This chapter contains two beautiful examples of the parabolic kind of writing; the one lamenting the sad catastrophe of Jehoahaz and Jehoiakim, 1-9, and the other describing the desolation and captivity of the whole people, 10-14. In the first parable, the lioness is Jerusalem. The first of the young lions is Jehoahaz, deposed by the king of Egypt; and the second lion is Jehoiakim, whose rebellion drew on himself the vengeance of the king of Babylon. In the second parable the vine is the Jewish nation, which long prospered, its land being fertile, its princes powerful, and its people flourishing; but the judgments of God, in consequence of their guilt, had now destroyed a great part of the people, and doomed the rest to captivity.

NOTES ON CHAP. 19

Verse 1. Moreover take thou up a lamentation] Declare what is the great subject of sorrow in Israel. Compose a funeral dirge. Show the melancholy fate of the kings who proceeded from Josiah. The prophet deploras the misfortune of *Jehoahaz* and *Jehoiakim*, under the figure of *two lion whelps*, which were taken by hunters, and confined in cages. Next he shows the *desolation of Jerusalem* under *Zedekiah*, which he compares to a *beautiful vine* pulled up by the roots, withered, and at last burned. *Calmet* justly observes, that the style of this song is beautiful, and the allegory well supported throughout.

Verse 2. What is thy mother? A lioness] *Judea* may here be the *mother*; the *lioness*, *Jerusalem*. *Her lying down among lions*, her having confederacy with the neighbouring *kings*; for *lion* here means *king*.

Verse 3. She brought up one of her whelps] *Jehoahaz*, son of *Josiah*, whose father was conquered and slain by *Pharaoh-necho*, king of *Egypt*.

It learned to catch the prey] His reign was a reign of oppression and cruelty. He made his *subjects* his *prey*, and devoured their *substance*.

Verse 4. The nations also heard of him] The king of *Egypt*, whose subjects were of divers nations, marched against *Jerusalem*, took *Jehoahaz* prisoner, and brought him to *Egypt*. Thus-

He was taken in their pit] Here is an allusion to those *trap-pits* dugged in forests, into which the wild beasts fall, when the huntsmen, surrounding a given portion of the forest, drive the beasts in; by degrees narrowing the inclosure, till the animals come to the place where the pits are, which, being lightly covered over with *branches* and *turf*, are not perceived, and the beasts tread on them and fall in. Jehoahaz reigned only *three* months before he was dethroned by the king of Egypt, against whom it is apparent some craft was used, here signified by the *pit*, into which he fell.

Verse 5. When she saw that she had waited] Being very weak, the Jews found that they could not resist with any *hope* of success; so the king of Egypt was permitted to do as he pleased.

She took another of her whelps] Jehoiakim.

And made him a young lion.] King of Judea.

Verse 6. And he went up and down among the lions] He became a perfect heathen, and made Judea as idolatrous as any of the surrounding nations. He reigned *eleven* years, a monster of iniquity, ^{<2230>}**2 Kings 23:30**, &c.

Verse 8. The nations set against him] The Chaldeans, Syrians, Moabites, and Ammonites, and the king of Babylon—king of many nations.

He was taken] The city was taken by Nebuchadnezzar; and Jehoiakim was taken prisoner, and sent in *chains* to *Babylon*.

Verse 9. That his voice should no more be heard] He continued in prison many years, till the reign of Evil-merodach, who set him at liberty, but never suffered him to return to the *mountains of Israel*. “The unhappy fate of these princes, mentioned ^{<6190>}**Ezekiel 19:4, 8, 9**, is a just subject of lamentation.”—*Newcome*.

Verse 10. Thy mother (Jerusalem) is like a vine in thy blood] Of this expression I know not what to make. Some think the meaning is “A vine planted by the waters to produce the *blood of the grape*.” See ^{<6324>}**Deuteronomy 32:14**. Others, for **Ēmdb** *bedamecha, in thy blood*, would read **ˆwmrb** *berimmon, in or at a pomegranate*; like a vine planted by or beside a pomegranate-tree, by which it was to be supported. And so the *Septuagint* and *Arabic* appear to have read. *Calmet* reads **Ēmrk** *carmecha, thy vineyard*, instead of **Ēmdb** *bedamecha, in thy blood*. Here

is no change but a **r** *resh* for a **d** *daleth*. This reading is supported by one of *Kennicott's* and one of *Deuteronomy Rossi's* MSS.: "Thy mother is like a vine in thy vineyard, planted by the waters." Though this is rather an unusual construction yet it seems the best *emendation*. Of the textual reading no sense can be made. There is a corruption somewhere.

Full on branches] Many *princes*. See next verse.

Verse 11. She had strong rods] *Zedekiah*, and his many *sons*.

Her stature was exalted] *Zedekiah* grew *proud* of his numerous offspring and prosperity; and although he copied the example of *Jehoiakim*, yet he thought he might safely rebel against the king of Babylon.

Verse 12. But she was plucked up in fury] Jerusalem; taken after a violent and most destructive siege; *Nebuchadnezzar* being violently *enraged* against *Zedekiah* for breaking his oath to him.

She was cast down to the ground] Jerusalem was totally ruined, by being burned to the ground.

Her strong rods were broken] The *children* of *Zedekiah* were slain before his eyes, and after that his *own eyes pulled out*; and he was laden with chains, and carried into Babylon.

Verse 13. And now she is planted in the wilderness] In the land of *Chaldea*, whither the people have been carried captives; and which, compared with their own land, was to them a *dreary wilderness*.

Verse 14. Fire is gone out] A vindictive and murderous disposition has taken hold-

Of a rod of her branches] *Ishmael*, son of *Nethaniah*, who was of the blood-royal of Judah-

Hath devoured her fruit] *Hath* assassinated *Gedaliah*, slain many people, and carried off others into the country of the Ammonites. But he was pursued by *Jonathan*, the son of *Kareah*, who slew many of his adherents, and delivered much of the people.

She hath no strong rod] None of the blood-royal of Judah left. And from that time not one of her own royal race ever sat upon the throne of Israel.

This is a lamentation] This is a most lamentable business.

And shall be for a lamentation.] These predictions shall be so punctually fulfilled, and the catastrophe shall be so complete, that it shall ever remain as a lamentation; as this state of Jerusalem shall never be restored. Even to the present day this, to a Jew, is a subject of mourning.

EZEKIEL

CHAPTER 20

A deputation of the elders of Israel, as usual, in their distress, came to request Ezekiel to ask counsel of God, 1. In reply to this, God commands the prophet to put them in mind of their rebellion and idolatry: In Egypt, 2-9, in the wilderness, 10-27, and in Canaan, 28-32. Notwithstanding which the Lord most graciously promises to restore them to their own land, after they should be purged from their dross, 33-44. The five last verses of this chapter ought to begin the next, as they are connected with the subject of that chapter, being a prophecy against Jerusalem, which lay to the south of Chaldea, where the prophet then was, and which here and elsewhere is represented under the emblem of a forest doomed to be destroyed by fire, 45-49.

NOTES ON CHAP. 20

Verse 1. In the seventh year] Of the captivity of Jeconiah, (see ~~2001~~ **Ezekiel 8:1**), and *the seventh of the reign* of Zedekiah.

The fifth month, the tenth day] That is, according to Abp. *Usher*, Monday, August 27, A.M. 3411.

Certain of the elders of Israel] What these came to inquire about is not known. They were doubtless hypocrites and deceivers, from the manner in which God commands the prophet to treat them. It seems to have been such a deputation of elders as those mentioned ~~2001~~ **Ezekiel 8:1; 14:1**.

Verse 3. I will not be inquired of by you.] I will not hear you. I will have nothing to do with you.

Verse 4. Wilt thou judge them] If thou wilt *enter into any discussion with them*, show them *the abomination of their fathers*. The whole chapter is a consecutive history of the *unfaithfulness ingratitude, rebellion, and idolatry* of the Jews, from the earliest times to that day; and vindicates the sentence which God had pronounced against them, and which he was about to execute more fully in delivering them and the city into the hands of the Chaldeans.

Verse 5. I chose Israel] They did not choose *me* for *their God*, till I had chosen *them* to be *my people*.

I lifted up mine hand] I bound myself In a covenant to them to continue to be their God, if they should be faithful, and continue to be my people. Among the Jews the *juror* lifted up his right hand to heaven; which explains ^{<9808>}**Psalm 144:8**: “Their right hand is a right hand of falsehood.” This is a form used in England, Scotland, and Ireland.

Verse 6. To bring them forth of the land of Egypt] When they had been long in a very disgraceful and oppressive bondage.

A land that I had espied for them] God represents himself as having *gone over different countries* in order to *find* a comfortable residence for these people, whom he considered as his children.

Flowing with milk and honey] These were the characteristics of a *happy* and *fruitful country*, producing without intense labour all the *necessaries* and *comforts* of life. Of the happiest state and happiest place, a fine poet gives the following description:—

*Ver erat æternum, placidique tepentibus auris
Mulcebant Zephyri natos sine semine flores.
Mox etiam fruges tellus inarata ferebat:
Nec renovatus ager gravidis canebat aristis.
Flumina jam lactis, jam flumina nectaris ibant:
Flavaque de viridi stillabant ilice mella.
OVID'S Metam. lib. i., 107.*

*On flowers unsown soft Zephyr spreads his wing,
And time itself was one eternal spring;
Ensuing years the yellow harvest crowned,
The bearded blade sprang from the untilled ground,
And laden, unrenewed, the fields were found.
Floods were with milk, and floods with nectar filled,
And honey from the sweating oaks distilled.*

In the flourishing state of Judea every mountain was cultivated as well as the valleys. Among the very rocks the vines grew luxuriantly.

Verse 7. Cast ye away—the abominations] Put away all your idols; those incentives to idolatry that ye have looked on with delight.

Verse 8. They did not—cast away] They continued attached to the *idolatry* of Egypt; so that, had I consulted my *justice* only, I should have consumed them *even in Egypt* itself. This is a circumstance that Moses has

not mentioned, namely, their provoking God by their idolatry, *after* he had sent Moses and Aaron to them in *Egypt*.

Verse 9. But I wrought for my name's sake] I bare with them and did not punish them, lest the heathen, who had known my promises made to them, might suppose that I had either broken them through some caprice, or was not able to fulfil them.

Verse 10. I caused them to go forth] Though greatly oppressed and degraded, they were not *willing* to leave their *house of bondage*. I was obliged to *force them away*.

Verse 11. I gave them my statutes] I showed them what they should do in order to be safe, comfortable, wise, and happy; and what they should avoid in order to be uninjured in body, mind, and possessions. Had they attended to these things, they should have *lived by them*. They would have been holy, healthy, and happy.

Verse 12. I gave them my Sabbaths] The religious observance of the Sabbath was the *first statute* or *command* of God to men. This institution was *a sign between God and them*, to keep them in remembrance of the creation of the world, of the *rest* that he designed them in Canaan, and of the eternal inheritance among the saints in light. Of these things the Sabbath was a *type* and *pledge*.

Verse 13. But the house of Israel rebelled] They acted in the *wilderness* just as they had done in *Egypt*; and he spared them there for the same reason. See ^{<20:9>}**Ezekiel 20:9**.

Verse 15. I lifted up my hand] Their provocations in the wilderness were so great, that I vowed never to bring them into the promised land. I did not *consume* them, but I *disinherited* them. See Clarke's note on "^{<20:5>}**Ezekiel 20:5**".

Verse 18. But I said unto their children] These I chose in their fathers' stead; and to them I purposed to give the inheritance which their fathers by disobedience lost.

Verse 22. I withdrew mine hand] I had just lifted it up to crush them as in a moment; for they also were idolatrous, and walked in the steps of their fathers.

Verse 25. I gave them also statutes that were not good] What a foolish noise has been made about this verse by *critics*, believers and infidels! How is it that God can be said “to give a people statutes that were not good, and judgments whereby they could not live?” I answer, in *their sense* of the words, God never gave any such, at any time, to any people. Let any man produce *an example* of this kind if he can; or show even the *fragment* of such a law, sanctioned by the Most High! The simple meaning of this place and all such places is, that when they had rebelled against the Lord, despised his statutes, and polluted his Sabbaths—in effect cast him off, and given themselves wholly to their idols, then he *abandoned* them, and they abandoned themselves to the customs and ordinances of the heathen. That this is the meaning of the words, requires no proof to them who are the least acquainted with the *genius* and *idioms* of the Hebrew language, in which God is a thousand times said *to do*, what in the course of his *providence* or *justice* he only *permits* to be done.

Verse 26. I polluted them in their own gifts] *I permitted* them to pollute themselves by the offerings which they made to their idols. Causing their children to pass through the fire was one of those *pollutions*; but, did God ever *give them a statute* or *judgment* of *this kind*? No. He ever inveighs against such things, and they incur his heaviest displeasure and curse. See on **Ezekiel 20:31**.

Verse 29. What is the high place] **hmbh hm** *mah habbamah*, “what is the high place?” What is it good for? Its being a *high place* shows it to be a *place of idolatry*. I called it **hmb bamah**, to mark it with *infamy*; but ye continue to frequent it, even while it is called **hmb bamah**, to the present day!

Verse 31. Ye pollute yourselves] This shows the sense in which God says, **Ezekiel 20:26**, “I polluted them in their own gifts.” They *chose* to pollute themselves, and I *permitted* them to do so. See on **Ezekiel 20:25, 26**.

Verse 32. And that which cometh into your mind] Ye wish to be naturalized among *idolaters*, and make a part of such nations. But this *shall not be at all*; you shall be preserved as a *distinct people*. Ye shall not be permitted to mingle yourselves with the people of those countries: even *they*, idolaters as they are, will *despise* and *reject* you. Besides, I will

change your place, restore your captivity; yet not in *mercy*, but in *fury poured out*; and reserve you for sorer evils, ~~אֵלֶיךָ~~ **Ezekiel 20:34.**

Verse 35. I will bring you into the wilderness of the people] I will bring you out of your captivity, and bring you into *your own land*, which you will find to be a *wilderness*, the consequence of your crimes.

There will I plead with you] There I will be your king, and rule you with a sovereign rule; and the dispensations of my justice and mercy shall either *end you or mend you*.

Verse 37. I will cause you to pass under the rod] This alludes to the custom of *tithing the sheep*. I take it from the rabbins. The sheep were all penned; and the shepherd stood at the door of the fold, where only one sheep could come out *at once*. He had in his hand a *rod* dipped in *vermillion*; and as they came out, he counted one, two, three, four, five, six, seven, eight, nine; and as the *tenth* came out, he marked it with the rod, and said, “This is the *tenth*,” and that was set apart for the Lord.

I will bring you into the bond of the covenant] You shall be placed under the same *obligations* as before, and acknowledge your selves bound; ye shall feel your obligation, and live according to its nature.

Verse 38. I will purge out from among you the rebels] The incorrigibly wicked I will destroy; those who *will not* receive him whom I have appointed for this purpose as the Saviour of Israel. And I will gather you *who believe* out of all the countries where you sojourn, and bring you into your own land; but those of you who *will not believe*—will not receive the Son of David to reign over you, shall never enter into the land of Israel, but die in your dispersions. This is what the contradicting and blaspheming Jews of the present day have to expect. And thus, both of you *shall know that he is Jehovah*, fulfilling his *threatenings* against the one, and his *promises* to the other.

Verse 39. Go ye, serve ye every one his idols] Thus, God *gave* them *statutes that were not good*, and *judgments whereby they could not live*, by thus *permitting* them to take their own way, serve their gods, and follow the *maxims* and *rites* of that abominable worship.

Verse 40. For in mine holy mountain] The days shall come in which all *true ISRAELITES* shall receive HIM whom I have *sent* to be the *true sacrifice* for the life of the world; and shall bring to Jerusalem—the *pure Christian*

Church, their offerings, which I will there accept, for they will give me thanks for my unspeakable gift.

Verse 42. And ye shall know] Shall acknowledge *that I am Jehovah*.

Verse 43. And there shall ye remember your ways] Ye shall be ashamed of your past conduct, and of your long opposition to the Gospel of your salvation.

These promises may, in a certain limited sense, be applied to the restoration from the Babylonish captivity; but they must have their proper fulfilment when the Jews shall accept Jesus as their Saviour, and in consequence be brought back from all their dispersions to their own land.

Verse 46. Set thy face toward the south] Towards *Judea*, which lay south from Babylon, or Mesopotamia, where the prophet then dwelt.

The forest of the south field] The *city of Jerusalem*, as full of inhabitants as the forest is of trees.

Verse 47. I will kindle a fire] I will send war, “and it shall devour every green tree,” the most eminent and substantial of the inhabitants; and *every dry tree*, the lowest and meanest also.

The flaming flame shall not be quenched] The fierce ravages of Nebuchadnezzar and the Chaldeans shall not be stopped till the whole land is ruined.

All faces from the south to the north shalt be burned] From the one end of the land to the other there shall be nothing but fear, dismay, terror, and confusion, occasioned by the wide-wasting violence of the Chaldeans. Judea lay in length from north to south.

Verse 48. All flesh] All the people shall see that this war is a judgment of the Lord.

It shall not be quenched.] Till the whole land shall be utterly ruined.

Verse 49. Ah Lord God] O my God, consider my situation; who will believe what I shall say? They put the evil day far from them.

Doth he not speak parables?] *awh pyl vm l vmm al h halo memashshel meshalim hu*, “Is not he a maker of parables?” Is it not his custom to deal in *enigmas*? His figures are not to be understood; we

should not trouble ourselves with them. We are not obliged to fathom his meaning; and perhaps after all it does not refer to us, or will not be accomplished in *our time*, if it even respect the land. Thus they turned aside what might have done them good, and rejected the counsel of God against themselves.

By dividing the word with our neighbour we often lose the benefit both of threatenings and promises. They voluntarily shut their own eyes; and then God, in judgment, sealed them up in darkness.

EZEKIEL

CHAPTER 21

The prophet goes on to denounce the fate of Jerusalem and Judea; using signs of vehement grief, to denote the greatness of the calamity, 2-7. He then changes the emblem to that of a sharp and bright sword, still denoting the same sad event, 8-17; and, becoming yet more explicit, he represents the king of Babylon, who was to be employed by God in this work, as setting out to take vengeance on both the Jews and the Ammonites, for joining with Egypt in a confederacy against him. He is described as standing at the parting of the roads leading to the respective capitals of the Jews and Ammonites; and doubting which to attack first, he commits the decision of the matter to his arts of divination, performed by mingling arrows inscribed with the names of the different nations or cities, and then marching against that whose name was written on the arrow first drawn from the quiver. In this case the name Jerusalem comes forward; and therefore he proceeds against it, 18-24. History itself could scarcely be more explicit than this prophecy. The profane prince Zedekiah as then declared to be given up by God, and his kingdom devoted to utter destruction, for that breach of oath of which the prophet foretells he should be guilty, 25-27. The remaining verses form a distinct prophecy relating to the destruction of the Ammonites, which was fulfilled about five years after the destruction of Jerusalem, 28-32.

NOTES ON CHAP. 21

Verse 2. Set thy face toward Jerusalem] This is a continuation of the preceding prophecy; and in this chapter the prophet sets before them, in the *plainest language*, what the foregoing metaphors meant, so that they could not complain of his *parables*.

Verse 3. Behold, I am against thee] Dismal news! When God is *against us*, who can be *for us*?

And will draw forth my sword] War.

And will cut off from thee] The land of Judea.

The righteous and the wicked.] All shall be *removed from thee*. Some shall be *cut off*-removed by the *sword*; shall be slain in *battle*, or by the *pestilence*; and some shall be *cut off*-die by the *famine*; and some shall be *cut off*-removed from the land by *captivity*. Now, among the two latter classes there might be *many righteous* as well as *wicked*. And when all the

provisions were consumed, so that there was no more bread in the city, during the siege by Nebuchadnezzar, the righteous must have suffered as well as the wicked; for they could not be preserved alive, but by miracle, when there was no bread; nor was their perishing for want any loss to them, because the Lord would take them straight to his glory. And however men in general are unwilling to die, yet there is no instance, nor can there be, of any man's complaint that he got to heaven *too soon*. Again, if God had permitted *none* to be carried off captive but the *wicked*, the case of these would be utterly hopeless, as there would be none to set a good example, to preach repentance, to reprove sin, or to show God's willingness to forgive sinners. But God, in his mercy, permitted many of the *righteous* to be carried off also, that the wicked might not be totally abandoned, or put beyond the reach of being saved. Hence, both *Ezekiel* and *Daniel*, and indeed several *others*, *prophets* and *righteous men*, were *thus cut off from the land*, and carried into captivity. And how much was God's glory and the good of men promoted by this! What a seed of salvation was sown, even in the heathen countries, by thus *cutting off the righteous with the wicked!* To this we owe, under God, many of the *Psalms*, the whole of the *Book of Ezekiel*, all the prophecies of *Daniel*, the *bright example* of *Shadrach*, *Meshach*, and *Abed-nego*, the *decrees* passed *in favour of the religion of the true God by Nebuchadnezzar, Cyrus, Darius, &c.* And to this dispensation of God's merciful providence we owe the *Books* and *example* of *Ezra* and *Nehemiah*. Where then is the *injustice*, so loudly declaimed against, of God's thus cutting off *from the land of Judea* the *righteous* with the *wicked*? The *righteous* were not cut off for the *crimes of the wicked*, (see ~~18:20~~ **Ezekiel 18:20**, &c.,) nor were these crimes visited upon them, yet several of them shared in the common calamity, but none *perished*. Those that were removed by a violent death, (and I believe we shall find few such,) got a speedier entrance into eternal glory.

Verse 4. From the south to the north] The whole land shall be ravaged from one end to the other.

Verse 5. It shall not return any more.] That is, till all the work that I have designed for it is done. Nor did it; for Nebuchadnezzar never rested till he had subdued all the lands from the south to the north, from the *Euphrates* to the *Nile*.

Verse 6. Sigh—with the breaking of thy loins] Let thy mourning for this sore calamity be like that of a woman in the pains of travail.

Verse 7. Wherefore sighest thou?] The prophet was a *sign* unto them. His sighing and mourning showed them how *they* should act.

All knees shall be weak as water] See Clarke's note on "^{<<30717>}Ezekiel 7:17".

Verse 10. It contemneth the rod of my son] "It," the sword of Nebuchadnezzar, "contemneth the rod," despises the power and influence of *my son*—Israel, the Jewish people: "Out of Egypt have I called MY SON."

As **every tree.**] As all the *stocks*, kindreds, and nations, over which I have already given him commission. Can the *rod of Israel* be spared, when the *trees of Assyria, Egypt, &c.*, have been cut down?

Verse 11. This sword is sharpened] It is prepared for the slaughter, it is *furberished*; from the French, *foubir*, to *polish, brighten*. He shall have *splendid* victories every where. Some complain of corruption in the original in this place; but I think without sufficient reason.

Verse 12. Smite—upon thy thigh.] See on ^{<24119>}Jeremiah 31:19. So HOMER, II. xv. ver. 113:—

Ἦς εφάτ, αυταρ Αρης θαλερω πεπληγετο μηρω
Χερσι καταπρηνησεῖ, ολοφυρομενος δε προσηυδα.

*"She spake; and, with expanded arms his thighs
Smiting, thus sorrowful the god exclaimed."*

COWPER.

Verse 13. Because it is a trial] This will be a trial of strength and skill between the Chaldeans and the Jews; and a *trial* of faith and patience to the righteous.

And what if the sword, (Nebuchadnezzar,) condemn even the rod?] Overthrow Zedekiah? It will do so; for the regal government of Judea *shall be no more*. Or, *it is tried*; that is, the *sword*. Nebuchadnezzar has already shown himself strong and skilful.

Verse 14. Let the sword be doubled the third time] The sword has been *doubled*, and it shall come the *third time*. Nebuchadnezzar came against

Judea THRICE. 1. Against *Jehoiakim*. 2. Against *Jeconiah*. 3. Against *Zedekiah*. The sword had already been *doubled*; it is to come now the *third time*, i.e., against *Zedekiah*.

The sword of the slain] חַיִל לַיָּד בְּרַי *chereb chalalim*, “the sword of the soldiers,” of the *Chaldeans*. So in the next clause, לְיָד גִּבּוֹר לַיָּד בְּרַי אַיֵּחַ *hi chereb chalal haggadol*, “it is the sword of that *great soldier*,” that eminent *king* and *conqueror*. This is the meaning of the word חַלָּל *chalal*, that is so ill rendered in almost every place of its occurrence, in our Version. See Dr. *Kennicott*.

Verse 15. Wrapped up] It is not a blunt sword, it is carefully sharpened and preserved for the slaughter.

Verse 16. Go thee one way or other] Thou shalt prosper, O sword, whithersoever thou turnest; against Ammon, or Judea, or Egypt.

Verse 19. Appoint thee two ways] Set off from Babylon, and lay down two ways, either of which thou mayest take; that to the *right*, which leads to *Jerusalem*; or that to the *left*, which leads to *Rabbath* of the Ammonites, עֲזַבְתָּ **Ezekiel 21:20**. But why against the *Ammonites*? Because both they and the Moabites were united with *Zedekiah* against the *Chaldeans*, (see עֲזַבְתָּ **Jeremiah 27:3**,) though they afterwards fought against Judea, chap. xii. 6.

Verse 21. For the king of Babylon stood at the parting of the way] He was in doubt which way he should first take; whether to humble the Ammonites by taking their metropolis, *Riblath*, or go at once against Jerusalem. In this case of uncertainty, he made use of *divination*. And this was of *three* kinds: 1. By *arrows*. 2. By *images* or *talismans*. 3. By inspecting the *entrails* of a sacrifice offered on the occasion.

1. *He made bright his arrows*. This might be after the manner in which the divination is still practiced among the Arabs. These arrows were without head or wing. They took three. On one they wrote, *Command me, Lord*. On the second, *Forbid me, Lord*. The third was *blank*. These were put in a bag, and the querist put in his hand and took one out. If it was *Command me*, he set about the business immediately; if it was *Forbid me*, he rested for a *whole year*; if it was the *blank* one, he drew again. On all occasions the Arabs consulted futurity by such arrows. See *D’Herbelot*, under the word ACDAH.

2. As to the *images*, the Hebrew calls them **מַצֵּבֹת** *teraphim*. See Clarke's note on "⁰¹³¹⁹Genesis 31:19".

3. And as to the *liver*, I believe it was only inspected to see whether the animal offered in sacrifice were *sound* and *healthy*, of which the state of the *liver* is the most especial indication. When the liver is sound, the animal is healthy; and it would have been a bad omen to any who offered sacrifice, to find that the animal they had offered to their gods was *diseased*; as, in that case, they would have taken for granted that the sacrifice was not accepted.

Verse 22. At his right hand was the divination for Jerusalem] He had probably written on *two* arrows; *one*, *Jerusalem*; the *other*, *Riblah*; the *third*, left *blank*. He drew, and that on which *Jerusalem* was written came to his hand; in consequence of which he marched immediately against that city. It was ripe for destruction; and had he marched *before* or *after*, it would have fallen; but he never considered himself as sure of the conquest till now.

Verse 23. To them that have sworn oaths] To Zedekiah and his *ministers*, who had bound themselves by the oath of the Lord to be faithful to the Chaldeans, and to pay them the promised tribute. The *oaths* may refer, farther, to the *alliances* formed with the Egyptians, Ammonites, and others. They will not believe that Nebuchadnezzar shall succeed against them, while they expect the powerful assistance of the Egyptians.

Verse 25. And thou profane wicked prince of Israel] Zedekiah, called here *profane*, because he had broken his oath; and *wicked*, because of his opposition to God and his prophet.

Whose day is come] Who in a short time shalt be delivered into the hands of thy enemies.

Verse 26. Exalt him that is low] Give Gedaliah the government of Judea.

Abase him that is high] Depose *Zedekiah*—remove his diadem, and take off his crown.

Verse 27. I will overturn] I will utterly destroy the Jewish government. Perverted will I make it. See the margin.

Until he come whose—is] **cpvm** *mishpat*, the judgment; i.e., till the coming of the son of David, the Lord Jesus; who, in a mystic and spiritual sense, shall have the throne of Israel, and whose *right it is*. See the famous prophecy, ^{<014910>}**Genesis 49:10**, and ^{<01132>}**Luke 1:32**. The **hw** [*avah*, which we translate *overturn*, is *thrice* repeated here; to point out, say the rabbins, the *three* conquests of Jerusalem, in which *Jehoiakim*, *Jeconiah*, and *Zedekiah* were *overthrown*.

Verse 28. Concerning the Ammonites] They had reproached and insulted Judea in its low estate, see ^{<02513>}**Ezekiel 25:3, 6**. This prophecy against them was fulfilled about *five* years after the taking of Jerusalem. See Joseph. Ant. lib. x. c. 11; and Jer. xxvii., xlviii., xlix.; Eze. xxv.

Verse 30. I will judge thee] This seems to refer to Nebuchadnezzar, who, after his return from Jerusalem, became insane, and lived like a beast for *seven* years; but was afterwards restored, and acknowledged the Lord.

Verse 32. Thou shalt be no more remembered] The empire of the *Chaldeans* was destroyed, and the power transferred to the *Persians*; the Persian empire was destroyed, and given to the *Greeks*; the Grecian empire was destroyed, and given to the *Mohammedans*; and the destruction of the Mohammedans is at no great distance.

EZEKIEL

CHAPTER 22

This chapter contains a recital of the sins of Jerusalem, 1-12; for which God threatens it with severe judgments, 13-16, in order to purify it from the dross, 17-22. And as the corruption is general, pervading prophets, priests, princes, and people; so, it is declared, shall be the punishment, 23-31.

NOTES ON CHAP. 22

Verse 2. Wilt thou judge the bloody city] Pronounce the sentence of death against the murderers.

Show her all her abominations.] And a most revolting and dreadful catalogue of these is in consequence exhibited.

Verse 3. Her time may come] Till now, it was my long-suffering; she has fulfilled her days—completed the time of her probation; has not mended, but is daily worse; therefore her judgment can linger no longer.

Verse 4. Thou art become guilty in thy blood] Thou art guilty of blood.

Verse 5. Those that be near] Both *distant* as well as *neighbouring* provinces consider thee the most abandoned of characters; and through thee many have been involved in distress and ruin.

Verse 6. Behold, the princes] Ye are a vile and murderous people, and your princes have been of the same character. *Like people, like prince.*

Verse 7. In thee have they set light] The children do not reverence their parents. Parental affection and filial respect do not exist among you. The *stranger* is not only not succoured, but he is *oppressed*. The *widows* and *fatherless* are *vexed* by wrongs and exactions.

Verse 8. Thou hast despised] All my ordinances are not only neglected, but treated with contempt; and my Sabbaths profaned. There is not only no *power* of godliness among you, but there is no *form*.

Verse 9. In thee are men that carry tales] Witnesses that will swear any thing, even where life is concerned.

They eat upon the mountains] Sacrifice to *idols*, and celebrate their *festivals*.

Verse 10. In thee have they discovered] They are guilty of the most abominable *incest* and unnatural lust.

In thee have they humbled] In their unholy and unnatural connexions, they have not abstained from those set apart because of their infirmities. The catalogue of crimes that follow is too plain to require comment.

Verse 16. Thou shalt know that I am the Lord.] I shall so deal with and punish thee, that thou shalt be obliged to own the vindictive hand of a sin-avenging God.

Verse 18. The house of Israel is to me become dross] They are all like *base metal-brass, tin, iron, and lead* alloyed together with *silver*. Ye must be put in the furnace, and subjected to the most intense fire, till your impurities are consumed away. No *ordinary* means will avail any thing; the most *violent* must be resorted to.

Verse 19. I will gather you] Jerusalem is represented here as the *fining pot*; all the people are to be gathered together in *it*, and the *Chaldean fire* is to *melt* the whole. And God will increase thy sufferings: as the refiner *blows the fire* with his bellows, so God will *blow upon you* with the *fire of his wrath*, ^{<22>}**Ezekiel 22:21.**

Verse 24. Thou art the land that is not cleansed] Thou art like a country where there is no *rain*, either *to cleanse the garments*, or *fertilize the ground*.

Verse 25. There is a conspiracy] The false prophets have united together to say and support the same things; and have been the cause of the destruction of souls, and the death of many, so that *widows*, through their means, are multiplied in thee.

Verse 26. Her priests] Even they whose lips should preserve knowledge, have not instructed the people: they *have violated my law*, not only in their private conduct, but in their careless and corrupt manner of serving in my temple.

Verse 27. Her princes] Are as bad as her *priests*; they are rapacious, and grievously oppress the people by unjust impositions in order to increase their revenues.

Verse 28. Her prophets] Even those who profess themselves to be my prophets, have been unfaithful in the discharge of their office; have *soothed* the people in their sins, and pretended to have oracles of *peace* and *safety* when I had not spoken to them.

Verse 29. The people] All that have power or authority have abused it; *vexed* and *oppressed* the *poor*, the *needy*, and the *stranger*.

Verse 30. I sought for a man] I saw that there was a grievous breach made in the *moral state* and *feeling* of the people, and I sought for a man that would stand in the gap; that would faithfully exhort, reprove and counsel, with all long-suffering and doctrine. But none was to be found!

Verse 31. Therefore] Because of the *profligacies* already mentioned; because of the *false worship* so generally practiced; because of the *false prophets* tolerated; because of the unholy and profane *priesthood*; because of the oppressive *princes*; because of the *unfaithful* and deceiving *prophets*; because of the oppressions of *petty officers*; and because of the *total corruption of manners* in all *ranks, places, offices, &c.*—

Have I poured out mine indignation-consumed them with the fire of my wrath] Considering the above, has there not been sufficient reason why I should abandon such a people, and pour out upon them such a destructive storm of calamities?

EZEKIEL

CHAPTER 23

The idolatries of Samaria and Jerusalem are represented in this chapter by the bad practices of two common harlots, for which God denounces severe judgments against them, 1-49. See the sixteenth chapter, where the same metaphor is enlarged upon as here, it being the prophets view to exude the utmost detestation of the crime against which he inveighs.

NOTES ON CHAP. 23

Verse 2. Son of man, there were two women] All the Hebrews were derived from *one source*, Abraham and Sarah; and, till the schism under Rehoboam, formed but one people: but as these ten tribes and a half separated from Judah and Benjamin, they became two distinct people under different kings; called the kingdom of Judah, and the kingdom of Israel. They are called here, because of their consanguinity, *two sisters*. The elder, Samaria, (for there was the *seat of government* for the kingdom of Israel,) was called **hl ha aholah**, “a tent.” The younger, Judah, was called **hbyl ha aholibah**, “my tent is in her,” because the temple of God was in Jerusalem, the seat of the government of the kingdom of Judah.

Verse 5. And Aholah played the harlot] Without entering into detail here, or following the *figures*, they both became idolatrous, and received the impure rites of the Egyptians, Assyrians, and Chaldeans, of which connexion the prophet speaks here as he did in ^{<261615>} **Ezekiel 16:15** &c., which see.

In this chapter there are many of what we would call indelicate expressions, because a parallel is run between *idolatry* and *prostitution*, and the circumstances of the latter illustrate the peculiarities of the former. In such cases, perhaps, the *matter* alone was given to the prophet, and he was left to use his own language, and amplify as he saw good. *Ezekiel* was among the *Jews* what *Juvenal* was among the Romans,—a rough reprover of the most abominable vices. They both spoke of things as they found them; stripped vice naked, and scourged it publicly. The original is still more rough than the translation; and surely there is no need of a *comment* to explain imagery that is but too generally understood. I have said enough

on ^{אֵיזֵקִיאל} **Ezekiel 16:15** &c., and to that I must refer the reader. It is true that there are a few things here in the shade that might be illustrated by *anatomy*; and it would not be difficult to do it: but they are not necessary to salvation, and I shall not take off the covering. They were sufficiently understood by those for whose use they were originally designed.

Verse 6. Clothed with blue] The *purple* dye was highly valued among the ancients, and at first was only used by kings, at last it was used among the military, particularly by officers of high rank in the country.

Verse 14. Men pourtrayed upon the wall] See on ^{אֵיזֵקִיאל} **Ezekiel 8:10**.

Verse 20. She doted upon their paramours] ^{מִיְהוּבֵי} **pillagshyhem**, their *harlots* or *concubines*. Anciently *harlot* meant in our language either the *male* or *female* prostitute.

Whose flesh is as the flesh of asses] See on ^{אֵיזֵקִיאל} **Ezekiel 16:25**.

Verse 23. Pekod, and Shoa, and Koa] [^{מִקְוֹד} [^{מִשׁוֹא} [^{מִקּוֹא} **dwqp**. These names have been thought to designate certain people bordering on the Chaldeans; but no geographer has ever been able to find them out.

In our old translations these names were considered *appellatives*—*rulers*, *mighty men*, and *tyrants*. Others, following the literal import of the words, have translated, *visiting*, *shouting*, and *retreating*. Others have applied them to the *habits* of the Chaldean soldiers. *Pekod* signifying the *muster* or *review* of armies; *Shoa*, the *magnificence* of their *uniform* and arms; and *Koa*, the marks or *embroidery* of the clothes of the captains and generals. *Grotius* thought that they might be names of contiguous nations: *Pekod*, the *Bactrians*; *Shoa*, a people of *Armenia*; and *Boa*, the *Medes*. I have nothing to add that would satisfy myself, or be edifying to my readers.

Verse 25. Shall take away thy nose] A punishment frequent among the Persians and Chaldeans, as ancient authors tell. Adulteries were punished in this way; and to this *Martial* refers:—

Quis tibi persuasit nares abscindere moecho?

“Who has counselled thee to cut off the adulterer’s nose?”

Women were thus treated in Egypt. See *Calmet*.

Verse 26. They shall also strip thee] See on ^{אֵיזֵקִיאל} **Ezekiel 16:39**.

Verse 32. Thou shalt drink of thy sister's cup] Thou shalt be ruined and desolated as Samaria was.

Verse 34. Thou shalt—pluck off thine own breasts] Thou shalt *tear them*; a frequent action in extreme sorrow and desolation. *Weeping, tearing the bosom, and beating the breasts.*

Tunc vero rupique sinus, et pectora planxi.
OVID'S Ep. 5.

Verse 38. They have defiled my sanctuary] By placing idols there.

Verse 40. Thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments.] This is exactly the way in which a loose female in Bengal adorns herself to receive guests. She first bathes, then rubs black paint around her eyes, and then covers her body with ornaments.—
WARD'S Customs.

Verse 41. And satest upon a stately bed] Hast raised a stately altar to thy idols; probably alluding to that which Ahaz ordered to be made, after the similitude of that which he saw at Damascus. The bed here is in allusion to the *sofas* on which the ancients were accustomed to recline at their meals; or to the couches on which they place Asiatic brides, with incense pots and sweetmeats on a table before them.

Verse 42. And a voice of a multitude] This seems to be an account of an idolatrous festival, where a riotous multitude was assembled, and fellows of the baser sort, with *bracelets* on their arms and *chaplets* on their heads, performed the religious rites.

Verse 45. And the righteous men] μυγϥδχ μϥννα *anashim tsaddikim.* The Chaldeans, thus called because they are appointed by God to *execute judgment* on these criminals.

Verse 47. Shall stone them with stones] As they did adulteresses under the law. See <R3D10> **Leviticus 20:10;** <R222> **Deuteronomy 22:22,** compared with <R3B> **John 8:3.**

Verse 48. Thus will I cause lewdness to cease] *Idolatry*; and from that time to the present day the Jews never relapsed into idolatry.

Verse 49. Ye shall bear the sins of your idols] The punishment due to your adultery; your apostasy from God, and setting up idolatry in the land.

EZEKIEL

CHAPTER 24

The prophet now informs those of the captivity of the very day on which Nebuchadnezzar was to lay siege to Jerusalem, (compare ^{<2430>}Jeremiah 52:4,) and describes the fate of that city and its inhabitants by a very apt similitude, 1-14. As another sign of the greatness of those calamities the prophet is forbidden to mourn for his wife, of whom he is to be deprived; intimating thereby that the sufferings of the Jews should be so astonishing as to surpass all expressions of grief; and that private sorrow however affectionate and tender the object, ought to be absorbed in the public calamities, 15-18. The prophet, having farther expressed his prediction in plain terms, intimates that he was to speak to them no more till they should have the news of these prophecies having been fulfilled, 19-27.

NOTES ON CHAP. 24

Verse 1. The ninth year] This prophecy was given in the *ninth* year of Zedekiah, about *Thursday*, the *thirtieth* of *January*, A.M. 3414; the very day in which the king of Babylon commenced the siege of Jerusalem.

Verse 3. Set on a pot] The *pot* was Jerusalem; the *flesh*, the inhabitants in general; *every good piece, the thigh* and *the shoulder*, King Zedekiah and his family; the *bones*, the soldiers; and *the setting on the pot*, the commencement of the siege. The prophet was then in *Mesopotamia*; and he was told particularly to mark the day, &c., that it might be seen how precisely the spirit of prophecy had shown the very day in which the siege took place. Under the same image of a *boiling pot*, Jeremiah had represented the siege of Jerusalem, ^{<24013>}Jeremiah 1:13. Ezekiel was a priest; the action of boiling pots was familiar to him, as these things were much in use in the temple service.

Verse 5. Make it boil well] Let it boil over, that its own scum may augment the fire, that the *bones*—the soldiers, may be *seethed therein*. Let its contentions, divided counsels, and disunion be the means of increasing its miseries, *hyj tr j tr rattach rethacheyha*, let it bubble its bubbling; something like that of the poet:—

*“Bubble, bubble, toil and trouble:
Fire burn, and cauldron bubble.”*

Very like the noise made by ebullition, when a *pot of thick broth*, “sleek and slab,” is set over a fierce fire. Such was that here represented, in which all the *flesh*, the *fat* and the *bones* were to be boiled, and generally dissolved together.

Verse 6. Let no lot fall upon it.] Pull out the flesh indiscriminately; let no piece be *chosen* for *king* or *priest*; thus showing that all should be involved in one indiscriminate ruin.

Verse 7. For her blood is in the midst of her] She gloried in her idol sacrifices; she offered them upon a rock, where the blood should *remain evident*; and she poured none upon the *ground* to cover it with dust, in horror of that moral evil that required the blood of an innocent creature to be shed, in order to the atonement of the offender’s guilt. To “cover the blood of the victim,” was a command of the law, ^{<B1713>}**Leviticus 17:13;** ^{<B1224>}**Deuteronomy 12:24.**

Verse 8. That it might cause fury] This very blood shall be against them, as the blood of *Abel* was against *Cain*.

Verse 10. Heap on wood] Let the siege be *severe*, the carnage great, and the ruin and catastrophe complete.

Verse 13. In thy filthiness is lewdness] *hmz zimmah*, a word that denominates the *worst kinds of impurity; adultery, incest, &c.*, and the *purpose, wish, design, and ardent desire* to do these things. Hers were not *accidental sins*, they were *abominations by design*, and they were the worse in her, because God had *cleansed her*, had separated the Israelites from idolatry and idolatrous nations, and by his institutions removed from them all idolatrous incentives. But they formed *alliances* with the *heathen*, and adopted all their abominations; therefore God would not spare them. See ^{<B344>}**Ezekiel 24:14.**

Verse 16. Behold, I take away from thee the desire of thine eyes] Here is an intimation that the stroke he was to suffer was to be above all grief; that it would be so great as to prevent the relief of tears.

Curæ leves loquuntur, graviore silent,

is a well-accredited maxim in such cases. Superficial griefs affect the more easily moved passions; great ones affect the soul itself, in its powers of

reasoning, reflecting, comparing, recollecting, &c., when the sufferer feels all the weight of wo.

Neither shall thy tears run down.] Τουτο γαρ ιδιον των οφθαλμων εν τοις μεγαλοις κακοις, εν μεν γαρ ταις μετριαις συμφοραις αφθονως τα δακρυα καταρρει, ---εν δε τοις υπερβαλλουσι δεινοις φευγει και τα δακρυα και προδιδωσι και τους αφθαλμους, Achill. Tat. lib. 3. c. 11. For this is the case with the eyes in great calamities: in light misfortunes tears flow freely, but in heavy afflictions tears fly away, and betray the eyes.

Verse 17. Make no mourning] As a *priest*, he could make no public mourning, ^{<1210>}**Leviticus 21:1**, &c.

Bind the tire of thine head] This seems to refer to the high priest's bonnet; or perhaps, one worn by the ordinary priests: it might have been a black veil to cover the head.

Put on thy shoes upon thy feet] Walking barefoot was a sign of grief.

Cover not thy lips] Mourners covered the under part of the face, from the nose to the bottom of the chin.

Eat not the bread of men.] ^{μυνη μj} | *lechem anashim*, "the bread of miserable men," i.e., *mourners*; probably, the funeral banquet.

Verse 18. At even my wife died] The prophet's wife was a type of the city, which was to him exceedingly dear. The *death of his wife* represented the *destruction of the city* by the Chaldeans; see ^{<1211>}**Ezekiel 24:21**, where the *temple* is represented to be the *desire of his eyes*, as his *wife* was, ^{<1216>}**Ezekiel 24:16**.

Verse 19. Wilt thou not tell us] In the following verses he explains and applies the whole of what he had *done* and *said*.

Verse 27. In that day shall thy mouth be opened] That is, When some one who shall have escaped from Jerusalem, having arrived among the captives, shall inform them of the destruction of the city, the temple, the royal family, and the people at large; till then he might suppress his tears and lamentations. And we find from ^{<1221>}**Ezekiel 33:21**, that one did actually escape from the city, and informed the prophet and his brethren in captivity that the *city was smitten*.

Thus he was not only a prophet to foretell such things, but he was also a *sign* or *portent*, shadowing them out by circumstances in his own person and family; and thus the prediction, agreeing so perfectly with the event, proved that the previous information was from the Lord.

EZEKIEL

CHAPTER 25

This chapter contains threatenings of the heavy judgments of God against the Ammonites, 1-7; Moabites, 8-11; Edomites, 12-14; and Philistines, 15-17; on account of their hatred to his people, and their insulting them in the time of their distress. These prophecies were fulfilled by the instrumentality of Nebuchadnezzar, about five years after the destruction of Jerusalem. The same events were predicted by several of the other prophets, as may be seen from the citation of parallel texts in the margin.

NOTES ON CHAP. 25

Verse 1. The word of the Lord] The chronological order of this chapter is after ^{אחרי} **Ezekiel 33:21**, &c. See Abp. *Newcome*.

Verse 2. Set thy face against the Ammonites] We have already seen, ^{אחרי} **Ezekiel 21:19**, &c., that when Nebuchadnezzar left Babylon he was in doubt whether he should besiege Riblath, the capital of the Ammonites, or Jerusalem, the capital of the Jews, first: and having used his divination. he was determined, by the result, to attack Jerusalem the first. He did so; and the Ammonites, seeing the success of his arms, made friends with him, and exulted in the ruin of the Jews. God resents this, and predicts their downfall with that of Edom, Moab, and the Philistines. The fulfilment of this prediction is not noted in Scripture: but *Josephus* tells us, that about *five* years after the taking of Jerusalem, Nebuchadnezzar turned his arms against the *Ammonites* and *Moabites*, and afterwards against *Egypt*; and having subdued those nations, he returned to Babylon. *Joseph. Antiq.*, l. x., c. ii. *Berosus* states, as quoted by *Josephus*, contra App., that Nebuchadnezzar subdued Syria, Arabia, Phœnicia, and Egypt: and consequently, that he had brought under his dominion the Ammonites, Moabites, and Idumeans, who were included among the *Philistines*. See *Calmet*.

Verse 4. Will deliver thee to the men of the east] Probably the *Scenite Arabs*, *Ishmaelites*, and people of Kedar, who seized upon the provinces of the vanquished *Ammonites*, &c. The following description suits this people only, living on fruits, the milk of their flocks, using camels, &c. Some think the *people of the east* mean the *Chaldeans*.

Verse 7. I will cause thee to perish] Except in history, the name of the Ammonites does not now exist.

Verse 8. Moab and Seir do say] *Seir* means the *Idumeans*. It appears that both these, with the Ammonites, had made a league with Zedekiah, ^{<2708>}**Jeremiah 27:3**, which they did not keep; and it is supposed that they even joined with the Chaldeans.

Verse 9. I will open the side] *ā t q* *ketheph*, the shoulder, the strongest frontier place. *Beth-jeshimoth*, *Baal-meon*, and *Kiriathaim* were strong frontier towns of Moab.

Verse 10. That the Ammonites] The Syriac has, “That Rabbah of the sons of Ammon be not remembered.”

Verse 12. Because that Edom hath dealt] The Edomites were the most inveterate enemies of the Jews from the very earliest times, and ever did all that they could to annoy them.

Verse 13. I will make it desolate from Teman] *Teman* and *Dedan* were both cities of the Moabites, and apparently at each extremity of the land.

Verse 14. I will lay my vengeance upon Edom] God will not allow men to insult those whom he has cast down. His judgment is sufficient; to add more is an insult to God.

By the hand of my people Israel] This was fulfilled by the Maccabees, who not only defeated them and brought them under complete subjection, but obliged them to receive circumcision, *Joseph*. Antiq. l. xiii., c. 17; **1Macc 5:65; 2Macc 10:16**.

Verse 15. Because the Philistines] They were as inimical to the Jews as the Ammonites, &c., were. Nebuchadnezzar punished them because they had assisted the Tyrians during the time he was besieging their city.

I will cut off the Cherethims] See Clarke’s note on “^{<1018>}**2 Samuel 8:18**”.

The remnant of the sea coasts.] The different seignories of the Philistines inhabited the coast of the Mediterranean Sea, from Judea to Egypt. For other matters relative to these prophecies, see the passages in the margin.

EZEKIEL

CHAPTER 26

This prophecy, beginning here and ending in the twentieth verse of the twenty-eighth chapter, is a declaration of the judgments of God against Tyre, a very famous commercial city of antiquity, which was taken by Nebuchadnezzar after an arduous siege of thirteen years. The prophet begins with introducing Tyre insulting Jerusalem, and congratulating herself on the prospect of accession to her commerce now that this city was no more, 1, 2. Upon which God denounces utter destruction to Tyre, and the cities depending on her, 3-6. We have then a particular account of the person raised up in the course of the Divine providence to accomplish this work. We see, as it were, his mighty hosts, (which are likened to the waves of the sea for their multitude,) raising the mounds, setting the engines, and shaking the walls; we hear the noise of the horsemen, and the sound of their cars; we see the clouds of smoke and dust; we see the sword bathed in blood, and hear the groans of the dying. Tyre, (whose buildings were very splendid and magnificent, and whose walls were one hundred and fifty feet in height, with a proportionable breadth,) immediately disappears; her strong (and as she thought impregnable) towers are thrown down; and her very dust is buried in the sea. Nothing remains but the bare rock, 7-14. The scene is then varied. The isles and adjacent regions, by a very strong and beautiful figure, are represented to be shaken, as with a mighty earthquake by violent concussion occasioned by the fall of Tyre. The groans of the dying reach the ears of the people inhabiting these regions. Their princes, alarmed for themselves and grieved for Tyre, descend from their thrones, lay aside their robes, and clothe themselves with-sackcloth?-no, but with trembling! Arrayed in this astonishing attire, the prophet introduces them as a chorus of mourners, lamenting Tyre in a funeral song or dirge, as customary on the death of renowned personages. And pursuing the same image still farther, in the person of God, he performs the last sad office for her. She is brought forth from her place in solemn pomp; the pit is dug for her; and she is buried, to rise no more, 15-21. Such is the prophecy concerning Tyre, comprehending both the city on the continent and that on the island, and most punctually fulfilled in regard to both. That on the continent was razed to the ground by Nebuchadnezzar, B.C. 572, and that on the island by Alexander the Great, B.C. 332. And at present, and for ages past, this ancient and renowned city, once the emporium of the world, and by her great naval superiority the centre of a powerful monarchy, is literally what the prophet has repeatedly foretold it should be, and what in his time was, humanly speaking, so highly improbable—a BARE rock, a place to spread nets on!

NOTES ON CHAP. 26

Verse 1. The eleventh year] This was the year in which Jerusalem was taken; the *eleventh* of the captivity of Jeconiah, and the *eleventh* of the reign of Zedekiah. What *month* we are not told, though the *day* is mentioned. There have been many conjectures about this, which are not of sufficient consequence to be detailed.

Verse 2. Tyrus hath said] From this it would appear that Jerusalem *had been* taken, which was on the *fourth* month of this year; but it is possible that the prophet speaks of the event beforehand.

She is broken that was the gates of the people] Jerusalem, a general emporium.

I shall be replenished] The merchandise that went to Jerusalem will come to me, (to Tyre.)

Verse 3. Will cause many nations to come up against thee] We have already seen that the empire of the Chaldeans was composed of many different provinces, and that Nebuchadnezzar's army was composed of soldiers from different nations: these may be the people meant; but I doubt whether this may not refer to the different nations which in successive ages fought against Tyre. It was at last finally destroyed in the *sixteenth* century of the Christian era.

Verse 4. I will also scrape her dust from her] I will totally destroy her fortifications, and leave her nothing but a barren rock, as she was before. This cannot refer to the capture of Tyre by Nebuchadnezzar. It flourished long after his time.

Verse 5. A place for the spreading of nets] A place for the habitation of some poor fishermen, who spent the fishing season there, and were accustomed to dry their nets upon the rocks. See on ^{צמח} **Ezekiel 26:11.**

Verse 6. And her daughters] The places dependent on Tyre. As there were *two* places called *Tyre*, one on the *main land*, and the other on a *rock* in the sea, opposite to that on the main land, sometimes the one seems to be spoken of, and sometimes the other. That on the *land*, *Palætyre*, was soon taken; but that in the sea cost Nebuchadnezzar *thirteen years* of siege and blockade. The two formed only *one city*, and one state.

Verse 7. Nebuchadrezzar—king of kings] An ancient title among those proud Asiatic despots [Arabic] *shahinshah* and *padshah*, titles still in use.

Verse 8. Thy daughters in the field] This seems to be spoken of *Palætyre*, or Tyre on the main land; for *forts, mounts, engines of war, horses*, and *chariots* could not be brought to act against the other.

Verse 12. And they shall lay thy stones and thy timber and thy dust in the midst of the water.] This answers to the taking of Tyre by Alexander; he actually took the timbers, stones, rubbish, &c. of *old Tyre*, and filled up the space between it and new Tyre, and thus connected the latter with the main land; and this he was obliged to do before he could take it.

Verse 14. Thou shalt be built no more] If this refer to Nebuchadnezzar's capture of the city, *old Tyre* must be intended: that was destroyed by him, and never rebuilt. But I doubt whether the whole of this prophecy do not refer to the taking of Tyre by Alexander, *three hundred* years after its capture by Nebuchadnezzar. Indeed it may include more recent conquests of this important city. It went through a variety of vicissitudes till 1289, when it and the neighbouring towns were sacked and ravaged by the Mamelukes. Mr. *Maundrell*, who visited this place, says, "it is a Babel of broken walls, pillars, vaults, &c., there being not so much as *one entire house left!* Its present inhabitants are only a few *poor wretches*, harbouring themselves in the *vaults*, and subsisting chiefly on *fishing*; who seem to be preserved in this place by Divine Providence as a visible argument how God has fulfilled his word concerning Tyre, that it should be *the top of a rock, a place for fishers to dry their nets on.*"

Verse 15. The isles shake at the sound of thy fall] All those which had traded with this city, which was the grand mart, and on which they all depended. Her ruin involved them all, and caused general wailing.

Verse 16. The princes of the sea] The chief maritime states, such as *Leptis, Utica, Carthage, Gades*, &c. See *Calmet*.

Verse 17. Wast strong in the sea] The strength of Tyre was so great, that Alexander despaired of being able to reduce it unless he could *fill up that arm of the sea that ran between it and the main land*. And this work cost his army *seven months* of labour.

Verse 20. And I shall set glory in the land of the living.] Judea so called, the land of the living God.

Verse 21. Yet shalt thou never be found again] This is literally true; there is not the smallest vestige of the *ancient Tyre*, that which was erected on the main land. Even the ground seems to have been washed away; and the new Tyre is in nearly a similar state. I think this prophecy must be extended to the whole duration of Tyre. If it now be found to be in the state here described, it is sufficient to show the truth of the prophecy. And now it is found precisely in the state which the above prophetic declarations, taken according to the letter, point out! No word of God can ever fall to the ground.

Notwithstanding the former destructions, Tyre was a place of some consequence in the time of St. Paul. There was a Church there, (see ~~<4210>~~ **Acts 21:3, 4, &c.**.) which afterwards became famous. *Calmet* observes, it afforded a great number of martyrs for the Christian Church.

EZEKIEL

CHAPTER 27

This chapter may be considered as the second part of the prophecy concerning Tyre. The prophet pursues his subject in the manner of those ancient lamentations or funeral songs, in which the præficiæ or mourning women first recounted whatever was great or praiseworthy in the deceased, and then mourned his fall. Here the riches, glory, and extensive commerce of Tyre are enlarged upon, 1-25. Her downfall is then described in a beautiful allegory, executed in a few words, with astonishing brevity, propriety, and perspicuity, 26; upon which all the maritime and commercial world are represented as grieved and astonished at her fate, and greatly alarmed for their own, 27-36. Besides the view which this chapter gives of the conduct of Providence, and the example with which it furnishes the critic and men of taste of a very elegant and highly finished piece of composition, it likewise affords the antiquary a very curious and interesting account of the wealth and commerce of ancient times. And to the mind that looks for "a city that hath foundations," what a picture does the whole present of the mutability and inanity of all earthly things! Many of the places mentioned in ancient history have, like Tyre, long ago lost their political consequence; the geographical situation of others cannot be traced; they have sunk in the deep waters of oblivion; the east wind hath carried them away.

NOTES ON CHAP. 27

Verse 2. Take up a lamentation for Tyrus] This is a singular and curious chapter. It gives a very circumstantial account of the trade of Tyre with different parts of the world, and the *different sorts of merchandise* in which she trafficked. The *places* and the *imports* are as regularly entered here as they could have been in a European custom-house.

Verse 3. The entry of the sea] Tyre was a small island, or rather rock, in the sea, at a short distance from the main land. We have already seen that there was another Tyre on the main land; but they are both considered as one city.

Verse 4. Thy builders have perfected thy beauty.] Under the allegory of a *beautiful ship*, the prophet, here and in the following verses, paints the glory of this ancient city. *Horace* describes the *commonwealth of Rome* by the same allegory, and is as minute in his description, *Carm. lib. i. Od. xiv:—*

*O navis, referent in mare te novi
 Fluctus? O quid agis? Fortiter occupa
 Portum. Nonne video, ut
 Nudum remigio latus,
 Et malus celeri saucius Africo,
 Antennæque gemant? ac sine funibus
 Vix durare carinæ
 Possint imperiosius
 Æquor! non tibi sunt integra lintea;
 Non Di, quos iterum pressa votes malo:
 Quamvis Pontica pinus,
 Sylvæ filia nobilis,
 Jactes et genus, et nomen inutile
 Nil pictis timidus navita puppibus
 Fidit. Tu, nisi, ventis
 Debes ludibrium, cave.*

*Unhappy vessel, shall the waves again
 Tumultuous bear thee to the faithless main?
 What, would thy madness thus with storms to sport?
 Cast firm your anchor in the friendly port.
 Behold thy naked decks, the wounded mast,
 And sail-yards groan beneath the southern blast.*

*Nor, without ropes, thy keel can longer brave
 The rushing fury of the imperious wave:
 Torn are thy sails; thy guardian gods are lost,
 Whom you might call, in future tempests tost.*

*What, though majestic in your pride you stood,
 A noble daughter of the Pontic wood,
 You now may vainly boast an empty name,
 Of birth conspicuous in the rolls of fame.*

*The mariner, when storms around him rise,
 No longer on a painted stern relies.
 Ah! yet take heed, lest these new tempests sweep,
 In sportive rage, thy glories to the deep.*

FRANCIS.

I give this as a striking parallel to many passages in this chapter.

Verse 5. Fir trees of Senir] *Senir* is a mountain which the Sidonians called *Sirion*, and the Hebrews *Hermon*, ^{<6835>}**Deuteronomy 3:9**. It was beyond Jordan, and extended from Libanus to the mountains of Gilead.

Verse 6. Of the oaks of Bashan] Some translate *alder*, others the *pine*.

The company of the Ashurites] The word *pyrva asherim* is by several translated *boxwood*. The *seats* or *benches* being made of this wood inlaid with *ivory*.

Isles of Chittim] The Italian islands; the islands of Greece; Cyprus. *Calmet* says Macedonia is meant.

Verse 7. Fine linen] *shesh*, cotton cloth. In this sense the word is generally to be understood.

To be thy sail] Probably the *flag-ensign* or *pennant*, is meant.

Blue and purple from the isles of Elishah] *Elis*, a part of the *Peloponnesus*.

Verse 8. Zidon and Arvad] Or *Arad*. Two powerful cities on the Phœnician coast, in the neighbourhood of Tyre, from which Tyre had her sailors; and the best instructed of her own inhabitants were her pilots or steersmen.

Verse 9. The ancients of Gebal] This was a city of Phœnicia, near Mount Libanus, ^{<6135>}**Joshua 13:5**. It was called *Biblos* by the Greeks.

Thy calkers] Those who repaired their vessels; *paying*, as it is termed, pitched hemp into the seams, to prevent the water from oozing through.

To occupy thy merchandise.] That is, to be thy *agents* or *factors*.

Verse 10. They of Persia] Lud, the Lydians; *Phut*, a people of Africa, see ^{<0106>}**Genesis 10:6**. From these places they had auxiliary troops; for as they traded with the then known world, were rich, and could afford to give good pay, they no doubt had soldiers and sailors from every part. Skilful and desperate men will go any where after their *price*.

Verse 11. The Gammadims were in thy towers] Some think these were a people of Phœnicia; others, that *tutelar images* are meant; others, that the word expresses *strong men*, who acted as *guards*. The *Vulgate* reads *Pygmæi*, the pygmies, who were fabled to be a little people of a *cubit* in

height, from **dmg** *gomed*. a *cubit*; and are are told that this little people were celebrated for their wars with the *cranes*; but nothing of this kind can enter into this description. Probably a people inhabiting the promontories of Phœnicia are here intended; and their hanging their *shields upon the walls* is a proof that *soldiers* are meant, and persons of skill and prowess too.

Verse 12. Tarshish was thy merchant] After having given an account of the *naval* and *military* equipment of this city, he now speaks of the various *places* and *peoples* with whom the Tyrians traded, and the different kinds of merchandise imported from those places.

By *Tarshish* some understand the *Carthaginians*; some think *Tartessus*, near the straits of Gibraltar, is meant; others, *Tharsis* in Cilicia. The place was famous for all the useful metals, *silver*, *iron*, *tin*, and *lead*. All these they might have had from *Britain*.

Verse 13. Javan, Tubal, and Meshech] The Ionians, the Tybarenians, and the Cappadocians, or Muscovites.

They traded the persons of men] That is, they trafficked in *slaves*. The bodies and souls of men were bought and sold in those days, as in our degenerate age. With these also they traded in brazen vessels.

Verse 14. Togarmah] The *Sarmatians*. Some think *Cappadocia*. With these they dealt in *horses*, *mules*, and *horsemen*; or probably *draught horses* and *war horses* are intended.

Verse 15. The men of Dedan] Dedan was one of the descendants of Abraham by Keturah, and dwelt in Arabia, ^{<0125B>}**Genesis 25:3**. *Ivory* and *ebony* might come from that quarter. By way of distinction ivory is called both in Hebrew ^{^v} *shen*, and in Arabic [Arabic] *shen*, the TOOTH, as that beautiful substance is the *tooth* of the *elephant*.

Verse 16. Syria] These were always a mercantile people. For the precious stones mentioned here see **Clarke's notes on** ^{<01287>}**Exodus 28:17**".

Verse 17. Judah, and the land of Israel—traded in thy market wheat] The words have been understood as articles of merchandise, not names of *places*. So the Jews traded with the Tyrians in *wheat*, *stacte*, *balsam*, *honey*, *oil*, and *resin*.

Verse 18. Damascus wine of Helbon] Now called by the Turks Haleb, and by us Aleppo.

White wool.] Very fine wool: wool of a fine quality. Some think *Milesian wool* is meant.

Verse 19. Dan also and Javan] It is probable that both these words mean some of the Grecian islands.

Going to and fro] They both *took* and *brought-imported* and *exported*: but **I zwam meuzal**, from *uzal*, may be a proper name. What place is signified I cannot tell, unless it be *Azal*, a name, according to *Kamoos*, of the capital of Arabia Felix.

Verse 20. Dedan] Possibly the descendants of *Dedan*, son of *Raamah*, see ^{<01107>}**Genesis 10:7**.

In precious clothes for chariots.] Either fine carpets, or rich housings for horses, camels, &c., used for riding.

Verse 21. Arabia, and all the princes of Kedar] Arabia Deserta, on the confines of the Dead Sea. The *Kedarenes* inhabited the same country. These brought *lambs*, *rams*, and *goats* for the consumption of the city.

Verse 22. Sheba and Raamah] Inhabitants of Arabia Felix, at the entrance of the Persian Gulf, who were famous for their riches and spices.

Verse 23. Haran] In Mesopotamia; well known in Scripture.

Canneh] Or *Chalane*; see ^{<011010>}**Genesis 10:10**. It is supposed to be a cape or port of Arabia Felix, on the Indian Sea.

Eden] Equally famous: supposed to have been situated near the confluence of the *Tygris* and *Euphrates*.

Sheba] Different from that in ^{<03722>}**Ezekiel 27:22**. This was probably near the country of the Edomites.

Asshur] Perhaps the Assyrians.

Chilmad] Possibly *Cholmadora*, on the Euphrates. *Ptol.* lib. v.. cap. 15. For several of these places, and the persons from whom they derived their names, see ^{<01101>}**Genesis 10:1-32**, and the notes there; and see *Calmet*.

Verse 24. These were thy merchants in all sorts of things] The above people traded with the Tyrians in a great variety of the most valuable merchandise: *blue or purple cloth, boxes of cedar, covered with skins, and bound with silken cords, and sealed with an engraved seal, finely cut, &c.* See the *Chaldee*.

Verse 25. The ships of Tarshish] The ships of *Tharsis*, in Cilicia, were the chief of those which traded with thee.

Verse 26. Thy rowers have brought thee into great waters] Tyre is still considered under the allegory of a *ship*; and all the vessels of different nations trading with her are represented as towing her into deep waters—bringing her into great affluence. But while in this state, a stormy *east wind*, or a destructive wind, meaning the Chaldeans, arises, and dashes her to pieces! See the ode from *Horace*, already quoted on ~~2704~~ **Ezekiel 27:4**.

Verse 27. Thy riches] This vast ship, laden with all kinds of valuable wares, and manned in the best manner, being wrecked, all her *valuables, sailors, officers, &c.*, went to the bottom.

Verse 28. The cry of thy pilots.] When the ship was dashed against the rocks by the violence of the winds and the waves, and all hope of life was taken away, then a universal cry was set up by all on board. I have heard this cry, and nothing more dismal can be imagined, when the ship by a violent tempest is driving among *rocks* on a lee shore. Then “All lost! cut away the boat!” is more dreadful than the cry of *fire* at midnight.

Verse 30. Shall cry bitterly] All that were on the land, seeing this dreadful sight, a gallant ship perishing with all her men and goods, are represented as setting up a dismal cry at this heart-rending sight. But what must they have felt who were on board? Reader, wert thou ever *shipwrecked*? Wert thou ever in a *hurricane* on a *lee rocky shore*, where the helm had lost its power, and the sails were rendered useless? Dost thou remember that apparently last moment, when the ship drove up to the tremendous rocks, riding on the back of a mountainous surge? Then what was the universal cry? Hast thou ever heard any thing so terrific? so appalling? so death and judgment-like? No. It is impossible. These are the circumstances, this is the cry, that the prophet describes; disorder, confusion, dismay, and ruin. And this is a scene which the present writer has witnessed, himself a part of the wretched, when all hope of life was taken away, the yawning gulf opened, and nothing presented itself to support body or soul but that GOD who

gave to both their being, and ultimately rescued him and his forlorn companions from one of the worst of deaths, by heaving the ship from the rocks by the agency of a tremendous receding wave. My soul hath these things still in remembrance, and therefore is humbled within me.

Verse 32. What city is like Tyrus] This, to the end of the chapter, is the lamentation.

Verse 36. Shall hiss at thee] *wqrv shareku*, shall *shriek* for thee. This powerfully expresses the sensation made on the feelings of the spectators on the shore when they saw the vessel swallowed up.

EZEKIEL

CHAPTER 28

The first part of this chapter relates to a King of Tyre, probably the same who is called in the Phœnician annals Ithobalus. He seems to have been a vain man, who affected Divine honours. The prophet treats his foolish pretensions with severe irony, and predicts his doom, 1-10. He then takes up a funeral dirge and lamentation over him, in which his former pomp and splendour are finely contrasted with his fall, in terms that seem frequently to allude to the fall of Lucifer from heaven, (²³⁴¹²Isaiah 14:12 &c.) 11-19. The overthrow of Sidon, the mother city of Tyre, is next announced, 20-23; and the chapter concludes with a promise to the Jews of deliverance from all their enemies, and particularly of their restoration from the Babylonish captivity, 24-26.

NOTES ON CHAP. 28

Verse 2. Say unto the prince of Tyrus] But who was this prince of Tyrus? Some think *Hiram*; some, *Sin*; some, the *devil*; others, *Ithobaal*, with whom the chronology and circumstances best agree. *Origen* thought the guardian angel of the city was intended.

I am a god] That is, I am absolute, independent, and accountable to none. He was a man of great pride and arrogance.

Verse 3. Thou art wiser than Daniel] Daniel was at this time living, and was reputable for his great wisdom. This is said *ironically*. See ³⁶⁴¹⁴**Ezekiel 14:14; 26:1.**

Verse 5. By thy great wisdom] He attributed every thing to himself; he did not acknowledge a Divine providence. As he got all by himself, so he believed he could keep all by himself, and had no need of any foreign help.

Verse 7. I will bring strangers upon thee] The Chaldeans.

Verse 9. Wilt thou yet say before him that slayeth thee] Wilt thou continue thy pride and arrogance when the sword is sheathed in thee, and still imagine that thou art self-sufficient and independent?

Verse 10. The deaths of the uncircumcised] *Two* deaths, *temporal* and *eternal*. Ithobaal was taken and killed by Nebuchadnezzar.

Verse 12. Thou sealest up] This has been translated, “Thou drawest thy own likeness.” “Thou formest a portrait of thyself; and hast represented thyself the perfection of wisdom and beauty.” I believe this to be the meaning of the place.

Verse 13. Thou hast been in Eden] This also is a strong irony. Thou art like *Adam*, when in his innocence and excellence he was in the garden of Eden!

Every precious stone was thy covering] For a description of these stones see Clarke’s note on “⁽¹²⁸¹⁷⁾Exodus 28:17”.

Verse 14. Thou art the anointed cherub that covereth] The irony is continued; and here he is likened to the CHERUB that guarded the gates of Paradise, and kept the way of the tree of life; or to one of the cherubs whose wings, spread out, covered the mercy-seat.

Thou wast upon the holy mountain of God] The irony is still continued; and now he is compared to *Moses*, and afterwards to one of the *chief angels*, who has walked up and down among the stones of fire; that is, thy floors have been paved with precious stones, that shone and sparkled like fire.

Lucan, describing the splendour of the apartments of *Cleopatra*, queen of Egypt, speaks in nearly a similar language:—

*Nec summis crustata domus, sectisque nitebat
Marmoribus, stabatque sibi non segnis achates,
Purpureusque lapis, totusque effusus in aula
Calcabatur onyx—
Pharsal. lib. x.*

*Rich as some fane by slavish zealots reared,
For the proud banquet stood the hall prepared:
Thick golden plates the latent beams infold,
And the high roof was fretted o’er with gold.*

*Of solid marble all the walls were made,
And onyx e’en the meaner floor inlaid;
While porphyry and agate round the court
In massy columns rose, a proud support.*

*Of solid ebony each post was wrought,
From swarthy Meroe profusely brought.
With ivory was the entrance crusted o'er,
And polished tortoise hid each shining door;*

*While on the cloudy spots enchased was seen
The trusty emerald's never-fading green.
Within the royal beds and couches shone,
Beamy and bright with many a costly stone,
The glowing purple rich.*

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Verse 15. Thou wast perfect in thy ways] The irony seems still to be kept up. Thou hast been like the angels, like Moses, like the cherubs, like Adam, like God, till thy iniquity was found out.

Verse 16. I will cast thee as profane] Thou shalt be cast down from thine eminence.

From the midst of the stones of fire.] Some, supposing that *stones of fire* means the *stars*, have thought that the whole refers to the *fall of Satan*.

Verse 18. Thou hast defiled thy sanctuaries] Irony continued. As God, as the angels, as the cherubim, thou must have had thy sanctuaries; but thou hast defiled them: and as Adam, thou hast polluted thy Eden, and hast been expelled from Paradise.

Verse 19. Thou shalt be a terror] Instead of being an object of *adoration* thou shalt be a subject of horror, and at last be destroyed with thy city, so that nothing but thy name shall remain. It was entirely burnt by Alexander the Great, as it had been before by Nebuchadnezzar.

Verse 22. I am against thee, O Zidon] Sidon for a long time had possessed the empire of the sea and of all Phœnicia, and Tyre was one of its colonies; but in process of time, the daughter became greater than the mother. It seems to have been an independent place at the time in which Tyre was taken; but it is likely that it was taken by the Chaldeans soon after the former.

Verse 23. And the wounded] | | j *chahal*, the *soldiery*. All its supports shall be taken away, and its defenders destroyed.

Verse 24. There shall be no more a pricking brier] Nothing to excite Israel to idolatry when restored from their captivity. Perhaps there is an allusion to *Jezebel*, daughter of *Ethbaal*, king of Sidon, and wife to Ahab, king of Israel, who was the greatest curse to Israel, and the universal restorer of idolatry in the land, see ^{<1165>}**1 Kings 16:31**. Sidon being destroyed, there would come no encourager of idolatry from that quarter.

Verse 25. When I shall have gathered the house of Israel] In their long captivity, God had been preparing the land for them so as to make it a *safe dwelling*; and hence he executed judgments on all the heathen nations round about by means of the Chaldeans. Thus Tyre and Sidon were destroyed, as were the Ammonites and others who had been the inveterate enemies of the Jews. Judgment first began at his own house, then proceeded to the heathen nations; and when they were brought down, then he visited and redeemed his people. Thus God's ways are proved to be all equal; partialities and caprices belong not to him.

EZEKIEL

CHAPTER 29

This and the three following chapters foretell the conquest of Egypt by Nebuchadnezzar, which he accomplished in the twenty-seventh year of Jehoiachin's captivity. The same event is foretold by Jeremiah, ^{<24613>}Jeremiah 46:13, &c. The prophecy opens with God's charging the king of Egypt (Pharaoh-hophra) with the same extravagant pride and profanity which were in the preceding chapter laid to the charge of the prince of Tyre. He appears, like him, to have affected Divine honours; and boasted so much of the strength of his kingdom, that, as an ancient historian (Herodotus) tells us, he impiously declared that God himself could not dispossess him. Wherefore the prophet, with great majesty, addresses him under the image of one of those crocodiles or monsters which inhabited that river, of whose riches and revenue he vaunted; and assures him that, with as much ease as a fisherman drags the fish he has hooked, God would drag him and his people into captivity, and that their carcasses should fall a prey to the beasts of the field and to the fowls of heaven, 1-7. The figure is then dropped; and God is introduced denouncing, in plain terms, the most awful judgments against him and his nation, and declaring that the Egyptians should be subjected to the Babylonians till the fall of the Chaldean empire, 8-12. The prophet then foretells that Egypt, which was about to be devastated by the Babylonians, and many of the people carried into captivity, should again become a kingdom; but that it should never regain its ancient political importance; for, in the lapse of time, it should be even the BASEST of the kingdoms, a circumstance in the prophecy most literally fulfilled, especially under the Christian dispensation, in its government by the Mameluke slaves, 13-16. The prophecy, beginning at the seventeenth verse, is connected with the foregoing, as it relates to the same subject, though delivered about seventeen years later. Nebuchadnezzar and his army, after the long siege of Tyre, which made every head bald by constantly wearing their helmets, and wore the skin off every shoulder by carrying burdens to raise the fortifications, were disappointed of the spoil which they expected, by the retiring of the inhabitants to Carthage. God, therefore, promises him Egypt for his reward, 17-20. The chapter concludes with a prediction of the return of the Jews from the Babylonish captivity, 21.

NOTES ON CHAP. 29

Verse 1. In the tenth year] Of Zedekiah; and *tenth* of the captivity of Jeconiah.

The tenth month, in the twelfth day of the month] Answering to Monday, the first of February, A.M. 3415.

Verse 2. Set thy face against Pharaoh king of Egypt] This was Pharaoh-hophra or Pharaoh-apries, whom we have so frequently met with in the prophecies of Jeremiah, and much of whose history has been given in the notes.

Verse 3. The great dragon] *pynth hattanim* should here be translated *crocodile*, as that is a *real* animal, and numerous in the *Nile*; whereas the *dragon* is wholly *fabulous*. The original signifies any large animal.

The midst of his rivers] This refers to the several *branches* of the Nile, by which this river empties itself into the Mediterranean. The ancients termed them *septem ostia Nili*, “the seven mouths of the Nile.” The *crocodile* was the *emblem* of *Egypt*.

Verse 4. I will put hooks in thy jaws] Amasis, one of this king’s generals, being proclaimed king by an insurrection of the people, dethroned *Apries*, and seized upon the kingdom; and *Apries* was obliged to flee to Upper Egypt for safety.

I will cause the fish—to stick unto thy scales] Most fish are sorely troubled with a species of *insect* which bury their heads in their flesh, under their *scales*, and suck out the vital juices. The allusion seems to be to this. *Pharaoh* was the *crocodile*; the *fish*, the *common people*; and the *sticking to his scales*, the *insurrection* by which he was *wasted* and despoiled of his kingdom.

Verse 5. I will leave thee thrown into the wilderness] Referring to his being obliged to take refuge in Upper Egypt. But he was afterwards taken prisoner, and strangled by Amasis. *Herod. lib. ii. s. 169.*

Verse 6. They have been a staff of reed] An inefficient and faithless ally. The Israelites expected assistance from them when Nebuchadnezzar came against Jerusalem; and they made a feint to help them, but retired when Nebuchadnezzar went against them. Thus were the Jews deceived and ultimately ruined, see ^{<3230>} **Ezekiel 29:7.**

Verse 10. From the tower of Syene] *hnws l dgmm mimmigdol seveneh*, “from Migdol to Syene.” Syene, now called *Essuan*, was the last city in Egypt, going towards Ethiopia. It was famous for a well into which the rays of the sun fell *perpendicularly* at *midday*.

Verse 12. Shall be desolate forty years] The country from Migdol or Magdolan, which was on the isthmus between the Mediterranean and the Red Sea, was so completely ruined, that it might well be called *desert*; and it is probable that this desolation continued during the whole of the *reign of Amasis*, which was just *forty years*. See *Herod.* lib. iii. c. 10; and see *Calmet*.

Verse 13. Will I gather the Egyptians] It is probable that Cyrus gave permission to the Egyptians brought to Babylon by Nebuchadnezzar, to return to their own country. And if we reckon from the commencement of the war against Pharaoh-hophra by Nebuchadnezzar, to the *third* or *fourth* year of Cyrus, the term will be about *forty years*.

Verse 14. Into the land of Pathros] Supposed to mean the *Delta*, a country included between the branches of the Nile, called Δ *delta*, from its being in the form of the Greek letter of that name. It may mean the *Pathrusim*, in Upper Egypt, near to the Thebaid. This is most likely.

Shall be there a base kingdom.] That is, it shall continue to be *tributary*. It is upwards of *two thousand* years since this prophecy was delivered, and it has been uninterruptedly fulfilling to the *present hour*. 1. Egypt became tributary to the *Babylonians*, under Amasis. 2. After the ruin of the Babyionish empire, it became subject to the *Persians*. 3. After the Persians, it came into the hands of the *Macedonians*. 4. After the Macedonians it fell into the hands of the *Romans*. 5. After the division of the Roman empire it was subdued by the *Saracens*. 6. About A.D. 1250, it came into the hands of the *Mameluke* slaves. 7. Selim, the *ninth* emperor of the Turks, conquered the Mamelukes, A.D. 1517, and annexed Egypt to the *Ottoman empire*, of which it still continues to be a province, governed by a *pacha* and *twenty-four beys*, who are always advanced from *servitude* to the administration of public affairs. So true is it that Egypt, once so glorious, is the *basest of kingdoms*. See *Newton* on the prophecies.

Verse 17. The seven and twentieth year] That is, of the *captivity of Jeconiah*, *fifteen* years after the taking of *Jerusalem*; about *April 20, 3432*. The *preceding* prophecy was delivered one year before the taking of *Jerusalem*; *this*, sixteen years after; and it is supposed to be the last which this prophet wrote.

Verse 18. Caused his army to serve a great service against Tyrus] He was *thirteen* years employed in the siege. See *Joseph.* Antiq. lib. x. c. 11.

In this siege his soldiers endured great hardships. Being continually on duty, their *heads became bald* by wearing their helmets; and their *shoulders bruised and peeled* by carrying baskets of earth to the fortifications, and wood, &c., to build towers, &c.

Yet had he no wages, nor his army] The Tyrians, finding it at last impossible to defend their city, put all their wealth aboard their vessels, sailed out of the port, and escaped for Carthage; and thus Nebuchadnezzar lost all the spoil of one of the richest cities in the world.

Verse 20. I have given him the land of Egypt for his labour] Because he fulfilled the designs of God against Tyre, God promises to *reward* him with the spoil of Egypt.

Verse 21. Will I cause the horn of the house of Israel to bud] This may refer generally to the *restoration*; but particularly to *Zerubbabel*, who became one of the leaders of the people from Babylon. Or it may respect *Daniel*, or *Mordecai*, or *Jeconiah*, who, about this time, was brought out of prison by Evil-merodach, and afterwards kindly treated.

Verse 12. I will make the rivers dry] As the *overflowing* of the Nile was the grand cause of fertility to Egypt, the *drying* it up, or preventing that *annual inundation*, must be the cause of dearth, famine, &c. By *rivers*, we may understand the *various canals* cut from the Nile to carry water into the different parts of the land. When the Nile did not rise to its usual height these canals were quite dry.

Verse 13. Their images to cease out of Noph] Afterwards *Memphis*, and now *Cairo* or *Kahira*. This was the seat of Egyptian idolatry; the place where *Apis* was particularly worshipped.

No more a prince of the land of Egypt] Not one, from that time to the present day. See Clarke's note on "²⁵⁹¹⁴Ezekiel 29:14".

Verse 14. I will make Pathros desolate] See the preceding chapter, ²⁵⁹¹⁴Ezekiel 29:14.

Zoan] *Tanis*, the ancient capital of Egypt.

No.] *Diospolis*, or *Thebes*, the city of Jupiter.

Verse 15. My fury upon Sin] *Pelusium*, a strong city of Egypt, on the coast of the Mediterranean Sea.

Verse 16. Noph] *Cairo* or *Kahira*; see ²⁵⁹¹³Ezekiel 30:13.

Verse 17. Aven] Or *On*, the famous *Heliopolis*, or city of the sun.

Pibeseth] *Bubastum* or *Bubaste*, by a slight alteration of the letters. It is situated on the eastern branch of the Nile, towards Arabia.

Verse 18. Tehaphnehes] Called also *Tahapanes*, ²⁴⁰¹⁶Jeremiah 2:16. This is the *Pelusian Daphne*.

Break there the yokes] The sceptres. Nebuchadnezzar broke the sceptre of Egypt when he confirmed the kingdom to *Amasis*, who had rebelled against *Apries*.

Verse 20. In the eleventh year, in the first month, in the seventh day] This was the *eleventh* year of the captivity of Jeconiah, and the date here answers to April 26, A.M. 3416; a prophecy anterior by several years to that already delivered. In collecting the writings of Ezekiel, more care was taken to put all that related to *one subject* together, than to attend to *chronological arrangement*.

Verse 21. I have broken the arm of Pharaoh] Perhaps this may refer to his defeat by Nebuchadnezzar, when he was coming with the Egyptian army to succour Jerusalem.

Verse 22. I will cause the sword to fall out of his hand.] When the arm is broken, the sword will naturally fall. But these expressions show that the Egyptians would be rendered wholly useless to Zedekiah, and should never more recover their political strength. This was the case from the time of the rebellion of Amasis.

Verse 26. I will scatter the Egyptians] Several fled with *Apries* to Upper Egypt; and when Nebuchadnezzar wasted the country, he carried many of them to Babylon. See on ^{<35912>}**Ezekiel 29:12.**

EZEKIEL

CHAPTER 31

This very beautiful chapter relates also to Egypt. The prophet describes to Pharaoh the fall of the king of Nineveh, (see the books of Nahum, Jonah, and Zephaniah,) under the image of a fair cedar of Lebanon, once exceedingly tall, flourishing, and majestic, but now cut down and withered, with its broken branches strewed around, 1-17. He then concludes with bringing the matter home to the king of Egypt, by telling him that this was a picture of his approaching fate, 18. The beautiful cedar of Lebanon, remarkable for its loftiness, and in the most flourishing condition, but afterwards cut down and deserted, gives a very lately painting of the great glory and dreadful catastrophe of both the Assyrian and Egyptian monarchies. The manner in which the prophet has embellished his subject is deeply interesting; the colouring is of that kind which the mind will always contemplate with pleasure.

NOTES ON CHAP. 31

Verse 1. In the eleventh year] On Sunday, June 19, A.M. 3416, according to Abp. Usher; a *month* before Jerusalem was taken by the Chaldeans.

Verse 3. Behold, the Assyrian was a cedar] Why is the *Assyrian* introduced here, when the whole chapter concerns *Egypt*? Bp. Lowth has shown that *zra rwva ashshur erez* should be translated *the tall cedar, the very stately cedar*; hence there is reference to his *lofty top*; and all the following description belongs to *Egypt*, not to *Assyria*. But see on ^{<3111>}**Ezekiel 31:11**.

Verse 4. The waters made him great] Alluding to the fertility of Egypt by the *overflowing of the Nile*. But *waters* often mean *peoples*. By means of the different nations under the Egyptians, that government became very opulent. These nations are represented as *fowls* and *beasts*, taking shelter under the protection of this great political Egyptian tree, ^{<3106>}**Ezekiel 31:6**.

Verse 8. The cedars in the garden of God] Egypt was one of the most eminent and affluent of all the neighbouring nations.

Verse 11. The mighty one of the heathen] Nebuchadnezzar. It is worthy of notice, that Nebuchadnezzar, in the *first* year of his reign, rendered himself master of *Nineveh*, the capital of the Assyrian empire. See *Sedar*

Olam. This happened about *twenty* years before Ezekiel delivered this prophecy; on this account, *Ashshur*, ^{<3103>}**Ezekiel 31:3**, may relate to the *Assyrians*, to whom it is possible the prophet here compares the Egyptians. But see on ^{<3103>}**Ezekiel 31:3**.

Verse 13. Upon his ruin shall all the fowls] The fall of Egypt is likened to the fall of a great tree; and as the fowls and beasts sheltered under its branches before, ^{<3106>}**Ezekiel 31:6**, so they now feed upon its ruins.

Verse 14. To the end that none of all the trees] Let this ruin, fallen upon Egypt, teach all the nations that shall hear of it to be *humble*, because, however *elevated*, God can soon bring them down; and *pride* and *arrogance*, either in *states* or *individuals*, have the peculiar abhorrence of God. Pride does not suit the sons of men; it made devils of *angels*, and makes fiends of *men*.

Verse 15. I caused Lebanon to mourn for him] All the confederates of Pharaoh are represented as deploring his fall, ^{<3116>}**Ezekiel 31:16, 17**.

Verse 17. They also went down into hell with him] Into *remediless destruction*.

Verse 18. This is Pharaoh] All that I have spoken in this allegory of the *lofty cedar* refers to *Pharaoh*, king of Egypt, his princes, confederates, and people. *Calmet* understands the whole chapter of the *king of Assyria*, under which he allows that *Egypt* is adumbrated; and hence on this verse he quotes,—

Mutato nomine, de te fabula narratur.

What is said of Assyria belongs to thee, O Egypt.

CHAPTER 32

The prophet goes on to predict the fall of the king of Egypt, under the figure of an animal of prey, such as a lion or crocodile, caught, slain, and his carcass left a prey to the fowls and wild beasts, 1-6. The figure is then changed; and the greatness of his fall (described by the darkening of the sun, moon, and stars) strikes terror into all the surrounding nations, 7-10. The prophet adds, that the overthrow of the then reigning Egyptian dynasty was to be effected by the instrumentality of the king of Babylon, who should leave Egypt so desolate, that its waters, (alluding to the metaphor used in the second verse,) should run as pure and smooth as oil, without the foot of man or the hoof of a beast to disturb them, 11-16. A beautiful, nervous, and concise description of a land ruined and left utterly desolate. In the remaining part of the chapter the same event is portrayed by one of the boldest figures ever attempted in any composition, and which at the same time is executed with astonishing perspicuity and force. God is introduced ordering a place in the lower regions for the king of Egypt and his host, 17, 18. The prophet delivers his message, pronounces their fate, and commands those who buried the slain to drag him and his multitudes to the subterraneous mansions, 19, 20. At the tumult and commotion which this mighty work occasions, the infernal shades are represented as roused from their couches to learn the cause. They see and congratulate the king of Egypt, on his arrival among them, 21. Pharaoh being now introduced into this immense subterraneous cavern, (see the fourteenth chapter of Isaiah, where a similar imagery is employed,) the prophet leads him all around the sides of the pit; shows him the gloomy mansions of former tyrants, tells their names as he goes along; beautifully contrasts their former pomp and destructive ambition, when they were a terror to the surrounding states, with their present most abject and helpless condition; declares that all these oppressors of mankind have not only been cut off out of the land of the living, but have gone down into the grave uncircumcised, that is, they have died in their sins, and therefore shall have no resurrection to eternal life; and concludes with showing Pharaoh the place destined for him in the midst of the uncircumcised, and of them that have been slain by the sword, 22-32. This prophetic ode may be considered as a finished model in that species of writing which is appropriated to the exciting of terror. The imagery throughout is sublime and terrible; and no reader of sensibility and taste can accompany the prophet in this funeral procession, and visit the mansions of Hades, without being impressed with a degree of awe nearly approaching to horror.

NOTES ON CHAP. 32

Verse 1. In the twelfth year, in the twelfth month, in the first day of the month] On *Wednesday*, March 22, the *twelfth* year of the captivity of Jeconiah, A.M. 3417.

Instead of the *twelfth* year, *five* of Kennicott's MSS., and *eight* of *Deuteronomy Rossi's*, read *hrv*[*y**t**v*[*b* in the *eleventh* year. This reading is supported by the *Syriac*; and is confirmed by an excellent MS. of my own, about *four hundred* years old.

Verse 2. Thou art like a young lion—and thou art as a whale in the seas] Thou mayest be likened to *two* of the fiercest animals in the creation; to a lion, the fiercest on the *land*; to a *crocodile*, *μυντ* *tannin*, (see ~~29:3~~ **Ezekiel 29:3**;) the fiercest in the *waters*. It may, however, point out the *hippopotamus*, as there seems to be a reference to his mode of *feeding*. He walks deliberately into the water over head, and pursues his way in the same manner; still keeping on his feet, and feeding on the plants, &c., that grow at the bottom. Thus he *fouls the water* with his feet.

Verse 5. And fill the valleys with thy height.] Some translate, with *the worms*, which should proceed from the putrefaction of his flesh.

Verse 6. The land wherein thou swimmest] Egypt; so called, because intersected with *canals*, and *overflowed* annually by the *Nile*.

Verse 7. I will cover the heaven] Destroy the *empire*.

Make the stars thereof dark] Overwhelm all the *dependent states*.

I will cover the sun] The *king* himself.

And the moon shall not give her light.] The *queen* may be meant, or some *state* less than the kingdom.

Verse 8. And set darkness upon thy land] As I did when a former king refused to let my people go to the wilderness to worship me. I will involve thee, and thy house, and thy *people*, and the whole *land*, in desolation and wo.

Verse 9. I will also vex the hearts] Even the remote nations, who had no connexion with thee, shall be amazed at the judgments which have fallen upon thee.

Verse 14. Cause their rivers to run like oil] Bring the whole state into quietness, there being no longer a political *hippopotamus to foul the waters*—to disturb the peace of the country.

Verse 15. Shall be destitute of that whereof it was full] Of *corn*, and all other necessities of life.

Verse 17. In the twelfth year] Two of *Kennicott's MSS.*, one of *Deuteronomy Rossi's*, and one of my own, (that mentioned ^{<2630>}**Ezekiel 32:1.**) have, *in the ELEVENTH year*; and so has the *Syriac*, as before. This prophecy concerns the *people of Egypt*.

Verse 18. Cast them down] Show them that they shall be cast down. Proclaim to them a *casting down* prophecy.

Verse 19. Whom dost thou pass in beauty?] How little does it signify, whether a mummy be well embalmed, wrapped round with rich stuff, and beautifully painted on the outside, or not. Go down into the *tombs*, examine the *niches*, and see whether one dead carcass be preferable to another.

Verse 21. Out of the midst of hell] I *wav sheol*, the *catcombs*, the *place of burial*. There is something here similar to ^{<2349>}**Isaiah 14:9**, where the descent of the king of Babylon to the state of the dead is described.

Verse 22. Asshur is there] The mightiest conquerors of the earth have gone down to the grave before thee; there they and their soldiers lie together, all slain by the sword.

Verse 23. Whose graves are set in the sides of the pit] Alluding to the *niches* in the sides of the subterranean caves or burying-places, where the bodies are laid. These are numerous in Egypt.

Verse 24. There is Elam] The Elamites, not far from the Assyrians; others think that *Persia* is meant. It was invaded by the joint forces of Cyaxares and Nebuchadnezzar.

Verse 26. There is Meshech, Tubal] See on ^{<2671>}**Ezekiel 27:13**.

Verse 27. Gone down to hell with their weapons of war] Are buried in their armour and with their weapons lying by their sides. It was a very ancient practice, in different nations, to bury a warrior's weapons in the same grave with himself.

Verse 29. There is Edom] All the glory and pomp of the *Idumean* kings, who also helped to oppress the Israelites, are gone down into the grave. Their kings, princes, and all their mighty men lie mingled with the *uncircumcised*, not distinguished from the *common dead*:

*“Where they an equal honour share,
Who buried or unburied are.
Where Agamemnon knows no more
Than Irus, he condemned before.
Where fair Achilles and Thersites lie,
Equally naked, poor, and dry.”*

Verse 30. There be the princes of the north] The kings of Media and Assyria, and all the *Zidonians*-the kings of *Tyre*, *Sidon*, and *Damascus*. See *Calmet*.

Verse 31. Pharaoh shall see them] Pharaoh also, who said he was *a god*, shall be found among the vulgar dead.

And shalt be comforted] Shall console himself, on finding that all other proud boasters are in the same circumstances with himself. Here is a reference to a *consciousness* after death.

Verse 32. I have caused my terror in the land of the living] I have spread dismay through Judea, the land of the *living God*, where the *living oracles* were delivered, and where the upright *live* by faith. When Pharaoh-necho came against Josiah, defeated, and slew him at Megiddo, fear and terror were spread through all the land of Judea; and the allusion here is probably to that circumstance. But even he is now laid with the *uncircumcised*, and is no more to be distinguished from the common dead.

Much of the phraseology of this chapter may be illustrated by comparing it with ²³¹⁴⁰**Isaiah 14:1** &c., where see the notes, which the intelligent reader will do well to consult.

EZEKIEL

CHAPTER 33

*The prophet, after having addressed several other nations, returns now to his own; previously to which he is told, as on a former occasion, the duty of a watchman, the salvation or ruin of whose soul depends on the manner in which he discharges it. An awful passage indeed; full of important instruction both to such as speak, and to such as hear, the word of God, 1-9. The prophet is then directed what answer to make to the cavils of infidelity and impiety; and to vindicate the equity of the Divine government by declaring the general terms of acceptance with God to be (as told before, ^{<4181B>} **Ezekiel 18:3, 4 &c.**), without respect of persons; so that the ruin of the finally impenitent must be entirely owing to themselves, 10-20. The prophet receives the news of the destruction of Jerusalem by the Chaldeans, about a year and four months after it happened, according to the opinion of some, who have been led to this conjecture by the date given to this prophecy in the twenty-first verse, as it stands in our common Version: but some of the manuscripts of this prophet consulted by Dr. Kennicott have in this place the ELEVENTH year, which is probably the genuine reading. To check the vain confidence of those who expected to hold out by possessing themselves of its other fastnesses, the utter desolation of all Judea is foretold, 21-29. Ezekiel is informed that among those that attended his instructions were a great number of hypocrites, against whom he delivers a most awful message. When the Lord is destroying these hypocrites, then shall they know that there hath been a prophet among them, 30-33.*

NOTES ON CHAP. 33

Verse 2. Son of man—if the people of the land take a man] The first ten verses of this chapter are the same with ^{<4181B>} **Ezekiel 3:17-22**; and to what is said there on this most important and awful subject I must refer the reader. *Here the PEOPLE choose the watchman; there, the Lord appoints him.* When God chooses, the people should approve.

Verse 10. If our transgressions and our sins be upon us] They are upon us, as a grievous burden, too weighty for us to bear: how then can we *live* under such a load?

We pine away in them] In such circumstances how consoling is that word: “Come unto me, all ye who are heavy laden, and I will give you rest!”

Verse 11. As I live, saith the Lord God, I have no pleasure in the death of the wicked] From this to the twentieth verse inclusive is nearly the same with ^{<2618B>}Ezekiel 18:3 &c., on which I wish the reader to consult the notes. See Clarke "^{<2618B>}Ezekiel 18:3".

Verse 13. If he trust to his own righteousness, and commit iniquity] If he trust in his *acting according to the statutes and ordinances of religion*, and according to the *laws relative to rights and wrongs among men*, and in other respects commit iniquity, *he shall die for it*.

Verse 19. He shall live thereby] "The wages of sin is death;" the "gift of God is eternal life." It is a miserable trade by which a man *cannot live*; such a trade is *sin*.

Verse 21. In the twelfth year of our captivity, in the tenth month, in the fifth day of the month] Instead of the *twelfth year*, the *eleventh* is the reading of *seven of Kennicott's MSS.*, *one of Deuteronomy Rossi's*, and the *Syriac*. My own, mentioned in the preceding chapter, reads with the present text. This was on *Wednesday, Jan. 25, A.M. 3416 or 3417*.

One that had escaped out of Jerusalem] After it had been taken by the Chaldeans.

Came unto me, saying, THE CITY IS SMITTEN.] This very message God had promised to the prophet, ^{<2624B>}Ezekiel 24:26.

Verse 22. My mouth was opened] They had now the fullest evidence that I had spoken from the Lord. I therefore spoke freely and fully what God delivered to me, ^{<2627>}Ezekiel 24:27.

Verse 24. Abraham was one] If he was called to inherit the land when he was alone, and had the whole to himself, why may we not expect to be established here, who are his posterity, and are *many*? They wished to remain in the land and be happy after the Chaldeans had carried the rest away captives.

Verse 25. Ye eat with the blood] Abraham was *righteous*, ye are *unrighteous*. Eating of *blood*, in any way dressed, or of *flesh* from which the blood had not been *extracted*, was and is in the sight of God abominable. All such practices he has absolutely and for ever forbidden. Let the vile blood-eaters hear and tremble. See Clarke's note on "**Ac 15:20**", and the passages in the margin.

Verse 26. Ye stand upon your sword] Ye live by plunder, rapine, and murder. Ye are every way impure; and shall ye possess the land? No.

Verse 27. They that are in the wastes] He seems to speak of those Jews who had fled to *rocks, caves, and fortresses*, in the *mountains*; whose death he predicts, partly by the *sword*, partly by *wild beasts*, and partly by *famine*.

Verse 30. The people still are talking against thee] *Ëb bach* should be rather translated, “concerning thee,” than “against thee;” for the following verses show that the prophet was much respected. The *Vulgate* translates, *de te*; the *Septuagint*, *περι σου*, “concerning thee,” both right.

Talking by the walls and in the doors of the houses is not a custom peculiar to the *Copts*, mentioned by Bp. *Pococke*, it is a practice among *idle people*, and among those who are *resting from their work*, in every country, when the *weather permits*. *Gossiping in the inside of the house* is not less frequent, and much more blamable.

Verse 31. As the people cometh] As they are accustomed to come on public days, Sabbaths, &c.

With their mouth they show much love] They respected the prophet, but would not bend themselves to follow his precepts. They loved *earthly things*, and did not relish those of *heaven*.

Verse 32. As a very lovely song] They admired the *fine voice* and *correct delivery* of the prophet; this was *their religion*, and this is the *whole* of the religion of thousands to the present day; for never were *itching ears* so multiplied as now.

Verse 33. When this cometh to pass-then shall they know that a prophet hath been among them.] What I have predicted, (and it is even now at the doors,) then they will be convinced that there was a prophet among them, by whose ministry they did not profit as they ought.

EZEKIEL

CHAPTER 34

The prophet is commanded to declare the dreadful judgments of God against the covetous shepherds of Israel, who feed themselves, and not their flocks; by which emblem the priests and Levites are intended, who in Ezekiel's time were very corrupt, and the chief cause of Israel's apostasy and ruin, 1-10. From this gloomy subject the prophet passes to the blessedness of the true Israel of God under the reign of DAVID, the Great Shepherd of the sheep, our Lord Jesus Christ being named after this prince by a figure exceedingly frequent in the sacred oracles, of putting the type for the antitype, 11-31.

NOTES ON CHAP. 34

Verse 2. Prophecy against the shepherds of Israel] The *shepherds* include, first, the *priests* and *Levites*; secondly, the *kings*, *princes*, and *magistrates*. The *flock* means the whole of the *people*. The *fat* and the *wool*, the *tithes* and *offerings*, the *taxes* and *imposts*. The reprehensible *feeding* and *clothing* with these, as to the priests and Levites, the using these *tithes* and *offerings*, not to enable them the better to fulfil the work of the *ministry*, but to pamper their own bodies, and support them in an idle voluptuous life; and in reference to the *state*, the employing the *taxes* and *imposts*, not for the support and administration of *justice* and good *government*, but to subsidize heathen powers, and maintain their own luxury and idolatrous prodigality.

Verse 3. Ye eat the fat] I think **bl j h** *hacheleb* should be translated *the milk*; and so most of the Versions understand it. Or they lived on the *fat sheep*, and took the *wool* of all.

“The *priests*,” says *Calmet*, “ate the tithes, the first-fruits, and the offerings of the people; the *princes* received the tributes and imposts; and instead of instructing and protecting them, the latter took away their *lives* by the cruelties they practiced against them: the former destroyed their *souls* by the poison of their doctrine, and by their bad example. The *fat sheep* point out the *rich*, to whom these pastors often disguised the truth, by a cruel condescension and complaisance.”

Verse 4. The diseased have ye not strengthened] No person is fit for the office of a shepherd, who does not *well understand* the *diseases* to which

sheep are incident, and the *mode of cure*. And is any man fit for the *pastoral office*, or to be a shepherd of souls, who is not well acquainted with the *disease of sin* in all its *varieties*, and the *remedy* for this disease, and the proper mode of administering it, in those various cases? He who does not know Jesus Christ as his *own Saviour*, never can recommend him to others. He who is not saved, will not save.

Neither have ye healed that which was sick] The prophet first speaks of the *general disease*; next, of the different kinds of spiritual infirmity.

Neither have ye bound up that which was broken] If a sheep have broken a leg, a proper shepherd knows how to *set the bones*, and splint and bind it till the bones knit and become strong. And the *skilful* spiritual pastor knows, if one of the flock be overtaken in a fault, how to restore such. Those *sudden falls*, where there was not a strong propensity to sin, are, to the soul, as a *broken bone* to the body.

Neither have ye brought again] A proper shepherd *loves* his sheep: he feels *interested* for their welfare; he acquaints himself with them all, so that he knows and can distinguish each. He knows also their *number*, and frequently counts to see that none is missing; if one be *lost* or *strayed*, he goes immediately and *seeks* it; and as he is constantly on the *watch*, it cannot have strayed *far* before he is apprised of its absence from the flock; and the *less* it has strayed, the *sooner* it is found and brought back to the fold.

The shepherds of Israel knew nothing about their flock; they might have been *diseased*, *infirm*, *bruised*, *maimed*, their *limbs broken*, *strayed*, and *lost*; for they *watched not* over them. When they got *fat sheep* and *wool* for their *table* and their *clothing*, they regarded nothing else; as they considered the flock *given them* for their *own use*, and scarcely ever supposed that they were to give any thing in return for the milk and the wool.

But with force and with cruelty] *Exacting tithes* and dues by the strong arm of the law, with the most *ungodly feeling*; and with a *cruelty of disposition* that proved it was the *fat* and the *wool* they sought, and not the safety or comfort of the flock.

Verse 5. And they were scattered] There was no discipline kept up; and the flock, the Church, became disorganized, and separated from each

other, both in affection and fellowship. And the consequence was, the grievous wolves, false and worldly interested teachers, seized on and made a prey of them. Of the *communion of saints* such shepherds know nothing, farther than that it makes a part of the common *creed*.

Verse 6. My sheep wandered through all the mountains] They all became idolaters, and lost the knowledge of the true God. And could it be otherwise while they had such pastors?

*“Himself a wanderer from the narrow way;
His silly sheep, no wonder that they stray!”*

Reader, if thou be a *minister*, a *preacher*, or a person in *holy orders*, or *pretended holy orders*, or art one *pretending to holy orders*, look at the qualifications of a good shepherd as laid down by the prophet.

1. He professes to be a *shepherd*, and to be *qualified* for the office.
2. In consequence he *undertakes the care of a flock*. This supposes that he believes the great Bishop of souls has *called him* to the pastoral office; and that office implies that he is to give all diligence to *save the souls of them that hear him*.

HIS QUALIFICATIONS

1. He is *skilful*; he knows the *disease of sin* and its consequences; for the Eternal Spirit, by whom he is called, has convinced him of sin, of righteousness, and of judgment.
2. He knows well the *great remedy* for this disease, the passion and sacrificial death of the Lord Jesus Christ.
3. He is skilful, and knows *how to apply* this remedy.
4. The flock over which he watches is, in its *individuals*, either,—1. *Healthy and sound*. 2. Or, in a *state of convalescence*, returning to health. 3. Or, still under the *whole power* of the *general disease*. 4. Or, some are *dying* in a state of *spiritual weakness*. 5. Or, some are *fallen into sin*, and sorely bruised and broken in their souls by that fall. 6. Or, some have been *driven away* by some sore *temptation* or *cruel usage*. 7. Or, some have *wandered* from the flock, are got into strange pastures, and are perverted by erroneous doctrines. Or, 8. Some *wolf* has got among them, and scattered the whole flock. Now, the true shepherd, the pastor of God's choosing, knows—

1. How to keep the *healthy* in health; and cause them to grow in grace, and in the knowledge of Jesus Christ.
2. How to *nourish, feed, and care for* the *convalescent*, that they may be brought into a state of spiritual *soundness*.
3. How to *reprove*, instruct, and awaken those who are still under the *full power* of the *disease of sin*.
4. How to *find out* and *remove* the cause of all that *spiritual weakness* of which he sees some slowly *dying*.
5. How to deal with those who have *fallen into some scandalous sin*, and restore them from their *fall*.
6. How to *find out* and *turn aside* the *sore temptation* or *cruel usage* by which some have been *driven away*.
7. How to *seek* and *bring back* to the fold those who have *strayed* into strange pastures, and have had their souls perverted by *erroneous doctrines*; and knows also how, by a godly *discipline*, to preserve him in the flock, and keep the flock honourably together.
8. How to *oppose, confound, and expel* the *grievous wolf*, who has got among the flock, and is *scattering* them from each other, and from God. He knows how to *preach, explain, and defend* the truth. He is well acquainted with the *weapons* he is to use, and the *spirit* in which he is to employ them.

In a word, the true shepherd gives up his life *to* the sheep; spends and is spent for the glory of God; and gives up his life *for* the sheep, in defence of them, and in labouring for their welfare. And while he is thus employed, it is the duty of the flock to feed and clothe him; and see that neither he nor his family lack the *necessaries* and *conveniencies* of life. The *labourer* is worthy of his meat. He who does not *labour*, or, because of his *ignorance* of God and salvation, *cannot labour*, in the word and doctrine, deserves neither meat nor drink; and if he exact that by law, which he has not honestly earned by a proper discharge of the *pastoral function*, let him read this chapter, and learn from it what a fearful *account* he shall have to give to the chief Shepherd at the great day; and what a dreadful *punishment* shall be inflicted on him, when the blood of the souls lost through his

neglect or inefficiency is visited upon him! See Clarke's notes on "~~2317~~ Ezekiel 3:17", &c.

Verse 7. Therefore, ye shepherds, (ye bad and wicked shepherds,) hear the word of the Lord] In the preceding character of the *good shepherd* the reader will find, by reversing the particulars, the character of a *bad shepherd*; and therefore I may be excused from entering into farther detail.

Verse 10. I will—cause them to cease from feeding the flock] God, in this country, *unpriested* a whole hierarchy who fed not the flock, but *ruled them with force and cruelty*; and he raised up a new set of shepherds better qualified, both by sound doctrine and learning, to feed the flock. Let these be faithful, lest God cause *them to cease*, and raise up other feeders.

Verse 12. Cloudy and dark day.] Times of general distress and persecution; in such times the shepherd should be especially watchful.

Verse 13. I will—feed them upon the mountains] When I bring back the people from their captivity, I will raise up to them a holy and diligent priesthood, who shall in all places give them sound instruction. But this, and some of the following promises, belong to the *Christian Church*, as we shall find below.

Verse 16. I will destroy the fat and the strong] I will destroy those cruel and imperious shepherds who abuse their authority, and tyrannize over the flock.

Verse 17. And as for you, O my flock] After having spoken to the *shepherds*, he now addresses the *flock*.

I judge between cattle and cattle] Between *false* and *true* professors; between them that have only the *form* and them that have the *power* of godliness; between the *backslider in heart* and the *upright man*.

Verse 18. Have eaten up the good pasture] Arrogate to yourselves all the promises of God, and will hardly permit the simple believer to claim or possess any token of God's favour.

Ye must foul the residue with your feet?] Ye abuse God's mercies; you *consume much* upon yourselves, and ye *spoil more*, on which the *poor* would have been glad to *feed*. There are some who would rather give food to their *sporting dogs* than to the *poor* around them, who are ready to

starve, and who would be glad of the crumbs that fall from the table of those *masters!*

Verse 20. I will judge between the fat cattle and between the lean cattle.] Between the *rich* and the *poor*; those who *fare sumptuously* every day and those who have not the *necessaries of life*.

Verse 23. I will set up one Shepherd—my servant David] DAVID, king of Israel, had been dead upwards of *four hundred years*; and from that time till now there never was a ruler of any kind, either in the Jewish *Church* or *state*, of the name of *David*. This, then, must be some *typical person*; and from the texts marked in the margin we understand that *Jesus Christ* alone is meant, as both *Old* and *New TESTAMENTS* agree in this. And from this one *Shepherd* all Christian *ministers* must derive their authority to teach, and their grace to teach effectually.

By the kind providence of God it appears that he has not permitted any *apostolic succession* to be preserved, lest the members of his Church should seek that in an *uninterrupted succession* which must be found in the *HEAD alone*. The *papists* or *Roman Catholics*, who boast of an *uninterrupted succession*, which is a mere fable that never was and never can be proved, have raised up *another head*, the *POPE*. And I appeal to themselves, in the fear of God, whether they do not in *heart* and in *speech* trace up all their *authority* to *him*, and only compliment Christ as having appointed *Peter* to be the first bishop of Rome, (which is an *utter falsity*, for he was never appointed to such an office there, nor ever held such an office in that city, nor, in their sense, *any where else*;) and they hold also that the popes of Rome are not so much *Peter's successors* as *God's vicars*; and thus both God and Peter are nearly *lost sight of* in their *papal enumerations*. With them the *authority of the Church* is all in all; the *authority of Christ* is seldom mentioned.

Verse 24. I the Lord will be their God, and my Servant David a Prince] Here we find God and his Christ are *all in all* in his Church, and Jesus is still *PRINCE among them*; and to him the *call* and *qualifications* of all genuine pastors belong, and *from him* they must be derived. And he has blotted out what is called *uninterrupted succession*, that every Christian minister may seek and receive credentials from himself. Here is the grand reason why the *uninterrupted succession cannot be made out*. And here is the proof also that the Church that *pretends to it*, and builds upon it, must

be a *false Church*; for it is founded on a falsity; an *uninterrupted succession* which does not exist either in *history* or in *fact*.

Verse 25. I will make with them a covenant of peace] The original is emphatic: $\mu\omega\iota \vee \text{tyrb } \mu\eta\iota \text{ ytrk}\omega$ *vecharatti lahem berith shalom*, “And I will cut with them the peace covenant;” that is, a *covenant sacrifice*, procuring and establishing peace between God and man, and between man and his fellows. I need not tell the reader that the *cutting* refers to the ancient mode of *making covenants*. The blood was poured out; the animal was divided from mouth to tail, exactly in *two*; the divisions placed *opposite to each other*; the contracting parties entered into the space, going in at each end, and met in the *middle*, and *there* took the *covenant oath*. He is the *Prince of peace*, and through him come glory to God in the highest, and *peace* and good will to men upon earth.

And will cause the evil beasts to cease] These *false* and *ravenous pastors*. Christ purges them out of his Church, and destroys that *power* by which they lorded it over God’s heritage.

Verse 26. The shower to come down] The Holy Spirit’s influence.

There shall be showers of blessing.] Light, life, joy, peace, and power shall be manifest in all the *assemblies of Christ’s people*.

Verse 29. I will raise up—a plant of renown] $\mu\upsilon\iota$ [*cm matta leshem*, “a plantation to the name;” to the name of CHRIST. A *Christian Church* composed of men who are *Christians*, who have the spirit of *Christ* in them, and do not bear his *name* in vain. I believe the words might be applied to the *Christian Church*; but that Christ may be called a *plant* or *plantation* here,—as he is elsewhere called a *branch* and a *rod*, ^{<2304D>}**Isaiah 4:2; 11:1**; so ^{<23215>}**Jeremiah 23:5; 35:15**,—is most probable. He is the Person of *name*, $\mu\upsilon\iota$ *leshem*, JESUS; the *Saviour*, CHRIST; the *Anointer*, long *spoken* of before he was manifested in the flesh, and since the *daily theme* in the Church militant. It is he who hath loved us, and washed us from our sins in his own blood, no other *name* being given under heaven among men by which we can be saved; he who has a *name* above every *name*, and at whose *name* every knee shall bow; through whose *name*, by faith in his *name*, the diseased are healed; and in whose *name* all our prayers and supplications must be presented to God to make them acceptable. This is the Person of NAME!

They shall be no more consumed with hunger] For this glorious *plant of name* is the *Bread of life*; and this is broken in all the assemblies of his people where his *name* is properly proclaimed.

Verse 31. And ye my flock] That is, under the allegory of a *flock of sheep*, I point out *men*; under that of a *pasture*, my *Church*, and under that of a *shepherd*, the *Messiah*, through whom I am become *your God*. And he who is your God is **hwby ynda** *Adonai Jehovah*, the self-existent Being; the *Governor* and *Director*, as well as the *Saviour* and *Judge* of men.

EZEKIEL

CHAPTER 35

The prophet having formerly predicted the ruin of Edom, the same with Seir, (²⁵¹²Ezekiel 25:12,) now resumes and pursues the subject at greater length, intimating, as did also Isaiah, (²⁰¹¹Isaiah 21:11, 12,) that though other nations should recover their liberty after the fall of the Babylonian monarchy, the Edomites should continue in bondage for their very spiteful behaviour towards the children of Israel in the day of their calamity, 1-15.

NOTES ON CHAP. 35

Verse 2. Set thy face against Mount Seir] That is, against the *Edomites*. This prophecy was probably delivered about the time of the preceding, and before the destruction of Idumea by Nebuchadnezzar, which took place about *five years after*.

Calmet supposes that *two destructions of Idumea* are here foretold; one by Nebuchadnezzar, and the other by the *Jews* after their return from their captivity.

Verse 3. Most desolate.] Literally, “A desolation and a wilderness.”

Verse 5. A perpetual hatred] The Edomites were the descendants of *Esau*; the Israelites, the descendants of *Jacob*. Both these were brothers; and between them there was contention even in the womb, and they lived generally in a state of enmity. Their descendants kept up the ancient feud: but the Edomites were implacable; they had not only a *rooted* but *perpetual enmity* to the Israelites, harassing and distressing them by all possible means; and they seized the opportunity, when the Israelites were most harassed by other enemies, to make inroads upon them, and cut them off wherever they found them.

To afflict the afflicted is cruel. This is scarcely of man, bad as he is. He must be possessed by the *malignant spirit* of the *devil*, when he wounds the wounded, insults over the miseries of the afflicted, and seeks opportunities to add affliction to those who are already under the rod of God.

Verse 6. Blood shall pursue thee] Thou lovest blood, and thou shalt have blood. It is said that Cyrus and *two hundred thousand* men were slain in an ambush by Thomyris, queen of the Scythians, and that she cut off his head, and threw it into a vessel filled with blood, with this severe sarcasm:—

Satia te sanguine quem sitisti, Cyre.

“O Cyrus, now satisfy thyself with blood.”

Hence, the *figure*:—

*“Sarcasmus, with this biting taunt doth kill:
Cyrus, thy thirst was blood, now drink thy fill.”*

Verse 9. Perpetual desolations] Thou shalt have perpetual desolation for thy perpetual hatred.

Verse 10. These two nations] Israel and Judah. The Idumeans thought of conquering and possessing both; and they would have succeeded, but only *the Lord was there*; and this spoiled their projects, and blasted their hopes.

Verse 12. They are laid desolate, they are given us to consume.] They exulted in seeing Judea overrun; and they rejoiced in the prospect of completing the ruin, when the Chaldeans had withdrawn from the land.

Verse 13. Thus with your mouth ye have boasted against me] Ye have said you would enter into those lands, and take them for your inheritance; though ye knew that God had promised them to the Israelites, and that you should never have them for your portion.

Verse 14. When the whole earth rejoiceth] When the whole *land* shall rejoice in the restoration of the Jews, I will make thee desolate. Probably this refers to the time of the *Maccabees*.

Verse 15. So will I do unto thee] Others shall rejoice in thy downfall as thou hast rejoiced at their downfall.

This whole chapter strongly inculcates this maxim: Do as thou wouldst be done by; and what thou wouldst not have done to thee, do not to others. And from it we learn that every man may, in some sort, be said to make his own temporal good or evil; for as he does to others, God will take care to do to him, whether it be evil or good, weal or wo. Would you not be slandered or backbitten? Then do not slander nor backbite. Wouldst thou

wish to live in peace? Then do not disturb the peace of others. Be merciful, and thou shalt obtain mercy.

EZEKIEL

CHAPTER 36

The Edomites or Idumeans, during the Babylonish captivity, took possession of the mountainous parts of Judea, and the fortresses which commanded the country, intending to exclude the Jews if ever they should return from their captivity. The prophet therefore, by a beautiful personification, addresses the mountains of Israel; and, ascribing to them passions and emotions similar to those of his own breast, consoles them with the prospect of being soon rid of those usurping foes; of being freed from the dishonour of idols under which they groaned; and of flourishing again in their ancient glory under their rightful owners, 1-15. The idolatry and other sins of the Jews are then declared to be the cause of their captivity and dispersion, 16-20; from which however they are promised a deliverance in terms of great force and beauty, 21-38. This chapter contains also, under the type of the happy condition of the Israelites after their restoration from the Babylonish captivity, a glorious prophecy of the rich blessings of the Gospel dispensation.

NOTES ON CHAP. 36

Verse 1. Prophecy unto the mountains of Israel] This is a part of the preceding prophecy though it chiefly concerns the Jews. In it they are encouraged to expect a glorious restoration; and that none of the evil wishes of their adversaries should take place against them.

Verse 2. Because the enemy hath said] The Idumeans thought they would shortly be put in possession of all the strong places of Israel; *the ancient high places shall be ours.*

Verse 4. Therefore—thus saith the Lord God to the mountains, &c.] They shall neither possess *mountain* nor *valley*, *hill* nor *dale*, *fountain* nor *river*; for though in my justice I made you desolate, yet they shall not profit by your disasters. See ²⁴⁸¹⁵ **Ezekiel 36:5-7.**

Verse 8. For they are at hand to come.] The restoration of the Jews is so absolutely determined that you may rest assured it will take place; and be as confident relative to it, as if you saw the different families entering into the Israelitish borders. It was near at hand in God's determination, though there were about *fifty-eight* of the *seventy* years unelapsed.

Verse 9. Ye shall be tilled and sown] The land shall be *cultivated* as it formerly was, when *best peopled* and at *peace*.

Verse 11. I will multiply upon you man and beast] The *agriculturalist* and the *beast of burden*.

And will do better unto you than at your beginnings] I agree with *Calmet*, that it would be difficult to show the literal fulfilment of this prophecy from the days of Zerubbabel to the birth of Christ. The colouring is too high for that period; and the whole falls in better with Gospel than with Jewish times.

Verse 17. When the house of Israel dwelt in their own land] Had they continued faithful to me, they had never been removed from it: but they polluted it with their crimes; and I abhorred the land on that account, and gave both them and it up to the destroyers.

Verse 20. And when they entered unto the heathen] So bad were they, and so deeply fallen, that they *profaned the Lord's name among the heathen*; and, on their account, the true God was blasphemed. *These*, say they, *are the people of Jehovah!* O what an abominable people are these! and what a being must that God be who can have and own such for his people!

Verse 23. I will sanctify my great name] By changing your hearts and your conduct, I shall show my hatred to vice, and my love to holiness: but it is not *for your sakes*, but for *my holy name's sake*, that I shall do you good in your latter days.

Verse 24. I will take you from among the heathen] This does not relate to the restoration from Babylon merely. The Jews are at this day scattered in all *Heathen, Mohammedan, and Christian countries*. From these they are to be gathered, and brought to repossess their own land.

Verse 25. Then—at the time of this great restoration—will I sprinkle clean water upon you—the truly cleansing water; the influences of the HOLY SPIRIT typified by *water*, whose property it is to *cleanse, whiten, purify, refresh*, render *healthy and fruitful*.

From all your filthiness] From every sort of external and internal abomination and pollution.

And from all your idols] False gods, false worship, false opinions, and false hopes.

Will I cleanse you.] Entirely separate you.

Verse 26. A new heart also will I give you] I will change the whole of your infected nature; and give you new appetites, new passions; or, at least, the old ones *purified* and *refined*. The *heart* is generally understood to mean all the *affections* and *passions*.

And a new spirit will I put within you] I will renew your *minds*, also *enlighten* your *understanding*, *correct* your *judgment*, and *refine* your *will*; so that you shall have a *new spirit* to actuate your new *heart*.

I will take away the stony heart] That heart that is *hard*, *impenetrable*, and *cold*; the affections and passions that are unyielding, frozen to good, unaffected by heavenly things; that are slow to credit the words of God. I will entirely remove this heart: it is the opposite to that which I have promised you; and you cannot have the *new heart* and the old *heart* at the same time.

And I will give you a heart of flesh.] One that can *feel*, and that can *enjoy*; that can feel *love to God* and to *all men*, and be a proper habitation for the living God.

Verse 27. And I will put my Spirit within you] To keep the *heart of flesh alive*, the *feeling heart still sensible*, the *loving heart still happy*. I will *put my Spirit*, the *great principle* of light, life, and love, within you, to actuate the *new spirit*, and to influence the *new affections* and *passions*; that the *animal spirit* may not become *brutish*, that the *mental powers* become not *foolish*. I will put my Spirit within you, so that as the *new spirit* may influence the *new heart*, so will MY SPIRIT influence YOUR *new spirit*, that each may have a proper *mover*; and then all will be pure, regular, and harmonious, when *passion* is influenced by *reason*, and *reason* by the *Holy Ghost*.

And the *cause* shall be evidenced by the *effects*; for I will *cause you to walk in my statutes*—not only to *believe* and *reverence* my appointments relative to what I command you to *perform*; but ye shall *walk in them*, your *conduct* shall be regulated by them. “And ye shall keep my judgments;” whatsoever I enjoin you to avoid. And ye shall *do them*—ye shall not only

avoid every appearance of evil, but keep all my ordinances and commandments unblamably.

Here is the salvation that God promises to give to restored Israel; and here is the salvation that is the birthright of every *Christian believer: the complete destruction of all sin in the soul, and the complete renewal of the heart; no sin having any place within, and no unrighteousness having any place without.*

“But where are they that are thus saved?” *Ans.* Wherever *true Christians* are to be found. “But I know many *true Christians* that have not this salvation, but daily mourn over their evil hearts?” *Ans.* They may be sincere, but they are not *true Christians*; i.e., such as are saved from their sins; the true Christians are those who are *filled with the nature and Spirit of Christ*. But I will ask a question in my turn: “Do those you mention think it a *virtue* to be always *mourning over their impurities*?” Most certainly. Then it is a pity they were not *better instructed*. It is right they should *mourn* while they feel an *impure heart*; but why do they not apply to that *blood which cleanses from all unrighteousness*, and to that *Spirit which cleanses the very thoughts of the heart by his inspiration*? Many employ that time in *brooding and mourning over* their impure hearts, which should be spent in prayer and faith before God, that their impurities might be washed away. In what a state of nonage are many members of the Christian Church!

Verse 28. Ye shall be my people] Wholly given up to me in body, soul, and spirit.

And I will be your God.] To fill you with love, joy, peace, meekness, gentleness, longsuffering, fidelity and goodness, to *occupy your whole soul, and gratify your every desire.*

Verse 29. I will also save you from all your uncleannesses] I repeat it; “I WILL save you from all your sins.”

Verse 30. Ye shall receive no more reproach of famine] Ye shall be daily and hourly fed with the *bread that endures unto eternal life*. “But will not those get *proud*, who are *thus saved*, if there be any such? and will they not *undervalue* the *blood of the covenant*, for then they shall *not need it*?” *Ans.* Hear what the Lord saith,—

Verse 31. Then shall ye remember your own evil ways] Ye shall never forget that ye were once *slaves of sin*, and *sold under sin*; *children of the wicked one*; *heirs to all God's curses*, with no *hope beyond hell*. Such cleansed people never forget *the horrible pit* and the *miry clay* out of which they have been brought. And can they then be *proud*? No; *they loathe themselves in their own sight*. They never *forgive themselves* for having sinned against so *good a God*, and so *loving a Saviour*. And can they *undervalue* HIM by whose blood they were bought, and by whose blood they were cleansed? No! That is impossible: they *now see Jesus* as they *ought to see him*; they see him *in his splendour*, because they *feel him* in his *victory and triumph* over sin. To them *that thus believe he is precious*, and he was never *so precious as now*. As to their not *needing him* when thus saved from their sins, we may as well say, as soon may the *creation* not need the *sustaining hand of God*, because the *works are finished*! Learn this, that *as* it requires the *same power* to *sustain* creation as to *produce* it, so it requires the *same Jesus* who *cleansed to keep clean*. They feel that it is only through his *continued indwelling*, that they are kept *holy*, and *happy*, and *useful*. Were he to leave them the original darkness and kingdom of death would soon be restored.

Verse 35. This land that was desolate by sin, is become like the garden of Eden by righteousness.—Satan's blast is removed; God's blessing has taken place.

Verse 36. Then the heathen] They shall see how powerful Jehovah is, and how *fully he saves* those who come unto and worship him.

Verse 37. Thus saith the Lord God] In answer to the question, "Who shall have such blessings?" we say, they that *pray*, that *seek* earnestly, that *strive* to enter in at the strait gate. "Thus saith the Lord, I will yet for this be inquired of by the house of Israel." Neither *Jew* nor *Gentile* shall be thus saved who do not *earnestly pray* to God; and for *this thing*; for this *complete salvation*; this setting up of the kingdom of Christ upon earth, and particularly in their *own souls*.

Verse 38. As the holy flock] The *Church of Christ*, without spot, or wrinkle, or any such thing.

The flock of Jerusalem] The Jerusalem that is *from above*, *the city of the living God*, the *place* where *his Majesty dwells*. As they came in ancient

times to the solemn national feasts so shall they come when they have fully returned unto the Lord, and received his salvation by Christ Jesus.

I do not ask my reader's pardon for having considered this most beautiful chapter as relating, not to the restoration from the Babylonish captivity, but to the redemption under the new covenant by Jesus Christ. There is no period of the Jewish history from that time until now, to which it can be applied. It must belong to the *Gospel dispensation*; and if the *Jews* will still refuse, contradict, and blaspheme, let no *Christian* have any fellowship with them in their opposition to this *Almighty Saviour*. Let none be *indifferent* to his *salvation*; let all *plead* his *promises*; and let the *messengers of the Churches* proclaim to the Christian world a FREE, a FULL, and a PRESENT SALVATION! And may great grace rest upon themselves, and upon all their flocks!

EZEKIEL

CHAPTER 37

This chapter treats of the same subject with the preceding, in a beautiful and significant vision. Under the emblem of the open valley being thickly strewn with very dry bones is represented the hopeless state of the Jews when dispersed throughout the provinces of the Chaldean empire. But God, contrary to every human probability, restores these bones to life, thereby prefiguring the restoration of that people from the Babylonish captivity, and their resettlement in the land of their forefathers, 1-14. The prophet then makes an easy and elegant transition to the blessedness of the people of God under the Gospel dispensation, in the plenitude of its manifestation, when the genuine converts to Christianity, the spiritual Israel, shall be no longer under the domination of heathen and anti-christian rulers, but shall be collected together into one visible kingdom, and constitute but one flock under one Shepherd, 15-28. The vision of the dry bones reviving is considered by some as having a remote view to the general resurrection.

NOTES ON CHAP. 37

Verse 1. The hand of the Lord was upon me] The prophetic influence was communicated.

And carried me out in the spirit] Or, And the Lord brought me out in the spirit; that is, a spiritual vision, in which all these things were doubtless transacted.

The valley which was full of bones] This vision of the *dry bones* was designed, *first*, as an emblem of the then *wretched* state of the Jews; *secondly*, of the general resurrection of the body.

Verse 3. Can these bones live?] Is it possible that the persons whose bones these are can return to life?

Verse 4. Prophecy upon these bones]; Declare to your miserable countrymen the gracious designs of the Lord; show them that their state, however deplorable, is not hopeless.

Verse 5. Behold, I will cause breath] *j wɾ ruach* signifies both *soul*, *breath*, and *wind*; and sometimes the *Spirit of God*. *Soul* is its proper

meaning in this vision, where it refers to the bones: “I will cause the SOUL to enter into you.”

Verse 6. I will lay sinews upon you] Observe the progress: 1. Here are the *bones*. 2. The *ligaments*, called here *sinews*, are to be added in order to *unite* the bones, that the *skeleton* might be complete. 3. The *flesh* (the whole *muscular system*, the *subjacent* and *superjacent muscles*, including the *arterial* and *venous system*) clothes this skeleton. 4. The *skin* (the *dermis* and *epidermis*, or *cutis* and *cuticle*) envelopes the whole of these muscles or flesh; and now these bodies are in the state that the body of Adam was before it received the animal and intellectual principle from God. 5. *There was no breath in them*—they had not yet received their *souls*. 6. The *wind*, **j wr ruach**, the *soul*, came into them. They were endued with animal and intellectual life; and they *arose* and evidenced a complete restoration to life, and began to perform its functions, ^{<3710>}**Ezekiel 37:10**.

Verse 9. Prophecy unto the wind] **j wr ruach**. Address thyself to the *soul*, and command it to enter into these well-organized bodies, that they may live.

Come from the four winds] SOULS, *come from all parts* where ye are scattered; and reanimate these bodies from; which ye have been so long separated. The *four winds* signify *all parts—in every direction*. Literally it is, “Souls, come from the four souls;” “Breath, come from the four breaths;” or, “Wind, come from the four winds.” But here **j wr ruach** has both of its most general meanings, *wind* or *breath*, and *soul*.

Verse 11. These bones are the whole house of Israel] That is, their state is represented by *these bones*; and their restoration to their own land is represented by the *revivification* of these bones.

Verse 12. I will open your graves] Here is a pointed allusion to the *general resurrection*; a doctrine properly credited and understood by the Jews, and to which our Lord refers, ^{<425>}**John 5:25, 28, 29**: “The hour is coming when they that are in their graves shall hear his voice, and come forth.”

And cause you to come up out of your graves] I am determined that ye shall be restored; so that were ye even *in your graves*, as mankind at the general resurrection, yet my all-powerful *voice* shall *call you forth*.

Verse 13. When I have opened your graves] When I shall have done for you what was *beyond your hope*, and deemed *impossible*, then shall ye know that I am *Jehovah*.

Verse 14. And shall put my Spirit] *yj wr ruchi*. Here *j wr ruach* is taken for the *Holy Ghost*. They were *living souls*, *animal* and *intellectual beings*, when they had received their souls, as mentioned above: but they could only become *spiritual*, *holy*, and *obedient* creatures by the *Spirit of God* actuating *their spirits*. See the notes on ^{<2362>}**Ezekiel 36:25-27**.

THREE *degrees* or *processes* have been remarked in this mystic vision. When the prophet was commanded to *prophesy*—to foretell, on the authority of God, that there should be a restoration to their own land,—

1. There was a *noise*, which was followed by a general *shaking*, during which the *bones* became arranged and united.
2. The *flesh* and *skin* came upon them, so that the *dry bones* were no longer seen.
3. The *spirit* or *soul* came into them, and they *stood up* perfectly vivified.

Perhaps these might be illustrated by *three* periods of time, which marked the *regeneration* of the *Jewish polity*.

1. The *publication* of the *edict of Cyrus* in behalf of the Jews, which caused a *general shaking* or *stir* among the people, so that the *several families* began to *approach each other*. and prepare for their return to Judea, ^{<15102>}**Ezra 1:2, 3**. But though partially restored, they were obliged to discontinue the rebuilding of their temple.
2. The *edict* published by *Darius* in the *second* year of his reign, ^{<15023>}**Ezra 4:23, 24**, which removed the impediments thrown in the way of the Jews. ^{<15016>}**Ezra 6:6, 7, &c.**
3. The *mission of Nehemiah*, with orders from Artaxerxes to complete the building of the temple and the city, ^{<16107>}**Nehemiah 2:7**, &c. Then the Jews *became a great army*, and found themselves in sufficient force to defend themselves and city against all their enemies.

As to the *spiritual uses* of this curious vision, I must leave them to preachers. I have given the *literal* meaning, and what the different parts

refer to; and if they found their observations on these, they may profit their hearers.

Verse 16. Son of man, take thee one stick] The *two sticks* mentioned in this symbolical transaction represented, as the text declares, the two kingdoms of Israel and Judah, which were formed in the days of Rehoboam, and continued distinct till the time of the captivity. The kingdom of *Judah* was composed of the tribes of *Judah* and *Benjamin*, with the *Levites*; all the rest went off in the schism with Jeroboam, and formed the kingdom of Israel. Though some out of those tribes did rejoin themselves to Judah, yet no *whole tribe* ever returned to that kingdom. Common sufferings in their captivity became the means of reviving a kinder feeling; and to encourage this, God promises that he will reunite them, and restore them to their own land; and that there shall no more be any divisions or feuds among them. To represent this in such a way as would make it a subject of *thought*, *reflection*, and *inquiry*, the prophet is ordered to take the *two sticks* mentioned above, to *write on them* the distinguishing names of the divided kingdoms, and then by a *notch*, *dovetail*, *glue*, or some such method, to unite them both before the people. He did so, and on their inquiry, showed them the full meaning of this symbolical action.

Verse 19. The stick of Joseph, which is in the hand of Ephraim] Jeroboam, the first king of the ten tribes, was an *Ephraimite*. *Joseph* represents the ten tribes in general; they were in the hand of *Ephraim*, that is, *under the government of Jeroboam*.

Verse 22. I will make them one nation] There was no distinction after the return from Babylon.

And one king shall be king to them all] Politically speaking they never had a *king* from that day to this; and the grand junction and government spoken of here must refer to another time-to that in which they shall be brought into the Christian Church with the fulness of the Gentiles; when JESUS, the *King of kings* and *Lord of lords*, shall rule over all.

Verse 24. And David my servant shall be King] That this refers to *Jesus Christ*, see proved, ^{<3423>} **Ezekiel 34:23**.

Verse 25. The land that I have given unto Jacob my servant] Jacob means here the *twelve tribes*; and the *land given to them* was the whole

land of *Palestine*; consequently, the promise states that, when they return, they are to possess the whole of the *Promised Land*.

Verse 26. Covenant of peace] See this explained ~~<3325>~~ **Ezekiel 34:25**.

Verse 27. My tabernacle] Jesus Christ, the true tabernacle, in whom dwelt all the fulness of the Godhead bodily.

EZEKIEL

CHAPTER 38

The sublime prophecy contained in this and the following chapter relates to Israel's victory over Gog, and is very obscure. It begins with representing a prodigious armament of many nations combined together under the conduct of Gog, with the intention of overwhelming the Jews, after having been for some time resettled in their land subsequent to their return from the Babylonish captivity, 1-9. These enemies are farther represented as making themselves sure of the spoil, 10-13. But in this critical conjuncture when Israel, to all human appearance, was about to be swallowed up by her enemies, God most graciously appears, to execute by terrible judgments the vengeance threatened against these formidable adversaries of his people, 14-16. The prophet, in terms borrowed from human passions, describes, with awful emphasis, the fury of Jehovah as coming up to his face; and the effects of it so dreadful, as to make all the animate and inanimate creation tremble, and even to convulse with terror the whole frame of nature, 17-23.

NOTES ON CHAP. 38

Verse 2. Son of man, set thy face against Gog, the land of Magog] This is allowed to be the most difficult prophecy in the Old Testament. It is difficult to us, because we know not the *king* nor *people* intended by it: but I am satisfied they were well known by these names in the time that the prophet wrote.

I have already remarked in the *introduction* {~~2001~~ **Ezekiel 1:1**} to this book that there are but *two* opinions on this subject that appear to be at all probable: 1. That which makes GOG *Cambyses*, king of *Persia*; and, 2. That which makes him ANTIOCHUS EPIPHANES, king of *Syria*. And between these *two* (for one or other is supposed to be the person intended) men are much divided.

Calmet, one of the most judicious commentators that ever wrote on the Bible, declares for *Cambyses*; and supports his opinion, in opposition to all others, by many arguments.

Mr. *Mede* supposes the *Americans* are meant who were originally colonies of the Scythians, who were descendants of *Magog*, son of *Japheth*. *Houbigant* declares for the *Scythians*, whose neighbours were the people of *Rosh*, *Meshech*, and *Tubal*, that is the *Russians*, *Muscovites*, and

Tybareni or *Cappadocians*. Several eminent critics espouse this opinion. *Rabbi David Kimchi* says the *Christians* and *Turks* are meant: and of later opinions there are several, founded in the ocean of conjecture. *Calmet* says expressly, that GOG is *Cambyses*, king of Persia, who on his return from the land of Egypt, died in Judea. The Rev. *David Martin*, pastor of the Waloon church at Utrecht, concludes, after examining all previous opinions, that *Antiochus Epiphanes*, the great enemy of the Israelites, is alone intended here; and that *Gog*, which signifies *covered*, is an allusion to the well-known *character* of Antiochus, whom historians describe as an *artful, cunning, and dissembling* man. See ^{<27123>}**Daniel 8:23, 25; 11:23, 27, 32.** *Magog* he supposes to mean the country of *Syria*. Of this opinion the following quotation from *Pliny*, *Hist. Nat.*, lib. v., c. 23, seems a proof; who, speaking of Cœle-Syria, says: Cœle habet Apamiam Marsyia amne divisam a Nazarinorum Tetrarchia. Bambycem quam alio nomine Hierapolis vocatur, Syris vero Magog. “Cœle-Syria has Apamia separated from the tetrarchy of the Nazarenes by the river Marsyia; and Bambyce, otherwise called Hierapolis; but by the Syrians, MAGOG.”

I shall at present examine the text by this latter opinion.

Chief prince of Meshech and Tubal] These probably mean the auxiliary forces, over whom Antiochus was supreme; they were the *Muscovites* and *Cappadocians*.

Verse 4. I will turn thee back] Thy enterprise shall fail.

Verse 5. Persia] That a part of this country was tributary to *Antiochus*, see **1Macc 3:31.**

Ethiopia, and Libya] That these were auxiliaries of Antiochus is evident from ^{<27143>}**Daniel 11:43:** “The Libyans and Ethiopians shall be at his steps.”

Verse 6. Gomer, and all his bands; the house of Togarmah] The *Cimmerians* and *Turcomanians*, and other northern nations.—*Calmet*.

Verse 8. In the latter years thou shalt come] This was fulfilled about *four hundred* years after.—*Martin*. The expedition of *Cambyses* against Egypt was about *twelve* years after the return of the Jews from Babylon.—*Calmet*.

Verse 9. Thou shalt ascend and come like a storm] It is observable that Antiochus is thus spoken of by Daniel, ^{<27140>}**Daniel 11:40:** *The king of the*

north—Antiochus, *shall come against him* (the king of the south is the king of Egypt) *like a whirlwind*.

Verse 10. Shall things come into thy mind, and thou shalt think an evil thought] Antiochus purposed to invade and destroy *Egypt*, as well as *Judea*; see ^{<7113>}**Daniel 11:31, 32, 36**. This *Calmet* interprets of Cambyses, his cruelties in Egypt, and his evil design to destroy the Israelites.

Verse 12. To take a spoil—and a prey] When Antiochus took Jerusalem he gave the pillage of it to his soldiers, and spoiled the temple of its riches, which were immense. See *Joseph*. WAR, B. i. c. 1.

Verse 13. Sheba, and Dedan] The Arabians, anciently great plunderers; and *Tarshish*, the inhabitants of the famous isle of Tartessus, the most noted merchants of the time. They are here represented as coming to Antiochus before he undertook the expedition, and *bargaining for the spoils of the Jews*. *Art thou come to take a spoil, to carry away silver and gold, cattle and goods?*

Verse 16. When I shall be sanctified in thee, O Gog] By the defeat of his troops under *Lysias*, his general. **1Mac 3:32, 33, &c.**, and ^{<7116>}**Ezekiel 6:6**.

Verse 17. Art thou he of whom I have spoken in old time] This prophecy concerning Antiochus and the Jews was delivered about *four hundred years* before the events took place.—*Martin*. *Calmet* maintains that Cambyses is spoken of, and refers to ancient prophecies, especially Isa. xiv., xv., xx., xxi.

Verse 21. I will call for a sword against him] Meaning *Judas Maccabeus*, who defeated his army under *Lysias*, making a horrible carnage.—*Martin*. Cambyses had no wars in the mountains of Israel.

Verse 22. Great hailstones, fire, and brimstone.] These are probably figurative expressions, to signify that the whole tide of the war should be against him, and that his defeat and slaughter should be great. *Abp. Newcome* supposes all the above prophecy remains yet to be fulfilled. Where such eminent scribes are divided, who shall decide!

EZEKIEL

CHAPTER 39

*The prophet goes on to denounce the Divine judgments against Gog and his army, 1-7; and describes their dreadful slaughter, 8-10, and burial, 11-16, in terms so very lofty and comprehensive, as must certainly denote some very extraordinary interposition of Providence in behalf of the Jews. And to amplify the matter still more, the prophet, with peculiar art and propriety, delays the summoning of all the birds and beasts of prey in nature to feast on the slain, (in allusion to the custom of feasting on the remainder of sacrifices,) till after the greater multitudes are buried; to intimate that even the remainder, and as it were the stragglers of such mighty hosts, would be more than sufficient to satisfy their utmost rapacity, 17-20. The remaining verses contain a prediction of the great blessedness of the people of God in Gospel times, and of the stability of the kingdom of Christ, 21-29. It will be proper to remark that the great northern expedition against the natural Israel, described in this and the preceding chapter, is, from its striking resemblance in the main particulars, put by the writer of the Apocalypse, (²³¹⁰⁷ **Ezekiel 20:7-10**), for a much more formidable armament of a multitude of nations in the four quarters of the earth against the pure Christian Church, the MYSTICAL Israel; an event still extremely remote, and which it is thought shall immediately precede the destruction of the world by fire, and the general judgment.*

NOTES ON CHAP. 39

Verse 2. And leave but the sixth part of thee] The margin has, *strike thee with six plagues; or, draw thee back with a hook of six teeth.*

Verse 3. I will smite thy bow out of thy left hand] The *Persians* whom Antiochus had in his army, (²³⁸¹⁶ **Ezekiel 38:5**), were famous as *archers*, and they may be intended here. The *bow* is held by the *left hand*; the *arrow* is pulled and discharged by the *right*.

Verse 6. I will send a fire on Magog] On Syria. I will destroy the Syrian troops.

And among them that dwell carelessly in the isles] The auxiliary troops that came to Antiochus from the borders of the Euxine Sea.—*Martin*.

Verse 7. In the midst of my people Israel] This defeat of Gog is to be in Israel: and it was there according to this prophecy, that the immense army of Antiochus was so completely defeated.

And I will not let them pollute my holy name any more] See on **1Macc 1:11**, &c., how Antiochus had *profaned the temple, insulted Jehovah and his worship*, &c. God permitted that as a scourge to his disobedient people; but now the scourger shall be scourged, and he shall *pollute the sanctuary no more*.

Verse 9. And shall set on fire—the weapons] The Israelites shall make bonfires and fuel of the weapons, tents, &c., which the defeated Syrians shall leave behind them, as expressive of the joy which they shall feel for the destruction of their enemies; and to keep up, in their *culinary consumption*, the memory of this great event.

They shall burn them with fire seven years] These may be *figurative* expressions, after the manner of the Asiatics, whose language abounds with such descriptions. They occur every where in the prophets. As to the number *seven*, it is only a certain for an indeterminate number. But as the slaughter was great, and the *bows, arrows, quivers, shields, bucklers, handstaves*, and *spears* were in vast multitudes, it must have taken a long time to gather them up in the different parts of the *fields* of battle, and the *roads* in which the Syrians had *retreated*, throwing away their *arms* as they proceeded; so there might have been a long time employed in collecting and burning them. And as all seem to have been doomed to the fire, there might have been some found at different intervals and burned, during the *seven years* here mentioned. *Mariana*, in his *History of Spain*, lib. xi., c. 24, says, that after the Spaniards had given that signal overthrow to the Saracens, A.D. 1212, they found such a vast quantity of lances, javelins, and such like, that they served them for *four years* for fuel. And probably these instruments obtained by the Israelites were used in general for *culinary firewood*, and might *literally* have served them for *seven years*; so that during that time *they should take no wood out of the fields, nor out of the forests* for the purpose of fuel, ^{<3910>}**Ezekiel 39:10**.

Verse 11. The valley of the passengers on the east of the sea] That is, of *Gennesareth*, according to the *Targum*. The valley near this lake or sea is called *the Valley of the Passengers*, because it was a great road by which the merchants and traders from Syria and other eastern countries went into Egypt; see ^{<13717>}**Genesis 37:17, 25**. See *Calmet* here.

There shall they bury Gog and all his multitude] Some read, “There shall they bury Gog, that is, all his multitude.” Not Gog, or Antiochus himself, for he was not in this battle; but his *generals, captains*, and

soldiers, by whom he was represented. As to *Hamon-gog*, we know no valley of this name but here. But we may understand the words thus: the place where this great slaughter was, and where the multitudes of the slain were buried, might be better called *Hamon-gog*, the *valley of the multitude of God*, than the *valley of passengers*; for so great was the carnage there, that the way of the passengers shall be stopped by it. See the text.

Verse 12. And seven months] It shall require a long time to bury the dead. This is another figurative expression; which, however, may admit of a good deal of *literal* meaning. Many of the Syrian soldiers had secreted themselves in different places during the pursuit after the battle, where they died of their wounds, of hunger, and of fatigue; so that they were not all found and buried till *seven months* after the defeat of the Syrian army. This slow process of burying is distinctly related in the three following verses, and extended even to a *bone*, ^{39:15} **Ezekiel 39:15**; which, when it was found by a passenger, the place was marked, that the buriers might see and *inter* it. *Seven months* was little time enough for all this work; and in that country putrescency does not easily take place: the scorching winds serving to desiccate the flesh, and preserve it from decomposition.

Verse 17. Gather yourselves—to my sacrifice] This is an allusion to a custom common in the east: when a sacrifice is made, the friends and neighbours of the party sacrificing are invited to come and feast on the sacrifice.

Verse 18. Ye shall—drink the blood of the princes of the earth] I need not mention the custom of the Scandinavians: they were accustomed to drink the blood of their enemies out of the skulls of the dead. But this is spoken of *fowls* and *beasts* here—*rams*, *lambs*, and *goats*. The feast shall be as grateful and as plenteous to the *fowls* and *beasts*, as one made of the above animals, the fattest and best of their kind, (because fed in the fertile fields of Bashan,) would be to the guests of him who makes a sacrifice.

Verse 19. And ye shall eat fat—and drink blood] *Who* shall eat and drink, &c.? Not the *Jews*: though *Voltaire* says they ate *human flesh*, and are invited here by the prophet to *eat the flesh and drink the blood of their enemies*; which is a most unprincipled falsehood. It is the *fowls* and the *beasts* that God invites, ^{39:17} **Ezekiel 39:17**: “Speak to every feathered fowl, and to every beast of the field, assemble yourselves—that ye may eat flesh and drink blood;” nor are the persons altered in all these verses,

^{<3917>}**Ezekiel 39:17-20:** so the assertion of *Voltaire* is either through *brutish ignorance* or *Satanic malice*.

Verse 25. Now will I bring again the captivity of Jacob] Both *they* and the *heathen* shall know that it was for their iniquity that I gave them into the hands of their enemies: and now I will redeem them from those hands in such a way as to prove that I am a *merciful God*, as well as a *just God*.

Verse 26. After that they have borne their shame] After they shall have borne the *punishment* due to a line of conduct which is their *shame* and reproach, viz. *idolatry*.

Verse 27. When I have—gathered them] Antiochus had before captured many of the Jews, and sold them for *slaves*; see ^{<2713>}**Daniel 11:33**.

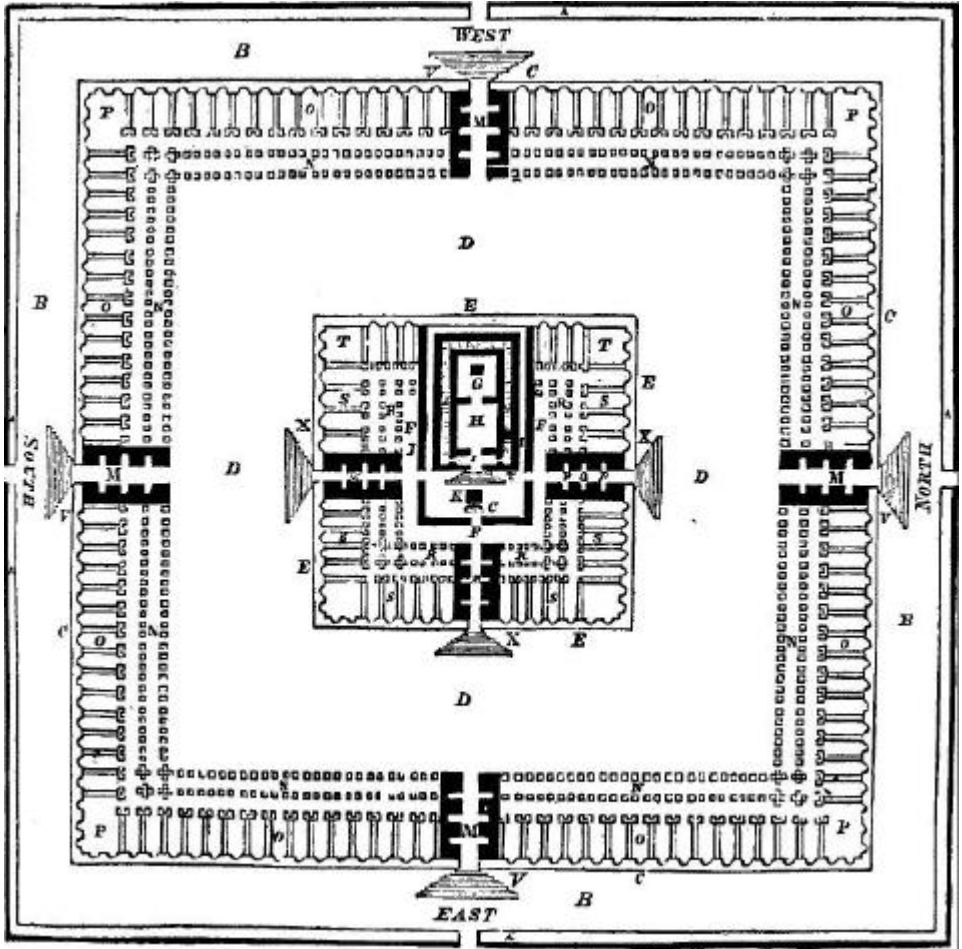
Verse 28. And have left none of them any more there.] All that chose had liberty to return; but many remained behind. This promise may therefore refer to a *greater restoration*, when not a Jew shall be left behind. This, the next verse intimates, will be in the *Gospel dispensation*.

Verse 29. For I have poured out my Spirit] That is, I will pour out my Spirit; see the notes on ^{<3325>}**Ezekiel 36:25-29**, where this subject is largely considered. This *Spirit* is to enlighten, quicken, purify, and cleanse their hearts; so that, being completely changed, they shall become God's people, and be a praise in the earth. Now, they are a proverb of reproach; then, they shall be eminently distinguished.

A NEW PLAN OF THE TEMPLE AT JERUSALEM

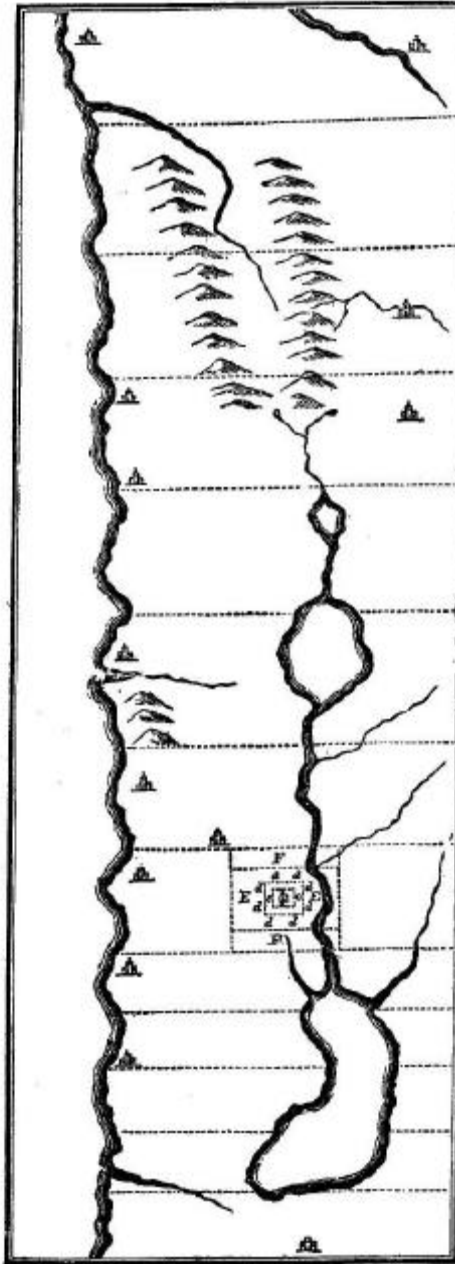
For an explanation of this plan, and of the accompanying map of the division of the Land of Canaan, see at the end of “~~6835~~ Ezekiel 48:35”.

[Drawing of the Plan of the Temple]



Drawing of Divison of the Land of Canaan]

DIVISION OF THE LAND OF CANAAN



EZEKIEL

CHAPTER 40

The prophecy or vision, which begins here, continues to the end of the Book. The Temple of Jerusalem lying in ruins when Ezekiel had this vision, (for its date as the fourteenth year after the destruction of Jerusalem by Nebuchadnezzar,) the Jews needed consolation. If they were not promised a restoration of the temple, they would not feel so great an interest in returning home. It is thought by some that no model of Solomon's Temple had remained. To direct them, therefore, in the dimensions, parts, order, and rules of their new temple might be one reason why Ezekiel is so particular in the description of the old; to which the new was conformable in figure and parts, though inferior in magnificence, on account of the poverty of the nation at the time. Whatever was august or illustrious in the prophetic figures, and not literally fulfilled in or near their own times, the ancient Jews properly considered as belonging to the time of the Messiah. Accordingly, upon finding that the latter temple fell short of the model of the temple here described by Ezekiel, they supposed the prophecy to refer, at least in part, to the period now mentioned. And we, who live under the Gospel dispensation, have apostolical authority for the assertion that the temple and temple worship were emblematic of Christ's Church, frequently represented in the New Testament under the metaphor of a temple, in allusion to the symmetry, beauty, and firmness of that of Solomon; to its orderly worship; and to the manifestations it held of the Divine Presence. This chapter commences with the time, manner, and end of the vision, 1-5. We have next a description of the east gate, 6-19, the north gate, 20-22, and the south gate, 24-31. A farther description of the east gate, 32-34, and of the north gate, 35-38. Account of the eight tables, 39-43; of the chambers, 44-47; and of the porch of the temple, 48, 49.

NOTES ON CHAP. 40

Verse 1. **In the five and twentieth year of our captivity]** According to the date here given, this prophecy was delivered on Tuesday, April 20, A.M. 3430, in the *twenty-fifth* year of the captivity of *Jeconiah*, and *fourteen* years after the taking of Jerusalem.

The temple here described by Ezekiel is, in all probability, the same which he saw before his captivity, and which had been burned by the Chaldeans *fourteen* years before this vision. On comparing the Books of Kings and Chronicles with this prophet, we shall find the same dimensions in the parts described by both; for instance, the temple, or place which comprehended the sanctuary, the holy place, and the vestibule or porch before the temple,

is found to measure equally the same both in Ezekiel and the Kings. Compare ^{<1106B>}1 Kings 6:3-16, with ^{<26410>}Ezekiel 41:2, &c. The inside ornaments of the temple are entirely the same; in both we see two courts; an inner one for the priests, and an outer one for the people. Compare ^{<1105D>}1 Kings 6:29-36; ^{<1404D>}2 Chronicles 4:9; and ^{<26411>}Ezekiel 41:16, 17, and ^{<26417>}Ezekiel 48:7-10. So that there is room to suppose that, in all the rest, the temple of Ezekiel resembled the old one; and that God's design in retracing these ideas in the prophet's memory was to preserve the remembrance of the plan, the dimensions, the ornaments, and whole structure of this Divine edifice; and that at the return from captivity the people might more easily repair it, agreeably to this model. The prophet's applying himself to describe this edifice was a motive of hope to the Jews of seeing themselves one day delivered from captivity, the temple rebuilt, and their nation restored to its ancient inheritance. Ezekiel touches very slightly upon the description of the temple or house of the Lord, which comprehended the holy place or sanctuary, and which are so exactly described in the Books of Kings. He dwells more largely upon the gates, the galleries, and apartments, of the temple, concerning which the history of the kings had not spoken, or only just taken notice of by the way.

This is the judgment of *Calmet*; and although every Biblical critic is of the same opinion, yet more labour is spent on *rebuilding* this temple of *Ezekiel* than was spent on that built by Solomon! The Jesuits, *Prada* and *Vililalpand*, have given *three* folio volumes on this temple, with abundance of cuts, where the different parts are exhibited after the finest models of *Grecian* and *Roman* architecture! But still the building is incomplete. Now, of what consequence is all this to the Christian, or to any other reader? I confess I see not. While, then, we have the exact dimensions and accurate description in 1 Kings and 2 Chronicles, of that built by Solomon, in imitation of which this *plan by Ezekiel* was drawn, we need not be very solicitous about the *manner of measuring* and *describing* used by the prophet; as, when we have laboured through the whole, we have only the measurements and description of that built by Solomon, and delineated by a hand not less faithful in the First Book of Kings, chap. 6., and Second Chronicles, chap. 2., 3., 4., 5. and 6.

As the prophet knew that the Chaldeans had utterly destroyed the temple, he thought it necessary to preserve an *exact description* of it, that on their restoration the people might build one on the same model. As to *allegorical meanings* relative to this temple, I can say nothing: God has

given no *data* by which any thing of this kind can be known or applied; and as to those who have laboured in this way, perhaps “Solomon’s Temple Spiritualized, by *John Bunyan*,” is equally good with their well-intended inventions. Those who wish to enter much into the particulars of this temple must have recourse to the more voluminous expositors, who on this subject seem to have thought that they could never say enough. See also the accompanying *map*.

Verse 2. Set me upon a very high mountain] Mount *Moriah*, the mount on which Solomon’s temple was built, ^{<1401>}**2 Chronicles 3:1**.

Verse 3. A man, whose appearance was like—brass] Like *bright polished brass*, which strongly reflected the rays of light. Probably he had what we would term a *nimbus* or *glory* round his head. This was either an *angel*; or, as some think, a personal appearance of our blessed Lord.

Verse 4. Declare all that thou seest to the house of Israel] That they may know how to build the second temple, when they shall be restored from their captivity.

Verse 5. A measuring reed of six cubits long] The Hebrew cubit is supposed to be about *twenty and a half* inches; and a palm, about *three* inches more; the length of the rod about *ten feet six* inches.

The breadth—one reed; and the height, one reed.] As this *wall* was as *broad* as it was *high*, it must have been a kind of *parapet*, which was carried, of the same dimensions, all round the temple. See AAAA in the plan. { ^{<2683>}**Ezekiel 48:35** }

Verse 6. Went up the stairs thereof] As the temple was built upon an eminence, there must have been steps on the outside, opposite to each door, to ascend by. And it appears there were *steps* to go up from *one court* to *another*, see ^{<3602>}**Ezekiel 40:22, 26, 34, 37**; and also from the *court of the priests* to the *sanctuary*, ^{<2609>}**Ezekiel 40:49**. See MMMMM in the plan. { ^{<2683>}**Ezekiel 48:35** }

Verse 7. And every little chamber was one reed] These were the chambers of the buildings which were within the inclosure of the temple round the court, and these chambers appear to have been numerous. See the map, which has been carefully copied from that of *Calmet*.

Verse 9. The porch of the gate] See account of the *gates* in the plan.
 { ^{<26835>}Ezekiel 48:35 }

Verse 15. Fifty cubits.] The length of the building. See MMMMM in the plan. See Clarke “^{<26835>}Ezekiel 48:35”.

Verse 17. The outward court] This was the court of the people.

Verse 21. And the little chambers thereof were three, &c.] See the plan. See Clarke “^{<26835>}Ezekiel 48:35”.

Arches] Porch. The arch was not known at this period.

Verse 24. According to these measures.] The same measures that had been used at the eastern court.

Verse 30. And the arches round about were five and twenty cubits long] That the *five cubits broad* should be *read twenty-five* is evident from ^{<26421>}Ezekiel 40:21, 25, 29, 33, 36, The word *μῦρσ*[*w veesrim, twenty*, has probably been lost out of the text. Indeed the whole verse is wanting in *two* of Kennicott's MSS., *one* of Deuteronomy Rossi's, and *one* of mine, (Cod. B.) It has been added in the margin of mine by a later hand. It is reported to have been anciently wanting in many MSS.

Verse 39. The porch of the gate] The north gate of the court of the priests. See Q in the plan. See Clarke “^{<26835>}Ezekiel 48:35”.

Two tables] Some say of *marble*. See *dddd* in the plan. See Clarke “^{<26835>}Ezekiel 48:35”.

Verse 41. Four tables] These were in the porch of the north gate, in the court of the priests: on them they slew, flayed, and cut up the victims. See *dddd* in the plan. See Clarke “^{<26835>}Ezekiel 48:35”.

Verse 47. He measured the court] This was the court of the priests. See FFF in the plan. See Clarke “^{<26835>}Ezekiel 48:35”.

Verse 48. Breadth of the gate] It is evident that the gate was a bivalve, or had folding doors. The length of the porch was *twenty* cubits. *Josephus* says the vestibule was *twenty* cubits long and *ten* broad. Antiq. lib. viii. 3, 2.

Verse 49. By the steps] This was a flight of steps that led to the temple; there were *eight* steps in each flight. See YY in the plan. **See Clarke** “~~26485~~ **Ezekiel 48:35**”.

EZEKIEL

CHAPTER 41

In this chapter the prophet gives us a circumstantial account of the measures, parts, chambers, and ornaments of the temple, 1-26.

NOTES ON CHAP. 41

Verse 1. To the temple] He had first described the courts and the porch. See ^{<340B>}Ezekiel 40:5-49.

Verse 2. The breadth of the door] This was the door, or gate, of the sanctuary, (see *gates*, 3, in the plan.) See Clarke "^{<348B>}Ezekiel 48:35", and this *doorway* was filled up with folding gates. The measurements are exactly the same as those of Solomon's temple. See ^{<100D>}1 Kings 6:2, 17.

Verse 4. The length thereof, twenty cubits] This is the measurement of the sanctuary, or holy of holies. See G in the plan. See Clarke "^{<348B>}Ezekiel 48:35". This also was the exact measurement of Solomon's temple, see ^{<100D>}1 Kings 6:20. This, and the other resemblances here, sufficiently prove that Ezekiel's temple and that of Solomon were on the same plan; and that the latter temple was intended to be an exact resemblance of the former.

Verse 6. The side chambers were three] We find by *Joseph*. Antiq. viii. 3, 2, that round Solomon's temple were chambers *three* stories high, each story consisting of *thirty* chambers. It is supposed that *twelve* were placed to the *north* of the temple, *twelve* to the *south*, and *six* to the *east*.

Entered into the wall] The beams were admitted into the outer wall, but they rested on projections of the inner wall.

Verse 7. An enlarging, and a winding about] Perhaps a winding staircase that widened upward as the inner wall decreased in thickness; this wall being six cubits thick; as high as the first story, five from the floor of the second story to that of the third, and four from the floor to the ceiling of the third story: and thus there was a rest of one cubit in breadth to support the stories.—*Newcome*.

Verse 9. The thickness of the wall] See LLL in the plan. See Clarke "^{<348B>}Ezekiel 48:35".

The place of the side chambers] A walk, or gallery of communication along the chambers, *five* cubits broad, ^{<26411>}**Ezekiel 41:11**.

Verse 11. And the doors] See the plan, *aa. bb*. See Clarke “^{<26485>}**Ezekiel 48:35**”.

Verse 12. The length thereof ninety cubits.] The temple, with the buildings which surrounded it, was *eighty-one* cubits long; add *ten* cubits for the vestibule, or *five* for the breadth of the separate place, and *five* for its wall; in all, *ninety* cubits. See the plan, LHIL. See Clarke “^{<26485>}**Ezekiel 48:35**”. By the *separate place* I suppose the temple itself is meant.

Verse 13. So he measured the house] The temple, taken from the wall which encompassed it from the western side to the vestibule, was *one hundred and one* cubits; *five* for the separate place, *nine* for the wall and the chambers attached to the temple, *sixty* for the sanctuary and the holy place, *ten* for the vestibule, and *twelve* for the two great walls on the west and east of the temple; in all, *one hundred and one cubits*, See the plan, GHI. See Clarke “^{<26485>}**Ezekiel 48:35**”.

Verse 14. The breadth of the face of the house] That is, the front. See the plan, FRR. See Clarke “^{<26485>}**Ezekiel 48:35**”.

Verse 18. A palm tree was between a cherub and a cherub] That is, the palm trees and the cherubs were alternated; and each cherub had two faces, one of a *lion*, and the other of a *man*; one of which was turned to the palm tree on the right, the other to the palm tree on the left.

Verse 20. From the ground unto above the door] The temple was *thirty* cubits high, ^{<1062>}**1 Kings 6:2**, the gate was *fourteen* cubits, ^{<26408>}**Ezekiel 40:48**. The *palm trees* and the *cherubim* were the same height as the *gate* or *door*. The windows were above the door.

Verse 22. The altar of wood] This was the altar of incense, and was covered with plates of gold.

Verse 25. There were thick planks] The wood, or planks, were thick and strong; for the cherubim and palm trees were carved in *relief*, out of their substance, and unless they had been of considerable thickness, this could not have been done.

EZEKIEL

CHAPTER 42

This chapter gives us a description of the priests' chambers and their use, with the dimensions of the holy mount on which the temple stood, 1-20.

NOTES ON CHAP. 42

Verse 1. He brought me forth into the utter court] He brought him out from the temple into the *court of the priests*. This, in reference to the temple, was called the *outer court*; but the *court of the people* was beyond this.

Verse 4. A walk of ten cubits' breadth inward] This seems to have been a sort of *parapet*.

Verse 14. They shall lay their garments wherein they minister] The priests were not permitted to wear their *robes* in the *outer court*. These vestments were to be used *only when they ministered*; and when they had done, they were to deposit them in one of the chambers mentioned in the *thirteenth* verse.

Verses 16. - 19. He measured the east—north—south—west side] Each of which was *five hundred* reeds: and, as the building was square, the *area* must have been nearly *thirteen thousand* paces. No wonder this was called a city. See ~~3402~~ **Ezekiel 40:2**.

Verse 20. It had a wall round about—to make a separation between the sanctuary and the profane place.] The *holy place* was that which was consecrated to the Lord; into which no heathen, nor stranger, nor any in a state of impurity, might enter. The *profane place* was that in which men, women, Gentiles, pure or impure, might be admitted. *Josephus* says *War*, lib. vi., c. 14, that in his time there was a wall built before the entrance *three* cubits high, on which there were posts fixed at certain distances, with inscriptions on them in *Latin* and *Greek*, containing the laws which enjoined *purity* on those that entered; and forbidding all strangers to enter, on pain of death. See *Calmet*.

EZEKIEL

CHAPTER 43

The glory of the Lord is represented as returning to the temple, 1-6; where God promises to fix his residence, if the people repent and forsake those sins which caused him to depart from them, 7-12. Then the measures of the altar, and the ordinances relating to it, are set down, 13-27.

NOTES ON CHAP. 43

Verse 2. The glory of the God of Israel came from the way of the east]

This was the *chariot of cherubim, wheels, &c.*, which he saw at the river Chebar. And this glory, coming from the east, is going to enter into the *eastern gate* of the temple, and thence to shine out upon the whole earth. Is there not a *mystery* here? All knowledge, all religion, and all arts and sciences, have travelled, according to the *course of the sun*, FROM EAST TO WEST! From that quarter the Divine glory at first came; and thence the rays of Divine light continue to diffuse themselves over the face of the earth. From thence came the *Bible*, and through that the *new covenant*. From thence came the *prophets*, the *apostles*, and the *first missionaries*, that brought the knowledge of God to *Europe*, to the *isles of the sea*, and to the *west first*, and afterwards to these *northern regions*.

Verse 5. The spirit took me up] And, to follow this thought for a moment, how many men has this heavenly *Spirit taken up*; filled them with his own *influence*, and sent them to every country, and nation, and tongue, and people, to testify the Gospel of the grace of God, and to preach among the Gentiles the unsearchable riches of Christ! What spiritual *temples* have been raised, beautified, and filled with the *glory of God*! And this light is shining and burning more and more unto the perfect day, when the whole earth shall be filled with the glory of God!

Verse 7. Son of man, the place of my throne] The *throne* refers to his *majesty*; the *soles of his feet*, to his *condescension* in *dwelling among men*.

Where I will dwell in the midst of the children of Israel] The *tabernacle* and *temple* were types of the *incarnation* of *Jesus Christ*: “Destroy THIS TEMPLE, and after three days I will raise it up;—but this he spake of the temple of his body;” ~~4129~~ **John 2:19, 21.** And in THAT TEMPLE

“dwelt all the fulness of the Godhead bodily.” Into this *immaculate humanity* did the *glory* of the Supreme God enter; and thus, “God was in Christ reconciling the world unto himself.” And this Jesus is *Immanuel*, GOD *with US*. In him we find united the *ineffable majesty* of God, with the *abjectness of man*. He humbled himself in human nature, not only to bear the *form of a servant*, but to *suffer death upon the cross* as a malefactor *slave!* But by these means he has purchased *eternal redemption* for us; and the *spiritual Israel*, who find redemption in his blood, shall be raised up wherever his *holy name* shall be proclaimed; and shall not, like the old apostate Israel, *defile* that *great name* by idolatry or a life of wickedness, but they shall show forth the virtues of Him who has called them from darkness into his marvellous light.

Verse 8. In their setting of their threshold] They had even gone so far as to set up their idol altars by those of Jehovah; so that their abominable idols were found in the very house of God! therefore, “he consumed them in his anger.”

Verse 9. Now let them put away their whoredom] Their *idolatry*.

And the carcasses of their kings] It appears that God was displeased with their *bringing their kings so near his temple*. David was buried in the *city of David*, which was on *Mount Zion*, near to the temple; and so were almost all the kings of Judah; but God requires that the place of his temple and its vicinity shall be kept unpolluted; and when they *put away* all kinds of defilement, then will he *dwell among them*.

Verse 10. Show the house to the house of Israel] Show them this holy house where the holy God dwells, that they may be *ashamed of their iniquities*. Their name, their profession, their temple, their religious services, all bound them to a holy life; all within them, all without them, should have been *holiness unto the Lord*. But alas! they have been bound by no ties, and they have sinned against all their obligations; nevertheless, *let them measure the pattern*, let them see the rule by which they should have walked, and let them measure themselves by this standard, and walk accordingly.

Verse 11. And if they be ashamed] If, in a spirit of true repentance, they acknowledge their past transgressions, and purpose in his help never more to offend their God, then teach them every thing that concerns my worship, and their profiting by it.

Verse 12. This is the law of the house] From the top of the mountain on which it stands, to the bottom, *all round about*, all shall be holy; no buildings shall be erected in any part, nor place nor spot be appropriated to a common use; all shall be considered as being *most holy*.

Verse 13. The cubit is a cubit and a hand breadth] It is the same cubit by which all the previous admeasurements were made, and was a hand breadth or *four* inches longer than the Babylonian cubit.

Verse 15. So the altar] **I arhh** *haharel*, “the mount of God.”

And from the altar] **I yarahmw** *umihaariel*, “and from the lion of God.” Perhaps the first was a name given to the *altar* when *elevated* to the honour of God, and on which the victims were offered to him, and the second, the *lion of God*, may mean the *hearth*, which might have been thus called, because it *devoured* and consumed the burnt-offerings, as a lion does his prey. See on ^{<2320>} **Isaiah 29:1**.

Verse 17. And the settle] The *ledge* on which the priests walked round the altar, see ^{<2614>} **Ezekiel 43:14**. By these settles or ledges the altar was narrowed towards the top. “The ascent shall look toward the east;” this ascent was an inclined plane. But these *settles*, or more properly *ledges*, as Bp. *Newcome* translates, may be thus computed. The altar itself was *ten* feet high and *twenty* broad; the same as that of Solomon, ^{<1400>} **2 Chronicles 4:1**.

For the base, ^{<2613>} **Ezekiel 43:13**, is in height — 1

From the surface of the base to the first ledge, ^{<2614>} **Ezekiel 43:14**, is — 1

From the lower ledge to the upper, ^{<2614>} **Ezekiel 43:14**, are — 4

From the upper ledge to the ariel or hearth, ^{<2615>} **Ezekiel 43:15**, are — 4

In all — 10 cubits

And as to the breadth, the upper ledge, ^{<2617>} **Ezekiel 43:17**, was — 14

Add a cubit on each side for the higher ledge, ^{<2614>} **Ezekiel 43:14**, latter part — 2

Add a cubit on each side for the lower ledge, ^{<2614>} **Ezekiel 43:14**, former part — 2

Add a cubit on each side for the base, ^{<2613>} **Ezekiel 43:13**, — 2

In all — 20 cubits

The altar of burnt-offerings, described ^{<1270>}**Exodus 27:1; 38:1**, was smaller than this, because it was to be removed from place to place with the tabernacle. This was designed for a permanent temple. See Bp. *Newcome* on this chapter.

Verse 19. The priests—that be of the seed of Zadok] It was this Zadok that was put in the place of Abiathar, by Solomon, ^{<11025>}**1 Kings 2:35**, in whose family the priesthood had continued ever since.

Verse 25. Seven days shalt thou prepare] These are, in general, ordinances of the LAW; and may be seen by consulting the parallel passages. All these directions are given that they might follow them, when they should be put in possession of their own land. For in several cases the prophet enters into particulars, as if he had supposed that the book of the law had perished.

EZEKIEL

CHAPTER 44

This chapter gives an account of the glory of God having returned to the temple, 1-4. The Jews reprov'd for suffering idolatrous priests to pollute it with their ministrations, 5-8. Ordinances respecting the conduct of the priests, and the maintenance due to them, 9-31.

NOTES ON CHAP. 44

Verse 1. The outward sanctuary] In opposition to the temple itself, which was the inner sanctuary.

Verse 2. This gate shall be shut] It was not to be opened on *ordinary occasions*, nor at all on the *week days*: but only on the *Sabbaths* and the *new moons*. See the account of the *gates* (4) in the explanation of the plan. See Clarke “~~26835~~ Ezekiel 48:35”.

This verse has been adduced by the Roman Catholics to prove the *perpetual virginity* of the mother of our Lord; and it may be allowed to be as much to the purpose as any other that has been brought to prove this very precarious point, on which no stress should ever be laid by any man. Mary was a virgin when she brought forth Jesus.

Verse 5. Mark well, and behold] Take notice of every thing; register all so fully that thou shalt be able to give the most minute information to the children of Israel.

Verse 7. The fat and the blood] These never went into common use; they were wholly offered to God. The *blood* was poured out; the *fat* consumed.

Because of all your abominations.] Several MSS. of *Kennicott's* and *Deuteronomy Rossi's* read *their abominations*, referring to the strangers mentioned before.

Verse 10. And the Levites that are gone away far from me] This refers to the schism of Jeroboam, who, when he set up a new worship, got as many of the priests and Levites to join him in his idolatry as he could. These, on the return from the captivity, should not be permitted to perform the functions of *priests* in the new temple; but they might be continued as

keepers of all the charge of the house—be treasurers, guards of the temple, porters, &c.; see ^{<5411>}Ezekiel 44:11-15. The whole of these passages refer to the period of time when the second temple was built.

Verse 16. Come near to my table] To place the *shew-bread* there, and to burn incense on the golden altar in the holy of holies.

Verse 17. No wool shall come upon them] The reason is plain; wool is more apt than *linen* to contract *dirt* and breed *insects*; linen breeds none; besides, this is a *vegetable*, and the other an *animal* substance. It was an ancient maxim, that whatever was taken from a *dead body* was impure in matters of religion, and should not be permitted to enter into the temple. The Egyptian priests always wore *linen* on their bodies, and shoes of *matting* or *rushes* on their feet. The Mohammedans never write the Koran upon *vellum* or *skin* of any kind, as they would consider that as a defilement.

Verse 20. Neither shall they shave their heads] The priests of *Isis* shaved their heads close to the skin; the priests of *Budhoo* do so still, their ordinances oblige them to shave their heads every *tenth day*. To let the hair grow *long* would have been improper; therefore the Lord commands them to *poll*—cut the hair *short*, but not to shave.

Verse 22. Neither shall they take for their wives a widow] This was prohibited to the *high priest* only, by Moses, ^{<5213>}Leviticus 21:13, 14.

Verse 25. And they shall come at no dead person to defile themselves] Touching the dead defiles a *Hindoo* now, as it formerly did a *Jew*; and they must bathe to become clean again.

Verse 28. I am their inheritance] Those who affect to form their ecclesiastical matters on the model of the Jewish Church have with one consent left this out of the question. They will not live on the *free-will offerings of the people*; but must have vast revenues, and these secured to them by *law*. That every minister of God should be supported by the altar I grant; but I think, instead of that method of paying the parochial clergy which I see is so much objected to, and breeds so much dissension between the pastors and their flocks, it would be better, *on these accounts*, to assign them a portion of land adequate to their supply, or let the state maintain them as it does its other officers. In Israel God was their *inheritance* and their *possession*; but *they* had the *breast* and *shoulder* of all sin-offerings

and trespass-offerings, and all *dedicated things* were theirs; and they had a portion of all the *dough* that was prepared for bread. These were considered as the *Lord's property*, and these he gave to *them*; and this is always implied in the *Lord's being their inheritance* and their *possession*. They had a plentiful support.

Hitherto *tithes* have been thought the best mode of paying the *clergy*, and providing for the *poor* of each parish; but these matters have undergone such *alterations* since the time of their institution, that some emendation of the system is at present absolutely necessary.

There should be a public acknowledgment of God in every nation, and this should be provided for by the *state* in a way the least burdensome to the *people*, that all may rejoice in the benefit. Happy the nations that have a Bible so correct, and a *Liturgy* so pure, as those in the British empire! In such cases, a religion established by the state is an unutterable blessing to the nation; only keep it to the Bible, and to the Liturgy, and all, under God, will be well; but when the sermon is against these, all is bad.

EZEKIEL

CHAPTER 45

The several portions of land appointed for the sanctuary, 1-5, the city, 6, and the prince, 7, 8. Regulations concerning the weights and measures, 9-12; with ordinances respecting the provisions for the ordinary and extraordinary sacrifices, 13-25.

NOTES ON CHAP. 45

Verse 1. When ye shall divide by lot] That is, when on your repossessing your land, every family settles according to the allotment which they *formerly* had; for it is certain that the *land* was not divided afresh by lot after the Babylonish captivity. The allotment mentioned and described here was merely for the *service* of the *temple*, the use of the *priests*, and the *prince* or governor of the people. A division of the *whole land* is not intended.

Verse 2. Of this there shall be for the sanctuary] See the plan, A. See Clarke “²⁶⁸³⁵Ezekiel 48:35”.

Verse 3. And of this measure] See the plan, A, B, C, D, E. See Clarke “²⁶⁸³⁵Ezekiel 48:35”.

Verse 4. The holy portion] See the plan, A. See Clarke “²⁶⁸³⁵Ezekiel 48:35”.

Verse 5. And the five and twenty thousand] See the plan, B. See Clarke “²⁶⁸³⁵Ezekiel 48:35”.

Verse 6. Ye shall appoint] See the plan, FF. See Clarke “²⁶⁸³⁵Ezekiel 48:35”.

Verse 7. A portion shall be for the prince] *aycn nasi*, he who had the authority of *chief magistrate*; for there was neither *king* nor *prince* among the Jews after the Babylonish captivity. For these allotments and divisions, see the plan, EE, FF, GG. See Clarke “²⁶⁸³⁵Ezekiel 48:35”.

Verse 8. My princes shall no more oppress my people] By exorbitant taxes to maintain profligate courts, or subsidize other powers to help to

keep up a system of tyranny in the earth. The former princes even robbed the temple of God to give subsidies to other states.

Verse 9. Take away your exactions from my people] This is the voice of God to all the rulers of the earth.

Take away your exactions; do not oppress the people; they are *mine*. Abolish all oppressive taxes.

Verse 10. Ye shall have just balances] This appreciation of *weights*, *measures*, and *money* was intended to show them that they must not introduce those to which they had been accustomed in the captivity, but those which God had prescribed to their forefathers. See the notes on the parallel places.

Verse 16. All—this oblation for the prince] A present or offering to the prince.

Verse 18. Thou shalt take a young bullock—and cleanse the sanctuary.] There is nothing of this in the Mosaic law; it seems to have been a new ceremony. An annual purification of the sanctuary may be intended.

Verse 20. For him that is simple] That wants understanding to conduct himself properly.

Verse 25. In the seventh month] He shall do at the feast of tabernacles the same things that he was desired to do on the *passover*. The prince should offer the same number of victims, of the same quality, and with the same ceremonies, as during the above *seven* days. The offerings were, sin-offerings, burnt-offerings, and peace-offerings.

EZEKIEL

CHAPTER 46

Ordinances of worship prescribed for the prince and for the people, 1-15; and the gifts he may bestow on his sons and servants, 16-18. A description of the courts appointed for boiling or baking any part of the holy oblations, 19-24.

NOTES ON CHAP. 46

Verse 4. The burnt-offerings that the prince shall offer] The *chief magistrate* was always obliged to *attend the public worship of God*, as well as the *priest*, to show that the *civil* and *ecclesiastical* states were both under the same government of the Lord; and that no one was capable of being *prince* or *priest*, who did not acknowledge God in all his ways. It is no wonder that those lands mourn, where neither the *established priest* nor the *civil magistrate* either fear or love God. Ungodly priests and profligate magistrates are a curse to any land. In no country have I found both so exemplary for uprightness, as in Britain.

Verse 7. According as his hand shall attain unto] According to his ability, to what the providence of God has put in his hand, i.e., his power. This proportion of offerings is different from that prescribed by the Mosaic law, ~~ch504~~ **Numbers 15:4-12.**

Verse 9. He that entereth in by the way of the north, &c.] As the *north* and the *south* gates were opposite to each other, he that came in at the north must go out at the south; he that came in at the south must go out at the north. No person was to come in at the *east* gate, because there was no gate at the *west*; and the people were not permitted to *turn round* and go out at the same place by which they came in; for this was like turning their backs on God, and the decorum and reverence with which public worship was to be conducted would not admit of this. Besides, returning by the same way must have occasioned a great deal of confusion, where so many people must have jostled each other, in their meetings in different parts of this space.

Verse 10. And the prince in the midst of them] Even *he* shall act in the same way: he must also go straight forward, and never turn his back to go

out at the same gate by which he entered. The prince and the people were to begin and end their worship at the same time.

Verse 13. Thou shalt prepare it every morning.] The *evening* offering is entirely omitted, which makes an important difference between this and the old laws. See ^{<12381>}**Exodus 29:31-46.**

Verse 17. To the year of liberty] That is, to the year of *jubilee*, called the *year of liberty*, because there was then a general release. All servants had their liberty, and all alienated estates returned to their former owners.

Verse 19. He brought me thorough the entry] The prophet had entered by the north gate of the court of the priests, where he had seen, a little before, the glory of the Lord, and where he had received all those directions from ^{<2640>}**Ezekiel 44:4, 5**, to this chapter. From that gate, (see plan Q.) See Clarke "^{<26835>}**Ezekiel 48:35**", he entered the vestibule by a gate which was by the side of the apartments of the priests, which were along this aisle, (see S.) See Clarke "^{<26835>}**Ezekiel 48:35**", to the right of the vestibule towards the west. At the extremity of a row of chambers, he remarked, at the west, the place where they *boiled the flesh* of the sin-offerings, (see T.) See Clarke "^{<26835>}**Ezekiel 48:35**". They did not boil there the flesh of *all sorts* of victims, there were other kitchens appointed for that, (see PP:) See Clarke "^{<26835>}**Ezekiel 48:35**", but that only which could not be eaten but in the *outer court*, and by the *priests* which were sanctified; such were the parts of the offerings for sins of commission and ignorance, and the offerings of *flour* with which they were accompanied.

Verse 20. The trespass-offering] Part of this, and of the sin-offering, and the flour-offering was the portion of the priests. See ^{<04180>}**Numbers 18:9, 10.**

Verse 23. It was made with boiling places] These were uncovered apartments, where they kept fires for dressing those parts of the peace-offerings, which were made in the temple by individuals through a principle of devotion. On these their families and their friends feasted; and portions were sent to the poor, the widows, and the orphans. And thus the spirit of devotion was the means of preserving the spirit of mercy, charity, and benevolence in the land. How true is that word, "Godliness is profitable for all things."

EZEKIEL

CHAPTER 47

The vision of the holy waters issuing out of the temple, and their virtue; an emblem of the power of God's grace under the Gospel, capable of healing all but the incorrigibly impenitent, represented by the marshy ground that cannot be healed, 1-12. Also a description of the several divisions of the Holy Land indiscriminately shared betwixt Jews and proselytes; to denote that in after times the privileges now enjoyed by the Jews should be also extended to the Gentiles, 13-23.

NOTES ON CHAP. 47

Verse 1. Behold, waters issued out from under the threshold] Ezekiel, after having made the whole compass of the *court of the people*, is brought back by the *north gate* into the *courts of the priests*; and, having reached the gate of the temple, he saw waters which had their spring under the threshold of that gate, that looked towards the east; and which passing to the south of the altar of burnt-offerings on the right of the temple, ran from the west to the east, that they might fall into the brook Kidron, and thence be carried into the Dead Sea. Literally, no such waters were ever in the temple; and because there were none, Solomon had what is called the *brazen sea* made, which held water for the use of the temple. It is true that the water which supplied this *sea* might have been brought by pipes to the place: but a fountain producing *abundance of water* was not there, and could not be there, on the top of such a hill; and consequently these waters, as well as those spoken of in ^{<3018>}**Joel 3:18**, and in ^{<3148>}**Zechariah 14:8**, are to be understood *spiritually* or *typically*; and indeed the whole complexion of the place here shows, that they are thus to be understood. Taken in this view, I shall proceed to apply the whole of this vision to the effusion of light and salvation by the outpouring of the Spirit of God under the Gospel dispensation, by which the knowledge of the true God was multiplied in the earth; and have only one previous remark to make, that the farther the waters flowed from the temple, the deeper they grew.

With respect to the *phraseology* of this chapter, it may be said that *St. John* had it particularly in view while he wrote his celebrated description of the paradise of God, ^{<6201>}**Revelation 22:1** &c. The *prophet* may therefore

be referring to the same thing which the *apostle* describes, viz., the *grace* of the *Gospel*, and its *effects* in the world.

Verse 2. There ran out waters] $\mu\upsilon\kappa\rho\mu\ \mu\upsilon\mu$ *mayim mephaccim*, the waters seem to have been at first *in small quantity*; for the words imply that they *oozed* or *dropped out*. They were at first so small that they came *guttatim*, *drop by drop*; but they increased so, that they became a river in which one could swim.

Verses 3. - 5. *He measured a thousand cubits,—the waters were to the ANKLES; a thousand more,—the waters were to the KNEES; a thousand more,—they became a RIVER that could not be forded. The waters were risen, and they were waters to SWIM in.*

I. This may be applied to the *gradual* discoveries of the *plan* of *salvation*,—1. In the *patriarchal* ages. 2. In the giving of the *law*. 3. In the *ministry* of *John the Baptist*. And, 4. In the *full manifestation* of *Christ* by the communication of the *Holy Ghost*.

II. This vision may be applied also to the *growth* of a *believer* in the grace and knowledge of God. There is—1. The *seed* of the kingdom. 2. The *blade* from that seed. 3. The *ear* out of that blade. And, 4. The *full corn* in that *ear*.

III. It may be applied to the discoveries a penitent believer receives of the *mercy* of God in his salvation. He is—1. A *little child*, born of God, born from above, and begins to *taste the bread of life*, and live on the *heavenly food*. 2. He grows up and increases in stature and strength, and becomes a *young man*. 3. He becomes *matured* in the *Divine life*, and has his spiritual senses exercised so as to become a *father* in Christ. In other words, the grace of God appears to come *drop by drop*; it is given as it can be used; it is a *seed of light*, and multiplies itself. The penitent at first can scarcely believe the infinite goodness of his Maker; he however ventures to follow on with the conducting angel, the minister of the Gospel, in his descriptions of the plenitude of that salvation, provided in that *living Temple* in which alone the *well-spring* of life is to be found. 4. In thus following on to know the Lord he finds a continual increase of light and life, till at last he is carried by the *streams* of *grace* to the *ocean* of *eternal mercy*; then

***“Plunged in the Godhead’s deepest sea,
And lost in his immensity.”***

IV. These waters may be considered as a type of the progress which Christianity shall make in the world. 1. There were only a few poor fishermen. 2. Afterwards many Jews. 3. Then the Gentiles of Asia Minor and Greece. 4. The continent and isles of Europe. And, 5. Now spreading through Africa, Asia, and America, at present these waters are no longer a river, but an immense sea; and the Gospel fishers are daily bringing multitudes of souls to Christ.

Verse 9. Every thing—whithersoever the rivers shall come, shall live] *Life and salvation* shall continually accompany the *preaching* of the Gospel; the *death of sin* being removed, the life of righteousness shall be brought in.

There shall be a very great multitude of fish] On the above plan this must refer to *genuine converts* to the Christian faith; true believers, who have got life and salvation by the streams of God's grace. The *apostles* were *fishers of men*; *converts* were *the fish* caught. See below. As the waters flow into the *DEAD Sea*, where no fish, it is said, can live, its waters must be healed, that is, made capable of preserving life; and so its nature be thus far most surprisingly altered.

Verse 10. The fishers shall stand upon it] On the above plan of interpretation these must mean—1. The *apostles* of our Lord Jesus. 2. The *preachers* of the everlasting Gospel. See ~~4049~~ **Matthew 4:19**.

From En-gedi] At the southern extremity of the Dead Sea.

Unto En-eglaim] At the northern extremity of the same.

Their fish shall be according to their kinds] Every kind of fish, and the fish all excellent of their kinds. *All nations*, and *kindreds*, and *people* shall be called by the Gospel; it shall not be an excluding system like that of Judaism, for its Author tasted death for every man.

Verse 11. The miry places] “Point out,” says *Calmet*, “the schismatics and heretics who do not live by the Spirit of Jesus Christ, but separate from his Church; and the evil Christians who dishonour that Church, of which they are corrupt members.” A description applicable to the Roman Catholic Church, that is both schismatic and heretic from the Church of Jesus Christ, which is built on the *foundation of the prophets and apostles, Jesus himself being the chief corner stone*; for the Church of Rome, leaving this

foundation, is now built on the foundation of councils and traditions, and lying miracles; the popes in their succession being its only corner stones.

Verse 12. Shall grow all trees for meat, whose leaf shall not fade] A description that suits the righteous, who are still producing—1. The *fruits* of *faith*. 2. The *fruits* of the *Spirit*. 3. The *fruits* of *love* to God, obedience to his holy will, and love to all men. Benevolence, mercy, charity, kindness, &c.

The leaf thereof for medicine.] See ^{<620>}**Revelation 22:1-5**. Even the *leaves*, the holy *profession* of the righteous, is a spiritual medicine. Righteousness is thus encouraged in the world. The *profession* points out the salvation, as it shows the nature and sufficiency of that salvation; for a just creed contains all the articles of the Christian faith.

Verse 13. Joseph shall have two portions.] That is, In *Ephraim* and *Manasseh*, his two sons, who each had a separate inheritance.

Verse 15. The way of Hethlon, us men go to Zedad.] Probably Hethlon is the same as Cuthlon, a city of Syria, between Antioch and Laodicea, according to Antoninus. Some of these places are not known; but see the same kind of division, ^{<0347>}**Numbers 34:7-12**.

Verse 16. Hamath] Emesa or Amesa, in Syria.—*Calmet*.

Berothah] Berytus, now Baruth or Beeroth, which David took from Hadarezer, king of Syria, ^{<0088>}**2 Samuel 8:8**; but these things are very uncertain.

Sibraim] Sabarim or Sepharvaim, according to the Syriac, between Hamath and Damascus.

Hazar-hatticon] The middle Hazar; or *middle village*, as the *margin*.

Hauran.] The city Aurana, and the district Auranitis, are in the north-east limit of the Holy Land.

Verse 17. The border from the sea] The north border *eastward* is ascertained ^{<6475>}**Ezekiel 47:15, 16**; here it is shown how far it extends itself *northward*.

Hazar-enan] The village of Enan, ^{<0349>}**Numbers 34:9**, placed to the north of Cæsarea Philippi. *Ziphron*, see ^{<0349>}**Numbers 34:9**, called *Zaphion* by the Syriac.

Verse 18. The east sea] The same as the *Dead Sea*.

Verse 19. Tamar] Called *Hazazon Tamar*, or *Engedi*, ^{<44112>}**2 Chronicles 20:2.**

The river] Besor, which runs into the sea near Gaza.

Verse 20. The great sea] The Mediterranean.

From the border] The southern border, mentioned ^{<36719>}**Ezekiel 47:19.**

Verse 22. And to the strangers that sojourn] In former divisions of the land, no place was given to *strangers*; but in this division, (which seems to have no other reference than to the Gospel, for literally such a division never took place,) the *strangers* are to have an *inheritance*; intimating the calling of the Gentiles into the Church of Christ, to an inheritance that is incorruptible, undefiled, and that fadeth not away. Glory be to God for his unspeakable gift! Amen. Amen.

EZEKIEL

CHAPTER 48

This chapter contains a description of the several portions of the land belonging to each tribe, together with the portion allotted to the sanctuary, city, suburb, and prince, 1-29; as also the measure and gates of the new city, 30-35.

NOTES ON CHAP. 48

Verse 1. Now these are the names of the tribes.] See the division mentioned ^{<0840>}Numbers 34:7-12, which casts much light upon this.

Verse 9. The oblation] This was a portion of land *twenty-five thousand* cubits in length, by *ten thousand* broad; in the centre of which was the temple, which must be destined for the use of the priests, the Levites, and the prince.

Verse 15. And the five thousand that are left] The territory of the Levites was *twenty-five thousand* square cubits, ^{<6831>}Ezekiel 48:20, But their city was only *four thousand five hundred* square cubits, see ^{<6813>}Ezekiel 48:13, 16; there remained, therefore, *ten thousand* cubits square to be divided, of which *five thousand* cubits in breadth, by *twenty-five thousand* in length, on the east and west sides, were reserved for a sort of *second city*; or for suburbs where laymen might dwell who were employed by those priests and Levites who lodged in the temple and in the city, ^{<6818>}Ezekiel 48:18. And another space of *one thousand* cubits in breadth, by *twenty-five thousand* in length, which extended only from north to south, was for fields and gardens appointed for the support of those lay servants. On which we may remark, there was no cultivated land between the portion of the Levites and that of the prince, but only on the east and west sides. See ^{<6816>}Ezekiel 45:6, and the map FF. See Clarke ^{<6835>}“Ezekiel 48:35”.

Verse 21. And the residue—for the prince] His portion was alongside that of the Levites, from west to east; these were on each side *twenty-five thousand* cubits in length, from the east to the west. by *twelve thousand five hundred* cubits in breadth from north to south. The space both above and below was equal, between the tribe of Judah and that of Benjamin to

north and south; and the portion of the Levites, which had Judah and Benjamin to the north and south, and the portion of the *prince* to the east and to the west. See the *map*.

Verse 28. From Tamar—in Kadesh] The former was on the *south* of the Dead Sea; and the latter, or Kadesh-Barnea, was still farther south, and at the extremity of the portion of *Gad*, which was the most *southern* tribe, as *Dan* was the most *northern*.

Verse 30. These are the goings out] Each of the four sides of the city was *four thousand five hundred* cubits long. There were three gates on each side, as mentioned below; and the whole circumference of the city was eighteen thousand cubits. See the map, plan B. *dddd*. See **Clarke** “~~26835~~ **Ezekiel 48:35**”.

The rector of New Haven College, in New England, supposes the preceding representations to refer to the happy state of the Church in what is called the Millennium. Leaving this period out of the question, the following observations are worthy of notice:—

“The Jews, for whom this vision was intended, would conceive their country to be divided to the *twelve tribes*, in lots of a regular and mathematical form; and not confused or intermixed, as in Joshua’s time. Their city laid out larger than before; and exactly *foursquare*, with regular suburbs; the temple and appendages much more commodious for their sacrifices, and the habitations of the priests and Levites regularly formed round about the temple. So that this whole plan of the division of the country, laying out of the city, temple, and all the appendages, appears to be perfectly regular and uniform, as if it were drawn all at one time, and by one hand, who had power to effect it; and therefore conveyed to the Jews the most complete idea they were capable of conceiving of the most perfect church, commonwealth, city, temple, and conveniences, for Divine worship. I. The Holy Land, as described ~~264713~~ **Ezekiel 47:13-21** and ~~268015~~ **Ezekiel 48:1-35** according to the original grant, being about *two hundred and fifty* miles long, north and south, and about *one hundred and fifty* miles wide, is divided, by parallel lines east and west, to the twelve tribes, each of them having a portion *twenty* miles wide. Only between Judah and Benjamin there is a *holy portion* near *ten* miles wide; in the middle of which is the *holy oblation*, *twenty-five thousand* cubits; that is, about *ten* miles

square for the priests, Levites, city, and temple, ^{<36501>}**Ezekiel 45:1; 48:8**; the two ends are for the prince, ^{<36507>}**Ezekiel 45:7**, &c. II. The *holy oblation*, lying in the middle of the *holy portion*, is *twenty-five thousand* cubits square, which is near *ten* miles; of which *ten thousand* cubits, or *four* miles, are taken off from the north side for a habitation for the priests, and as much for the Levites on the south side, ^{<36494>}**Ezekiel 45:4, 5**, and ^{<36493>}**Ezekiel 48:20**; and *five thousand* cubits in the middle for the city portion, ^{<36496>}**Ezekiel 45:6**; in the middle of which is the city, *four thousand five hundred* cubits square, which is nearly *two* miles, ^{<36495>}**Ezekiel 48:15, 16**. Round about this is left *two hundred and fifty* cubits, near *thirty* rods, for suburbs, ^{<36497>}**Ezekiel 48:17**. The remaining *ten thousand* cubits on the east side, and the *ten thousand* cubits on the west side, are for the profit of those who serve the city, out of all the tribes, ^{<36498>}**Ezekiel 48:18, 19**. The sanctuary is in the midst of the city, ^{<36498>}**Ezekiel 48:8**. III. The *sanctuary* or temple, and its appendages, were entirely surrounded with a wall *six* cubits high and *six* cubits thick, ^{<36405>}**Ezekiel 40:5**; and *five hundred* cubits long on each side, ^{<36425>}**Ezekiel 42:15**, &c., and ^{<36492>}**Ezekiel 45:2**. In the middle square stands the temple, which was surrounded by a wall *one hundred* cubits long on each side, ^{<36413>}**Ezekiel 41:13**, and *six* cubits thick, ^{<36408>}**Ezekiel 41:8**. The side-chambers on the outside *four* cubits, ^{<36405>}**Ezekiel 41:5**. The Holy of Holies, at the west end, was *twenty* cubits square on the inside, ^{<36404>}**Ezekiel 41:4**. The holy place or outer court at the east end, was *forty* cubits, ^{<36412>}**Ezekiel 41:12**. {?} The length of the porch on the north side was *twenty* cubits; the breadth was *eleven* cubits, ^{<36409>}**Ezekiel 40:49**; and the width of the separate place on the south side *twenty* cubits. On each side of the temple, towards the *four* gates in the outer wall, stood *two* courts, *eight* in the whole, each *one hundred* cubits square, ^{<36409>}**Ezekiel 40:19, 23, 27**. In each of these were *thirty-six* little chambers or buildings, about *six* cubits square, viz., *six* at the entrance of the gate, ^{<36407>}**Ezekiel 40:7, 17, 20**, &c., and *thirty* on the pavement, ^{<36407>}**Ezekiel 40:17**, &c., which were for lodgings for the priests, for hanging up their garments, and their part of the sacrifices, ^{<36423>}**Ezekiel 42:13**.”

Calmet has constructed a map to show the position of the tribes, and the *quantum* of space each was to possess. As this will give a better view of

the subject than any written description can, I have inserted one constructed for this work, which, consulting the places said to be connected with the possessions of the different tribes, shows that the tribes did not all possess the same quantum of space, *five* of the southern tribes possessing only one half as much as those of the north.

Verse 35. The name of the city from that day shall be, **The Lord is there.**] It would have been better to have retained the original words:—

hmv hwhy YEHOVAH SHAMMAH.

This is an allusion to the *shechinah*, or symbol of the Divine Presence, which was in the *first*, but most certainly was not in the *second* temple; but Ezekiel tells us that the Divine Presence should be in the *city* of which he speaks; and should be there so fully and so powerfully, that it should give name to the city itself; and that the very name, *Jehovah shammah*, should remind all men of the supereminently glorious Being who had condescended to make this city his habitation.

Two points must be considered here:—1. That the prophet intended that, when they should be restored, they should build the temple, and divide the land as he here directs, if the thing could be found to be practicable. 2. That he had *another temple*, another *holy city*, another *Promised Land*, in view. The land of Immanuel, the city of the New Jerusalem; and his temple, the Christian Church, which is the house of the living God, ⁵⁰¹⁵**1 Timothy 3:15**, in which the presence of Christ shall ever be found; and all its inhabitants, all that believe on his name, shall be temples of the Holy Ghost. Nor can there be any reasonable doubt that the prophet here, by the Spirit of God, not only points out the return of the Israelites from the Babylonish captivity, and what was to befall them previously to the advent of Jesus Christ; but also the glorious spread of the Gospel in the earth, and the final conversion of the tribes of Israel by the preaching of that Gospel.

In conclusion, I think it necessary to state, that there are but few of the prophets of the Old Testament who have left a more valuable treasure to the Church of God than Ezekiel. It is true, he is in several places obscure; but there is a great proportion of the work that is in the highest degree edifying; and several portions that for the depth of the salvation predicted, and the accuracy and minuteness of the description, have nothing equal to them in the Old Testament Scriptures. On such portions, I have felt it my duty to be very particular, that I might be able to point out spiritual

beauties and excellencies in this book which are beyond all praise; while I passed slightly over prophecies and symbols which I did not fully understand; but have left to time, by the fulfilment of the events, to prove to successive generations with what heavenly wisdom this *much neglected* prophet has spoken. And I take this opportunity to recommend this book to the serious perusal of every pious man; and while he wonders at the extent of the wisdom by which Ezekiel has fathomed the depth of so many Divine mysteries, let him give God the glory for this additional testimony to the unsearchable riches of Christ, and that plenary salvation which he has purchased for, and freely offers to, the vilest of the vile, and to the whole of the descendants of Adam.

MASORETIC NOTES.

Number of verses, 1,273.

Middle verse, Ⲁⲛⲟⲩ **Ezekiel 26:1.**

Masoretic sections, 29.

DESCRIPTION OF THE PLAN OF EZEKIEL'S TEMPLE

As I utterly despair of making the prophet's description of this temple intelligible without a plan, I have introduced one drawn up with great labour and skill by *Dom. August. Calmet*, where the measurements, distances, gates chambers, courts, inclosures, &c., are all carefully entered as far as they could possibly be ascertained from Ezekiel's description; which, it must be allowed, though wondrously circumstantial, is in several respects obscure. But by referring to the places, both in Kings and Chronicles, as well as in this prophet, where the same things are mentioned, this obscurity will be considerably diminished, if not entirely removed. At the same time, for a description of the temple in general, I beg leave to refer the reader to ^{<1058>}**1 Kings 6:38**, at the end, where this subject is considered at large.

THE PLAN

[Let it be observed that the Hebrew cubit is about twenty inches and a half.]

AAAA The first inclosure, or wall of *six hundred* cubits i.e., *one thousand and twenty-five* royal feet in length on each side, ^{<3612>}**Ezekiel 45:2**; and *six* cubits or *ten* feet *three* inches high, and as many in breadth, ^{<3618>}**Ezekiel 40:5**.

BBBB The court of the Gentiles, or first court *fifty* cubits in breadth, or *eighty-five* feet *five* inches, ^{<3602>}**Ezekiel 40:2**.

CCCC The outward wall of the court of Israel, or inclosure, *five hundred* cubits square, i.e. *eight hundred and fifty-four* feet *two* inches. This wall might be *thirty* cubits high, taken from the level of the threshold of the gate.

DDDD The court of Israel, *one hundred* cubits, or *one hundred and seventy* feet *ten* inches broad, ^{<3609>}**Ezekiel 40:19**.

EEEE The outer wall, or inclosure of the court of the priests, *two hundred* cubits, or *three hundred and forty-one* feet *eight* inches square, is supposed to be *thirty* cubits, or *fifty-one* feet *three* inches in height.

FFF The court of the priests, *one hundred cubits, or one hundred and seventy feet ten inches square*, ^{<26407>}**Ezekiel 40:7; 41:14, 15.**

G The Sanctuary, or Holy of Holies, *twenty cubits, or thirty-four feet two inches square*, ^{<26404>}**Ezekiel 41:4;** ^{<11002>}**1 Kings 6:2.**

H The holy place, *forty cubits long by twenty broad, or sixty-eight feet two inches long by thirty-four feet two inches broad*, ^{<26402>}**Ezekiel 41:2,** and ^{<11002>}**1 Kings 6:2.**

I The vestibule or porch, *twenty cubits in breadth, by ten (or according to Ezekiel, eleven) cubits in length, i.e., thirty-four feet two inches long by seventeen feet one inch broad*, ^{<26408>}**Ezekiel 40:48;** ^{<11003>}**1 Kings 6:3.**

K The altar of burnt-offerings, *twelve cubits, or twenty feet six inches square, according to Ezekiel*, ^{<26312>}**Ezekiel 43:12, 13, &c.,** or *ten cubits high by twenty broad, i.e., seventeen feet one inch high, and thirty-four feet two inches broad, according to* ^{<14001>}**2 Chronicles 4:1.**

LLL The wall of separation which encompassed the Temple, and the altar of burnt-offerings, of which the Scriptures do not give the dimensions. It was *twenty cubits from the buildings in the court of the priests, and five from the Temple*, ^{<26409>}**Ezekiel 41:9, 10.** *Josephus* makes it *three cubits high*, *Antiq. lib. viii. c. 2.*

MMMMMM Gates of the court of Israel, and of the court of the priests, all of the same dimensions, ^{<26401>}**Ezekiel 40:1, 22, 36.** Each of the porches was *fifty cubits long, i.e., eighty-five feet five inches (as much as the depth of the aisles*, ^{<26405>}**Ezekiel 40:15)** and *twenty-five cubits, or forty-two feet eight inches and a half in breadth in the opening, and sixty cubits high, i.e., one hundred and two feet six inches*, ^{<26404>}**Ezekiel 40:14.** On each side of the porches there were *three chambers, each six cubits square*, ^{<26406>}**Ezekiel 40:6.** And the separations between the *three chambers were five cubits in thickness*, ^{<26406>}**Ezekiel 40:6.**

NNNNNNNN Galleries around the court of Israel, ^{<26405>}**Ezekiel 40:5-38.** I place there thirty pillars on a line of two hundred cubits in length, which is the same proportion as those given for *one hundred cubits long*, ^{<11070>}**1 Kings 7:2-4,** for the court of the palace of Solomon.

OOOOOOOO Chambers or apartments round the court of Israel; there were *thirty* on both sides of the gate, or *fifteen* on each side, ^{<3407>}**Ezekiel 40:17**.

PPPP The kitchens of the Temple, *forty* cubits, or *sixty-eight* feet *four* inches long by *thirty* cubits, or *fifty-one* feet *three* inches broad, ^{<3452>}**Ezekiel 45:21-24**.

Q The north gate of the court of the priests, where the victims were prepared, and where they slew the animals designed for sacrifice, ^{<3408>}**Ezekiel 40:38, 39**.

RRRR Galleries around the court of the priests, ^{<3408>}**Ezekiel 42:3**.

SSSSSS Apartments continued round the court of the priests. The aisle, which was to the south of the eastern gate, was for the priests employed as guards of the Temple, ^{<3405>}**Ezekiel 40:45**. The aisle on the north side of the said gate was appointed for the *singers*, ^{<3404>}**Ezekiel 40:44**; the aisle that was on the eastern side of the south gate was for the *priests* employed about the *altar*, ^{<3406>}**Ezekiel 40:46**; the aisles which were to the west of the north gate and of the south gate, contained the halls where the priests ate, ^{<3423>}**Ezekiel 42:13**.

TT The kitchens of the court of the priests were those where they dressed the trespass-offering, sin-offering, and the meat-offerings, *forty* cubits, or *sixty-eight* feet *four* inches long, and *thirty* cubits, or *fifty-one* feet *five* inches broad, ^{<3403>}**Ezekiel 46:20**. He speaks only of that on the *north*.

VVVV Flights of steps which led to the court of the people. In each flight there were *seven steps*, ^{<3402>}**Ezekiel 40:22-26**.

XXX Flights of steps which led to the court of the priests; in each there were *eighty steps*, ^{<3401>}**Ezekiel 40:31, 34, 37**.

YY A flight of steps which led to the porch of the Temple, *eight steps* in each, ^{<3409>}**Ezekiel 40:49**.

aaa Chambers about the Temple, *thirty-three* in number, Ezekiel makes them *four* cubits in breadth, ^{<3405>}**Ezekiel 41:5**; but in ^{<1005>}**1 Kings 6:5, 6**, they are stated to be *five* cubits in the *lower* stage, *six* in the second, and *seven* in the *third*.

bb Flights of steps opposite to the chambers, which were continued round the temple, ^{<26407>}**Ezekiel 41:7**, and ^{<1008>}**1 Kings 6:8**.

c The steps of the altar of burnt-offerings turned toward the east, ^{<26415>}**Ezekiel 43:15, 16**.

dddd Tables of hewn stone, which were in the portico of the north gate of the priests' court, where they slew, flayed, and cut up the victims. Each table was *one* and a *half* cubits square, ^{<26408>}**Ezekiel 40:38, 39-41**.

The great walls of the temple were all *six* cubits, or *ten* feet *three* inches thick. These walls were: 1. That which formed the first inclosure; 2. The wall of the court of Israel; 3. The wall of the court of the priests; and, 4. The walls of the Temple. But the outward wall of the *thirty-three* chambers, which were round the holy place and the sanctuary, was only *five* cubits broad, and *fifteen* high; i.e., *eight* feet *six* inches *and a half* in thickness, and *twenty-five* feet *seven* inches *and a half* in height, ^{<26409>}**Ezekiel 41:9, 12**.

All the gates of the two courts, that of Israel and that of the priests, are of the same dimensions. The wall where was the opening was *six* cubits, or *ten* feet *three* inches in thickness. The gate was *eight* cubits, or *thirteen* feet *eight* inches wide; and the opening of the gate was *one* cubit, and the gate was *thirteen* cubits, or *twenty-two* feet *two* inches *and a half* high, ^{<26409>}**Ezekiel 40:9, 11**.

The *western* gate of the Temple is not mentioned by Ezekiel, because, according to his plan, the king's palace was not to be near the temple; and consequently this gate, which was the gate of the king, did not exist. But this was not followed, as we find that, after the return from Babylon, there were gates on the *western* side of the Temple, according to *Josephus*; and *before* the captivity the *western* gate did most certainly exist, see ^{<26438>}**Ezekiel 43:8**; ^{<12106>}**2 Kings 11:6; 16:18**; ^{<13024>}**1 Chronicles 9:24; 26:16, 18**.

1. The gate of the porch of the holy place was *fourteen* cubits wide, i.e., *twenty-three* feet *eleven* inches, ^{<26408>}**Ezekiel 40:48**; ^{<1008>}**1 Kings 6:3**.

2. The gate of the holy place was *ten* cubits, or *seventeen* feet *one* inch wide, ^{<26401>}**Ezekiel 41:1, 2**.

3. The gate of the *sanctuary* was *six* cubits or *ten* feet *three* inches wide. The wall of the separation was only *two* cubits, ^{<3540>}**Ezekiel 41:1, 3.**

4. The *east* gate of the court of the priests was shut all the week, and was not opened but on the Sabbath and new moons, according to Ezekiel. It was there that the king had his *seat*, a sort of tribunal, ^{<3540>}**Ezekiel 44:2-4; 46:1, 2, &c.**

Calmet observes, with respect to his plan, that he assigns only *two* galleries to the apartments which were around the court of Israel; but those which were around the court of the priests had *three*, ^{<3540>}**Ezekiel 42:3, 5, 6.** There is another difference between the palace (atrium) of the court of the priests, and that of the court of Israel. The walls of the first were built with *three* rows of hewn stones and one of cedar alternately, ^{<1066>}**1 Kings 6:36;** but this is not said to be the same in the structure of the outward court, or that of the people.

In the Old Testament we find no mention of the *court of the Gentiles*. Only *two* courts are mentioned there, one of the *priests*, the other of the *people*; one the *inner*, the other the *outer* court; but it is certain that such a court did exist, and is here marked BBBB.

The height of the aisles, or apartments that were around the *two* courts, is not mentioned any where in the Scriptures; but they are here fixed at *thirty* cubits; for the temple was not higher, neither was Solomon's palace. See ^{<1070>}**1 Kings 7:2.**

EXPLANATION OF THE PLAN FOR THE DIVISION OF THE LAND OF CANAAN, ACCORDING TO EZEKIEL'S VISION,

^{<3580>}**Ezekiel 48:1-35**

A The Temple of the Lord, *five hundred* cubits square, ^{<3550>}**Ezekiel 45:2.**

BB The city of the Levites, *four thousand five hundred* cubits square, and *eighteen thousand* in compass, ^{<35816>}**Ezekiel 48:16.**

cccc Suburbs of the city of the Levites, *two hundred and fifty* cubits in breadth, ^{<35817>}**Ezekiel 48:17.**

dddd The *twelve* gates of the Levitical city, *four* on each side, ^{<35831>}**Ezekiel 48:31-34.**

EE City of the lay persons or workmen employed in the service of the priests and of the Levites, *five thousand* broad by *twenty-five thousand* cubits long, ^{<26876>}**Ezekiel 45:6.**

FF Cultivated ground for the maintenance of the lay artisans, ^{<26815>}**Ezekiel 48:15.**

GG Portion of the prince of Israel, *twenty-five thousand* cubits long by *twelve thousand five hundred* broad, ^{<26821>}**Ezekiel 48:21.**

The whole extent of the land from Kadesh-barnea south to Hethlon or Hamath north, was about *two hundred and twenty* miles, its mean breadth about *one* hundred.