

THE BOOK OF THE PROPHET

ISAIAH

Commentary by **A. R. FAUSSETT**

INTRODUCTION

ISAIAH, son of Amoz (not Amos); contemporary of Jonah, Amos, Hosea, in Israel, but younger than they; and of Micah, in Judah. His call to a higher degree of the prophetic office (^{<2301>}Isaiah 6:1-13) is assigned to the last year of Uzziah, that is, 754 B.C. The first through fifth chapters belong to the closing years of that reign; not, as some think, to Jotham's reign: in the reign of the latter he seems to have exercised his office only orally, and not to have left any *record* of his prophecies because they were not intended for all ages. The first through fifth and sixth chapters are all that was designed for the Church universal of the prophecies of the first twenty years of his office. New historical epochs, such as occurred in the reigns of Ahaz and Hezekiah, when the affairs of Israel became interwoven with those of the Asiatic empires, are marked by prophetic writings. The prophets had now to interpret the judgments of the Lord, so as to make the people conscious of His punitive justice, as also of His mercy. ^{<2301>}Isaiah 7:1-10:4 belong to the reign of Ahaz. The thirty-sixth through thirty-ninth chapters are historical, reaching to the fifteenth year of Hezekiah; probably the tenth through twelfth chapters and all from the thirteenth through twenty-sixth chapters, inclusive, belong to the same reign; the historical section being appended to facilitate the right understanding of these prophecies; thus we have Isaiah's office extending from about 760 to 713 B.C., forty-seven years. Tradition (*Talmud*) represents him as having been sawn asunder by Manasseh with a wooden saw, for having said that he had seen Jehovah (^{<4033>}Exodus 33:20 ^{<42116>}2 Kings 21:16 ^{<381157>}Hebrews 11:37). ^{<4432>}2 Chronicles 32:32 seems to imply that Isaiah survived Hezekiah; but "first and last" is not added, as in ^{<4462>}2 Chronicles 26:22, which makes it possible that his history of Hezekiah was only carried up to a certain point. The second part, the fortieth through sixty-sixth chapters, containing complaints of gross idolatry, needs not to be restricted to Manasseh's reign, but is applicable to previous reigns. At the accession of Manasseh, Isaiah would be eighty-four; and if he prophesied for eight years afterwards, he must have endured

martyrdom at ninety-two; so Hosea prophesied for sixty years. And Eastern tradition reports that he lived to one hundred and twenty. The conclusive argument against the tradition is that, according to the inscription, all Isaiah's prophecies are included in the time from Uzziah to Hezekiah; and the internal evidence accords with this.

His WIFE is called the *prophetess* [^{238B}Isaiah 8:3], that is, endowed, as Miriam, with a prophetic gift.

His CHILDREN were considered by him as not belonging merely to himself; in their names, Shearjashub, "the remnant shall return" [^{238B}Isaiah 7:3, *Margin*], and Maher-shalal-hash-baz, "speeding to the spoil, he hasteth to the prey" [^{238B}Isaiah 8:1, *Margin*], the two chief points of his prophecies are intimated to the people, the *judgments* of the Lord on the people and the world, and yet His *mercy* to the elect.

His GARMENT of sackcloth (^{238B}Isaiah 20:2), too, was a silent preaching by fact; he appears as the embodiment of that repentance which he taught.

His HISTORICAL WORKS. — History, as written by the prophets, is retroverted prophecy. As the past and future alike proceed from the essence of God, an inspired insight into the past implies an insight into the future, and vice versa. Hence most of the Old Testament histories are written by prophets and are classed with their writings; the Chronicles being not so classed, cannot have been written by them, but are taken from historical monographs of theirs; for example, Isaiah's life of Uzziah, ⁴⁴²²2 Chronicles 26:22; also of Hezekiah, ⁴⁴²²2 Chronicles 32:32; of these latter all that was important for all ages has been preserved to us, while the rest, which was local and temporary, has been lost.

The INSCRIPTION (^{2300E}Isaiah 1:1) applies to the whole book and implies that Isaiah is the author of the second part (the fortieth through sixty-sixth chapters), as well as of the first. Nor do the words, "concerning Judah and Jerusalem" [^{2300E}Isaiah 1:1], oppose the idea that the inscription applies to the whole; for whatever he says against other nations, he says on account of their relation to Judah. So the inscription of Amos, "concerning *Israel*" [^{3000E}Amos 1:1], though several prophecies follow against foreign nations. EWALD maintains that the fortieth through sixty-sixth chapters, though spurious, were subjoined to the previous portion, in order to preserve the former. But it is untrue that the first portion is unconnected with those chapters. The former ends with the Babylonian exile (^{2346E}Isaiah 39:6), the latter begins with the coming redemption from it. The portion, the fortieth through forty-sixth chapters, has no heading of its own, a proof that it is closely connected with what precedes, and falls under the general heading in ^{2300E}Isaiah 1:1. JOSEPHUS (*The Antiquities of the Jews*, 11.1.1,2) says that

Cyrus was induced by the prophecies of Isaiah (²³⁴⁰³Isaiah 44:28 45:1,13) to aid the Jews in returning and rebuilding the temple ⁵⁰⁰¹Ezra 1:1-11 confirms this; Cyrus in his edict there plainly refers to the prophecies in the second portion, which assign the kingdoms to him from Jehovah, and the duty of rebuilding the temple. Probably he took from them his historical name Cyrus (*Coresh*). Moreover, *subsequent prophets imitate this second portion*, which EWALD assigns to later times; for example, compare ²⁸⁰¹Jeremiah 50:1-51:64 with Isaiah's predictions against Babylon [Is 13:1-14:23]. "The Holy One of Israel," occurring but three times elsewhere in the Old Testament [¹²⁰²²2 Kings 19:22 ¹⁹⁷⁸⁴Psalms 78:41 89:18 ²⁸¹²³Jeremiah 50:29 51:5], is a favorite expression in the second, as in the first portion of Isaiah: it expresses God's covenant faithfulness in fulfilling the promises therein: Jeremiah borrows the expression from him. Also Ecclesiasticus 48:22-25 ("comforted"), quotes ²³⁴⁰¹Isaiah 40:1 as Isaiah's. ⁴⁰⁴¹⁷Luke 4:17 quotes ²⁵⁰⁴Isaiah 61:1,2 as Isaiah's, and as read as such by Jesus Christ in the synagogue.

The DEFINITENESS of the prophecies is striking: As in the second portion of Isaiah, so in ³⁰⁰⁸Micah 4:8-10, the *Babylonian* exile, and the deliverance from it, are foretold a hundred fifty years before any hostilities had arisen between Babylon and Judah. On the other hand, all the prophets who foretell the *Assyrian* invasion coincide in stating, that Judah should be delivered from *it*, not by Egyptian aid, but directly by the Lord. Again Jeremiah, in the height of the Chaldean prosperity, foretold its conquest by the Medes, who should enter Babylon through the dry bed of the Euphrates on a night of general revelry. No human calculation could have discovered these facts. EICHORN terms these prophecies "veiled historical descriptions," recognizing in spite of himself that they are more than general poetical fancies. The fifty-third chapter of Isaiah was certainly written ages before the Messiah, yet it *minutely* portrays His sufferings: these cannot be Jewish inventions, for the Jews looked for a *reigning*, not a suffering, Messiah.

Rationalists are so far right that THE PROPHECIES ARE ON A GENERAL BASIS whereby they are distinguished from soothsaying. They rest on the essential idea of God. The prophets, penetrated by this inner knowledge of His character, became conscious of the eternal laws by which the world is governed: that sin is man's ruin, and must be followed by judgment, but that God's covenant mercy to His elect is unchangeable. Without prophetism, the elect remnant would have decreased, and even God's judgments would have missed their end, by not being recognized as such: they would have been unmeaning, isolated facts. Babylon was in Isaiah's days under Assyria; it had tried a revolt unsuccessfully: but the elements of

its subsequent success and greatness were then existing. The Holy Ghost enlightened his natural powers to discern this its rise; and his spiritual faculties, to foresee its fall, the sure consequence, in God's eternal law, of the pride which pagan success generates — and also Judah's restoration, as the covenant-people, with whom God, according to His essential character, would not be wroth for ever. True conversion is the prophet's grand remedy against all evils: in this alone consists his politics. Rebuke, threatening, and promise, regularly succeed one another. The idea at the basis of all is in ²³¹⁷Isaiah 26:7-9 ²¹⁰⁸Leviticus 10:3 ³¹⁰²Amos 3:2.

The USE OF THE PRESENT AND PRETERITE in prophecy is no proof that the author is later than Isaiah. For *seers* view the future as present, and indicate what is *ideally* past, not really past; seeing things in the light of God, who "calls the things that are not as though they were." Moreover, as in looking from a height on a landscape, hills seem close together which are really wide apart, so, in events foretold, the *order*, *succession*, and *grouping* are presented, but the intervals of *time* are overlooked. The *time*, however, is sometimes marked (²²⁵²Jeremiah 25:12 ²⁷⁰³Daniel 9:26). Thus the deliverance from Babylon, and that effected by Messiah, are in rapid transition grouped together by THE LAW OF PROPHETIC SUGGESTION; yet no prophet so confounds the two as to make Messiah the leader of Israel from Babylon. *To the prophet* there was probably no double sense; but to his spiritual eye the two events, though distinct, lay so near, and were *so analogous*, that he could not separate them in description without unfaithfulness to the picture presented before him. The more remote and antitypical event, however, namely, Messiah's coming, is that to which he always hastens, and which he describes with far more minuteness than he does the nearer type; for example, Cyrus (compare ²³¹⁰Isaiah 45:1 with ²⁵¹¹Isaiah 53:1-12). In some cases he takes his stand in the midst of events between, for example, the humiliation of Jesus Christ, which he views as *past*, and His glorification, as *yet to come*, using the future tense as to the latter (compare ²⁵⁰⁴Isaiah 53:4-9 with ²⁵¹⁰Isaiah 53:10-12). Marks of the time of events are given sparingly in the prophets: yet, as to Messiah, definitely enough to create the general expectation of Him at the time that He was in fact born.

The CHALDAEISMS alleged against the genuineness of the second portion of Isaiah, are found more in the first and undoubted portion. They occur in all the Old Testament, especially in the poetical parts, which prefer unusual expressions, and are due to the fact that the patriarchs were surrounded by Chaldee-speaking people; and in Isaiah's time a few Chaldee words had crept in from abroad.

His SYMBOLS are few and simple, and his poetical images correct; in the prophets, during and after the exile, the reverse holds good; Haggai and Malachi are not exceptions; for, though void of bold images, their style, unlike Isaiah's, rises little above prose: a clear proof that our Isaiah was long before the exile.

Of VISIONS, strictly so called, he has but one, that in the sixth chapter; even it is more simple than those in later prophets. But he often gives SIGNS, that is, a present fact as pledge of the more distant future; God condescending to the feebleness of man (^{2301A}Isaiah 7:14 ^{2373A}Isaiah 37:30 38:7).

The VARIETIES IN HIS STYLE do not prove spuriousness, but that he varied his style with his subject. The second portion is not so much addressed to his contemporaries, as to the future people of the Lord, the elect remnant, purified by the previous judgments. Hence its tenderness of style, and frequent repetitions (^{2301B}Isaiah 40:1): for comforting exhortation uses many words; so also the many epithets added to the name of God, intended as stays whereon faith may rest for comfort, so as not to despair. In both portions alike there are peculiarities characteristic of Isaiah; for example, "to be called" equivalent to *to be*: the repetition of the same words, instead of synonyms, in the parallel members of verses; the interspersing of his prophecies with hymns: "the remnant of olive trees," etc., for the remnant of people who have escaped God's judgments. Also compare ^{2365A}Isaiah 65:25 with ^{2310B}Isaiah 11:6.

The CHRONOLOGICAL ARRANGEMENT favors the opinion that Isaiah himself collected his prophecies into the volume; not Hezekiah's men, as the *Talmud* guesses from ^{2121A}Proverbs 25:1. All the portions, the dates of which can be ascertained, stand in the right place, except a few instances, where prophecies of similar contents are placed together: with the termination of the Assyrian invasion (the thirty-sixth through thirty-ninth chapters) terminated the public life of Isaiah. The second part is his prophetic legacy to the small band of the faithful, analogous to the last speeches of Moses and of Jesus Christ to His chosen disciples.

The EXPECTATION OF MESSIAH is so strong in Isaiah, that JEROME *To Paulinus* calls his book not a prophecy, but the *gospel*: "He is not so much a prophet as an evangelist." Messiah was already shadowed forth in ¹⁴⁴⁰Genesis 49:10, as the Shiloh, or *tranquillizer*; also in Psalms 2, 45, 72, 110. Isaiah brings it out more definitely; and, whereas they dwelt on His kingly office, Isaiah develops most His priestly and prophetic office; the hundred tenth Psalm also had set forth His priesthood, but His *kingly* rather than, as Isaiah, His *suffering*, priesthood. The latter is especially dwelt on in the second part, addressed to *the faithful elect*; whereas the first part,

addressed to *the whole people*, dwells on Messiah's *glory*, the antidote to the fears which then filled the people, and the assurance that the kingdom of God, then represented by Judah, would not be overwhelmed by the surrounding nations.

His STYLE (HENGSTENBERG, *Christology of the Old Testament*,) is simple and sublime; in imagery, intermediate between the poverty of Jeremiah and the exuberance of Ezekiel. He shows his command of it in varying it to suit his subject.

The FORM is mostly that of *Hebrew poetical parallelism*, with, however, a freedom unshackled by undue restrictions.

JUDAH, the less apostate people, rather than Israel, was the subject of his prophecies: his residence was mostly at Jerusalem. On his praises, see Ecclesiasticus 48:22-25. Christ and the apostles quote no prophet so frequently.

CHAPTER 1

ISAIAH 1:1-31.

1. THE GENERAL TITLE OR PROGRAM applying to the entire book: this discountenances the Talmud tradition, that he was sawn asunder by Manasseh.

Isaiah — equivalent to “*The Lord shall save*”; significant of the subject of his prophecies. On “vision,” see ^{<1000>}1 Samuel 9:9 ^{<0126>}Numbers 12:6; and see my *Introduction*.

Judah and Jerusalem — Other nations also are the subjects of his prophecies; but only in their relation to the Jews (^{<2301>}Isaiah 13:1-23:18); so also the ten tribes of Israel are introduced only in the same relation (^{<2300>}Isaiah 7:1-9:21). Jerusalem is particularly specified, being the site of the temple, and the center of the theocracy, and the future throne of Messiah (^{<9800>}Psalms 48:2,3,9 ^{<2407>}Jeremiah 3:17). Jesus Christ is the “Lion of the tribe of Judah” (^{<6188>}Revelation 5:5).

Uzziah — called also Azariah (^{<2402>}2 Kings 14:21 ^{<4012>}2 Chronicles 26:1,17,20). The Old Testament prophecies spiritually interpret the histories, as the New Testament Epistles interpret the Gospels and Acts. Study them together, to see their spiritual relations. Isaiah prophesied for only a few years before Uzziah’s death; but his prophecies of that period (^{<2300>}Isaiah 1:1-6:13) apply to Jotham’s reign also, in which he probably wrote none; for ^{<2300>}Isaiah 7:1-25 enters immediately on Ahaz’ reign, after Uzziah in ^{<2300>}Isaiah 6:1-13; the prophecies under Hezekiah follow next.

2. The very words of Moses (^{<6300>}Deuteronomy 32:1); this implies that the law was the charter and basis of all prophecy (^{<2300>}Isaiah 8:20).

Lord — *Jehovah*; in *Hebrew*, “the self-existing and promise-fulfilling, unchangeable One.” The Jews never pronounced this holy name. but substituted Adonai. The *English Version*, LORD in capitals, marks the *Hebrew* “*Jehovah*,” though *Lord* is rather equivalent to “Adonai” than “*Jehovah*.”

children — (^{<0022>}Exodus 4:22).

rebelled — as sons (^{<2518>}Deuteronomy 21:18) and as subjects, God being king in the theocracy (^{<2360>}Isaiah 63:10). “Brought up,” literally, “elevated,” namely, to peculiar privileges (^{<2406>}Jeremiah 2:6-8 ^{<2606>}Romans 9:4,5).

3. (^{<2487>}Jeremiah 8:7).

crib — the stall where it is fed (^{<2449>}Proverbs 14:4). Spiritually the word and ordinances.

Israel — The whole nation, Judah as well as Israel, in the restricted sense. God regards His covenant-people in their designed unity.

not know — namely, his Owner, as the parallelism requires; that is, *not recognize* Him as such (^{<095>}Exodus 19:5, equivalent to “my people,” ^{<3010>}John 1:10,11).

consider — *attend* to his Master (^{<2408>}Isaiah 41:8), notwithstanding the spiritual *food* which He provides (answering to “crib” in the parallel clause).

4. **people** — the peculiar designation of God’s elect nation (^{<2019>}Hosea 1:10), that *they* should be “laden with iniquity” is therefore the more monstrous. Sin is a *load* (^{<2808>}Psalms 38:4 ^{<0128>}Matthew 11:28).

seed — another appellation of God’s elect (^{<0107>}Genesis 12:7 ^{<2421>}Jeremiah 2:21), designed to be a “holy seed” (^{<2163>}Isaiah 6:13), but, awful to say, “evildoers!”

children — by adoption (^{<2810>}Hosea 11:1), yet “evildoers”; not only so, but “corrupters” of others (^{<0062>}Genesis 6:12); the climax. So “nation — people — seed children.”

provoked — literally, “despised,” namely, so as to provoke (^{<2039>}Proverbs 1:30,31).

Holy One of Israel — the peculiar heinousness of their sin, that it was against *their* God (^{<3082>}Amos 3:2).

gone ... backward — literally, “estranged” (^{<2888>}Psalms 58:3).

5. **Why** — rather, as *Vulgate*, “On what part.” Image from a body covered all over with marks of blows (^{<2808>}Psalms 38:3). There is no part in which you have not been smitten.

head ... sick, etc. — not referring, as it is commonly quoted, to their *sins*, but to the universality of their *punishment*. However, sin, the moral disease of the head or intellect, and the *heart*, is doubtless made its own punishment (^{<2033>}Proverbs 1:31 ^{<2429>}Jeremiah 2:19 ^{<3811>}Hosea 8:11). “Sick,”

literally, “is in a state of sickness” [GESENIUS]; “has *passed into* sickness” [MAURER].

6. From the lowest to the highest of the people; “the ancient and honorable, the *head*, the prophet that teacheth lies, the tail.” See ^{<2003>}Isaiah 9:13-16. He first states their wretched condition, obvious to all (^{<2006>}Isaiah 1:6-9); and then, not previously, their irreligious state, the cause of it.

wounds — judicially inflicted (^{<2053>}Hosea 5:13).

mollified with ointment — The art of medicine in the East consists chiefly in external applications (^{<2038>}Luke 10:34 ^{<2044>}James 5:14).

7. Judah had not in Uzziah’s reign recovered from the ravages of the Syrians in Joash’s reign (^{<1004>}2 Chronicles 24:24), and of Israel in Amaziah’s reign (^{<4253>}2 Chronicles 25:13,23, etc.). Compare Isaiah’s contemporary (^{<3006>}Amos 4:6-11), where, as here (^{<2009>}Isaiah 1:9,10), Israel is compared to “Sodom and Gomorrah,” because of the judgments on it by “fire.”

in your presence — before your eyes: without your being able to prevent them.

desolate, etc. — literally, “there is desolation, such as one might look for from foreign” invaders.

8. **daughter of Zion** — the city (^{<1914>}Psalm 9:14), Jerusalem and its inhabitants (^{<1021>}2 Kings 19:21): “daughter” (*feminine, singular* being used as a neuter collective noun), equivalent to *sons* (^{<2016>}Isaiah 12:6, *Margin*) [MAURER]. Metropolis or “mother city” is the corresponding term. The idea of youthful beauty is included in “daughter.”

left — as a *remnant* escaping the general destruction.

cottage — a hut, made to give temporary *shelter* to the caretaker of the vineyard.

lodge — not permanent.

besieged — rather, as “left,” and ^{<2009>}Isaiah 1:9 require, *preserved*, namely, from the desolation all round [MAURER].

9. Jehovah of Sabaoth, that is, God of the angelic and starry hosts (^{<1915>}Psalm 59:5 147:4 148:2). The latter were objects of idolatry, called hence *Sabaism* (^{<2076>}2 Kings 17:16). God is above even them (^{<1365>}1 Chronicles 16:26). “The groves” were symbols of these starry hosts; it was their worship of Sabaoth instead of the Lord of Sabaoth, which had caused

the present desolation (^{<4248>}2 Chronicles 24:18). It needed no less a power than His, to preserve even a “remnant.” Condescending grace for the elect’s sake, since He has no need of us, seeing that He has countless hosts to serve Him.

10. Sodom — spiritually (^{<0159>}Genesis 19:24 ^{<2234>}Jeremiah 23:14 ^{<2366>}Ezekiel 16:46 ^{<6108>}Revelation 11:8).

11. God does not here absolutely disparage sacrifice, which is as old and universal as sin (^{<0072>}Genesis 3:21 4:4), and sin is almost as old as the world; but sacrifice, unaccompanied with obedience of heart and life (^{<0152>}1 Samuel 15:22 ^{<2819>}Psalms 50:9-13 51:16-19 ^{<3069>}Hosea 6:6). *Positive* precepts are only means; *moral* obedience is the end. A foreshadowing of the gospel, when the One real sacrifice was to supersede all the shadowy ones, and “bring in everlasting righteousness” (^{<0406>}Psalms 40:6,7 ^{<2724>}Daniel 9:24-27 ^{<2810>}Hebrews 10:1-14).

full — to satiety; weary of

burnt offerings — burnt whole, except the blood, which was sprinkled about the altar.

fat — not to be eaten by man, but burnt on the altar (^{<0304>}Leviticus 3:4,5,11,17).

12. appear before me — in the temple where the Shekinah, resting on the ark, was the symbol of God’s presence (^{<0235>}Exodus 23:15 ^{<0912>}Psalms 42:2).

who hath required this — as if you were doing God a service by such hypocritical offerings (^{<3809>}Job 35:7). God did require it (^{<0237>}Exodus 23:17), but not in this spirit (^{<3169>}Micah 6:6,7).

courts — areas, which the worshippers were. None but priests entered the temple itself.

13. oblations — unbloody; “meat (*old* English sense, not *flesh*) offerings,” that is, of flour, fruits, oil, etc. (^{<0304>}Leviticus 2:1-13). *Hebrew, mincha.*

incense — put upon the sacrifices, and burnt on the altar of incense. Type of prayer (^{<0102>}Psalms 141:2 ^{<0608>}Revelation 8:3).

new moons — observed as festivals (^{<0100>}Numbers 10:10 28:11,14) with sacrifices and blowing of silver trumpets.

sabbaths — both the seventh day and the beginning and closing days of the great feasts (^{<0224>}Leviticus 23:24-39).

away with — bear, MAURER translates, “I cannot *bear iniquity and* the solemn meeting,” that is, the meeting associated with iniquity — literally, the *closing* days of the feasts; so the great days (^{<R236>}Leviticus 23:36 ^{<R157>}John 7:37).

14. appointed — the sabbath, passover, pentecost, day of atonement, and feast of tabernacles [HENGSTENBERG]; they alone were fixed to certain times of the year.

weary — (^{<R33>}Isaiah 43:24).

15. (^{<R68>}Psalms 66:18 ^{<R89>}Proverbs 28:9 ^{<R83>}Lamentations 3:43,44).

spread ... hands — in prayer (^{<R22>}1 Kings 8:22). *Hebrew*, “bloods,” for *all* heinous sins, persecution of God’s servants especially (^{<R35>}Matthew 23:35). It was the vocation of the prophets to dispel the delusion, so contrary to the law itself (^{<R16>}Deuteronomy 10:16), that outward ritualism would satisfy God.

16. God saith to the sinner, “Wash *you*,” etc., that he, finding his inability to “make” himself “clean,” may cry to *God*, Wash me, cleanse me (^{<R12>}Psalms 51:2,7,10).

before mine eyes — not mere outward reformation before *man’s* eyes, who cannot, as God, see into the heart (^{<R29>}Jeremiah 32:19).

17. seek judgment — *justice*, as magistrates, instead of *seeking* bribes (^{<R13>}Jeremiah 22:3,16).

judge — vindicate (^{<R65>}Psalms 68:5 ^{<R17>}James 1:27).

18. God deigns to argue the case with us, that all may see the just, nay, loving principle of His dealings with men (^{<R37>}Isaiah 43:26).

scarlet — the color of Jesus Christ’s robe when bearing our “sins” (^{<R28>}Matthew 27:28). So Rahab’s thread (^{<R28>}Joshua 2:18; compare ^{<R46>}Leviticus 14:4). The rabbins say that when the lot used to be taken, a *scarlet* fillet was bound on the scapegoat’s head, and after the high priest had confessed his and the people’s sins over it, the fillet became *white*: the miracle ceased, according to them, forty years before the destruction of Jerusalem, that is, exactly when Jesus Christ was crucified; a remarkable admission of adversaries. *Hebrew* for “scarlet” radically means *double-dyed*; so the *deep-fixed permanency* of sin in the heart, which no mere tears can wash away.

snow — (^{<1500>}Psalm 51:7). Repentance is presupposed, before sin can be made white as snow (^{<2019>}Isaiah 1:19,20); *it* too is God's gift (^{<3118>}Jeremiah 31:18, end ^{<2121>}Lamentations 5:21 ^{<4151>}Acts 5:31).

red — refers to "blood" (^{<2015>}Isaiah 1:15).

as wool — restored to its original undyed whiteness. This verse shows that the old fathers did not look only for transitory promises (Article VII, *Book of Common Prayer*). For sins of ignorance, and such like, alone had trespass offerings appointed for them; greater guilt therefore needed a greater sacrifice, for, "without shedding of blood there was no remission"; but none such was appointed, and yet forgiveness was promised and expected; therefore spiritual Jews must have looked for the One Mediator of both Old Testament and New Testament, though dimly understood.

19, 20. *Temporal* blessings in "the land of their possession" were prominent in the Old Testament promises, as suited to the childhood of the Church (^{<0117>}Exodus 3:17). New Testament *spiritual* promises derive their imagery from the former (^{<1115>}Matthew 5:5).

20. **Lord hath spoken it** — Isaiah's prophecies rest on the law (^{<0333>}Leviticus 26:33).

21. **faithful** — as a wife (^{<2515>}Isaiah 54:5 62:5 ^{<3019>}Hosea 2:19,20).

harlot — (^{<2163>}Ezekiel 16:28-35).

righteousness lodged — (^{<0113>}2 Peter 3:13).

murderers — murderous *oppressors*, as the antithesis requires (see on ^{<2015>}Isaiah 1:15; ^{<0115>}1 John 3:15).

22. Thy princes and people are degenerate in "solid worth," equivalent to "silver" (^{<1163>}Jeremiah 6:28,30 ^{<1228>}Ezekiel 22:18,19), and in their use of *the living Word*, equivalent to "wine" (So 7:9).

mixed — literally, "circumcised." So the *Arabic*, "to murder" wine, equivalent to dilute it.

23. **companions of thieves** — by connivance (^{<1111>}Proverbs 29:24).

gifts — (^{<2020>}Ezekiel 22:12). A nation's corruption begins with its rulers.

24. **Lord ... Lord** — *Adonai*, JEHOVAH.

mighty One of Israel — mighty to take vengeance, as before, to save.

Ah — indignation.

ease me — My long tried patience will *find relief* in at last punishing the guilty (²³⁶¹³Ezekiel 5:13). God’s language condescends to human conceptions.

25. turn ... hand — not in wrath, but in *grace* (²³⁸¹⁷Zechariah 13:7), “upon thee,” as ²³⁰²⁶Isaiah 1:26,27 show; contrasted with the *enemies*, of whom He will *avenge* Himself (²³⁰²⁶Isaiah 1:24).

purely — literally, “as alkali purifies.”

thy dross — not *thy sins*, but the sinful *persons* (²⁴⁰³⁹Jeremiah 6:29); “enemies” (²³⁰²⁴Isaiah 1:24); degenerate princes (see on ²³⁰²²Isaiah 1:22), intermingled with the elect “remnant” of grace.

tin — *Hebrew, bedil*, here the alloy of lead, tin, etc., separated by smelting from the silver. The pious Bishop Bedell took his motto from this.

26. As the degeneracy had shown itself most in the *magistrates* (²³⁰¹⁷Isaiah 1:17-23), so, at the “restoration,” these shall be such as the theocracy “at the first” had contemplated, namely, after the Babylonish restoration in part and typically, but fully and antotypically under Messiah (²³⁰¹⁷Isaiah 32:1 52:8 ²⁴³¹⁷Jeremiah 33:7 ²⁴⁰²⁸Matthew 19:28).

faithful — no longer “an harlot.”

27. redeemed — temporarily, civilly, and morally; type of the spiritual *redemption* by the *price* of Jesus Christ’s blood (²⁴⁰¹⁸1 Peter 1:18,19), the foundation of “judgment” and *righteousness*, and so of pardon. The *judgment* and “righteousness” are God’s first (²³⁰²¹Isaiah 42:21 ²⁴⁰¹⁸Romans 3:26); so they become man’s when “converted” (²⁴⁰¹⁸Romans 8:3,4); typified in the display of God’s “justice,” then exhibited in delivering His covenant-people, whereby justice or “righteousness” was produced in them.

converts — so MAURER. But *Margin*, “they that return of her,” namely the remnant that return from captivity. However, as Isaiah had not yet expressly foretold the Babylonian captivity, the *English Version* is better.

28. destruction — literally, “breaking into shivers” (²⁴⁰²⁷Revelation 2:27). The prophets hasten forward to the final extinction of the ungodly (²⁴³²⁰Psalms 37:20 ²⁴⁰²⁷Revelation 19:20 20:15); of which antecedent judgments are types.

29. ashamed — (²⁴⁰²¹Romans 6:21).

oaks — Others translate the “terebinth” or “turpentine tree.” Groves were dedicated to idols. Our Druids took their name from the *Greek* for “oaks.”

A sacred tree is often found in Assyrian sculpture; symbol of the starry hosts, Saba.

gardens — planted enclosures for idolatry; the counterpart of the garden of Eden.

30. oak — Ye shall be like the “oaks,” the object of your “desire” (²⁰¹⁹Isaiah 1:29). People become like the gods they worship; they never rise above their level (⁴⁶⁸Psalm 135:18). So men’s sins become their own scourges (³¹⁹Jeremiah 2:9). The leaf of the idol oak fades by a law of necessary consequence, having no living sap or “water” from God. So “garden” answers to “gardens” (²⁰¹⁹Isaiah 1:29).

31. strong — powerful rulers (³¹⁹Amos 2:9).

maker of it — rather, his work. He shall be at once the fuel, “tow,” and the cause of the fire, by kindling the first “spark.”

both — the wicked ruler, and “his work,” which “is as a spark.”

CHAPTER 2

^{<300E>}Isaiah 2:1-22.

1. The inscription.

The word — the revelation.

2. Same as ^{<300E>}Micah 4:1. As Micah prophesied in Jotham's reign, and Isaiah in Uzziah's, Micah rests on Isaiah, whom he confirms: not vice versa. HENGSTENBERG on slight grounds makes ^{<300E>}Micah 4:1 the original.

last days — that is, Messiah's: especially the days yet to come, to which all prophecy hastens, when "the house of the God of Jacob," namely, at Jerusalem, shall be the center to which the converted nations shall flock together (^{<403E>}Matthew 13:32 ^{<403E>}Luke 2:31,32 ^{<400E>}Acts 1:6,7); where "the kingdom" of Israel is regarded as certain and the *time* alone uncertain (^{<408E>}Psalm 68:15,16 72:8,11).

mountain of the Lord's house ... in the top, etc. — the temple on Mount Moriah: type of the Gospel, beginning at Jerusalem, and, like an object set on the highest hill, made so conspicuous that all nations are attracted to it.

flow — as a broad stream (^{<260E>}Isaiah 66:12).

3. If the curse foretold against Israel has been literally fulfilled, so shall the promised blessing be literal. We Gentiles must not, while giving them the curse, deny them their peculiar blessing by spiritualizing it. The Holy Ghost shall be poured out for *a general* conversion then (^{<280E>}Jeremiah 50:5 ^{<380E>}Zechariah 8:21,23 ^{<202E>}Joel 2:28).

from Jerusalem — (^{<204E>}Luke 24:47) an earnest of the future relations of Jerusalem to Christendom (^{<610E>}Romans 11:12,15).

4. *judge* — as a sovereign umpire, settling all controversies (compare ^{<300E>}Isaiah 11:4). LOWTH translates "work," "conviction."

plowshares — in the East resembling a short sword (^{<200E>}Isaiah 9:6,7 ^{<300E>}Zechariah 9:10).

5. The connection is: As Israel's high destiny is to be a blessing to all nations (^{<408E>}Genesis 12:3), let Israel's children walk worthy of it (^{<408E>}Ephesians 5:8).

6. *Therefore* — rather, “For”: reasons why there is the more need of the exhortation in ^{<2105>}Isaiah 2:5.

thou — transition to Jehovah: such rapid transitions are natural, when the mind is full of a subject.

replenished — rather, filled, namely, with the superstitions of the East, Syria, and Chaldea.

soothsayers — forbidden (^{<6580>}Deuteronomy 18:10-14).

Philistines — southwest of Palestine: antithesis to “the east.”

please themselves — rather, join hands with, that is, enter into alliances, matrimonial and national: forbidden (^{<0233>}Exodus 23:32 ^{<6133>}Nehemiah 13:23, etc.).

7. *gold* — forbidden to be heaped together (^{<6577>}Deuteronomy 17:17). Solomon disobeyed (^{<1102>}1 Kings 10:21,27).

horses ... chariots — forbidden (^{<6576>}Deuteronomy 17:16). But Solomon disobeyed (^{<1126>}1 Kings 20:26). Horses could be used effectively for war in the plains of Egypt; not so in the hilly Judea. God designed there should be as wide as possible a distinction between Israel and the Egyptians. He would have His people wholly dependent on Him, rather than on the ordinary means of warfare (^{<6107>}Psalms 20:7). Also horses were connected with idolatry (^{<0231>}2 Kings 23:11); hence His objection: so the transition to “idols” (^{<2105>}Isaiah 2:8) is natural.

8. (^{<2804>}Hosea 8:4). Not so much public idolatry, which was not sanctioned in Uzziah’s and Jotham’s reign, but (see ^{<0234>}2 Kings 15:4,35) as *private*.

9. *mean* — in rank: not morally base: opposed to “the great man.” The former is in *Hebrew*, *Adam*, the latter, *ish*.

boweth — namely, to idols. *All* ranks were idolaters.

forgive ... not — a threat expressed by an imperative. Isaiah so identifies himself with God’s will, that he prays for that which he knows God purposes. So ^{<6816>}Revelation 18:6.

10. Poetical form of expressing that, such were their sins, they would be obliged by God’s judgments to seek a hiding-place from His wrath (^{<6185>}Revelation 6:15,16).

dust — equivalent to “caves of the earth,” or dust (^{<2105>}Isaiah 2:19).

for fear, etc. — literally, “from the face of the terror of the Lord.”

11. lofty looks — literally, “eyes of pride” (^{<49827>}Psalm 18:27).

humbled — by calamities. God will so vindicate His honor “in that day” of judgments, that none else “shall be exalted” (^{<3849>}Zechariah 14:9).

12. Man has had many days: “the day of the Lord” shall come at last, beginning with judgment, a never-ending day in which God shall be “all in all” (^{<4153>}1 Corinthians 15:28 ^{<6010>}2 Peter 3:10).

every — not merely *person*, as *English Version* explains it, but every *thing* on which the nation prided itself.

13. cedars ... oaks — image for haughty nobles and princes (^{<3019>}Amos 2:9 ^{<38115>}Zechariah 11:1,2; compare ^{<66918>}Revelation 19:18-21).

Bashan — east of Jordan, north of the river Jabbok, famous for fine oaks, pasture, and cattle. Perhaps in “oaks” there is reference to their idolatry (^{<2012>}Isaiah 1:29).

14. high ... hills — referring to the “high places” on which sacrifices were unlawfully offered, even in Uzziah’s (equivalent to Azariah) reign (^{<1214>}2 Kings 15:4). Also, *places* of strength, fastnesses in which they trusted, rather than in God; so

15. tower ... wall — *Towers* were often made on the walls of cities.

fenced — strongly fortified.

16. Tarshish — *Tartessus* in southwest Spain, at the mouth of the Guadalquivir, near Gibraltar. It includes the adjoining region: a Phoenician colony; hence its connection with Palestine and the Bible (^{<14921>}2 Chronicles 9:21). The name was also used in a wide sense for *the farthest west*, as our West Indies (^{<2769>}Isaiah 66:19 ^{<1947>}Psalm 48:7 72:10). “Ships of Tarshish” became a phrase for *richly laden* and *far-voyaging* vessels. The judgment shall be on all that minister to man’s luxury (compare ^{<6817>}Revelation 18:17-19).

pictures — ordered to be destroyed (^{<4632>}Numbers 33:52). Still to be seen on the walls of Nineveh’s palaces. It is remarkable that whereas all other ancient civilized nations, Egypt, Assyria, Greece, Rome, have left monuments in the fine arts, Judea, while rising immeasurably above them in the possession of “the living oracles,” has left none of the former. The fine arts, as in modern Rome, were so often associated with polytheism, that God required His people in this, as in other respects, to be separate from the nations (^{<6745>}Deuteronomy 4:15-18). But *Vulgate* translation is perhaps better, “All that is beautiful to the sight”; not only paintings, but all

luxurious — ornaments. One comprehensive word for all that goes before (compare ^{<6682>}Revelation 18:12,14,16).

17. Repeated from ^{<2421>}Isaiah 2:11, for emphatic confirmation.

18. *idols* — literally, “vain things,” “nothings” (^{<6604>}1 Corinthians 8:4). Fulfilled to the letter. *Before* the Babylonian captivity the Jews were most prone to idolatry; in no instance, *ever since*. For the future fulfillment, see ^{<3812>}Zechariah 13:2 ^{<6615>}Revelation 13:15 19:20.

19. The fulfillment answers exactly to the threat (^{<2420>}Isaiah 2:10).

they — the idol-worshippers.

caves — abounding in Judea, a hilly country; hiding-places in times of alarm (^{<0936>}1 Samuel 13:6).

shake ... earth — and the heavens also (^{<5825>}Hebrews 12:26). Figure for severe and universal judgments.

20. *moles* — Others translate “mice.” The sense is, *under ground*, in darkness.

bats — unclean birds (^{<6819>}Leviticus 11:19), living amidst tenantless ruins (^{<6613>}Revelation 11:13).

22. The high ones (^{<2421>}Isaiah 2:11,13) on whom the people trust, shall be “brought low” (^{<2421>}Isaiah 3:2); therefore “cease from” depending on them, instead of on the Lord (^{<3508>}Psalms 146:3-5).

CHAPTER 3

ISAIAH 3:1-26.

1. **For** — continuation of ^{<2122>}Isaiah 2:22.

Lord of hosts — therefore able to do as He says.

doth — present for future, so certain is the accomplishment.

stay ... staff — the same *Hebrew* word, the one masculine, the other feminine, an *Arabic* idiom for *all kinds of support*. What a change from the previous luxuries (^{<2107>}Isaiah 2:7)! Fulfilled in the siege by Nebuchadnezzar and afterwards by Titus (^{<3573>}Jeremiah 37:21 38:9).

2. Fulfilled (^{<1244>}2 Kings 24:14).

prudent — the *Hebrew* often means a “soothsayer” (^{<6810>}Deuteronomy 18:10-14); thus it will mean, the diviners, on whom they rely, shall in that day fail. It is found in a good sense (^{<2160>}Proverbs 16:10), from which passage the Jews interpret it *a king*; “without” whom Israel long has been (^{<2304>}Hosea 3:4).

ancient — old and experienced (^{<1126>}1 Kings 12:6-8).

3. **captain of fifty** — not only captains of thousands, and centurions of a hundred, but even semi-centurions of fifty, shall fail.

honorable — literally, “of dignified aspect.”

cunning — skillful. The mechanic’s business will come to a standstill in the siege and subsequent desolation of the state; artisans are no mean “stay” among a nation’s safeguards.

eloquent orator — rather, as *Vulgate*, “skilled in whispering,” that is, incantation (^{<4885>}Psalms 58:5). See ^{<2189>}Isaiah 8:19, below; and on “prudent,” see on ^{<2182>}Isaiah 3:2.

4. **children** — in ability for governing; antithesis to the “ancient” (see ^{<2182>}Isaiah 3:12 ^{<2106>}Ecclesiastes 10:16).

babes — in warlike might; antithesis to “the mighty” and “man of war.”

5. The anarchy resulting under such imbecile rulers (^{<2104>}Isaiah 3:4); unjust exactions mutually; the forms of respect violated (^{<2082>}Leviticus 19:32).

base — low-born. Compare the marks of “the last days” (^{<2102>}2 Timothy 3:2).

6. Such will be the want of men of wealth and ability, that they will “take hold of” (^{<2001>}Isaiah 4:1) the first man whom they meet, having any property, to make him “ruler.”

brother — one having no better hereditary claim to be ruler than the “man” supplicating him.

Thou hast clothing — which none of us has. Changes of raiment are wealth in the East (^{<1105>}2 Kings 5:5).

ruin — Let our ruined affairs be committed to thee to retrieve.

7. **swear** — literally, “lift up,” namely, his hand; the gesture used in solemn attestation. Or, his voice, that is, answer; so *Vulgate*.

healer — of the body politic, incurably diseased (^{<2006>}Isaiah 1:6).

neither ... clothing — so as to relieve the people and maintain a ruler’s dignity. A nation’s state must be bad indeed, when none among men, naturally ambitious, is willing to accept office.

8. Reason given by the prophet, why all shrink from the government.

eyes of his glory — to provoke His “glorious” Majesty before His “eyes” (compare ^{<2005>}Isaiah 49:5 ^{<2013>}Habakkuk 1:13). The *Syriac* and *LOWTH*, by a slight change of the *Hebrew*, translate, “the *cloud* of His glory,” the *Shekinah*.

9. **show** — The *Hebrew* means, “that which may be *known* by their countenances” [GESENIUS and WEISS]. But MAURER translates, “Their respect for person”; so *Syriac* and *Chaldee*. But the parallel word “declare” favors the other view. KIMCHI, from the *Arabic*, translates “their hardness” (^{<2088>}Job 19:3, *Margin*), or impudence of countenance (^{<2108>}Jeremiah 3:3). They have lost not only the substance of virtue, but its color.

witness — literally, “corresponds” to them; their look answers to their inner character (^{<2108>}Hosea 5:5).

declare — (^{<2113>}Jude 1:13). “Foaming *out* their own shame”; so far from making it a secret, “glorying” in it (^{<2109>}Philippians 3:19).

unto themselves — Compare “in themselves” (²¹⁰³Proverbs 1:31 ^{8:36}Jeremiah 2:19 ^{8:127}Romans 1:27).

10. The faithlessness of many is no proof that *all* are faithless. Though nothing but croaking of frogs is heard on the surface of the pool, we are not to infer there are no fish beneath [BENGEL]. (See ²¹¹⁹Isaiah 1:19,20).

fruit of doings — (²¹⁰³Proverbs 1:31) in a good sense (^{8:108}Galatians 6:8 ^{6:24}Revelation 22:14). Not salvation by works, but by fruit-bearing faith (²¹⁵⁹Isaiah 45:24 ²¹⁷⁶Jeremiah 23:6). GESENIUS and WEISS translate, *Declare as to the righteous that, etc.* MAURER, “Say that *the righteous is blessed.*”

11. ill — antithesis to “well” (²¹⁸⁰Isaiah 3:10); emphatic ellipsis of the words italicized. “Ill!”

hands — his conduct; “hands” being the instrument of acts (²¹⁸²Ecclesiastes 8:12,13).

12. (See ²¹⁸⁴Isaiah 3:4).

oppressors — literally “exactors,” that is, exacting princes (²¹¹⁷Isaiah 60:17). They who *ought* to be *protectors* are *exactors*; as unqualified for rule as “children,” as effeminate as “women.” Perhaps it is also implied that they were under the influence of their harem, the women of their court.

lead — *Hebrew*, “call thee blessed”; namely, the false *prophets*, who flatter the people with promises of safety in sin; as the political “rulers” are meant in the first clause.

way of thy paths — (²¹⁶⁶Jeremiah 6:16). The right way set forth in the law. “Destroy” — *Hebrew*, “Swallow up,” that is, cause so utterly to disappear that not a vestige of it is left.

13. standeth up — no longer *sitting* in silence.

plead — indignant against a wicked people (²¹⁶⁶Isaiah 66:16 ²¹⁸⁵Ezekiel 20:35).

14. ancients — Hence they are spoken of as “taken away” (²¹⁸¹Isaiah 3:1,2).

vineyard — the Jewish theocracy (²¹⁸¹Isaiah 5:1-7 ^{8:109}Psalms 80:9-13).

eaten up — “burnt”; namely, by “oppressive exactions” (²¹⁸²Isaiah 3:12). Type of the crowning guilt of the husbandmen in the days of Jesus Christ (⁴¹³⁴Matthew 21:34-41).

spoil ... houses — (⁴²³⁴Matthew 23:14).

15. What right have ye to beat, etc. (^{<3945>}Psalm 94:5 ^{<3880>}Micah 3:2,3).

grind — by exactions, so as to leave them nothing.

faces — persons; with the additional idea of it being *openly* and *palpably* done. “Presence,” equivalent to “face” (*Hebrew*).

16. *Because the daughters of Zion are haughty*, etc. — Luxury had become great in Uzziah’s prosperous reign (^{<4385>}2 Chronicles 26:5).

stretched forth — proudly elevated (^{<4975>}Psalm 75:5).

wanton — rather, “making the eyes to glance about,” namely, wantonly (^{<2183>}Proverbs 6:13) [MAURER]. But LOWTH, “falsely setting off the eyes with paint.” Women’s eyelids in the East are often colored with stibium, or powder of lead (see on ^{<1824>}Job 42:14; ^{<2480>}Jeremiah 4:30, *Margin*).

mincing — tripping with short steps.

tinkling — with their ankle rings on both feet, joined by small chains, which sound as they walk, and compel them to take short steps; sometimes little bells were attached (^{<2388>}Isaiah 3:18,20).

17. *smite with a scab* — literally “make bald,” namely, by disease.

discover — cause them to suffer the greatest indignity that can befall female captives, namely to be stripped naked, and have their persons exposed (^{<2308>}Isaiah 47:3; compare with ^{<2310>}Isaiah 20:4).

18. *bravery* — the finery.

tinkling — (See ^{<2316>}Isaiah 3:16).

cauls — network for the head. Or else, from an *Arabic* root, “little suns,” answering to the “tires” or neck ornaments, “like the moon” (^{<0082>}Judges 8:21). The *chumarah* or crescent is also worn in front of the headdress in West Asia.

19. *chains* — rather, pendants, hanging about the neck, and dropping on the breast.

mufflers — veils covering the face, with apertures for the eyes, close above and loosely flowing below. The word radically means “tremulous,” referring to the changing effect of the spangles on the veil.

20. *bonnets* — turbans.

ornaments of the legs — the short stepping chains from one foot to another, to give a measured gait; attached to the “tinkling ornaments” (^{<2316>}Isaiah 3:16).

headbands — literally, “girdles.”

tablets — rather, “houses of the breath,” that is, smelling boxes [*Vulgate*].

earrings — rather, amulets suspended from the neck or ears, with magic formulae inscribed; the root means to “whisper” or “conjure.”

21. nose jewels — The cartilage between the nostrils was bored to receive them; they usually hung from the left nostril.

22. Here begin *entire* articles of apparel. Those before were single ornaments.

changeable — from a root, “to put off”; not worn commonly; put on and off on special occasions. So, dress clothes (^{<3015>}Zechariah 3:4).

mantles — fuller tunics with sleeves, worn over the common one, reaching down to the feet.

wimples — that is, mufflers, or hoods. In ^{<0815>}Ruth 3:15, “veils”; perhaps here, a broad cloak, or shawl, thrown over the head and body.

crisping pins — rather, money bags (^{<1223>}2 Kings 5:23).

23. glasses — mirrors of polished metal (^{<0208>}Exodus 38:8). But the *Septuagint*, a transparent, gauze-like, garment.

hoods — miters, or diadems (^{<2313>}Isaiah 62:3 ^{<3015>}Zechariah 3:5).

veils — large enough to cover the head and person. Distinct from the smaller veils (“mufflers”) above (^{<0265>}Genesis 24:65). Token of woman’s subjection (^{<4110>}1 Corinthians 11:10).

24. stink — arising from ulcers (^{<3412>}Zechariah 14:12).

girdle — to gird up the loose Eastern garments, when the person walked.

rent — the *Septuagint*, better, a “rope,” an emblem of poverty; the poor have nothing else to gird up their clothes with.

well-set hair — (^{<0131>}1 Peter 3:3,4).

baldness — (^{<2317>}Isaiah 3:17).

stomacher — a broad plaited girdle.

sackcloth — (^{<10E3>}2 Samuel 3:31).

burning — a sunburnt countenance, owing to their hoods and veils being stripped off, while they had to work as captives under a scorching sun (So 1:6).

25. *Thy men* — of Jerusalem.

26. *gates* — The place of concourse personified is represented mourning for the loss of those multitudes which once frequented it.

desolate ... sit upon ... ground — the very figure under which Judea was represented on medals after the destruction by Titus: a *female sitting* under a palm tree in a posture of grief; the motto, *Judaea capta* (^{<8E13>}Job 2:13 ^{<3D0>}Lamentations 2:10, where, as here primarily, the destruction by Nebuchadnezzar is alluded to).

CHAPTER 4

<2300>ISAIAH 4:1-6.

that day — the calamitous period described in previous chapter.

seven — indefinite number among the Jews. So many men would be slain, that there would be very many more women than men; for example, seven women, contrary to their natural bashfulness, would sue to (equivalent to “take hold of,” <2306>Isaiah 3:6) one man to marry them.

eat ... own bread — foregoing the privileges, which the law (<0210>Exodus 21:10) gives to wives, when a man has more than one.

reproach — of being unwedded and childless; especially felt among the Jews, who were looking for “the seed of the woman,” Jesus Christ, described in <2306>Isaiah 4:2 <2501>Isaiah 54:1,4 <0125>Luke 1:25.

2. In contrast to those on whom vengeance falls, there is a manifestation of Jesus Christ to the “escaped of Israel” in His characteristic attributes, *beauty* and *glory*, typified in Aaron’s garments (<0282>Exodus 28:2). Their *sanctification* is promised as the fruit of their being “written” in the book of life by sovereign love (<2308>Isaiah 4:3); the means of it are the “spirit of judgment” and that of “burning” (<2306>Isaiah 4:4). Their “defense” by the special presence of Jesus Christ is promised (<2309>Isaiah 4:5,6).

branch — the sprout of JEHOVAH, Messiah (<0235>Jeremiah 23:5 33:15 <3008>Zechariah 3:8 6:12 <0178>Luke 1:78, *Margin*). The parallel clause does not, as MAURER objects, oppose this; for “fruit of the earth” answers to “branch”; He shall not be a dry, but a *fruit-bearing branch* (<2306>Isaiah 27:6 <3043>Ezekiel 34:23-27). He is “of the *earth*” in His birth and death, while He is also “of the *Lord*” (*Jehovah*) (<0124>John 12:24). His name, “the Branch,” chiefly regards His descent from David, *when the family was low and reduced* (<0104>Luke 2:4,7,24); a sprout with more than David’s glory, springing as from a decayed tree (<2100>Isaiah 11:1 53:2 <0226>Revelation 22:16).

excellent — (<3004>Hebrews 1:4 8:6).

comely — (So 5:15,16 <2364>Ezekiel 16:14).

escaped of Israel — the elect remnant (<0115>Romans 11:5);

(1) in the return from Babylon;

(2) in the escape from Jerusalem's destruction under Titus;

(3) in the still future assault on Jerusalem, and deliverance of "the third part"; events mutually analogous, like concentric circles

(^{381E}Zechariah 12:2-10 13:8,9, etc. ^{384E}Zechariah 14:2 ^{352E}Ezekiel 39:23-29 ^{298E}Joel 3:1-21).

3. *left in Zion* — equivalent to the "escaped of Israel" (^{204E}Isaiah 4:2).

shall be called — shall *be* (^{230E}Isaiah 9:6).

holy — (^{258E}Isaiah 52:1 60:21 ^{627E}Revelation 21:27).

written — in the book of life, antotypically (^{308E}Philippians 4:3 ^{685E}Revelation 3:5 17:8). Primarily, in the *register* kept of *Israel's* families and tribes.

living — not "blotted out" from the registry, as *dead*; but written there as among the "escaped of Israel" (^{270E}Daniel 12:1 ^{333E}Ezekiel 13:9). To the *elect of Israel*, rather than the saved in general, the *special* reference is here (^{287E}Joel 3:17).

4. *When* — that is, After.

washed — (^{383E}Zechariah 13:1).

filth — moral (^{202E}Isaiah 1:21-25).

daughters of Zion — same as in ^{236E}Isaiah 3:16.

purged — purified by judgments; destroying the ungodly, correcting and refining the godly.

blood — (^{205E}Isaiah 1:15).

spirit — Whatever God does in the universe, He does by His *Spirit*, "without the hand" of man (^{380E}Job 34:20 ^{344E}Psalms 104:30). Here He is represented using His power as *Judge*.

burning — (^{408E}Matthew 3:11,12). The same Holy Ghost, who sanctifies believers by the fire of affliction (^{302E}Malachi 3:2,3), dooms unbelievers to the fire of perdition (^{403E}1 Corinthians 3:13-15).

5. *create* — The "new creation" needs as much God's creative omnipotence, as the material creation (^{400E}2 Corinthians 4:6 ^{402E}Ephesians 2:10). So it shall be in the case of the Holy Jerusalem to come (^{255E}Isaiah 65:17,18).

upon — The pillar of cloud stood over the tabernacle, as symbol of God’s favor and presence (⁴¹³³Exodus 13:21,22 ⁴⁹¹¹Psalms 91:1). Both on *individual families* (“every dwelling”) and on the *general* sacred “assemblies” (⁴⁸²³Leviticus 23:2). The “cloud” became a “fire” by night in order to be seen by the Lord’s people.

upon all the glory — “upon the glorious whole”; namely, the Lord’s people and sanctuary [MAURER]. May it not mean, “Upon whatever the glory (the *Shekinah* spoken of in the previous clause) shall rest, there shall be a defense.” The symbol of His presence shall ensure also safety. So it was to Israel against the Egyptians at the Red Sea (⁴²⁴⁹Exodus 14:19,20). So it shall be to literal Jerusalem hereafter (³¹⁰⁵Zerachiah 2:5). Also to the Church, the spiritual “Zion” (²³²⁸Isaiah 32:18 33:15-17 ³⁸²²Hebrews 12:22).

tabernacle — Christ’s body (⁴⁰¹⁴John 1:14). “The Word ‘tabernacled’ (Greek for ‘dwelt’) among us” (⁴⁰²¹John 2:21 ³⁸⁸⁰Hebrews 8:2). It is a “shadow from the heat” and “refuge from the storm” of divine wrath against man’s sins (²²⁰⁴Isaiah 25:4). Heat and storms are violent in the East; so that a portable tent is a needful part of a traveller’s outfit. Such shall be God’s wrath hereafter, from which the “escaped of Israel” shall be sheltered by Jesus Christ (²³³¹Isaiah 26:20,21 32:2).

covert — answering to “defense” (²⁰¹⁵Isaiah 4:5). The *Hebrew* for *defense* in ³⁰¹⁵Isaiah 4:5, is “covering”; the lid of the ark or mercy seat was named from the same *Hebrew* word, *caphtar*; the *propitiatory*; for it, being sprinkled with blood by the high priest once a year, on the day of atonement, *covered* the people typically from wrath. Jesus Christ is the true Mercy Seat, on whom the *Shekinah* rested, the *propitiatory*, or atonement, beneath whom the law is kept, as it was literally within the ark, and man is *covered* from the storm. The redeemed Israel shall also be, by union with Him, a tabernacle for God’s glory, which, unlike that in the wilderness, shall not be taken down (²³⁸¹Isaiah 38:20).

CHAPTER 5

ISAIAH 5:1-30.

PARABLE OF JEHOVAH'S VINEYARD.

A new prophecy; entire in itself. Probably delivered about the same time as the second and third chapters, in Uzziah's reign. Compare ²¹⁶⁵Isaiah 5:15,16 with ²¹⁶⁷Isaiah 2:17; ²¹⁶⁸Isaiah 5:1 with ²¹⁶⁴Isaiah 3:14. However, the close of the chapter alludes *generally* to the still distant invasion of Assyrians in a later reign (compare ²¹⁶⁵Isaiah 5:26 with ²¹⁷⁸Isaiah 7:18; ²¹⁶⁵Isaiah 5:25 with ²¹⁹²Isaiah 9:12). When the time drew nigh, according to the ordinary prophetic usage, he handles the details *more particularly* (²¹⁹⁰Isaiah 7:1-8:22); namely, the calamities caused by the Syro-Israelitish invasion, and subsequently by the Assyrians whom Ahaz had invited to his help.

1. to — rather, “concerning” [GESENIUS], that is, in the person of My beloved, as His representative [VITRINGA]. Isaiah gives a hint of the distinction and yet unity of the Divine Persons (compare *He* with *I*, ²¹⁶⁸Isaiah 5:2,3).

of my beloved — inspired by Him; or else, a tender song [CASTALIO]. By a slight change of reading “a song of His love” [HOUBIGANT]. “The Beloved” is Jehovah, the Second Person, the “Angel” of God the Father, not in His character as incarnate *Messiah*, but as *God of the Jews* (⁴²³⁰Exodus 23:20,21 32:34 33:14).

vineyard — (²¹⁶⁴Isaiah 3:14 ⁴⁸⁰⁵Psalms 80:8, etc.). The Jewish covenant-people, separated from the nations for His glory, as the object of His peculiar care (⁴¹⁹⁸Matthew 20:1 21:33). Jesus Christ in the “vineyard” of the New Testament Church is the same as the Old Testament Angel of the Jewish covenant.

fruitful hill — literally, “a horn” (“peak,” as the Swiss *shreckhorn*) of the *son of oil*; poetically, for *very fruitful*. Suggestive of isolation, security, and a sunny aspect. Isaiah alludes plainly to the Song of Solomon (So 6:3 8:11,12), in the words “*His vineyard*” and “*my Beloved*” (compare ²³³¹Isaiah 26:20 61:10, with ²¹⁰⁴Song of Solomon 1:4 4:10). The transition from “branch” (²¹⁰²Isaiah 4:2) to “vineyard” here is not unnatural.

2. **fenced** — rather, “digged and trenched” the ground to prepare it for planting the vines [MAURER].

choicest vine — *Hebrew, sorek*; called still in Morocco, *serki*; the grapes had scarcely perceptible seeds; the Persian *kishmish* or *bedaria*, that is, “without seed” (^{<1001>}Genesis 49:11).

tower — to watch the vineyard against the depredations of man or beast, and for the use of the owner (^{<1033>}Matthew 21:33).

wine-press — including the wine-fat; both hewn, for coolness, out of the rocky undersoil of the vineyard.

wild grapes — The *Hebrew* expresses offensive putrefaction, answering to the corrupt state of the Jews. Fetid fruit of the wild vine [MAURER], instead of “choicest” grapes. Of the poisonous monk’s hood [GESENIUS]. The Arabs call the fruit of the nightshade “wolf grapes” (^{<1023>}Deuteronomy 32:32,33 ^{<1008>}2 Kings 4:39-41). JEROME tries to specify the details of the parable; the “fence,” *angels*; the “stones gathered out,” *idols*; the “tower,” the “*temple* in the midst” of Judea; the “wine-press,” the *altar*.

3. **And now**, etc. — appeal of God to themselves, as in ^{<2018>}Isaiah 1:18 ^{<3008>}Micah 6:3. So Jesus Christ, in ^{<1040>}Matthew 21:40,41, alluding in the very form of expression to this, makes them pass sentence on themselves. God condemns sinners “out of their own mouth” (^{<1030>}Deuteronomy 32:6 ^{<1080>}Job 15:6 ^{<1022>}Luke 19:22 ^{<1004>}Romans 3:4).

4. God has done all that could be done for the salvation of sinners, consistently with His justice and goodness. The God of nature is, as it were, amazed at the unnatural fruit of so well-cared a vineyard.

5. **go to** — that is, attend to me.

hedge ... wall — It had both; a proof of the care of the owner. But now it shall be trodden down by wild beasts (enemies) (^{<1002>}Psalms 80:12,13).

6. **I will ... command** — The parable is partly dropped and Jehovah, as in ^{<3008>}Isaiah 5:7, is implied to be the Owner: for He alone, not an ordinary husbandman (^{<1040>}Matthew 21:43 ^{<1072>}Luke 17:22), could give such a “command.”

no rain — antotypically, *the heaven-sent teachings of the prophets* (^{<3008>}Amos 8:11). Not accomplished in the Babylonish captivity; for Jeremiah, Ezekiel, Daniel, Haggai, and Zechariah prophesied during or after it. But in gospel times.

7. Isaiah here applies the parable. It is no mere *human* owner, nor a *literal* vineyard that is meant.

vineyard of the Lord — His *only* one (^{4298E}Exodus 19:5 ^{4318E}Amos 3:2).

pleasant — “the plant of his delight”; just as the husbandman was at pains to select the *sorek*, or “choicest vine” (^{4318E}Isaiah 5:2); so God’s election of the Jews.

judgment — justice. The play upon words is striking in the *Hebrew*, He looked for *mishpat*, but behold *mispāt* (“bloodshed”); for *tsedaqua*, but behold *tseaqua* (the cry that attends anarchy, covetousness, and dissipation, ^{4318E}Isaiah 5:8,11,12; compare the cry of the rabble by which justice was overborne in the case of Jesus Christ, ^{4172E}Matthew 27:23,24).

^{4318E}ISAIAH 5:8-23.

SIX DISTINCT WOES AGAINST CRIMES.

8. (^{4293E}Leviticus 25:13 ^{4310E}Micah 2:2). The jubilee restoration of possessions was intended as a guard against avarice.

till there be no place — left for any one else.

that they may be — rather, and ye be.

the earth — the land.

9. *In mine ears ... the Lord* — namely, has revealed it, as in ^{4321E}Isaiah 22:14.

desolate — literally, “a desolation,” namely, on account of the national sins.

great and fair — houses.

10. *acres* — literally, “yokes”; as much as one yoke of oxen could plow in a day.

one — only.

bath — of wine; seven and a half gallons.

homer ... ephah — Eight bushels of seed would yield only three pecks of produce (^{4361E}Ezekiel 45:11). The ephah and bath, one-tenth of an homer.

11. Second *Woe* — against intemperance.

early — when it was regarded especially shameful to drink (⁴⁰²⁵Acts 2:15 ³⁰⁷¹1 Thessalonians 5:7). Banquets for revelry began earlier than usual (²¹⁰⁶Ecclesiastes 10:16,17).

strong drink — *Hebrew, sichar*, implying intoxication.

continue — drinking all day till evening.

12. Music was common at ancient feasts (²³⁰⁸Isaiah 24:8,9 ³⁰⁶⁵Amos 6:5,6).

viol — an instrument with twelve strings [JOSEPHUS, *Antiquities*, 8.10].

tabret — *Hebrew, toph*, from the use of which in drowning the cries of children sacrificed to Moloch, *Tophet* received its name. *Arabic, duf*. A kettle drum, or tambourine.

pipe — flute or flageolet: from a *Hebrew* root “to bore through”; or else, “to dance” (compare ³²¹¹Job 21:11-15).

regard not ... Lord — a frequent effect of feasting (³⁰⁰⁵Job 1:5 ⁴²⁶⁵Psalm 28:5).

work ... operation — in punishing the guilty (²³⁵⁹Isaiah 5:19 ²³⁰²Isaiah 10:12).

13. **are gone** — The prophet sees the *future* as if it were before his eyes.

no knowledge — because of their foolish recklessness (²³⁵²Isaiah 5:12 ³⁰⁰⁸Isaiah 1:3 ³⁰⁰⁶Hosea 4:6 ²⁹⁴⁴Luke 19:44).

famished — awful contrast to their luxurious feasts (²³⁵¹Isaiah 5:11,12).

multitude — plebeians in contradistinction to the “honorable men,” or nobles.

thirst — (⁴⁹⁷⁰Psalm 107:4,5). Contrast to their drinking (²³⁵¹Isaiah 5:11). In their deportation and exile, they shall hunger and thirst.

14. **hell** — the grave; *Hebrew, sheol*; *Greek, hades*; “the unseen world of spirits.” Not here, “the place of torment.” Poetically, it is represented as enlarging itself immensely, in order to receive the countless hosts of Jews, which should perish (⁰⁴⁶³Numbers 16:30).

their — that is, of the Jewish people.

he that rejoiceth — the drunken reveller in Jerusalem.

15. (Compare ²³⁰⁹Isaiah 2:9,11,17). *All* ranks, “mean” and “mighty” alike; so “honorable” and “multitude” (²³⁵³Isaiah 5:13).

16. God shall be “exalted” in man’s view, because of His manifestation of His “justice” in punishing the guilty.

sanctified — regarded as holy by reason of His “righteous” dealings.

17. after their manner — literally, “according to their own word,” that is, *at will*. Otherwise, *as in their own pasture* [GESENIUS]: so the *Hebrew* in ^{<302>}Micah 2:12. The lands of the Scenite tent dwellers (^{<387>}Jeremiah 35:7). Arab shepherds in the neighborhood shall roam at large, the whole of Judea being so desolate as to become a vast pasturage.

waste ... fat ones — the *deserted* lands of the *rich* (“fat,” ^{<422>}Psalm 22:29), then gone into captivity; “strangers,” that is, nomad tribes shall make their flocks to feed on [MAURER]. Figuratively, “the lambs” are the pious, “the fat ones” the impious. So tender disciples of Jesus Christ (^{<4215>}John 21:15) are called “lambs”; being meek, harmless, poor, and persecuted. Compare ^{<438>}Ezekiel 39:18, where the fatlings are the rich and great (^{<401>}1 Corinthians 1:26,27). The “strangers” are in this view the “other sheep not of the” the Jewish “fold” (^{<4306>}John 10:16), the *Gentiles* whom Jesus Christ shall “bring” to be partakers of the rich privileges (^{<4517>}Romans 11:17) fell from. Thus “after their (own) manner” will express that the Christian Church should worship God in freedom, released from legal bondage (^{<4023>}John 4:23 ^{<4301>}Galatians 5:1).

18. Third *Woe* — against obstinate perseverance in sin, as if they wished to provoke divine judgments.

iniquity — guilt, incurring punishment [MAURER].

cords, etc. — cart-ropes — Rabbins say, “An evil inclination is at first like a fine *hair-string*, but the finishing like a *cart-ropes*.” The antithesis is between the slender *cords* of sophistry, like the spider’s web (^{<23919>}Isaiah 59:5 ^{<4384>}Job 8:14), with which one sin *draws* on another, until they at last bind themselves with great guilt as with a *cart-ropes*. They strain every nerve in sin.

vanity — wickedness.

sin — substantive, not a verb: they draw on themselves “sin” and its penalty recklessly.

19. work — vengeance (^{<2152>}Isaiah 5:12). Language of defiance to God. So Lamech’s boast of impunity (^{<4023>}Genesis 4:23,24; compare ^{<24753>}Jeremiah 17:15 ^{<4082>}2 Peter 3:3,4).

counsel — God’s threatened purpose to punish.

20. Fourth *Woe* — against those who confound the distinctions of right and wrong (compare ^{<6128>}Romans 1:28), “reprobate,” *Greek*, “undiscriminating: the moral perception darkened.”

bitter ... sweet — sin is *bitter* (^{<2129>}Jeremiah 2:19 ^{<4823>}Acts 8:23 ^{<3125>}Hebrews 12:15); though it seem sweet for a time (^{<3197>}Proverbs 9:17,18). Religion is *sweet* (^{<3303>}Psalms 119:103).

21. Fifth *Woe* — against those who were so “wise in their own eyes” as to think they knew better than the prophet, and therefore rejected his warnings (^{<2294>}Isaiah 29:14,15).

22, 23. Sixth *Woe* — against corrupt judges, who, “mighty” in drinking “wine” (a boast still not uncommon), if not in defending their country, obtain the means of self-indulgence by taking bribes (“reward”). The two verses are closely joined [MAURER].

mingle strong drink — not with *water*, but *spices* to make it intoxicating (^{<3196>}Proverbs 9:2,5 ^{<2882>}Song of Solomon 8:2).

take away the righteousness — set aside the just claims of those having a righteous cause.

24. Literally, “tongue of fire eateth” (^{<4413>}Acts 2:3).

flame consumeth the chaff — rather, withered grass falleth before the flame (^{<4182>}Matthew 3:12).

root ... blossom — *entire* decay, both the hidden *source* and outward *manifestations* of prosperity, perishing (^{<3816>}Job 18:16 ^{<3101>}Malachi 4:1).

cast away ... law — in its spirit, while retaining the letter.

25. *anger ... kindled* — (^{<2213>}2 Kings 22:13,17).

hills ... tremble — This probably fixes the date of this chapter, as it refers to the *earthquake in the days of Uzziah* (^{<3101>}Amos 1:1 ^{<3145>}Zechariah 14:5). The earth trembled as if conscious of the presence of God (^{<2045>}Jeremiah 4:24 ^{<3101>}Habakkuk 3:6).

torn — rather, were as dung (^{<3310>}Psalms 83:10).

For all this, etc. — This burden of the prophet’s strains, with dirge-like monotony, is repeated at ^{<2192>}Isaiah 9:12,17,21 10:4. With all the past calamities, still heavier judgments are impending; which he specifies in the rest of the chapter (^{<0314>}Leviticus 26:14, etc.).

26. lift ... ensign — to call together the hostile nations to execute His judgments on Judea (^{<23016>}Isaiah 10:5-7 45:1). But for *mercy* to it, in ^{<23112>}Isaiah 11:12 18:3.

hiss — (compare 7:18). Bees were drawn out of their hives by the sound of a flute, or *hissing*, or *whistling* (^{<3018>}Zechariah 10:8). God will collect the nations round Judea like bees (^{<1044>}Deuteronomy 1:44 ^{<1582>}Psalms 118:12).

end of the earth — the widely distant subject races of which the Assyrian army was made up (^{<23216>}Isaiah 22:6). The ulterior fulfillment took place in the siege under Roman Titus. Compare “end of the earth” (^{<1534>}Deuteronomy 28:49, etc.). So the pronoun is *singular* in the *Hebrew*, for “them,” “their,” “whose” (him, his, etc.), ^{<2163>}Isaiah 5:26-29; referring to some *particular* nation and person [HORSLEY].

27. weary — with long marches (^{<1258>}Deuteronomy 25:18).

none ... slumber — requiring no rest.

girdle — with which the ancient loose robes used to be girded for action. Ever ready for march or battle.

nor the latchet ... broken — The soles were attached to the feet, not by upper leather as with us, but by straps. So securely clad that not even a strap of their sandals gives way, so as to impede their march.

28. bent — ready for battle.

hoofs ... flint — The ancients did not shoe their horses: hence the value of hard hoofs for long marches.

wheels — of their chariots. The Assyrian army abounded in cavalry and chariots (^{<23216>}Isaiah 22:6,7 36:8).

29. roaring — their battle cry.

30. sorrow, and the light is darkened — Otherwise, *distress and light* (that is, hope and fear) alternately succeed (as usually occurs in an unsettled state of things), *and darkness arises in*, etc. [MAURER].

heavens — literally “clouds,” that is, its sky is rather “clouds” than sky. Otherwise from a different *Hebrew* root, “in its destruction” or ruins. HORSLEY takes “sea ... look unto the land” as a new image taken from mariners in a coasting vessel (such as all ancient vessels were), *looking for the nearest land*, which the *darkness* of the storm conceals, so that *darkness and distress* alone may be said to be visible.

CHAPTER 6

ISAIAH 6:1-13.

VISION OF JEHOVAH IN HIS TEMPLE.

Isaiah is outside, near the altar in front of the temple. The doors are supposed to open, and the veil hiding the Holy of Holies to be withdrawn, unfolding to his view a vision of God represented as an Eastern monarch, attended by seraphim as His ministers of state (^{<4129>}1 Kings 22:19), and with a robe and flowing train (a badge of dignity in the East), which filled the temple. This assertion that he had seen God was, according to tradition (not sanctioned by ^{<2300>}Isaiah 1:1; see *Introduction*), the pretext for sawing him asunder in Manasseh's reign (^{<38157>}Hebrews 11:37). Visions often occur in the other prophets: in Isaiah there is only this one, and it is marked by characteristic clearness and simplicity.

1. In ... year ... Uzziah died — Either *literal* death, or *civil* when he ceased as a leper to exercise his functions as king [*Chaldee*], (^{<4339>}2 Chronicles 26:19-21). 754 B.C. [CALMET] 578 (*Common Chronology*). This is not the first beginning of Isaiah's prophecies, but his inauguration to a higher degree of the prophetic office: ^{<2369>}Isaiah 6:9, etc., implies the tone of one who had already experience of the people's obstinacy.

Lord — here *Adonai, Jehovah* in ^{<2365>}Isaiah 6:5; *Jesus Christ* is meant as speaking in ^{<2360>}Isaiah 6:10, according to ^{<4324>}John 12:41. Isaiah could only have "seen" *the Son*, not the divine essence (^{<3018>}John 1:18). The words in ^{<2360>}Isaiah 6:10 are attributed by Paul (^{<425>}Acts 28:25,26) to the *Holy Ghost*. Thus the Trinity in unity is implied; as also by the thrice "Holy" (^{<2360>}Isaiah 6:3). Isaiah mentions the robes, temple, and seraphim, but not the form of God Himself. Whatever it was, it was different from the usual *Shekinah*: that was on the mercy seat, this on a throne; that a cloud and fire, of this no form is specified: over that were the cherubim, over this the seraphim; that had no clothing, this had a flowing robe and train.

2. stood — not necessarily the posture of *standing*; rather, *were in attendance on Him* [MAURER], hovering on expanded wings.

the — not in the *Hebrew*.

seraphim — nowhere else applied to God’s attendant angels; but to the *fiery flying* (not winged, but *rapidly moving*) serpents, which bit the Israelites (^{<0216>}Numbers 21:6), called so from the poisonous *inflammation* caused by their bites. *Seraph* is to burn; implying the *burning zeal*, dazzling *brightness* (^{<1211>}2 Kings 2:11 6:17 ^{<3013>}Ezekiel 1:13 ^{<4838>}Matthew 28:3) and serpent-like *rapidity* of the seraphim in God’s service. Perhaps Satan’s form as a *serpent* (*nachash*) in his appearance to man has some connection with his original form as a seraph of light. The head of the serpent was the symbol of *wisdom* in Egypt (compare ^{<0216>}Numbers 21:8 ^{<1204>}2 Kings 18:4). The seraphim, with six wings and one face, can hardly be identified with the cherubim, which had four wings (in the temple only *two*) and four faces (^{<3008>}Ezekiel 1:5-12). (But compare ^{<6608>}Revelation 4:8). The “face” and “feet” imply a human form; something of a serpentine form (perhaps a basilisk’s head, as in the temples of Thebes) may have been mixed with it: so the cherub was compounded of various animal forms. However, seraph may come from a root meaning “princely,” applied in ^{<7003>}Daniel 10:13 to Michael [MAURER]; just as cherub comes from a root (changing *m* into *b*), meaning “noble.”

twin — Two wings alone of the six were kept ready for instant flight in God’s service; two veiled their faces as unworthy to look on the holy God, or pry into His secret counsels which they fulfilled (^{<0106>}Exodus 3:6 ^{<3048>}Job 4:18 15:15); two covered their feet, or rather the whole of the *lower parts* of their persons — a practice usual in the presence of Eastern monarchs, in token of reverence (compare ^{<3011>}Ezekiel 1:11, *their bodies*). Man’s service *a fortiori* consists in reverent waiting on, still more than in active service for, God.

3. (^{<6608>}Revelation 4:8). The Trinity is implied (on “Lord,” see on ^{<2108>}Isaiah 6:1). God’s *holiness* is the keynote of Isaiah’s whole prophecies.

whole earth — the *Hebrew* more emphatically, *the fullness of the whole earth* is His *glory* (^{<3201>}Psalms 24:1 72:19).

4. **posts of ... door** — rather, foundations of the thresholds.

house — temple.

smoke — the Shekinah cloud (^{<1030>}1 Kings 8:10 ^{<2304>}Ezekiel 10:4).

5. **undone** — (^{<0233>}Exodus 33:20). The same effect was produced on others by the presence of God (^{<0062>}Judges 6:22 13:22 ^{<3405>}Job 42:5,6 ^{<4838>}Luke 5:8 ^{<6017>}Revelation 1:17).

lips — appropriate to the context which describes the praises of the *lips*, sung in alternate responses (^{<0253>}Exodus 15:20,21 ^{<2108>}Isaiah 6:3) by the

seraphim: also appropriate to the office of *speaking* as the prophet of God, about to be committed to Isaiah (^{<2169>}Isaiah 6:9).

seen — not strictly Jehovah Himself (^{<4118>}John 1:18 ^{<5466>}1 Timothy 6:16), but the symbol of His presence.

Lord — *Hebrew*, “JEHOVAH.”

6. unto me — The seraph had been in the temple, Isaiah *outside of it*.

live coal — literally, “a hot stone,” used, as in some countries in our days, to roast meat with, for example, the meat of the sacrifices. Fire was a symbol of purification, as it takes the dross out of metals (^{<3916>}Malachi 3:2,3).

the altar — of burnt offering, in the court of the priests before the temple. The fire on it was at first kindled by God (^{<4118>}Leviticus 9:24), and was kept continually burning.

7. mouth ... lips — (See on ^{<2169>}Isaiah 6:5). The *mouth* was touched because it was the part to be used by *the prophet* when inaugurated. So “*tongues of fire*” rested on the disciples (^{<4118>}Acts 2:3,4) when they were being set apart to *speak* in various languages of Jesus.

iniquity — conscious unworthiness of acting as God’s messenger.

purged — literally, “covered,” that is, expiated, not by any physical effect of fire to cleanse from sin, but in relation to the *altar sacrifices*, of which Messiah, who here commissions Isaiah, was in His death to be the antitype: it is implied hereby that it is only by sacrifice sin can be pardoned.

8. I ... us — The change of number indicates the Trinity (compare ^{<4002>}Genesis 1:26 11:7). Though not a sure *argument* for the doctrine, for the *plural* may indicate merely majesty, it *accords* with that truth proved elsewhere.

Whom ... who — implying that *few* would be willing to bear the self-denial which the delivering of such an unwelcome message to the Jews would require on the part of the messenger (compare ^{<1295>}1 Chronicles 29:5).

Here am I — prompt zeal, now that he has been specially qualified for it (^{<2169>}Isaiah 6:7; compare ^{<4118>}1 Samuel 3:10,11 ^{<4406>}Acts 9:6).

9. Hear ... indeed — *Hebrew*, “In hearing hear,” that is, *Though ye hear* the prophet’s warnings *again and again*, ye are doomed, because of your perverse will (^{<4317>}John 7:17), *not to understand*. Light enough is given in revelation to guide those sincerely seeking to *know*, in order that they may

do, God's will; darkness enough is left to confound the wilfully blind (^{<2388>}Isaiah 43:8). So in Jesus' use of parables (^{<1034>}Matthew 13:14).

see..indeed — rather, “though ye *see again and again*,” yet, etc.

10. Make ... fat — (^{<497>}Psalms 119:17). “Render them the more hardened by thy warnings” [MAURER]. This effect is the fruit, not of *the truth* in itself, but of the corrupt state of *their hearts*, to which God here judicially gives them over (^{<267>}Isaiah 63:17). GESENIUS takes the imperatives as futures. “Proclaim truths, the *result* of which proclamation *will be* their becoming the more hardened” (^{<6128>}Romans 1:28 ^{<4018>}Ephesians 4:18); but this does not so well as the former set forth God as *designedly* giving up sinners to *judicial* hardening (^{<6108>}Romans 11:8 ^{<3121>}2 Thessalonians 2:11). In the first member of the sentence, the order is, *the heart, ears, eyes*; in the latter, the reverse order, *the eyes, ears, heart*. It is from the *heart* that corruption flows into the *ears and eyes* (^{<4072>}Mark 7:21,22); but through *the eyes and ears healing* reaches the heart (^{<6107>}Romans 10:17), [BENGL]. (^{<2152>}Jeremiah 5:21 ^{<3312>}Ezekiel 12:2 ^{<3171>}Zechariah 7:11 ^{<4157>}Acts 7:57 ^{<5004>}2 Timothy 4:4). In ^{<1035>}Matthew 13:15, the words are quoted in the *indicative*, “*is waxed gross*” (so the *Septuagint*), not the *imperative*, “*make fat*”; God's word as to the future is as certain as if it were already fulfilled. To *see with one's eyes* will not convince a will that is opposed to the truth (compare ^{<6145>}John 11:45,46 12:10,11). “One must *love* divine things in order to *understand* them” [PASCAL].

be healed — of their spiritual malady, sin (^{<2106>}Isaiah 1:6 ^{<1943>}Psalms 103:3 ^{<2174>}Jeremiah 17:14).

11. how long — will this wretched condition of the nation being hardened to its destruction continue?

until — (^{<2169>}Isaiah 5:9) — fulfilled primarily at the Babylonish captivity, and more fully at the dispersion under the Roman Titus.

12. (^{<1251>}2 Kings 25:21).

forsaking — abandonment of dwellings by their inhabitants (^{<2109>}Jeremiah 4:29).

13. and it shall return, and ... be eaten — Rather, “*but it shall be again given over to be consumed*”: if even a tenth survive the first destruction, it shall be destroyed by a second (^{<2165>}Isaiah 5:25 ^{<2101>}Ezekiel 5:1-5,12), [MAURER and HORSLEY]. In *English Version*, “return” refers to the poor remnant left in the land at the Babylonish captivity (^{<1244>}2 Kings 24:14 25:12), which afterwards fled to Egypt in fear (^{<1251>}2 Kings 25:26), and subsequently *returned* thence along with others who had fled to Moab and

Edom (^{<240E>}Jeremiah 40:11,12), and suffered under further divine judgments.

tell — rather, “terebinth” or “turpentine tree” (^{<210E>}Isaiah 1:29).

substance ... when ... cast ... leaves — rather, “As a *terebinth* or *oak* in which, when they are cast down (not ‘cast their leaves,’ ^{<844E>}Job 14:7), the trunk or stock remains, so the holy seed (^{<500E>}Ezra 9:2) shall be the stock of that land.” The seeds of vitality still exist in both the land and the scattered people of Judea, waiting for the returning spring of God’s favor (^{<611E>}Romans 11:5,23-29). According to Isaiah, not all Israel, but the *elect remnant alone*, is destined to salvation. God shows unchangeable severity towards sin, but covenant faithfulness in preserving a remnant, and to it Isaiah bequeaths the prophetic legacy of the second part of his book (the fortieth through sixty-sixth chapters).

CHAPTER 7

ISAIAH 7:1-9:7.

PREDICTION OF THE ILL SUCCESS OF THE SYRO-ISRAELITISH INVASION OF JUDAH — AHAZ ALLIANCE WITH ASSYRIA, AND ITS FATAL RESULTS TO JUDEA — YET THE CERTAINTY OF FINAL PRESERVATION AND OF THE COMING OF MESSIAH.

In the Assyrian inscriptions the name of Rezin, king of Damascus, is found among the tributaries of Tiglath-pileser, of whose reign the annals of seventeen years have been deciphered. For the historical facts in this chapter, compare ^{<1257>}2 Kings 15:37-16:9. Rezin of Syria and Pekah of Israel, as confederates, advanced against Jerusalem. In the first campaign they “smote Ahaz with a great slaughter” (^{<148F>}2 Chronicles 28:5). Their object was probably to unite the three kingdoms against Assyria. Egypt seems to have favored the plan, so as to interpose these confederate kingdoms between her own frontier and Assyria (compare ^{<21718>}Isaiah 7:18, “Egypt”; and ^{<12774>}2 Kings 17:4, Hoshea’s league with Egypt). Rezin and Pekah may have perceived Ahaz’ inclination towards Assyria rather than towards their own confederacy; this and the old feud between Israel and Judah (^{<1126>}1 Kings 12:16) occasioned their invasion of Judah. Ahaz, at the *second* inroad of his enemies (compare ^{<1480I>}2 Chronicles 28:1-26 and ^{<1257>}2 Kings 15:37, with ^{<2146F>}Isaiah 16:5), smarting under his former defeat, applied to Tiglath-pileser, in spite of Isaiah’s warning in this chapter, that he should rather rely on God; that king accordingly attacked Damascus, and slew Rezin (^{<12419>}2 Kings 16:9); and probably it was at the same time that he carried away part of Israel captive (^{<1259>}2 Kings 15:29), unless there were *two* assaults on Pekah — that in ^{<1259>}2 Kings 15:29, the earlier, and that in which Tiglath helped Ahaz subsequently [G. V. SMITH]. Ahaz was saved at the sacrifice of Judah’s independence and the payment of a large tribute, which continued till the overthrow of Sennacherib under Hezekiah (^{<2557F>}Isaiah 37:37 ^{<1248>}2 Kings 16:8,17,18 ^{<1483F>}2 Chronicles 28:20). Ahaz’ reign began about 741 B.C., and Pekah was slain in 738 [WINER].

1. Ahaz — In the first years of his reign the design of the two kings against Judah was carried out, which was formed in Jotham’s reign (^{<1257>}2 Kings 15:37).

Syria — *Hebrew, Aram* (^{<1012>}Genesis 10:22,23), originally the whole region between the Euphrates and Mediterranean, including *Assyria*, of which *Syria* is an abbreviation; here the region round Damascus, and along Mount Libanus.

Jerusalem — An actual siege of it took place, but was foiled (^{<1216>}2 Kings 16:5).

2. *is confederate with* — rather, *is encamped upon* the territory of Ephraim [MAURER], or better, as Rezin was encamped against *Jerusalem*, “*is supported by*” [LOWTH] Ephraim, whose land lay between Syria and Judah. The mention of “David” alludes, in sad contrast with the present, to the time when David made Syria subject to him (^{<1016>}2 Samuel 8:6).

Ephraim — the ten tribes.

as ... *trees of ... wood* — simultaneous agitation.

3. *Go forth* — out of the city, to the place where Ahaz was superintending the works for defense and the cutting off of the water supply from the enemy, and securing it to the city. So ^{<2319>}Isaiah 22:9 ^{<1618>}2 Chronicles 32:4.

Shearjashub — that is, A remnant shall return (^{<2183>}Isaiah 6:13) was a standing memorial to Ahaz and the Jews that the nation should not, notwithstanding the general calamity (^{<2377>}Isaiah 7:17-25 ^{<2186>}Isaiah 8:6-8), be utterly destroyed (^{<2321>}Isaiah 10:21,22).

conduit — an aqueduct from the pool or reservoir for the supply of the city. At the foot of Zion was Fount Siloah (^{<2316>}Isaiah 8:6 ^{<1615>}Nehemiah 3:15, ^{<4017>}John 9:7), called also Gihon, on the west of Jerusalem (^{<1620>}2 Chronicles 32:30). Two pools were supplied from it, *the Upper*, or *Old* (^{<2321>}Isaiah 22:11), or *King's* (^{<1624>}Nehemiah 2:14), and *the Lower* (^{<2319>}Isaiah 22:9), which received the superfluous waters of the upper. The upper pool is still to be seen, about seven hundred yards from the Jaffa gate. The highway leading to the fullers' field, which was in a position near water for the purposes of washing, previous to drying and bleaching, the cloth, was probably alongside the aqueduct.

4. *Take heed*, etc. — that is, *See that* thou be quiet (not seeking Assyrian aid in a fit of panic).

tails — mere *ends* of firebrands, almost consumed themselves (about soon to fall before the Assyrians, ^{<2318>}Isaiah 7:8), therefore harmless.

smoking — as about to go out; not *blazing*.

son of Remaliah — Pekah, a usurper (^{<1255>}2 Kings 15:25). The Easterners express contempt by designating one, not by his own name, but by his father's, especially when the father is but little known (^{<1817>}1 Samuel 20:27,31).

6. **vex** — rather, “throw into consternation” [GESENIUS].

make a breach — rather, “cleave it asunder.” Their scheme was to divide a large portion of the territory between themselves, and set up a vassal king of their own over the rest.

son of Tabeal — unknown; a Syrian-sounding name, perhaps favored by a party in Jerusalem (^{<2186>}Isaiah 3:6,9,12).

7. (^{<2180>}Isaiah 8:10 ^{<11310>}Proverbs 21:30).

8. **head** — that is, in both Syria and Israel the *capital* shall remain as it is; they shall not conquer Judah, but each shall possess only his own dominions.

threescore and five ... not a people — As these words break the symmetry of the parallelism in this verse, either they ought to be placed after “Remaliah's son,” in ^{<2109>}Isaiah 7:9, or else they refer to some older prophecy of Isaiah, or of Amos (as the Jewish writers represent), parenthetically; to which, in ^{<2108>}Isaiah 7:8, the words, “If ye will not believe ... not be established,” correspond in parallelism. *One* deportation of Israel happened within one or two years from this time, under Tiglath-pileser (^{<1259>}2 Kings 15:29). *Another* in the reign of Hoshea, under Shalmaneser (^{<1270>}2 Kings 17:1-6), was about twenty years after. But the final one which utterly “broke” up Israel so as to be “not a people,” accompanied by a colonization of Samaria with foreigners, was under Esar-haddon, who carried away Manasseh, king of Judah, also, in the twenty-second year of his reign, sixty-five years from the utterance of this prophecy (compare ^{<1402>}Ezra 4:2,3,10, with ^{<1274>}2 Kings 17:24 ^{<14312>}2 Chronicles 33:11) [USHER]. The event, though so far off, was enough to assure the people of Judah that as God, the Head of the theocracy, would *ultimately* interpose to destroy the enemies of His people, so they might rely on Him *now*.

9. **believe, ... be established** — There is a paronomasia, or play on the words, in the *Hebrew*: “if ye will not *confide*, ye shall not *abide*.” Ahaz brought distress on himself by distrust in the Lord, and trust in Assyria.

11. **Ask thee** — since thou dost not credit the prophet's words.

sign — a miraculous token to assure thee that God will fulfill His promise of saving Jerusalem (^{<23749>}Isaiah 37:30 38:7,8). “Signs,” facts then present or near at hand as pledges for the more distant future, are frequent in Isaiah.

ask ... in ... depth — literally, “Make deep ... ask it,” that is, Go to the depth of the earth or of *Hades* [*Vulgate* and *LOWTH*], or, Mount high for it (literally, “Make high”). So in ^{<4061>}Matthew 16:1. Signs in *heaven* are contrasted with the signs on earth and below it (raising the dead) which Jesus Christ had wrought (compare ^{<5106>}Romans 10:6,7). He offers Ahaz the widest limits within which to make his choice.

12. neither ... tempt — hypocritical pretext of keeping the law (^{<6166>}Deuteronomy 6:16); “tempt,” that is, put God to the proof, as in ^{<1005>}Matthew 4:7, by seeking His miraculous interposition without warrant. But here there *was* the warrant of the prophet of God; to have asked a sign, when thus offered, would not have been a *tempting* of God. Ahaz true reason for declining was his resolve not to do God’s will, but to negotiate with Assyria, and persevere in his idolatry (^{<4267>}2 Kings 16:7,8,3,4,10). Men often excuse their distrust in God, and trust in their own devices, by *professed* reverence for God. Ahaz may have fancied that though Jehovah was the God of Judea and could work a sign there, that was no proof that the local god of Syria might not be more powerful. Such was the common heathen notion (^{<2300>}Isaiah 10:10,11:36:18-20).

13. Is it a small thing? — Is it not enough for you (^{<6163>}Numbers 16:9)? The allusion to “David” is in order to contrast *his* trust in God with his degenerate descendant Ahaz’ distrust.

weary — try the patience of.

men — prophets. Isaiah as yet had given no outward proof that he was from God; but now God has offered a sign, which Ahaz publicly rejects. The sin is therefore *now* not merely against “men,” but openly against “God.” Isaiah’s manner therefore changes from mildness to bold reproof.

14. himself — since thou wilt not ask a sign, nay, rejectest the offer of one.

you — for the sake of the house of believing “David” (God remembering His everlasting covenant with David), not for unbelieving Ahaz’ sake.

Behold — arresting attention to the extraordinary prophecy.

virgin — from a root, “to lie hid,” virgins being closely kept from men’s gaze in their parents’ custody in the East. The *Hebrew*, and the *Septuagint* here, and *Greek* (^{<4023>}Matthew 1:23), have the article, *the* virgin, some definite one known to the speaker and his hearers; primarily, the woman,

then a virgin, about immediately to become the second wife, and bear a child, whose attainment of the age of discrimination (about three years) should be preceded by the deliverance of Judah from its two invaders; its fullest significance is realized in “*the woman*” (^{<0085>}Genesis 3:15), whose seed should bruise the serpent’s head and deliver captive man (^{<2612>}Jeremiah 31:22 ^{<3108>}Micah 5:3). Language is selected such as, while *partially* applicable to the immediate event, receives its *fullest*, most appropriate, and exhaustive accomplishment in Messianic events. The New Testament application of such prophecies is not a strained “accommodation”; rather the temporary fulfillment of an adaptation of the far-reaching prophecy to the present passing event, which foreshadows typically the great central end of prophecy, Jesus Christ (^{<6910>}Revelation 19:10). Evidently the wording is such as to apply more fully to Jesus Christ than to the prophet’s son; “*virgin*” applies, in its simplest sense, to the Virgin Mary, rather than to the prophetess who ceased to be a *virgin* when she “conceived”; “*Immanuel*,” *God with us* (^{<0114>}John 1:14 ^{<6108>}Revelation 21:3), cannot in a strict sense apply to Isaiah’s son, but only to Him who is presently called expressly (^{<2106>}Isaiah 9:6), “the Child, the Son, Wonderful (compare ^{<2188>}Isaiah 8:18), the mighty *God*.” Local and temporary features (as in ^{<2175>}Isaiah 7:15,16) are added in every type; otherwise it would be no type, but the thing itself. There are resemblances to the great Antitype sufficient to be recognized by those who seek them; dissimilarities enough to confound those who do not desire to discover them.

call — that is, “*she shall*,” or as *Margin*, “*thou, O Virgin, shalt call*;” mothers often named their children (^{<0004>}Genesis 4:1,25 19:37 29:32). In ^{<0123>}Matthew 1:23 the expression is strikingly changed into, “*They shall call*”; when the prophecy received its *full* accomplishment, no longer is the name Immanuel restricted to the *prophetess*’ view of His character, as in its partial fulfillment in her son; *all* shall then call (that is, not literally), or regard Him as *peculiarly and most fitly characterized by the descriptive name*, “Immanuel” (^{<5161>}1 Timothy 3:16 ^{<5119>}Colossians 2:9).

name — not mere appellation, which neither Isaiah’s son nor Jesus Christ bore literally; but what describes His manifested attributes; His *character* (so ^{<2106>}Isaiah 9:6). The name in its proper destination was not arbitrary, but characteristic of the individual; sin destroyed the faculty of perceiving the internal being; hence the severance now between the name and the character; in the case of Jesus Christ and many in Scripture, the Holy Ghost has supplied this want [OLSHAUSEN].

15. Butter — rather, curdled milk, the acid of which is grateful in the heat of the East (^{<8107>}Job 20:17).

honey — abundant in Palestine (^{<07408>}Judges 14:8 ^{<09425>}1 Samuel 14:25 ^{<10804>}Matthew 3:4). Physicians directed that the first food given to a child should be honey, the next milk [BARNABAS, *Epistle*]. HORSLEY takes this as implying the real humanity of the Immanuel Jesus Christ, about to be fed as other infants (^{<01252>}Luke 2:52). ^{<23022>}Isaiah 7:22 shows that besides the fitness of milk and honey for children, a state of *distress* of the inhabitants is *also* implied, when, by reason of the invaders, milk and honey, things produced *spontaneously*, shall be the only abundant articles of food [MAURER].

that he may know — rather, until He shall know.

evil ... choose ... good — At about three years of age moral consciousness begins (compare ^{<23004>}Isaiah 8:4 ^{<01139>}Deuteronomy 1:39 Jon 4:11).

16. For — The deliverance implied in the name “Immanuel,” and the cessation of distress as to food (^{<23014>}Isaiah 7:14,15), shall last only till the child grows to know good and evil;

for ... the land that ... abhorrest ... forsaken of ... kings — rather, desolate shall be the land, before whose two kings thou art alarmed [HENGSTENBERG and GESENIUS].

the land — namely, Syria and Samaria regarded as one (^{<21419>}2 Kings 16:9 15:30), just *two* years after this prophecy, as it foretells. HORSLEY takes it, “The land (Judah and Samaria) of (the former of) which thou art the plague (literally, ‘thorn’) shall be forsaken,” etc.; a prediction thus, that Judah and Israel (appropriately regarded as *one* “land”) should cease to be kingdoms (^{<01111>}Luke 2:1 ^{<04490>}Genesis 49:10) before Immanuel came.

^{<23017>}ISAIAH 7:17-25.

FATAL CONSEQUENCES OF AHAZ' ASSYRIAN POLICY.

Though temporary deliverance (^{<23016>}Isaiah 7:16 8:4) was to be given then, and final deliverance through Messiah, sore punishment shall follow the former. After subduing Syria and Israel, the Assyrians shall encounter Egypt (^{<02229>}2 Kings 23:29), and Judah shall be the battlefield of both (^{<23018>}Isaiah 7:18), and be made tributary to that very Assyria (^{<44831>}2 Chronicles 28:20 ^{<02407>}2 Kings 16:7,8) now about to be called in as an ally (^{<23004>}Isaiah 39:1-6). Egypt, too, should prove a fatal ally (^{<23016>}Isaiah 36:6 31:1, etc.).

18. hiss — whistle, to bring bees to settle (see on ^{<23016>}Isaiah 5:26).

fly — found in numbers about the arms of the Nile and the canals from it (^{<2395>}Isaiah 19:5-7 ^{<23>}3), here called “rivers.” Hence arose the plague of flies (^{<1021>}Exodus 8:21). Figurative, for *numerous* and *troublesome* foes from the remotest parts of Egypt, for example, Pharaoh-nechoh.

bee — (^{<1044>}Deuteronomy 1:44 ^{<4812>}Psalm 118:12). As numerous in Assyria as the fly in marshy Egypt. Sennacherib, Esar-haddon, and Nebuchadnezzar fulfilled this prediction.

19. rest — image of flies and bees kept up. The enemy shall overspread the land *everywhere*, even in “desolate valleys.”

thorns — wild, contrasted with “bushes,” which were *valued* and objects of care (see *Margin*).

20. razor — The Assyrians are to be God’s *instrument* of devastating Judea, just as a razor sweeps away all hair before it (^{<2305>}Isaiah 10:5 ^{<329>}Ezekiel 29:19,20).

hired — alluding to Ahaz’ hiring (^{<1247>}2 Kings 16:7,8) Tiglath-pileser against Syria and Israel; namely,

by them beyond the river — namely, the Euphrates; the eastern boundary of Jewish geographical knowledge (^{<3728>}Psalm 72:8); the river which Abram crossed; the Nile also may be included (^{<2378>}Isaiah 7:18) [G. V. SMITH]. GESENIUS translates, “With a razor *hired in the parts beyond the river.*”

head ... feet — the *whole body*, including the most honored parts. To cut the “beard” is the greatest indignity to an Easterner (^{<2316>}Isaiah 50:6 ^{<1004>}2 Samuel 10:4,5 ^{<1608>}Ezekiel 5:1).

^{<2372>}ISAIAH 7:21-25.

THE COMING DESOLATE STATE OF THE LAND OWING TO THE ASSYRIANS AND EGYPTIANS.

21. nourish — that is, own.

young cow — a heifer giving milk. *Agriculture* shall cease, and the land become one great *pasturage*.

22. abundance — by reason of the wide range of land lying desolate over which the cows and sheep (including goats) may range.

butter — thick milk, or *cream*.

honey — (See on ²³⁷⁵Isaiah 7:15). Food of *spontaneous* growth will be the resource of the *few* inhabitants left. Honey shall be abundant as the bees will find the wild flowers abounding everywhere.

23. *where there were*, etc. — where up to that time there was so valuable a vineyard as to have in it a thousand vines, worth a silverling (*shekel*, about fifty cents; *a large price*) each, there shall be only briers (So 8:11). Vineyards are estimated by the number of the vines, and the goodness of the kind of vine. Judea admits of a high state of cultivation, and requires it, in order to be productive; its present barrenness is due to neglect.

24. It shall become a vast hunting ground, abounding in wild beasts (compare ²⁴⁰⁹Jeremiah 49:19).

25. *shall be* — rather, “were once.”

digged — in order to plant and rear vines (²³⁸⁶Isaiah 5:6).

there shall not come — that is, none shall come who fear thorns, seeing that thorns shall abound on all sides [MAURER]. Otherwise, “Thou shalt not come *for fear of thorns*” [GESENIUS]. Only cattle shall be able to penetrate the briery ground.

lesser cattle — sheep and goats.

CHAPTER 8

ISAIAH 8:1-9:7.

The first seven verses of the ninth chapter belong to this section. The eighth chapter continues the subject of the seventh chapter, but at a later period (compare ^{<2100E>}Isaiah 8:4 with ^{<2101E>}Isaiah 7:16); implying that the interval till the accomplishment is shorter now than then. The tone of ^{<2102E>}Isaiah 8:17,21,22, expresses calamity more immediate and afflictive than ^{<2103E>}Isaiah 7:4,15,22.

1. **great** — suitable, for letters large enough to be read by all.

roll — rather, *tablet* of wood, metal, or stone (^{<2104E>}Isaiah 30:8 ^{<2105E>}Habakkuk 2:2); sometimes coated with wax, upon which characters were traced with a pointed instrument, or iron stylus; skins and papyrus were also used (^{<2106E>}Isaiah 19:7).

man's pen — that is, in ordinary characters which the humblest can read (so ^{<2107E>}Habakkuk 2:2). *Hebrew*, *enosh* means a “common man,” is contrasted with the *upper ranks* (^{<2108E>}Revelation 21:17 ^{<2109E>}Romans 3:5). Not in hieroglyphics. The object was that, after the event, all might see that it had been predicted by Isaiah.

concerning — the title and subject of the prophecy.

Maher-shalal-hash-baz — “They (that is, the Assyrians) hasten to the spoil (namely, to spoil Syria and Samaria), they speed to the prey” [GESENIUS]. Otherwise, “The spoil (that is, spoiler) hastens, the rapine speeds forward” [MAURER].

2. **I took** — rather, “The Lord said to me, that I should take,” etc. [MAURER].

Uriah — an accomplice of Ahaz in idolatry, and therefore a witness not likely to assist the prophet of God in getting up a *prophecy after the event* (^{<2110E>}2 Kings 16:10). The witnesses were in order that when the event should come, they might testify that the tablet containing the prophecy had been inscribed with it at the time that it professed.

Zechariah — (^{<2111E>}2 Chronicles 29:13).

3. **prophetess** — perhaps the same as the “virgin” (^{<2112E>}Isaiah 7:14), in the interim married as Isaiah's second wife: this is in the primary and

temporary sense. Immanuel is even in this sense distinct from Maher-shalal-hash-baz. Thus nineteen months at least intervene from the prophecy (²³⁰⁷⁴Isaiah 7:14), nine before the birth of Immanuel, and ten from that time to the birth of Maher-shalal-hash-baz: adding eleven or twelve months *before* the latter could cry, “Father” (²³⁸⁰⁴Isaiah 8:4), we have about three years in all, agreeing with ²³⁰⁷⁵Isaiah 7:15,16.

4. *before*, etc. — within a year.

6. *waters of Shiloah ... softly* — Their source is on the southeast of Zion and east of Jerusalem. It means “sent,” the water being *sent* through an aqueduct (⁴³⁰⁷John 9:7). Figurative for the mild, though now weak, sway of the house of David; in the highest sense Shiloah expresses the benignant sway of Jehovah in the theocracy, administered through David. Contrast to the violent Euphrates, “the river” that typifies Assyria (²³⁸⁰⁷Isaiah 8:7 ⁶⁵⁷⁵Revelation 17:15). “This people” refers both to *Israel*, which preferred an alliance with Rezin of Syria to one with the kings of Judah, and to *Judah*, a party in which seems to have favored the pretensions of the son of Tabeal against David’s line (²³⁰⁶Isaiah 7:6); also to *Judah’s desire to seek an Assyrian alliance* is included in the censure (compare ²³⁰⁷Isaiah 7:17). ²³⁸⁴Isaiah 8:14 shows that both nations are meant; both alike rejected the divine Shiloah. Not “My people,” as elsewhere, when God expresses favor, but “this people” (²³⁰⁹Isaiah 6:9).

7. *therefore* — for the reason given in ²³⁸⁶Isaiah 8:6, the Assyrian flood, which is first to overflow Syria and Samaria, shall rise high enough to reach rebel Judah also (²³⁸⁸Isaiah 8:8).

the river — Euphrates swollen in spring by the melting of the snow of the Armenian mountains (compare ²³⁸⁶Isaiah 8:6 ²³⁰²Isaiah 7:20).

all his glory — Eastern kings travel with a gorgeous retinue.

channels — natural and artificial in the level region, Mesopotamia.

8. *pass through* — The flood shall not stop at Syria and Samaria, but shall *penetrate into* Judea.

the neck — When the waters reach to the neck, a man is near drowning; still the *head* is not said to be overflowed. Jerusalem, elevated on hills, is the head. The danger shall be so imminent as to reach near it at Sennacherib’s invasion in Hezekiah’s reign; but it shall be spared (²³⁰⁸Isaiah 30:28).

wings — the extreme bands of the Assyrian armies, fulfilled (²³⁰³Isaiah 36:1 37:25).

thy land, O Immanuel — Though temporarily applied to Isaiah's son, in the *full* sense this is applicable only to Messiah, that Judea is *His*, was, and still is, a pledge that, however sorely overwhelmed, it shall be saved at last; the "head" is safe even now, waiting for the times of restoration (⁴⁰⁰⁶Acts 1:6); at the same time these words imply that, notwithstanding the temporary deliverance from Syria and Israel, implied in "Immanuel," the greatest calamities are to follow to Judah.

9. Associate yourselves — rather, "Raise tumults," or, Rage, that is, Do your worst [MAURER], referring perhaps to the attack of Rezin and Pekah on Jerusalem.

and ... be broken in pieces — rather, "yet ye shall be thrown into consternation." *Imperative* in the *Hebrew*, according to the idiom whereby the second of two imperatives implies the *future*, namely, the consequence of the action contained in the first (so ²³⁶⁹Isaiah 6:9). The name "Immanuel" in ²³⁰⁸Isaiah 8:8 (compare ²³⁸⁰Isaiah 8:10) suggests the thought of the ultimate safety of *Immanuel's land*, both from its present two invaders, and even from the Assyrians, notwithstanding the grievous flood, wherewith the previous verses foretell they shall deluge it. The succession of the house of David cannot be set aside in Judah, for Immanuel Messiah is to be born in it as heir of David, of whom Isaiah's son is but a type (²³⁰⁸Isaiah 9:4,6).

give ear ... far countries — witness the discomfiture of Judah's enemies. The prophecy probably looks on *also* to the final conspiracy of Antichrist and his supporters against the Heir of David's throne in the latter days and their utter overthrow [HORSLEY].

gird yourselves ... gird yourselves — The repetition expresses vehemently the *certainty* of their being *thrown into consternation* (not as *English Version*, "broken in pieces").

10. the word — of command, for the assault of Jerusalem.

God is with us — "Immanuel" implies this (⁰⁸⁴⁹Numbers 14:9 ¹⁹¹⁷Psalms 46:7).

11. with a strong hand — or else, "when He grasped me with His hand" [HORSLEY]. MAURER, as *English Version*, "with the impetus of His hand," that is, the felt impulse of His inspiration in my mind (²¹⁵⁷Jeremiah 15:17 ³⁰⁰⁸Ezekiel 1:3 3:14,22 37:1).

way of ... people — their distrust of Jehovah, and the panic which led them and Ahab to seek Assyrian aid.

12-16. The words of Jehovah.

confederacy — rather, a conspiracy; an appropriate term for the *unnatural* combination of *Israel* with *Syrian* foreigners against Judea and the theocracy, to which the former was bound by ties of blood and hereditary religion [MAURER].

to all ... say — rather, of all which this people calleth a conspiracy [G. V. SMITH].

their fear — namely, object of fear: the hostile conspiracy.

be afraid — rather [MAURER], “nor make others to be afraid.”

13. Sanctify — *Honor* His *holy* name by regarding Him as your only hope of safety (^{<2323>}Isaiah 29:23 ^{<0412>}Numbers 20:12).

him ... fear — “fear” lest you provoke His wrath by your fear of man and distrust of Him.

14. sanctuary — inviolable asylum, like the altar of the temple (^{<1051>}1 Kings 1:50 2:28 ^{<5116>}Ezekiel 11:16; compare ^{<1030>}Proverbs 18:10); namely, to those who fear and trust in Him.

but ... offense — that is a rock over which they should fall to their hurt; namely those who would not believe.

both ... houses — Israel and Judah. Here again the prophecy expands beyond the temporary application in Ahaz’ time. The very stone, Immanuel, which would have been a *sanctuary* on belief, becomes a fatal *stumbling-block* through unbelief. Jesus Christ refers to this in ^{<1244>}Matthew 21:44. (Compare ^{<1501>}Deuteronomy 32:4,15,18,30,31,37 ^{<1731>}Daniel 2:34 ^{<5133>}Romans 9:33 ^{<1018>}1 Peter 2:8).

gin — trap, in which birds are unexpectedly caught (^{<1235>}Luke 21:35 ^{<1112>}1 Thessalonians 5:2). So at the destruction of Jerusalem under Titus.

15. stumble ... taken — images from the means used in taking wild animals.

16. Bind up ... seal — What Isaiah had before briefly noted by inscribing *Maher-shalal-hash-baz* in a *tablet*, fixed up in some public place, he afterwards wrote out more in detail in a *parchment roll* (^{<2108>}Isaiah 30:8); this he is now to *seal up*, not merely in order that nothing may be added to, or taken from it, as being complete, but to imply that it relates to distant events, and is therefore to be a *sealed* and *not understood* testimony (^{<2109>}Isaiah 6:9,10), except in part among God’s disciples,” that is, those who “sanctify the Lord” by obedient trust (^{<1254>}Psalms 25:14). Subsequent revelations would afterwards clear up what now was dark. So the

Apocalypse explains what in Daniel was left unexplained (compare ^{<208>}Daniel 8:26 12:9). “The words are closed up and *sealed* till the time of the end”; but ^{<220>}Revelation 22:10, “*Seal* not the sayings of the prophecy ... for the time is at hand” (compare ^{<191>}Revelation 5:1,5,9),

testimony — attested by Uriah and Zechariah (^{<200>}Isaiah 8:2).

law — the revelation just given, having the force of a law.

disciples — not as MAURER, Uriah and Zechariah (compare ^{<107>}John 7:17 15:15).

17. I — Whatever the rest of the nation may do, I will look to Jehovah alone.

that hideth ... face — *though* He seems now to *withdraw His countenance* from Judah (the then representative of “the house of Jacob”). Let us *wait* and trust in, though we cannot see, Him (^{<200>}Isaiah 50:10 54:8 ^{<108>}Habakkuk 2:3 ^{<125>}Luke 2:25,38).

18. I and the children — Isaiah means “salvation of Jehovah”; His children’s names, also (^{<200>}Isaiah 7:3 7:14 8:3), were “signs” suggestive of the coming and final deliverance.

wonders — that is symbols of the future (^{<200>}Isaiah 20:3 ^{<108>}Zechariah 3:8). “Behold I ... me” is quoted in ^{<123>}Hebrews 2:13 to prove *the manhood of the Messiah*. This is the *main* and *ultimate* fulfillment of the prophecy; its *temporary* meaning is applied to Ahaz’ time. Isaiah typically, in ^{<207>}Isaiah 8:17,18, personates Messiah, who is at once “Father” and “Son,” *Isaiah* and *Immanuel*, “Child” and “Mighty God,” and is therefore called here a “wonder,” as in ^{<206>}Isaiah 9:6, “Wonderful.” Hence in ^{<123>}Hebrews 2:13, believers are called His “children”; but in ^{<208>}Isaiah 8:11,12, His “brethren.” On “the Lord hath given me,” see ^{<107>}John 6:37,39 10:29 17:12.

which dwelleth in ... Zion — and will therefore protect *Jerusalem*.

19. Seek unto — Consult in your national difficulties.

them ... familiar spirits — necromancers, spirit charmers. So Saul, when he had forsaken God (^{<107>}1 Samuel 28:7, etc.), consulted the witch of Endor in his difficulties. These follow in the wake of idolatry, which prevailed under Ahaz (^{<124>}2 Kings 16:3,4,10). He copied the soothsaying as he did the idolatrous “altar” of Damascus (compare ^{<106>}Leviticus 20:6, which forbids it, ^{<208>}Isaiah 19:3).

wizards — men claiming supernatural *knowledge*; from the *old* English, “*to wit*,” that is, know.

peep — rather “chirp faintly,” as young birds do; this sound was generally ascribed to departed spirits; by ventriloquism the soothsayers caused a low sound to proceed as from a grave, or dead person. Hence the *Septuagint* renders the *Hebrew* for “necromancers” here “ventriloquists” (compare ²³⁰⁴Isaiah 29:4).

mutter — moan.

should not, etc. — The answer which Isaiah recommends to be given to those advising to have recourse to necromancers.

for the living, etc. — “should one, *for the safety* of the living, seek unto (consult) the dead?” [GESENIUS]. LOWTH renders it, “*In place of* (consulting) the living, should one consult the dead?”

20. To the law, etc. — the revelation of God by His prophet (²³⁰⁶Isaiah 8:16), to which he directs them to refer those who would advise necromancy.

if they speak not ... it is because — *English Version* understands “they” as the necromancers. But the *Hebrew* rendered “because” is not this but “who”; and “if not,” ought rather to be “shall they not”; or, *truly they shall speak according to this word, who have no morning light* (so the *Hebrew*, that is, prosperity after the night of sorrows) *dawning* on them [MAURER and G. V. SMITH]. They who are in the dark night of trial, without a dawn of hope, shall surely say so, Do not seek, as we did, to necromancy, but to the law,” etc. *The law* perhaps includes here the *law of Moses*, which was the “Magna Charta” on which prophetism commented [KITTO].

21, 22. More detailed description of the despair, which they shall fall into, who sought necromancy instead of God; ²³⁰³Isaiah 8:20 implies that *too late* they shall see how much better it would have been for them to have sought “to the law,” etc. (⁶⁵²³Deuteronomy 32:31). But now they are given over to despair. Therefore, while seeing the truth of God, they only “curse their King and God”; foreshadowing the future, like conduct of those belonging to the “kingdom of the beast,” when they shall be visited with divine plagues (⁶⁶¹¹Revelation 16:11; compare ²⁴⁸²Jeremiah 18:12).

through it — namely, the land.

hardly bestead — oppressed with anxiety.

hungry — a more grievous famine than the temporary one in Ahaz’ time, owing to Assyria; *then there was some food, but none now* (²³¹⁵Isaiah 7:15,22 ⁶³¹⁸Leviticus 26:3-5,14-16,20).

their king ... God — Jehovah, King of the Jews (~~488B~~ Psalm 5:2 68:24).

look upward ... unto the earth — Whether they look up to heaven, or down towards *the land of Judea*, nothing but despair shall present itself.

dimness of anguish — darkness of distress (~~402Z~~ Proverbs 1:27).

driven to darkness — rather, “*thick darkness*” (~~423B~~ Jeremiah 23:12). Driven onward, as by a sweeping storm. The Jewish rejection of “their King and God,” Messiah, was followed by all these awful calamities.

CHAPTER 9

ISAIAH 9:1-7.

CONTINUATION OF THE PROPHECY IN THE EIGHTH CHAPTER.

1. *Nevertheless*, etc. — rather, “*For* darkness shall not (continually) be on it (that is, the land) on which there is (now) distress” [HENGSTENBERG and MAURER]. The “for” refers, not to the words immediately preceding, but to the consolations in ^{<2300>}Isaiah 8:9,10,17,18. Do not despair, *for*, etc.

when at the first, etc. — rather, “as the former time has brought contempt on the land of Zebulun and Naphtali (namely, the deportation of their inhabitants under Tiglath-pileser, ^{<2152>}2 Kings 15:29, a little before the giving of this prophecy); so shall the after-coming time bring honor to the way of the sea (the district around the lake of Galilee), the land beyond (but HENGSTENBERG, “by the side of”) Jordan (*Perea*, east of Jordan, belonging to Reuben, Gad, and half-Manasseh), the circle (but HENGSTENBERG, “Galilee”) (that is, region) of the “Gentiles” [MAURER, HENGSTENBERG, etc.]. *Galil* in *Hebrew* is a “circle,” “circuit,” and from it came the name Galilee. North of Naphtali, inhabited by a mixed race of Jews and Gentiles of the bordering Phoenician race (^{<0013>}Judges 1:30 ^{<1011>}1 Kings 9:11). Besides the recent deportation by Tiglath-pileser, it had been sorely smitten by Benhadad of Syria, two hundred years before (^{<1150>}1 Kings 15:20). It was after the Assyrian deportation colonized with heathens, by Esar-haddon (^{<2724>}2 Kings 17:24). Hence arose the contempt for it on the part of the southern Jews of purer blood (^{<1046>}John 1:46 7:52). The same region which was so darkened once, shall be among the first to receive Messiah’s light (^{<1013>}Matthew 4:13,15,16). It was in despised Galilee that He first and most publicly exercised His ministry; from it were most of His apostles. Foretold in ^{<1538>}Deuteronomy 33:18,19 ^{<4107>}Acts 2:7 ^{<3827>}Psalms 68:27,28, Jerusalem, the theocratic capital, might readily have known Messiah; to compensate less favored Galilee, He ministered mostly there; Galilee’s very debasement made it feel its need of a Savior, a feeling not known to the self-righteous Jews (^{<1013>}Matthew 9:13). It was appropriate, too, that He who was both “the Light to lighten the Gentiles, and the Glory of His people Israel,” should minister chiefly on the border land of *Israel*, near the *Gentiles*.

2. *the people* — the whole nation, Judah and Israel.

shadow of death — the darkest misery of captivity.

3. *multiplied ... nation* — primarily, the rapid *increase* of Israelites after the return from Babylon; more fully and exhaustively the rapid spread of Christianity at first.

not increased the joy — By a slight change in the *Hebrew*, *its* (joy) is substituted by some for *not*, because “not increased the joy” seems opposite to what immediately follows, “the joy,” etc. HENGSTENBERG, retains *not* thus: “Whose joy thou hadst not increased,” (that is, hadst *diminished*). Others, “Hast thou not increased the joy?” The very difficulty of the reading, *not*, makes it less likely to be an interpolation. HORSLEY best explains it: The prophet sees in vision a shifting scene, comprehending at one glance the history of the Christian Church to remotest times — a land dark and thinly peopled — lit up by a sudden light-filled with new inhabitants — then struggling with difficulties, and again delivered by the utter and final overthrow of their enemies. The influx of Gentile converts (represented here by “Galilee of the Gentiles”) soon was to be followed by the growth of corruption, and the final rise of Antichrist, who is to be destroyed, while God’s people is delivered, as in the case of Gideon’s victory over Midian, not by man’s prowess, but by the special interposition of God.

before thee — a phrase taken from sacrificial feasts; the tithe of harvest was eaten *before God* (^{<6527>}Deuteronomy 12:7 14:26).

as men rejoice ... divide ... spoil — referring to the judgments on the enemies of the Lord and His people, which usually accompany revelations of His grace.

4. The occasion of the “joy,” the deliverance not only of Ahaz and Judah from the Assyrian tribute (^{<1218>}2 Kings 16:8), and of Israel’s ten tribes from the oppressor (^{<1258>}2 Kings 15:19), but of the Jewish Christian Church from its last great enemy.

hast — the past time for the future, in prophetic vision; it expresses the *certainty* of the event.

yoke of his burden — the yoke with which he was burdened.

staff of ... shoulder — the staff which strikes his shoulder [MAURER]; or the wood, like a yoke, on the neck of slaves, the badge of servitude [ROSENMULLER].

day of Midian — (^{<0008>}Judges 7:8-22). As Gideon with a handful of men conquered the hosts of Midian, so Messiah the “child” (^{<2906>}Isaiah 9:6) shall prove to be the “Prince of peace,” and the small Israel under Him shall overcome the mighty hosts of Antichrist (compare ^{<310E>}Micah 5:2-5), containing the same contrast, and alluding also to “the Assyrian,” the then enemy of the Church, as here in Isaiah, the type of the last great enemy. For further analogies between Gideon’s victory and the Gospel, compare ^{<0002>}2 Corinthians 4:7, with ^{<0022>}Judges 7:22. As the “dividing of the spoil” (^{<2908>}Isaiah 9:3) was followed by that which was “not joy,” the making of the idolatrous ephod (^{<0024>}Judges 8:24-27), so the gospel victory was soon followed by apostasy at the first, and shall be so again after the millennial overthrow of Antichrist (^{<601F>}Revelation 20:3,7-9), previous to Satan’s last doom (^{<600P>}Revelation 20:10).

5. every battle, etc. — rather, “every greave of (the warrior who is) armed with greaves in the din of battle, and the martial garment (or cloak, called by the Latins *sagum*) rolled in blood, shall be for burning, (and) fuel for fire” [MAURER]. All warlike accoutrements shall be destroyed, as no longer required in the new era of peace (^{<2306>}Isaiah 2:4, 11:6,7 ^{<940P>}Psalm 46:9 ^{<5009>}Ezekiel 39:9 ^{<3105>}Micah 5:5,10 ^{<3005>}Zechariah 9:9,10). Compare ^{<3001>}Malachi 4:1, as to the previous *burning up* of the wicked.

6. For — the ground of these great expectations,

unto us — for the benefit of the Jews first, and then the Gentiles (compare “unto you,” ^{<0011>}Luke 2:11).

son ... given — (^{<9007>}Psalm 2:7). God’s gratuitous gift, on which man had no claim (^{<4306>}John 3:16 ^{<4103>}Romans 6:23).

government ... upon ... shoulder — The ensign of office used to be worn *on the shoulder*, in token of *sustaining* the government (^{<2022>}Isaiah 22:22). Here *the government on Messiah’s shoulder* is in marked antithesis to the “yoke and staff” of the oppressor on Israel’s “shoulder” (^{<2904>}Isaiah 9:4). He shall receive the kingdom of the earth from the Father, to vindicate it from the misrule of those to whom it was entrusted to hold it for and under the Most High, but who sought to hold it in defiance of His right; the Father asserts His right by the Son, the “Heir of all things,” who will hold it for Him (^{<2078>}Daniel 7:13,14).

name ... called — His *essential characteristics shall be*.

Wonderful — (See on ^{<2308>}Isaiah 8:18; ^{<0738>}Judges 13:18, *Margin*; ^{<5106>}1 Timothy 3:16).

Counselor — (^{<1917>}Psalm 16:7 ^{<6133>}Romans 11:33,34 ^{<4124>}1 Corinthians 1:24 ^{<5113>}Colossians 2:3).

mighty God — (^{<2102>}Isaiah 10:21 ^{<4248>}Psalm 24:8 ^{<3125>}Titus 2:13) HORSLEY translates: “God the mighty man.” “Unto us ... God” is equivalent to “Immanuel” (^{<2114>}Isaiah 7:14).

everlasting Father — This marks Him as “Wonderful,” that He is “a child,” yet the “everlasting *Father*” (^{<6130>}John 10:30 14:9). Earthly kings leave their people after a short reign; He will reign over and bless them *for ever* [HENGSTENBERG].

Prince of Peace — (See on ^{<2105>}Isaiah 9:5; ^{<1440>}Genesis 49:10; *Shiloh*, “The Tranquillizer”). Finally (^{<3118>}Hosea 2:18). Even already He is “our peace” (^{<4114>}Luke 2:14 ^{<4114>}Ephesians 2:14).

7. Of ... increase ... no end — His princely rule shall perpetually increase and be unlimited (^{<2114>}Daniel 2:44).

throne of David — (^{<1185>}1 Kings 8:25 ^{<4116>}Psalm 2:6 132:11 ^{<3117>}Jeremiah 3:17,18 ^{<5123>}Ezekiel 34:23-26 37:16,22 ^{<4132>}Luke 1:32,33 ^{<4113>}Acts 2:30).

judgment ... justice — It is not a kingdom of mere might, and triumph of force over enemies, but of righteousness (^{<2121>}Isaiah 42:21 ^{<4116>}Psalm 45:6,7), attainable only in and by Messiah.

zeal, etc. — including not only Christ’s hidden spiritual victory over Satan at the first coming, but the open one accompanied with “judgments” on Antichrist and every enemy at the second coming (^{<2317>}Isaiah 59:17 ^{<4116>}Psalm 9:6-8).

^{<3108>}ISAIAH 9:8-10:4.

PROPHECY AS TO THE TEN TRIBES.

Delivered a little later than the previous one. The ninth and tenth chapters ought to have been so divided. The present division into *chapters* was made by Cardinal Hugo, in A.D. 1250; and into *verses*, by Robert Stephens, the famous printer of Paris, in 1551. After the Assyrian invasion of Syria, that of Ephraim shall follow (^{<1219>}2 Kings 16:9); ^{<2108>}Isaiah 9:8-11,17-20, foretell the intestine discords in Israel after Hoshea had slain Pekah (A.D. 739), that is, just after the Assyrian invasions, when for seven years it was stripped of magistrates and torn into factions. There are four strophes, each setting forth Ephraim’s *crime* and consequent *punishment*, and ending with the

formula, “For all this His anger is not turned away,” etc. (²¹⁹¹²Isaiah 9:12,17,21, and ²³¹⁰⁴Isaiah 10:4).

8. Heading of the prophecy; (²³⁹⁸⁵Isaiah 9:8-12), the *first* strophe.

unto Jacob — against the ten tribes [LOWTH].

lighted upon — fallen from heaven by divine revelation (²¹⁹¹¹Daniel 4:31).

9. know — to their cost: experimentally (²³¹⁰⁷Hosea 9:7).

Samaria — the capital of Ephraim (compare as to phrase, ²³⁰⁰¹Isaiah 1:1).

10. bricks — in the East generally sun-dried, and therefore soon dissolved by rain. Granting, say the Ephraimites to the prophet’s threat, that our affairs are in a ruinous state, we will restore them to more than their former magnificence. Self-confident unwillingness to see the judgments of God (²³³¹¹Isaiah 26:11).

hewn stones — (⁴¹⁵⁷¹1 Kings 5:17).

sycamores — growing abundantly on the low lands of Judea, and though useful for building on account of their antiseptic property (which induced the Egyptians to use them for the cases of their mummies), not very valuable. The *cedar*, on the other hand, was odorous, free from knots, durable, and precious (⁴¹⁰²¹1 Kings 10:27). “We will replace cottages with palaces.”

11. adversaries of Rezin — the Assyrians, who shall first attack Damascus, shall next advance “against *him*” (Ephraim). This is the punishment of Ephraim’s pride in making light (²¹⁹¹⁰Isaiah 9:10) of the judgment already inflicted by God through Tiglath-pileser (⁴²⁵²⁹2 Kings 15:29). A *second* Assyrian invasion (see on ²³¹⁰¹Isaiah 7:1) shall follow. The reading “princes” for “adversaries” in uncalled for.

join — rather, “arm”; cover with armor [MAURER].

his — Rezin’s.

12. Syrians — Though now allies of Ephraim, after Rezin’s death they shall join the Assyrians against Ephraim. “Together,” in ²¹⁹¹¹Isaiah 9:11, refers to this. Conquering nations often enlist in their armies the subject races (²³²¹⁶Isaiah 22:6; compare ⁴²⁴⁰²2 Kings 16:9 ⁴⁶⁵¹¹Jeremiah 35:11), [ABEN EZRA, GESENIUS]. HORSLEY less probably takes “Syrians before,” as *the Syrians to the east*, that is, not Rezin’s subjects, but the *Assyrians*: “Aram” being the common name of Syrians and Assyrians.

Philistines — of Palestine.

behind — from the *west*: in marking the points of the compass, Orientalists face the east, which is *before* them: the west is *behind*. *The right hand* is the south: *the left*, the north.

devour — as a ravenous beast (^{<2302>}Isaiah 1:20 ^{<24025>}Jeremiah 10:25 30:16 ^{<4449>}Numbers 14:9).

For all this, etc. — The burden of each strophe.

13-17. Second strophe.

turneth not — the design of God's chastisements; not fulfilled in their case; a new cause for punishment (^{<24221>}Jeremiah 2:20 5:3).

14. **head and tail** — proverbial for *the highest and lowest* (^{<62833>}Deuteronomy 28:13,44).

branch and rush — another image for the same thought (^{<23955>}Isaiah 19:15). The branch is *elevated* on the top of the tree: the rush is coarse and *low*.

15. **ancient** — the older.

honorable — the man of rank.

prophet ... lies, ... tail — There were many such in Samaria (^{<12761>}1 Kings 22:6,22,23; compare as to "tail," ^{<6609>}Revelation 9:19).

16. **leaders**, etc. — (See ^{<21812>}Isaiah 3:12, *Margin*, and see on ^{<23821>}Isaiah 3:12.)

17. **no joy** — the parallelism, "neither ... mercy," shows that this means, He shall have *no such delight* in their youthful warriors, however much they be the nation's delight and reliance, as to *save* them from the enemy's sword (^{<23818>}Isaiah 31:8; compare ^{<24821>}Jeremiah 18:21).

fatherless, etc. — not even the usual objects of His pity (^{<19049>}Psalms 10:14,18 68:5 ^{<24491>}Jeremiah 49:11 ^{<28448>}Hosea 14:3) shall be spared.

hypocrite — rather, a libertine, polluted [HORSLEY].

folly — wickedness (^{<19448>}Psalms 14:1).

still — Notwithstanding all these judgments, more remain.

18-21. Third strophe.

burneth — maketh consumption, not only *spreading* rapidly, but also *consuming* like fire: sin is its own punishment.

briers ... thorns — emblem of the wicked; especially those of low rank (^{<22701>}Isaiah 27:4 ^{<10206>}2 Samuel 23:6).

forest — from the humble *shrubbery* the flame spreads to the vast *forest*; it reaches *the high*, as well as *the low*.

mount up like ... smoke — rather. “They (*the thickets of the forest*) shall lift themselves proudly aloft [the *Hebrew* is from a *Syriac* root, a cock, expressing stateliness of motion, from his strutting gait, HORSLEY], in (in passing into) volumes of ascending smoke” [MAURER].

19. darkened — namely, with smoke (²³⁹⁸Isaiah 9:18). The *Septuagint* and *Chaldee* render it, “is burnt up,” So MAURER, from an *Arabic* root meaning “suffocating heat.”

no man ... spare ... brother — intestine discord snapping asunder the dearest ties of nature.

20. hungry — not literally. Image from unappeasable hunger, to picture internal factions, reckless of the most tender ties (²³⁹⁹Isaiah 9:19), and insatiably spreading misery and death on every side (²⁴⁰⁰Jeremiah 19:9).

eat — not literally, but *destroy* (⁴²⁷⁰Psalms 27:2 ⁴⁸⁹²Job 19:22).

flesh of ... arm — those nearest akin: their former support (helper) (²³¹⁰Isaiah 32:2) [MAURER].

21. Manasseh, Ephraim — the two sons of Joseph. So closely united as to form between them but one tribe; but now about to be rent into factions, thirsting for each other’s blood. Disunited in all things else, but united “together against their brother Judah” (¹²⁵⁰2 Kings 15:10,30).

CHAPTER 10

ISAIAH 10:1-4.

FOURTH STROPHE.

1. *them that decree* — namely, unrighteous judges.

write grievousness, etc. — not the scribes, but the magistrates *who caused unjust decisions* (literally, “injustice” or “grievousness”) *to be recorded* by them (²³⁶¹⁶Isaiah 65:6) [MAURER], (²³¹¹⁰Isaiah 1:10,23).

2. *To turn aside*, etc. — The effect of their conduct is to pervert the cause of the needy [HORSLEY]. In *English Version* “from judgment” means “from *obtaining justice*.”

take away the right — “make plunder of the right” (rightful claim) [HORSLEY].

3. *what will ye do* — what way of escape will there be for you?

visitation — of God’s wrath (²³²¹⁴Isaiah 26:14 ¹⁸⁵¹⁵Job 35:15 ²⁸¹⁰⁷Hosea 9:7).

from far — from Assyria.

leave ... glory — rather, “deposit (for safekeeping) your *wealth*” [LOWTH]. So ²⁹¹⁷Psalms 49:17.

4. *Without me* — not having Me to “flee to” (²³¹⁰³Isaiah 10:3).

bow down — Bereft of strength they shall fall; or else, they shall lie down fettered.

under ... under — rather, “among” (literally, “in the place of”) [HORSLEY]. The “under” may be, however, explained, “trodden *under the* (feet of the) *prisoners* going into captivity,” and “overwhelmed *under the* heaps of *slain* on the battlefield” [MAURER].

ISAIAH 10:5-32 AND ISAIAH 11:12.

DESTRUCTION OF THE ASSYRIANS; COMING OF MESSIAH; HYMN OF PRAISE.

²³⁰⁹Isaiah 10:9,11 show that Samaria was destroyed before this prophecy. It was written when Assyria proposed (a design which it soon after tried to carry out under Sennacherib) to destroy Judah and Jerusalem, as it had destroyed Samaria. This is the first part of Isaiah's prophecies under Hezekiah. Probably between 722 and 715 B.C. (see ²³⁰⁷Isaiah 10:27).

5. *O Assyrian*, etc. — rather, “What, ho (but MAURER, *Woe to the*) Assyrian! He is the rod and staff of Mine anger (*My instrument in punishing*, ²⁶¹⁰Jeremiah 51:20 ²⁹⁷³Psalms 17:13). In their hands is Mine indignation” [HORSLEY, after JEROME]. I have put into the Assyrians' hands the execution of Mine indignation against My people.

6. *send him* — “Kings' hearts are in the hand of the Lord” (²¹⁰⁰Proverbs 21:1).

hypocritical — polluted [HORSLEY].

nation — Judah, against whom Sennacherib was forming designs.

of my wrath — objects of My wrath.

give ... charge — (²⁸⁴²Jeremiah 34:22).

and to tread, etc. — HORSLEY translates: “And then to make *him* (the Assyrian) a trampling under foot like the mire of the streets” (so ²³⁰²Isaiah 10:12 ²³³⁴Isaiah 33:1 ²⁸⁰⁵Zechariah 10:5). But see ²³⁷²Isaiah 37:26.

7. *meaneth not so* — He is only thinking of his own schemes, while God is overruling them to *His* purposes.

think — intend. Sinners plans are no less culpable, though they by them unconsciously fulfill God's designs (²⁹³⁰Psalms 76:10 ²³⁴²Micah 4:12). So Joseph's brethren (²⁶⁵¹Genesis 50:20 ²¹⁶⁶Proverbs 16:4). The *sinner's motive*, not the *result* (which depends on God), will be the test in judgment.

heart to destroy ... not a few — Sennacherib's ambition was not confined to Juries. His plan was also to conquer Egypt and Ethiopia (²³⁰¹Isaiah 20:1-6 ²⁸¹⁵Zechariah 1:15).

ISAIAH 8-11.

VAUNTINGS OF THE ASSYRIANS. ILLUSTRATED BY THE SELF-LAUDATORY INSCRIPTIONS OF ASSYRIA DECIPHERED BY HINCKS.

princes ... kings — Eastern satraps and governors of provinces often had the title and diadem of kings. Hence the title, “King of kings,” implying the greatness of Him who was *over* them (^{<3377>}Ezekiel 26:7 ^{<4572>}Ezra 7:12).

9. *Is not ... as* — Was there any one of these cities able to withstand me? Not one. So Rab-shakeh vaunts (^{<2369>}Isaiah 36:19).

Calno — Calneh, built by Nimrod (^{<0100>}Genesis 10:10), once his capital, on the Tigris.

Carchemish — Circesium, on the Euphrates. Taken afterwards by Necho, king of Egypt; and retaken by Nebuchadnezzar: by the Euphrates (^{<3462>}Jeremiah 46:2).

Hamath — in Syria, north of Canaan (^{<0108>}Genesis 10:18). Taken by Assyria about 753 s.c. From it colonists were planted by Assyria in Samaria.

Arpad — near Hamath.

Samaria — now overthrown.

Damascus — (^{<2370>}Isaiah 17:1,3).

10,11. *found* — unable to resist me: *hath overcome* (so ^{<4528>}Psalms 21:8).

and whose — rather, “and their.” This clause, down to “Samaria,” is parenthetical.

excel — were more powerful. He regards Jerusalem as idolatrous, an opinion which it often had given too much ground for: Jehovah was in his view the mere *local* god of Judea, as Baal of the countries where it was adored, nay, inferior in power to some national gods (^{<2369>}Isaiah 36:19,20,37:12). See in opposition, ^{<2372>}Isaiah 37:20 46:1.

As my hand ... shall I not, as I have — a double protasis. Agitation makes one accumulate sentences.

12. *whole work* — His entire plan is regard to the *punishment* of the Jews (^{<2308>}Isaiah 10:5-7).

Zion — the royal residence, the court, princes and nobles; as distinguished from “Jerusalem,” the *people* in general.

fruit — the result of, that is, the plants emanating from.

stout — *Hebrew*, “greatness of,” that is, pride of.

glory — haughtiness.

13. *I am prudent* — He ascribes his success to his own prudence, not to God’s providence.

removed the bounds — set aside old, and substituted new boundaries of kingdoms at will. A criminal act, as Jehovah Himself had appointed the boundaries of the nations (¹⁵³¹⁸Deuteronomy 32:8).

treasures — “hoarded treasures” [HORSLEY].

put down ... inhabitants like, etc. — rather, “as a valiant man, I have brought down (*from their seats*) those *seated*” (namely, “on thrones”; as in ²³¹⁰⁶Psalms 2:4 29:10 55:19. The *Hebrew* for “He that abideth,” is *He that sitteth on a throne*); otherwise, “I have brought down (as captives into Assyria, which lay lower than Judea; therefore ‘brought down,’ compare ²³¹⁰⁷Isaiah 36:1,10), *the inhabitants*” [MAURER].

14. *nest* — implying the ease with which he carried off all before him.

left — by the parent bird.

none ... moved ... wing — image from an angry bird resisting the robbery of its “nest.”

peeped — chirped even low (²³¹⁰⁹Isaiah 8:19). No resistance was offered me, of deed, or even *word*.

15. Shall the instrument boast against Him who uses it? Through *free* in a sense, and carrying out his own plans, the Assyrian was unconsciously carrying out *God’s* purposes.

shaketh it — moves it back and forward,

staff ... lift ... itself ... no wood — rather, “as if the staff (*man*, the instrument of God’s judgments on his fellow man) should set aside (Him who is) not wood” (*not* a mere instrument, as *man*). On “no wood” compare ¹⁵³²¹Deuteronomy 32:21, “that which is *not God*,” ²³¹⁰⁸Isaiah 31:8 shows that God is meant here by “not wood” [MAURER].

16. fat ones — (^{<2167>}Isaiah 5:17). The robust and choice soldiers of Assyria (^{<4981>}Psalms 78:31, where “fattest” answers in the parallelism to “chosen,” or “young men,” *Margin*).

leanness — carrying out the image on “fat ones.” *Destruction* (^{<4945>}Psalms 106:15). Fulfilled (^{<2373>}Isaiah 37:36).

his glory — Assyria’s *nobles*. So in ^{<2163>}Isaiah 5:13, *Margin*; ^{<2107>}Isaiah 8:7.

kindle — a new image from *fire* consuming quickly dry materials (^{<3317>}Zechariah 12:6).

17, 18. light of Israel — carrying out the image in the end of ^{<2306>}Isaiah 10:16. *Jehovah*, who is a *light* to *Israel*, shall be the “fire” (^{<604>}Deuteronomy 4:24 ^{<3829>}Hebrews 12:29) that shall ignite the “thorns,” (the Assyrians, like dry fuel, a ready prey to flame).

18. glory of his forest — The *common* soldiers, the *princes*, *officers*, etc., all alike *together*, shall be consumed (see on ^{<2308>}Isaiah 9:18).

in one day — (^{<2373>}Isaiah 37:36).

fruitful field — literally, “Carmel,” a rich mountain in the tribe of Asher. Figurative for Sennacherib’s mighty army. Perhaps alluding to his own boasting words about to be uttered (^{<2374>}Isaiah 37:24), “I will enter the forest of his Carmel.”

soul and body — proverbial for utterly; the *entire* man is made up of *soul* and *body*.

as when a standard bearer fainteth — rather, “they shall be as when a *sick man*” (from a *Syriac* root) wastes away.” Compare “leanness,” that is, wasting destruction (^{<2306>}Isaiah 10:16) [MAURER]. Or, “there shall be an entire *dissipation*, like a perfect *melting*” (namely, of the Assyrian army) [HORSLEY].

19. rest — those who shall survive the destruction of the host.

his forest — same image as in ^{<2308>}Isaiah 10:18, for the once dense army.

child ... write — so few that a child might count them.

20-22. The effect on the “remnant” (contrasted with the Assyrian remnant, ^{<2309>}Isaiah 10:19); namely, those who shall be left after the invasion of Sennacherib, will be a return from dependence on external idolatrous nations, as Assyria and Egypt (^{<1201>}2 Kings 18:21 16:7-9), to the God of the theocracy; fulfilled in part in the pious Hezekiah’s days; but from the *future* aspect under which Paul, in ^{<6127>}Romans 9:27,28 (compare “short work”

with “whole work,” ^{<23002>}Isaiah 10:12, here), regards the whole prophecy, the “remnant,” “who stay upon the Lord,” probably will receive their fullest realization in the portion of Jews left after that Antichrist shall have been overthrown, who shall “return” unto the Lord (^{<23163>}Isaiah 6:13 7:3 ^{<31219>}Zechariah 12:9,10 14:2,3 ^{<3162>}Zephaniah 3:12).

21. mighty God — (^{<23016>}Isaiah 9:6) the God who shall have evinced such *might* in destroying Israel’s enemies. As the Assyrians in Sennacherib’s reign did not carry off *Judah* captive, the returning “remnant” cannot *mainly* refer to this time.

22. yet — rather in the sense in which Paul quotes it (^{<6102>}Romans 9:27), “Though Israel be now numerous as the sand, a remnant *only* of them shall return” — the great majority shall perish. The reason is added, Because “the consumption (fully completed destruction) *is* decreed (literally, *decided on, brought to an issue*), it overfloweth (^{<23183>}Isaiah 30:28 8:8) with *justice*”; that is, the infliction of just punishment (^{<23161>}Isaiah 5:16) [MAURER].

23. even determined — “A consumption, *and whatever is determined,*” or *decreed* [MAURER].

midst — Zion, the central point of the earth as to Jehovah’s presence.

land — Israel. But the *Septuagint*, “in the whole *habitable world.*” So *English Version* (^{<6108>}Romans 9:28), “upon the *earth.*”

24. Therefore — Return to the main proposition, Assyria’s ultimate punishment, though employed as God’s “rod” to chastise Judea for a time.

O my people — God’s tenderness towards His elect nation.

after the manner of Egypt — as Egypt and Pharaoh oppressed thee. Implying, too, as Israel was nevertheless *delivered* from them, so now it would be from the Assyrian Sennacherib. The antithesis in ^{<23016>}Isaiah 10:26 requires this interpretation [MAURER].

25. For — Be not afraid (^{<23014>}Isaiah 10:24), *for*

indignation ... cease — The punishments of God against Israel shall be consummated and ended (^{<23301>}Isaiah 26:20 ^{<27133>}Daniel 11:36). “Till the indignation be accomplished,” etc.

mine anger — shall turn to their (the Assyrians’) destruction.

26. slaughter of — “stroke upon.”

Midian — (^{<23004>}Isaiah 9:4 ^{<10025>}Judges 7:25).

as his rod was upon the sea — rather, understanding “stroke” from the previous clause, “according to the stroke of His rod upon the Red Sea” (^{<12446>}Exodus 14:16,26). His “rod” on the Assyrian (^{<2302F>}Isaiah 10:24,26) stands in bold contrast to the Assyrian used as a “rod” to strike others (^{<2301F>}Isaiah 10:5).

after the manner of Egypt — as He lifted it up against Egypt at the Red Sea.

27. his burden — the Assyrians oppression (^{<2303F>}Isaiah 9:3). Judah was still tributary to Assyria; Hezekiah had not yet revolted, as he did in the beginning of Sennacherib’s reign.

because of — (^{<23015>}Hosea 10:15).

the anointing — namely, “Messiah” (^{<2102H>}Daniel 9:24). Just as in ^{<2300F>}Isaiah 9:4-6, the “breaking of the yoke of” the enemies’ “burden and staff” is attributed to *Messiah*, “For unto us a child is born,” etc., so it is here. MAURER not so well translates, “Because of the fatness”; an image of the Assyrians fierce and wanton pride drawn from a well-fed bull tossing off the yoke (^{<1521F>}Deuteronomy 32:15). So ^{<23016>}Isaiah 10:16 above, and ^{<23167>}Isaiah 5:17, “fat ones.”

28-32. Onward gradual march of Sennacherib’s army towards Jerusalem, and the panic of the inhabitants vividly pictured before the eyes.

come to — *come upon* as a sudden invader (^{<1347>}Genesis 34:27).

Aiath — same as Ai (^{<1072>}Joshua 7:2 ^{<1073>}Nehemiah 7:32). In the north of Benjamin; so the other towns also; all on the line of march to Jerusalem.

Michmash — nine miles northeast of Jerusalem.

laid up ... carriages — He has left his heavier *baggage* (so “carriages” for the *things carried*, ^{<1215>}Acts 21:15) at Michmash, so as to be more lightly equipped for the siege of Jerusalem. Song of Solomon ^{<172>}1 Samuel 17:22 25:13 30:24 [JEROME and MAURER].

29. passage — the jaws of the wady or defile at Michmash (^{<1321>}1 Samuel 13:23 14:4,5).

lodging — their quarters for the night, after having passed the defile which might have been easily guarded against them.

Ramah — near Geba; seven miles from Jerusalem.

Gibeah of Saul — his birthplace and residence, in Benjamin (^{<1104>}1 Samuel 11:4), distinct from Gibeah of *Judah* (^{<1557>}Joshua 15:57).

30. *daughter of Gallim* — *Gallim and her sons* (see on ^{<21008>}Isaiah 1:8; ^{<12821>}2 Kings 19:21). “Cry aloud in consternation.”

Laish — not the town in Daniel (^{<07807>}Judges 18:7), but one of the same name near Jerusalem (I Maccabees 9:9).

Anathoth — three miles from Jerusalem in Benjamin; the birthplace of Jeremiah. “Poor” is applied to it in pity, on account of the impending calamity. Others translate, Answer her, O Anathoth.

31. *Madmenah* — not the city in Simeon (^{<6651>}Joshua 15:31), but a village near Jerusalem.

removed — fled from fear.

gather themselves to flee — “put their goods in a place of safety” [MAURER].

32. *that day* — literally, “As yet *this* (one only) day (is allowed to the soldiers) for remaining (halting for rest) at Nob”; northeast of Jerusalem on Olivet; a town of the priests (^{<6112>}Nehemiah 11:32).

daughter — rightly substituted for the *Chetib* reading, *house*. His “shaking his hand” in menace implies that he is now at Nob, *within sight of* Jerusalem.

33. *bough* — literally, the “beauty” of the tree; “the beautiful branch.”

high ones of stature — “the upright *stem*,” as distinguished from the previous “boughs” [HORSLEY].

34. This verse and ^{<23083>}Isaiah 10:33 describe the sudden arrest and overthrow of Sennacherib in the height of his success ^{<23088>}Isaiah 10:18,19 ^{<23089>}Ezekiel 31:3,14, etc., contain the same image; “Lebanon” and its forest are the Assyrian army; the “iron” axe that fells the forest refers to the stroke which destroyed the one hundred and eighty-five thousand Assyrians (^{<12825>}2 Kings 19:35). The “Mighty One” is Jehovah (^{<23021>}Isaiah 10:21 ^{<23016>}Isaiah 9:6).

CHAPTER 11

ISAIAH 11:1-16.

From the local and temporary national deliverance the prophet passes by the law of suggestion in an easy transition to the end of all prophecy — the everlasting deliverance under Messiah’s reign, not merely His first coming, but chiefly His second coming. The *language* and illustrations are still drawn from the temporary national subject, with which he began, but the glories described pertain to Messiah’s reign. Hezekiah cannot, as some think, be the subject; for he was already come, whereas the “stem of Jesse” was yet future (“shall come”) (compare ^{<3101>}Micah 4:11, etc. ^{<3101>}Micah 5:1,2 ^{<3215>}Jeremiah 23:5,6 33:15,16 ^{<512>}Romans 15:12).

1. *rod* — When the proud “boughs” of “Lebanon” (^{<2103>}Isaiah 10:33,34, the Assyrians) are lopped, and the vast “forests cut down” amidst all this rage, a seemingly humble *rod* shall come out of Jesse (Messiah), who shall retrieve the injuries done by the Assyrian “rod” to Israel (^{<2105>}Isaiah 10:5,6,18,19).

stem — literally, “the stump” of a tree cut close by the roots: happily expressing the *depressed* state of the royal house of David, owing to the hostile storm (^{<2105>}Isaiah 10:18,19), when Messiah should arise from it, to raise it to more than its pristine glory. ^{<4107>}Luke 2:7 proves this (^{<2510>}Isaiah 53:2; compare ^{<1847>}Job 14:7,8; see on ^{<2105>}Isaiah 8:6).

Branch — Scion. He is nevertheless also the “root” (^{<2110>}Isaiah 11:10 ^{<4105>}Revelation 5:5 22:16. “Root and offspring” combines both, ^{<3105>}Zechariah 3:8 6:12).

2. *Spirit of the Lord* — JEHOVAH. The Spirit by which the prophets spake: for Messiah was to be a *Prophet* (^{<2101>}Isaiah 61:1 ^{<515>}Deuteronomy 18:15,18). *Seven* gifts of the Holy Spirit are specified, to imply that the *perfection* of them was to be in Him. Compare “the *seven* Spirits” (^{<600>}Revelation 1:4), that is, the Holy Ghost in His *perfect fullness*: *seven* being the sacred number. The prophets had only a portion out of the “fullness” in the Son of God (^{<4116>}John 1:16 3:34 ^{<5019>}Colossians 1:19).

rest — permanently; not merely come upon Him (^{<4125>}Numbers 11:25,26).

wisdom — (^{<413>}1 Corinthians 1:30 ^{<4017>}Ephesians 1:17 ^{<5019>}Colossians 2:3).

understanding — coupled with “wisdom,” being its fruit. Discernment and discrimination (^{<4128>}Matthew 22:18 ^{<4125>}John 2:25).

counsel ... might — the faculty of *forming* counsels, and that of *executing* them (^{<2339>}Isaiah 28:29). Counsellor (^{<2306>}Isaiah 9:6).

knowledge — of the deep things of God (^{<4127>}Matthew 11:27). The knowledge of Him gives us true knowledge (^{<4017>}Ephesians 1:17).

fear of the Lord — reverential, obedient fear. The first step towards true “knowledge” (^{<4333>}Job 28:28 ^{<5310>}Psalms 111:10).

3. make him of quick understanding — literally, “*quick-scented* in the fear of Jehovah”; endowed with a singular sagacity in discerning the genuine principle of religious fear of God, when it lies dormant in the yet unawakened sinner (^{<4123>}Matthew 12:20 Acts 10 16:14) [HORSLEY]. But MAURER, “He shall *delight* in the fear of God.” The *Hebrew* means “to delight in the odors” of anything (^{<4218>}Exodus 30:38 ^{<3052>}Amos 5:21); “smell,” that is, “delight in.”

after ... sight — according to mere external appearances (^{<4324>}John 7:24 8:15 ^{<3101>}James 2:1 ^{<0967>}1 Samuel 16:7). Herein Messiah is represented a just Judge and Ruler (^{<6116>}Deuteronomy 1:16,17).

reprove — “decide,” as the parallelism shows.

after ... ears — by mere plausible hearsays, but by the true merits of each case (^{<4164>}John 6:64 ^{<6123>}Revelation 2:23).

4. judge — see that impartial justice is done them. “Judge” may mean here “rule,” as in ^{<9504>}Psalms 67:4.

reprove — or, “argue”; “decide.” But LOWTH, “work conviction in.”

earth — Compare with ^{<4185>}Matthew 5:5, and ^{<6115>}Revelation 11:15.

earth — its *ungodly* inhabitants, answering to “the wicked” in the parallel, and in antithesis to the “poor” and “meek,” namely, in spirit, the humble pious (^{<4185>}Matthew 5:3). It is at the same time implied that “the earth” will be extraordinarily wicked when He shall come to judge and reign. His reign shall therefore be ushered in with judgments on the apostates (^{<4109>}Psalms 2:9-12 ^{<4288>}Luke 18:8 ^{<6127>}Revelation 2:27).

rod of ... mouth — condemning sentences which proceed from His mouth against the wicked (^{<6116>}Revelation 1:16 2:16 19:15,21).

breath of ... lips — his judicial decisions (^{<2308>}Isaiah 30:28 ^{<3453>}Job 15:30 ^{<6920>}Revelation 19:20 20:9-12). He as the Word of God (^{<6643>}Revelation 19:13-

15) comes to strike that blow which shall decide His claim to the kingdom, previously usurped by Satan, and “the beast” to whom Satan delegates his power. It will be a day of judgment to the Gentile dispensation, as the first coming was to the Jews. Compare a type of the “rod” (^{<0472>}Numbers 17:2-10).

5. righteousness ... girdle — (^{<0113>}Revelation 1:13 19:11). The antitypical High Priest (^{<0206>}Exodus 28:4). The *girdle* secures firmly the rest of the garments (^{<0113>}1 Peter 1:13). So “truth” gives firm consistency to the whole character (^{<0164>}Ephesians 5:14). In ^{<0397>}Isaiah 59:17, “righteousness” is His *breastplate*.

6. wolf ... lamb — Each animal is coupled with that one which is its natural prey. A fit state of things under the “Prince of Peace” (^{<0365>}Isaiah 65:25 ^{<0365>}Ezekiel 34:25 ^{<0318>}Hosea 2:18). These may be figures for *men* of corresponding animal-like characters (^{<0327>}Ezekiel 22:27 38:13 ^{<0316>}Jeremiah 5:6 13:23 ^{<0175>}Matthew 7:15 ^{<0108>}Luke 10:3). Still a *literal* change in the relations of animals to man and each other, restoring the state in Eden, is a more likely interpretation. Compare ^{<0019>}Genesis 2:19,20, with ^{<0316>}Psalms 8:6-8, which describes the restoration to man, in the person of “the Son of man,” of the lost dominion over the animal kingdom of which he had been designed to be the merciful vicegerent under God, for the good of his animal subjects (^{<0189>}Romans 8:19-22).

7. feed — namely, “together”; taken from the second clause.

straw — no longer *flesh and blood*.

8. play — literally, “delight” himself in sport.

cockatrice — a fabulous serpent supposed to be hatched from the egg of a cock. The *Hebrew* means a kind of adder, more venomous than the asp; BOCHART supposes the basilisk to be meant, which was thought to poison even with its breath.

9. my holy mountain — Zion, that is, Jerusalem. The seat of government and of Messiah’s throne is put for the whole earth (^{<0317>}Jeremiah 3:17).

sea — As the waters find their way into every cavern of *its depths*, so Christianity shall pervade every recess of the earth (^{<0314>}Habakkuk 2:14). As ^{<0311>}Isaiah 11:1-5 describe the *personal* qualities of *Messiah*, and ^{<0310>}Isaiah 11:6-9 the regenerating effects of His coming on *creation*, so ^{<0310>}Isaiah 11:10-16 the results of it in the restoration of His people, *the Jews*, and the conversion through them of *the Gentiles*.

10. root — rather, “shoot from the root” (compare *Note*, see on ^{<2100>}Isaiah 11:1; ^{<2310>}Isaiah 53:2 ^{<6000>}Revelation 5:5 22:16).

stand — permanently and prominently, as a banner lifted up to be the rallying point of an army or people (^{<2150>}Isaiah 5:26 ^{<6120>}John 12:32).

the people — *peoples*, answering to “the Gentiles” in the parallel member.

to it ... seek — diligently (^{<3000>}Job 8:5). They shall give in their allegiance to the Divine King (^{<2100>}Isaiah 2:2 60:5 ^{<3015>}Zechariah 2:11). HORSLEY translates, “Of *Him* shall the Gentiles *inquire*”; namely, in a religious sense, *resort as to an oracle for consultation in difficulties*” (^{<3340>}Zechariah 14:16). Compare ^{<6100>}Romans 15:12, which quotes this passage, “In *Him* shall the Gentiles trust.”

rest — resting-place (^{<2300>}Isaiah 60:13 ^{<3020>}Psalms 132:8,14 ^{<3600>}Ezekiel 43:7). The sanctuary in the temple of Jerusalem was “the resting-place of the ark and of Jehovah.” So the glorious Church which is to be is described under the image of an oracle to which all nations shall resort, and which shall be filled with the visible glory of God.

11. set ... hand — take in hand the work. Therefore the coming restoration of the Jews is to be distinct from that after the Babylonish captivity, and yet to resemble it. The first restoration was *literal*, therefore so shall the second be; the latter, however, it is implied here, shall be much more universal than the former (^{<2300>}Isaiah 43:5-7 49:12,17,18 ^{<2600>}Ezekiel 37:21 ^{<3000>}Hosea 3:5 ^{<3094>}Amos 9:14,15 ^{<3000>}Micah 4:6,7 ^{<3000>}Zephaniah 3:19,20 ^{<3000>}Zechariah 10:10 ^{<3200>}Jeremiah 23:8). As to the “remnant” destined by God to survive the judgments on the nation, compare ^{<4400>}Jeremiah 46:28.

Pathros — one of the three divisions of Egypt, Upper Egypt.

Cush — either Ethiopia, south of Egypt, now Abyssinia, or the southern parts of Arabia, along the Red Sea.

Elam — Persia, especially the southern part of it now called Susiana.

Shinar — Babylonian Mesopotamia, the plain between the Euphrates and the Tigris: in it Babel was begun (^{<0100>}Genesis 10:10). In the Assyrian inscriptions RAWLINSON distinguishes three periods:

- (1) The Chaldean; from 2300 B.C. to 1500, in which falls Chedorlaomer (^{<0100>}Genesis 14:1-17), called in the cuneiform characters Kudur of Hur, or Ur of the Chaldees, and described as the conqueror of Syria. The seat of the first Chaldean empire was in the south, towards the confluence of the Tigris and Euphrates.

(2) The Assyrian, down to 625 B.C.

(3) The Babylonian, from 625 to 538 B.C., when Babylon was taken by the Persian Cyrus.

islands of ... sea — the far western regions beyond the sea.

12. In the first restoration Judah alone was restored, with perhaps some few of Israel (the ten tribes): in the future restoration *both* are expressly specified (^{<3576>}Ezekiel 37:16-19 ^{<3488>}Jeremiah 3:18). To Israel are ascribed the “outcasts” (masculine); to Judah the “dispersed” (feminine), as the former have been longer and more utterly castaways (though not finally) than the latter (^{<4072>}John 7:52). The masculine and feminine conjoined express the *universality* of the restoration.

from the four corners of the earth — Hebrew, “wings of the earth.”

13. *envy ... of Ephraim ... Judah* — which began as early as the time (^{<4088>}Judges 8:1 12:1, etc.). Joshua had sprung from, and resided among the Ephraimites (^{<4139>}Numbers 13:9 ^{<4659>}Joshua 19:50); the sanctuary was with them for a time (^{<4680>}Joshua 18:1). The *jealousy* increased subsequently (^{<4018>}2 Samuel 2:8, etc. ^{<4094>}2 Samuel 19:41 20:2 3:10); and even before David’s time (^{<4918>}1 Samuel 11:8 15:4), they had appropriated to themselves the national name Israel. It ended in disruption (^{<1112>}1 Kings 11:26, etc. ^{<1112>}1 Kings 12:1-33; compare ^{<1249>}2 Kings 14:9 ^{<4589>}Psalms 78:56-71).

adversaries of Judah — rather, “the adversaries *from* Judah”; those of Judah *hostile to the Ephraimites* [MAURER]. The parallelism “the envy of Ephraim,” namely, against Judah, requires this, as also what follows; namely, “Ephraim shall not envy Judah, and Judah shall not vex Ephraim” (^{<3575>}Ezekiel 37:15,17,19).

14. With united forces they shall subdue their foes (^{<3192>}Amos 9:12).

fly — as a bird of prey (^{<3108>}Habakkuk 1:8).

upon the shoulders — This expresses an attack made unexpectedly on one *from behind*. The image is the more apt, as the Hebrew for “shoulders” in ^{<4641>}Numbers 34:11 is used also of a maritime coast (“side of the sea”: Hebrew, “shoulder of the sea,” *Margin*). They shall make a sudden victorious descent *upon their borders* southwest of Judea.

them of the east — Hebrew, “children of the East,” the Arabs, who, always hostile, are not to be reduced under regular government, but are only to be despoiled (^{<3428>}Jeremiah 49:28,29).

lay ... hand upon — take possession of (^{<2714>}Daniel 11:42).

Edom — south of Judah, from the Dead Sea to the Red Sea; “Moab” — east of Jordan and the Dead Sea.

Ammon — east of Judea, north of Moab, between the Arnon and Jabbok.

15. There shall be a second exodus, destined to eclipse even the former one from Egypt in its wonders. So the prophecies elsewhere (⁴⁹⁸²²Psalm 68:22 ⁴⁹⁴²²Exodus 14:22 ³³⁰¹¹Zechariah 10:11). The same deliverance furnishes the imagery by which the return from Babylon is described (²³⁸²¹Isaiah 48:20,21).

destroy — literally, “devote,” or “doom,” that is, dry up; for what God dooms, perishes (¹⁹⁴⁴⁹Psalm 106:9 Na 1:4).

tongue — the Bubastic branch of the Nile [VITRINGA]; but as the *Nile* was not the obstruction to the exodus, it is rather the west tongue or Heroöpolite fork of the *Red Sea*.

with ... mighty wind — such as the “strong east wind” (⁴⁹⁴²¹Exodus 14:21), by which God made a way for Israel through the Red Sea. The *Hebrew* for “mighty” means *terrible*. MAURER translates, “With the terror of His anger”; that is, *His terrible anger*.

in the seven streams — rather, “shall smite it (*divide it by smiting*) into seven (*many*) streams, so as to be easily crossed” [LOWTH]. So Cyrus divided the river Gyndes, which retarded his march against Babylon, into three hundred sixty streams, so that even a woman could cross it [HERODOTUS, 1.189]. “The river” is the Euphrates, the obstruction to Israel’s return “from Assyria” (²³¹¹⁶Isaiah 11:16), a type of all future impediments to the restoration of the Jews.

dry shod — *Hebrew*, “in shoes.” Even in sandals they should be able to pass over the once mighty river without being wet (⁶⁶⁶²Revelation 16:12).

16. highway — a highway clear of obstructions (²³⁹²³Isaiah 19:23 35:8).

like as ... Israel ... Egypt — (²⁵¹⁰Isaiah 51:10,11 63:12,13).

CHAPTER 12

ISAIAH 12:1-6.

THANKSGIVING HYMN OF THE RESTORED AND CONVERTED JEWS.

Just as Miriam, after the deliverance of the Red Sea (²³¹¹⁶Isaiah 11:16), celebrated it with an ode of praise (¹²⁵⁰Exodus 15:1-19).

2. **Lord JEHOVAH** — *Jah, Jehovah*. The *repetition* of the name denotes emphasis, and the unchangeableness of God's character.

strength ... song ... salvation — derived from ¹²⁵¹⁷Exodus 15:2 ¹⁴⁸⁸⁴Psalms 118:14. The idea of *salvation* was peculiarly associated with the feast of *tabernacles* (see ²³¹²³Isaiah 12:3). Hence the cry "Hosanna," "Save, we beseech thee," that accompanied Jesus' triumphal entry into Jerusalem on that day (the fifteenth of the seventh month) (¹⁴¹⁰⁹Matthew 21:9; compare with ¹⁴⁸²⁵Psalms 118:25,26); the earnest of the perfected "salvation" which He shall bring to His people at His glorious second appearance at Jerusalem (¹⁴⁸²⁸Hebrews 9:28). "He shall appear the second time without sin unto *salvation*." Compare ¹⁴⁸⁰³Revelation 21:3, "The *tabernacle* of God is with men." Compare ¹⁴¹⁰³Luke 9:33, "three *tabernacles*: one for *thee*," etc. (the transfiguration being a pledge of the future kingdom), (¹⁴⁸¹⁵Psalms 118:15 ¹⁴¹⁴⁶Zechariah 14:16). As the Jew was reminded by the feast of *tabernacles* of his wanderings in tents in the wilderness, so the Jew-Gentile Church to come shall call to mind, with thanksgiving, the various past ways whereby God has at last brought them to the heavenly "city of habitation" (¹⁴⁷⁰⁷Psalms 107:7).

3. **draw water ... salvation** — an expressive image in a hot country. On the last day of the feast of *tabernacles* the Jews used to bring water in a golden pitcher from the fountain of Siloam, and pour it, mingled with wine, on the sacrifice on the altar, with great rejoicing. This is the allusion in Jesus' words on "the last day of the feast" (¹⁴³⁷⁰John 7:2,37-39). The pouring out of water indicated *repentance* (¹⁴⁰⁰⁶1 Samuel 7:6; compare, as to the *Jews'* repentance hereafter, ¹⁴²¹⁰Zechariah 12:10). There shall be a *latter* outpouring of the Spirit like the *former* one on pentecost (¹⁴²²³Joel 2:23).

wells — not mere *streams*, which may run dry, but ever-flowing *fountains* (¹⁴⁰⁴⁴John 4:14 7:38), "Out of his belly (that is, in and from himself) —

living water” (^{<2408>}Isaiah 42:18 ^{<1816>}Psalms 84:6 ^{<3810>}Zechariah 13:1
^{<4177>}Revelation 7:17).

4. **make mention** — *Hebrew*, “cause it to be remembered.”

5. **Sing**, etc. — alluding to ^{<1252>}Exodus 15:21.

6. **inhabitant of Zion** — *Hebrew*, “inhabitant”; so “daughter of Zion,” that is, Zion and its people.

in the midst of thee — of Jerusalem literally (^{<2487>}Jeremiah 3:17 ^{<5885>}Ezekiel 48:35 ^{<4185>}Zephaniah 3:15,17 ^{<3810>}Zechariah 2:10).

CHAPTER 13

ISAIAH 13:1-22.

THE THIRTEENTH THROUGH TWENTY-THIRD CHAPTERS CONTAIN PROPHECIES AS TO FOREIGN NATIONS. — THE THIRTEENTH, FOURTEENTH, AND TWENTY-SEVENTH CHAPTERS AS TO BABYLON AND ASSYRIA.

The predictions as to foreign nations are for the sake of the covenant people, to preserve them from despair, or reliance on human confederacies, and to strengthen their faith in God: also in order to extirpate narrow-minded nationality: God is Jehovah to Israel, not for Israel's sake alone, but that He may be thereby Elohim to the nations. These prophecies are in their right chronological place, in the beginning of Hezekiah's reign; then the nations of Western Asia, on the Tigris and Euphrates, first assumed a most menacing aspect.

1. *burden* — *weighty* or *mournful* prophecy [GROTIUS]. Otherwise, simply, *the prophetic declaration*, from a *Hebrew root to put forth with the voice* anything, as in ^{<2317>}Numbers 23:7 [MAURER].

of Babylon — *concerning* Babylon.

2. *Lift ... banner* — (^{<2319>}Isaiah 5:26 11:10).

the high mountain — rather, “*a bare* (literally, “bald,” that is, without trees) mountain”; from it the banner could be seen afar off, so as to rally together the peoples against Babylon.

unto them — unto the Medes (^{<2317>}Isaiah 13:17), the assailants of Babylon. It is remarkable that Isaiah does not *foretell* here the Jews' captivity in Babylon, but *presupposes* that event, and throws himself *beyond*, predicting *another* event still more future, the overthrow of the city of Israel's oppressors. It was now one hundred seventy-four years before the event.

shake ... hand — *beckon* with the hand — wave the hand to direct the nations to march against Babylon.

nobles — Babylonian. Rather, in a bad sense, *tyrants*; as in ^{<2345>}Isaiah 14:5, “rulers” in parallelism to “the wicked”; and ^{<3018>}Job 21:28 [MAURER].

3. *sanctified ones* — the Median and Persian soldiers *solemnly set apart* by Me for the destruction of Babylon, not *inwardly* “sanctified,” but *designated* to fulfill God’s *holy* purpose (^{<3512>}Jeremiah 51:27,28 ^{<2018>}Joel 3:9,11; where the *Hebrew* for *prepare* war is “sanctify” war).

for mine anger — to execute it.

rejoice in my highness — “Those who are *made to triumph* for My honor” [HORSLEY]. The heathen Medes could not be said to “rejoice in God’s highness” MAURER translates, “My haughtily exulting ones” (^{<3811>}Zephaniah 3:11); a special characteristic of the Persians [HERODOTUS, 1.88]. They *rejoiced in their own highness*, but it was *His* that they were unconsciously glorifying.

4. *the mountains* — namely, which separate Media and Assyria, and on one of which the banner to rally the hosts is supposed to be reared.

tumultuous noise — The Babylonians are vividly depicted as hearing some unwonted sound like the din of a host; they try to distinguish the sounds, but can only perceive a *tumultuous noise*.

nations — Medes, Persians, and Armenians composed Cyrus’ army.

5. *They* — namely, “Jehovah,” and the armies which are “the weapons of His indignation.”

far country — Media and Persia, stretching to the far north and east.

end of heaven — the far east (^{<1906>}Psalms 19:6).

destroy — rather, “to seize” [HORSLEY].

6. *day of the Lord* — day of His vengeance on Babylon (^{<2022>}Isaiah 2:12). Type of the future “day of wrath” (^{<6067>}Revelation 6:17).

destruction — literally, “a devastating tempest.”

from the Almighty — not from mere man; therefore irresistible. “Almighty,” *Hebrew*, *Shaddai*.

7. *faint ... melt* — So ^{<2813>}Jeremiah 50:43; compare ^{<8015>}Joshua 7:5. Babylon was taken by surprise on the night of Belshazzar’s impious feast (^{<2150>}Daniel 5:30). Hence the sudden *fainting and melting of hearts*.

8. *pangs* — The *Hebrew* means also a “messenger.” HORSLEY, therefore, with the *Septuagint* translates, “The *heralds* (who bring word of the unexpected invasion) *are terrified*.” MAURER agrees with *English Version*, literally, “they shall take hold of pangs and sorrows.”

woman ... travailleth — (¹⁸⁷⁸1 Thessalonians 5:3).

amazed — the stupid, bewildered gaze of consternation.

faces ... flames — “their visages have the livid hue of flame” [HORSLEY]; with anguish and indignation.

9. cruel — not strictly, but *unsparingly just*; opposed to *mercy*. Also answering to the cruelty (in the strict sense) of Babylon towards others (²³⁴⁷Isaiah 14:17) now about to be visited on itself.

the land — “the earth” [HORSLEY]. The language of ²³³⁹Isaiah 13:9-13 can only primarily and *partially* apply to Babylon; fully and *exhaustively*, the judgments to come, hereafter, on the whole earth. Compare ²³³⁰Isaiah 13:10 with ⁴²⁰⁹Matthew 24:29 ⁶¹⁸²Revelation 8:12. The sins of Babylon, *arrogancy* (²³³¹Isaiah 13:11 ²³⁴¹Isaiah 14:11 47:7,8), *cruelty, false worship* (²³⁰⁸Jeremiah 50:38), *persecution of the people of God* (²³⁴⁶Isaiah 47:6), are peculiarly characteristic of the Antichristian world of the latter days (²⁷¹³Daniel 11:32-37 ⁶¹⁷⁸Revelation 17:3,6 18:6,7,9-14,24).

10. stars, etc. — figuratively for *anarchy, distress, and revolutions* of kingdoms (²³⁰⁴Isaiah 34:4 ²¹²⁰Joel 2:10 ²⁵³⁷Ezekiel 32:7,8 ³¹⁰⁹Amos 8:9 ⁶¹⁶²Revelation 6:12-14). There may be a *literal* fulfillment *finally*, shadowed forth under this imagery (⁶²⁰¹Revelation 21:1).

constellations — *Hebrew*, “a fool,” or “impious one”; applied to the constellation *Orion*, which was represented as an impious giant (Nimrod deified, the founder of Babylon) chained to the sky. See on ⁴⁸³¹Job 38:31.

11. world — *the impious* of the world (compare ²¹⁰⁴Isaiah 11:4).

arrogancy — Babylon’s besetting sin (²⁷⁰²Daniel 4:22,30).

the terrible — rather, tyrants [HORSLEY].

12. man ... precious — I will so cut off Babylon’s defenders, that a *single man* shall be as rare and precious as the finest gold.

13. Image for mighty revolutions (²²⁴⁹Isaiah 24:19 34:4 ³¹⁰⁹Habakkuk 3:6,10 ³¹⁰⁶Haggai 2:6,7 ⁶¹¹¹Revelation 20:11).

14. it — Babylon.

roe — gazelle; the most timid and easily startled.

no man taketh up — sheep defenseless, *without a shepherd* (³³¹⁷Zechariah 13:7).

every man ... to his own people — The “mingled peoples” of foreign lands shall flee out of her (²⁸¹⁶Jeremiah 50:16,28,37 51:9).

15. *found* — in the city.

joined — “intercepted” [MAURER]. “Every one that has *withdrawn himself*,” namely, to hide in the houses [GESENIUS].

16. (³¹⁰⁸Psalms 137:8,9).

ISAIAH 17.

MEDES — (²³¹¹ISAIAH 21:2 ²⁸¹¹JEREMIAH 51:11,28).

At that time they were subject to Assyria; subsequently Arbaces, satrap of Media, revolted against the effeminate Sardanapalus, king of Assyria, destroyed Nineveh, and became king of Media, in the ninth century B.C.

not regard silver — In vain will one try to buy his life from them for a ransom. The heathen XENOPHON (*Cyropaedia*, 5,1,10) represents Cyrus as attributing this characteristic to the Medes, *disregard of riches*. A curious confirmation of this prophecy.

18. *bows* — in the use of which the Persians were particularly skilled.

19. *glory of kingdoms* — (²³⁴⁰Isaiah 14:4 47:5 ²⁸¹⁴Jeremiah 51:41).

beauty of ... excellency — Hebrew, “the glory of the pride” of the Chaldees; it was their glory and boast.

as ... Gomorrah — as utterly (²⁴⁰⁸Jeremiah 49:18 50:40 ³⁰¹¹Amos 4:11). Taken by Cyrus, by clearing out the canal made for emptying the superfluous waters of the Euphrates, and directing the river into this new channel, so that he was able to enter the city by the old bed in the night.

20. Literally fulfilled.

neither ... Arabian pitch tent — Not only shall it not be a permanent residence, but not even a *temporary* resting-place. The Arabs, through dread of evil spirits, and believing the ghost of Nimrod to haunt it, will not pass the night there (compare ²³²¹Isaiah 13:21).

neither ... shepherds — The region was once most fertile; but owing to the Euphrates being now no longer kept within its former channels, it has become a stagnant marsh, unfit for flocks; and on the wastes of its ruins (bricks and cement) no grass grows.

21. *wild beasts* — *Hebrew, tsiyim*, animals dwelling in arid wastes. Wild cats, remarkable for their howl [BOCHART].

doleful creatures — “howling beasts,” literally, “howlings” [MAURER].

owls — rather, “ostriches”; a timorous creature, delighting in solitary deserts and making a hideous noise [BOCHART].

satyrs — sylvan demi-gods — half man, half goat — believed by the Arabs to haunt these ruins; probably animals of the goat-ape species [VITRINGA]. *Devil-worshippers*, who *dance* amid the ruins on a certain night [J. WOLFF].

22. *wild beasts of the islands* — rather, “jackals”; called by the Arabs “sons of howling”; an animal midway between a fox and a wolf [BOCHART and MAURER].

cry — rather, “answer,” “respond” to each other, as wolves do at night, producing a most dismal effect.

dragons — serpents of various species, which hiss and utter dolorous sounds. Fable gave them wings, because they stand with much of the body elevated and then dart swiftly. MAURER understands here another species of jackal.

her time ... near — though one hundred seventy-four years distant, yet “near” to Isaiah, who is supposed to be speaking to the Jews as if now captives *in* Babylon (²³⁴⁰Isaiah 14:1,2).

CHAPTER 14

^{<2340>}ISAIAH 14:1-3.

THE CERTAINTY OF DELIVERANCE FROM BABYLON.

^{<2340>}ISAIAH 14:4-23.

THE JEWS' TRIUMPHAL SONG THEREAT.

“It moves in lengthened elegiac measure like a song of lamentation for the dead, and is full of lofty scorn” [HERDER].

^{<2340>}ISAIAH 14:24-27.

CONFIRMATION OF THIS BY THE HEREFORTOLD DESTRUCTION OF THE ASSYRIANS UNDER SENNACHERIB;

a pledge to assure the captives in Babylon that He who, with such ease, overthrew the Assyrian, could likewise effect His purpose as to Babylon. The Babylonian king, the subject of this prediction, is Belshazzar, as representative of the kingdom (^{<2700>}Daniel 5:1-31).

1. *choose* — “set His choice upon.” A deliberate predilection [HORSLEY]. Their restoration is grounded on their *election* (see ^{<1923>}Psalms 102:13-22).

strangers — proselytes (^{<1707>}Esther 8:17 ^{<4110>}Acts 2:10 17:4,17). TACITUS, a heathen [*Histories*, 5.5], attests the fact of numbers of the Gentiles having become Jews in his time. An earnest of the future effect on the heathen world of the Jews' spiritual restoration (^{<2300>}Isaiah 60:4,5,10 ^{<3810>}Micah 5:7 ^{<3816>}Zechariah 14:16 ^{<5112>}Romans 11:12).

2. *the people* — of Babylon, primarily. Of the whole Gentile world ultimately (^{<2302>}Isaiah 49:22 66:20 60:9).

their place — Judea (^{<1500>}Ezra 1:1-6).

possess — receive in possession.

captives — not by physical, but by moral might; the force of love, and regard to Israel's God (^{<23144>}Isaiah 60:14).

3. *rest* — (^{<2382>}Isaiah 28:12 ^{<2385>}Ezekiel 28:25,26).

^{<23404>}ISAIAH 14:4-8.

A CHORUS OF JEWS EXPRESS THEIR JOYFUL SURPRISE AT BABYLON'S DOWNFALL.

The whole earth rejoices; the cedars of Lebanon taunt him.

4. *proverb* — The Orientals, having few books, embodied their thoughts in weighty, figurative, briefly expressed gnomes. Here a taunting song of triumph (^{<23104>}Micah 2:4 ^{<23106>}Habakkuk 2:6).

the king — the ideal representative of Babylon; perhaps Belshazzar (^{<23100>}Daniel 5:1-31). The mystical Babylon is ultimately meant.

golden city — rather, “the exactress of gold” [MAURER]. But the old translators read differently in the *Hebrew*, “oppression,” which the parallelism favors (compare ^{<23105>}Isaiah 3:5).

5. *staff* — not the scepter (^{<23109>}Psalm 2:9), but the staff with which one strikes others, as he is speaking of more tyrants than one (^{<23101>}Isaiah 9:4 10:24 14:29) [MAURER].

rulers — tyrants, as the parallelism “the wicked” proves (compare see on ^{<23102>}Isaiah 13:2).

6. *people* — the peoples subjected to Babylon.

is persecuted — the *Hebrew* is rather, *active*, “which persecuted them, without any to hinder him” [*Vulgate*, JEROME, and HORSLEY].

7. *they* — the once subject nations of the whole earth. HOUBIGANT places the stop after “fir trees” (^{<23148>}Isaiah 14:8), “The very fir trees break forth,” etc. But the parallelism is better in *English Version*.

8. *the fir trees* — now left undisturbed. Probably a kind of evergreen.

rejoice at thee — (^{<19612>}Psalm 96:12). *At thy fall* (^{<19519>}Psalm 35:19,24).

no feller — as formerly, when thou wast in power (^{<23103>}Isaiah 10:34 37:24).

ISAIAH 14:9-11.

THE SCENE CHANGES FROM EARTH TO HELL.

Hades (the *Amenthes* of Egypt), the unseen abode of the departed; some of its tenants, once mighty monarchs, are represented by a bold personification as rising from their seats in astonishment at the descent among them of the humbled king of Babylon. This proves, in opposition to WARBURTON [*The Divine Legation*], that the belief existed among the Jews that there was a Sheol or Hades, in which the “Rephaim” or manes of the departed abode.

9. moved — put into agitation.

for thee — that is, “at thee”; towards thee; explained by “to meet thee at thy coming” [MAURER].

chief ones — literally, “goats”; so rams, leaders of the flock; princes (³³⁰¹⁸Zechariah 10:3). The idea of *wickedness* on a *gigantic* scale is included (³⁵⁴⁷Ezekiel 34:17 ⁴¹³³Matthew 25:32,33). MAGEE derives “Rephaim” (*English Version*, “the dead”) from a *Hebrew* root, “to resolve into first elements”; so “the deceased” (²³¹⁴Isaiah 26:14) “ghosts” (³²¹⁶Proverbs 21:16). These being magnified by the imagination of the living into gigantic stature, gave their name to *giants* in general (⁰¹⁰⁰⁴Genesis 6:4 14:5 ³⁵²⁸Ezekiel 32:18,21). “Rephaim,” translated in the *Septuagint*, “giants” (compare see on ³³¹⁶Job 26:5,6). Thence, as the giant Rephaim of Canaan were notorious even in that guilty land, *enormous wickedness* became connected with the term. So the Rephaim came to be *the wicked spirits* in Gehenna, the lower of the two portions into which Sheol is divided.

10. They taunt him and derive from his calamity consolation under their own (³³¹⁶Ezekiel 31:16).

weak — as a shade bereft of blood and life. Rephaim, “the dead,” may come from a *Hebrew* root, meaning similarly “feeble,” “powerless.” The speech of the departed closes with ²³⁴¹Isaiah 14:11.

11. “Pomp” and music, the accompaniment of Babylon’s former feastings (²³⁶²Isaiah 5:12 24:8), give place to the corruption and the stillness of the grave (³⁵²⁷Ezekiel 32:27).

worm — that is bred in putridity.

worms — properly those from which the crimson dye is obtained. Appropriate here; instead of the *crimson* coverlet, *over* thee shall be

“worms.” Instead of the gorgeous couch, “*under thee*” shall be the maggot.

ISAIAH 14:12-15.

THE JEWS ADDRESS HIM AGAIN AS A FALLEN ONCE-BRIGHT STAR.

The language is so framed as to apply to the Babylonian king primarily, and at the same time to shadow forth through him, the great final enemy, the man of sin, Antichrist, of Daniel, St. Paul, and St. John; he alone shall fulfill exhaustively all the lineaments here given.

12. *Lucifer* — “day star.” A title truly belonging to Christ (^{<6216>}Revelation 22:16), “the bright and morning star,” and therefore hereafter to be assumed by Antichrist. GESENIUS, however, renders the *Hebrew* here as in ^{<2912>}Ezekiel 21:12 ^{<3412>}Zechariah 11:2, “howl.”

weaken — “prostrate”; as in ^{<2713>}Exodus 17:13, “discomfit.”

13. *above ... God* — In ^{<2180>}Daniel 8:10, “stars” express *earthly potentates*. “The stars” are often also used to express *heavenly principalities* (^{<3880>}Job 38:7).

mount of the congregation — the place of solemn *meeting* between God and His people in the temple at Jerusalem. In ^{<2715>}Daniel 11:37, and ^{<3104>}2 Thessalonians 2:4, this is attributed to Antichrist.

sides of the north — namely, the sides of Mount Moriah on which the temple was built; *north* of Mount Zion (^{<9812>}Psalms 48:2). However, the parallelism supports the notion that the Babylonian king expresses himself according to his own, and not Jewish opinions (so in ^{<3100>}Isaiah 10:10) thus “mount of the congregation” will mean the *northern* mountain (perhaps in Armenia) fabled by the Babylonians to be *the common meeting-place of their gods*. “Both sides” imply *the angle* in which the sides meet; and so the expression comes to mean “*the extreme parts of the north.*” So the Hindus place the Meru, the dwelling-place of their gods, in the north, in the Himalayan mountains. So the Greeks, in the *northern* Olympus. The Persian followers of Zoroaster put the Ai-bordsch in the Caucasus north of them. The allusion to the stars harmonizes with this; namely, that those near the *North Pole*, the region of the aurora borealis (compare see on ^{<3209>}Job 23:9; ^{<3872>}Job 37:22) [MAURER, *Septuagint, Syriac*].

14. clouds — rather, “the cloud,” singular. Perhaps there is a reference to the cloud, the symbol of the divine presence (^{<2304>}Isaiah 4:5 ^{<12131>}Exodus 13:21). So this tallies with ^{<3104>}2 Thessalonians 2:4, “*above* all that is called God”; as here “*above* ... the cloud”; and as the Shekinah-cloud was connected with the *temple*, there follows, “*he as God* sitteth in the temple of God,” answering to “I will be *like the Most High*” here. Moreover, ^{<6704>}Revelation 17:4,5, represents Antichrist as seated in BABYLON, to which city, literal and spiritual, Isaiah refers here.

15. to hell — to Sheol (^{<2346>}Isaiah 14:6), thou who hast said, “I will ascend into *heaven*” (^{<4123>}Matthew 11:23).

sides of the pit — antithetical to the “sides of the north” (^{<2343>}Isaiah 14:13). Thus the reference is to the *sides* of the sepulcher round which the dead were arranged in niches. But MAURER here, as in ^{<2343>}Isaiah 14:13, translates, “the *extreme*,” or innermost *parts* of the sepulcher: as in ^{<3523>}Ezekiel 32:23 (compare ^{<1213>}1 Samuel 24:3).

^{<2346>}ISAIAH 14:16-20.

THE PASSERS-BY CONTEMPLATE WITH ASTONISHMENT THE BODY OF THE KING OF BABYLON CAST OUT, INSTEAD OF LYING IN A SPLENDID MAUSOLEUM, AND CAN HARDLY BELIEVE THEIR SENSES THAT IT IS HE.

16. narrowly look — to be certain they are not mistaken.

consider — “meditate upon” [HORSLEY].

17. opened not ... house ... prisoners — But MAURER, as *Margin*, “Did not let his captives loose *homewards*.”

18. All — that is, This is the *usual* practice.

in glory — in a grand mausoleum.

house — that is, “sepulcher,” as in ^{<2125>}Ecclesiastes 12:5; “grave” (^{<2349>}Isaiah 14:19). To be excluded from the family sepulcher was a mark of infamy (^{<2348>}Isaiah 34:3 ^{<3229>}Jeremiah 22:19 ^{<1132>}1 Kings 13:22 ^{<4211>}2 Chronicles 21:20 24:25 28:27).

19. cast out of — not that he had lain *in* the grave and was then *cast out of* it, but “cast out *without* a grave,” *such as might have been expected by thee* (“thy”).

branch — a useless *sucker* starting up from the root of a tree, and cut away by the husbandman.

raiment of those ... slain — covered with gore, and regarded with abhorrence as unclean by the Jews. Rather, “*clothed* (that is, covered) *with the slain*”; as in ^{<1006>}Job 7:5, “My flesh is clothed with worms and clods of dust” [MAURER].

thrust through — that is, “the slain who have been thrust through,” etc.

stones of ... pit — whose bodies are buried in sepulchres excavated amidst stones, whereas the king of Babylon is an *unburied* “carcass trodden under foot.”

20. not ... joined with them — whereas the princes slain with thee shall be buried, thou shalt not.

thou ... destroyed ... land — Belshazzar (or *Naboned*) oppressed his land with wars and tyranny, so that he was much hated [XENOPHON, *Cyropaedia* 4.6,3 7.5,32].

seed ... never be renowned — rather, “shall not be named for ever”; the Babylonian dynasty shall end with Belshazzar; his family shall not be perpetuated [HORSLEY].

~~<2342>~~ ISAIAH 14:21-23.

GOD'S DETERMINATION TO DESTROY BABYLON.

21. Prepare, etc. — charge to the Medes and Persians, as if they were God's *conscious* instruments.

his children — Belshazzar's (^{<1216>}Exodus 20:5).

rise — to occupy the places of their fathers.

fill ... with cities — MAURER translates, “enemies,” as the *Hebrew* means in ^{<1026>}1 Samuel 28:16 ^{<1027>}Psalms 139:20; namely, lest they inundate the world with their armies. VITRINGA translates, “disturbers.” In *English Version* the meaning is, “lest they fill the land with *such* cities” of pride as Babylon was.

22. against them — the family of the king of Babylon.

name — all the *male* representatives, so that the name shall become extinct (^{<2365>}Isaiah 56:5 ^{<1006>}Ruth 4:5).

remnant — all that is left of them. The dynasty shall cease (^{<2763>}Daniel 5:28-31). Compare as to Babylon in general, ^{<3606>}Jeremiah 51:62.

23. bittern — rather, “the hedgehog” [MAURER and GESENIUS]. STRABO (16:1) states that enormous hedgehogs were found in the islands of the Euphrates.

pools — owing to Cyrus turning the waters of the Euphrates over the country.

besom — sweep-net [MAURER], (^{<1140>}1 Kings 14:10 ^{<1213>}2 Kings 21:13).

^{<2344>}ISAIAH 14:24-27.

A FRAGMENT AS TO THE DESTRUCTION OF THE ASSYRIANS UNDER SENNACHERIB.

This would comfort the Jews when captives in Babylon, being a pledge that God, who had *by that time* fulfilled the promise concerning Sennacherib (though now still future), would also fulfill His promise as to destroying Babylon, Judah’s enemy.

24. In this verse *the Lord’s thought* (purpose) stands in antithesis to *the Assyrians’ thoughts* (^{<2307>}Isaiah 10:7). (See ^{<2360>}Isaiah 46:10,11 ^{<0159>}1 Samuel 15:29 ^{<3106>}Malachi 3:6).

25. That — My purpose, namely, “that.”

break ... yoke — (^{<2307>}Isaiah 10:27).

my mountains — Sennacherib’s army was destroyed on the mountains near Jerusalem (^{<2303>}Isaiah 10:33,34). God regarded Judah as peculiarly His.

26. This is ... purpose ... whole earth — A hint that the prophecy embraces the present world of all ages in its scope, of which the purpose concerning Babylon and Assyria, the then representatives of the world power, is but a part.

hand ... stretched out upon — namely, in punishment (^{<2365>}Isaiah 5:25).

27. (^{<2065>}Daniel 4:35).

ISAIAH 14:28-32.

PROPHECY AGAINST PHILISTIA.

To comfort the Jews, lest they should fear that people; not in order to call the Philistines to repentance, since the prophecy was probably never circulated among them. They had been subdued by Uzziah or Azariah (^{<4016>}2 Chronicles 26:6); but in the reign of Ahaz (^{<4018>}2 Chronicles 28:18), they took several towns in south Judea. Now Isaiah denounces their final subjugation by Hezekiah.

28. In ... year ... Ahaz died — 726 B.C. Probably it was in this year that the Philistines threw off the yoke put on them by Uzziah.

29. Palestina — literally, “the land of sojourners.”

rod ... broken — The yoke imposed by Uzziah (^{<4016>}2 Chronicles 26:6) was thrown off under Ahaz (^{<4018>}2 Chronicles 28:18).

serpent’s root — the stock of Jesse (^{<2311>}Isaiah 11:1). Uzziah was doubtless regarded by the Philistines as a biting “serpent.” But though the effects of his bite have been got rid of, a more deadly *viper*, or “cockatrice” (literally, “viper’s offspring,” as Philistia would regard him), namely, Hezekiah awaits you (^{<1218>}2 Kings 18:8).

30. first-born of ... poor — Hebraism, for the *most abject poor*; the *first-born* being the foremost of the family. Compare “first-born of death” (^{<1813>}Job 18:13), for the most *fatal death*. The Jews, heretofore exposed to Philistine invasions and alarms, shall be in safety. Compare ^{<4724>}Psalms 72:4, “Children of the needy,” expressing those “needy in *condition*.”

feed — image from a flock feeding in safety.

root — radical destruction.

He shall slay — Jehovah shall. The change of person, “He” after “I,” is a common Hebraism.

31. gate — that is, ye who throng the gate; the chief place of concourse in a city.

from ... north — Judea, north and east of Palestine.

smoke — from the signal-fire, whereby a hostile army was called together; the *Jews’* signal-fire is meant here, the “pillar of cloud and fire,” (^{<1231>}Exodus 13:21 ^{<4619>}Nehemiah 9:19); or else from the region devastated by

fire [MAURER]. GESENIUS less probably refers it to the *cloud of dust* raised by the invading army.

none ... alone ... in ... appointed times — Rather, “There shall not be a *straggler* among his (the enemy’s) *levies*.” The Jewish host shall advance on Palestine in close array; none shall fall back or ing from weariness (^{<3169>}Isaiah 5:26,27), [LOWTH]. MAURER thinks the *Hebrew* will not bear the rendering “levies” or “armies.” He translates, “There is not one (of the Philistine watch guards) who will remain *alone* (exposed to the enemy) *at his post*,” through fright. On “alone,” compare ^{<394317>}Psalms 102:7 ^{<3889>}Hosea 8:9.

32. messengers of the nation — When messengers come from Philistia to enquire as to the state of Judea, the reply shall be, that the Lord ... (^{<38701>}Psalms 87:1,5 102:16).

poor — (^{<31812>}Zephaniah 3:12).

CHAPTER 15

ISAIAH 15:1-9.

THE FIFTEENTH AND SIXTEENTH CHAPTERS FORM ONE PROPHECY ON MOAB.

LOWTH thinks it was delivered in the first years of Hezekiah's reign and fulfilled in the fourth when Shalmaneser, on his way to invade Israel, may have seized on the strongholds of Moab. Moab probably had made common cause with Israel and Syria in a league against Assyria. Hence it incurred the vengeance of Assyria. Jeremiah has introduced much of this prophecy into his forty-eighth chapter.

1. *Because* — rather, “Surely”; literally, “(I affirm) that” [MAURER].

night — the time best suited for a hostile incursion (²²⁰⁰Isaiah 21:4 ²³⁰⁴Jeremiah 39:4).

Ar — meaning in *Hebrew*, “the city”; the metropolis of Moab, on the south of the river Arnon.

Kir — literally “a citadel”; not far from Ar, towards the south.

He — Moab personified.

Bajith — rather, “to the *temple*” [MAURER]; answering to the “sanctuary” (²³⁰²Isaiah 16:12), in a similar context.

to Dibon — Rather, as Dibon was in a *plain* north of the Arnon, “Dibon (is gone up) to the high places,” the usual places of sacrifice in the East. Same town as Dimon (²³⁰⁹Isaiah 15:9).

to weep — at the sudden calamity.

over Nebo — rather “in Nebo”; not “on account of” Nebo (compare ²³⁰³Isaiah 15:3) [MAURER]. The town Nebo was adjacent to the mountain, not far from the northern shore of the Dead Sea. There it was that Chemosh, the idol of Moab, was worshipped (compare ⁶³⁰¹Deuteronomy 34:1).

Medeba — south of Heshbon, on a hill east of Jordan.

baldness ... beard cut off — The Orientals regarded the beard with peculiar veneration. To cut one's beard off is the greatest mark of sorrow and mortification (compare ^{2485E}Jeremiah 48:37).

3. tops of ... houses — flat; places of resort for prayer, etc., in the East (^{440B}Acts 10:9).

weeping abundantly — “melting away in tears.” HORSLEY prefers “descending to weep.” Thus there is a “parallelism by alternate construction” [LOWTH], or *chiasmus*; “howl” refers to “tops of houses.” “Descending to weep” to “streets” or squares, whither they descend from the housetops.

4. Heshbon — an Amorite city, twenty miles east of Jordan; taken by Moab after the carrying away of Israel (compare ^{248E}Jeremiah 48:1-47).

Elealeh — near Heshbon, in Reuben.

Jahaz — east of Jordan, in Reuben. Near it Moses defeated Sihon.

therefore — because of the sudden overthrow of their cities. Even the armed men, instead of fighting in defense of their land, shall join in the general cry.

life, etc. — rather, “his soul is grieved” (^{600B}1 Samuel 1:8) [MAURER].

5. My — The prophet himself is moved with pity for Moab. Ministers, in denouncing the wrath of God against sinners, should do it with tender sorrow, not with exultation.

fugitives — fleeing from Moab, wander as far as to Zoar, on the extreme boundary south of the Dead Sea. HORSLEY translates, “her nobility,” (^{204B}Hosea 4:18).

heifer, etc. — that is, raising their voices “like a heifer” (compare ^{248E}Jeremiah 48:34,36). The expression “three years old,” implies one at its full vigor (^{015B}Genesis 15:9), as yet not brought under the yoke; as Moab heretofore unsubdued, but now about to be broken. So ^{261B}Jeremiah 31:18 ^{204B}Hosea 4:13. MAURER translates, “Eglath” (in *English Version*, “a heifer”) *Shelishijah* (that is, *the third*, to distinguish it from two others of the same name).

by the mounting up — up the ascent.

Luhith — a mountain in Moab.

Horonaim — a town of Moab not far from Zoar (^{248E}Jeremiah 48:5). It means “the two poles,” being near caves.

cry of destruction — a cry appropriate to the destruction which visits their country.

6. For — the cause of their flight southwards (^{2K19}2 Kings 3:19,25). “For” the northern regions and even the city Nimrim (the very name of which means “limpid waters,” in Gilead near Jordan) are without water or herbage.

7. Therefore — because of the devastation of the land.

abundance — literally, “that which is over and above” the necessities of life.

brook of ... willows — The fugitives flee from Nimrim, where the waters have failed, to places better watered. *Margin* has “valley of Arabians”; that is, to the valley on the boundary between them and Arabia-Petraea; now Wady-el Arabah. “Arabia” means a “desert.”

8. Eglaim — (⁴⁷¹⁰Ezekiel 47:10), *En-eglam*. Not the Agalum of EUSEBIUS, eight miles from Areopolis towards the south; the context requires a town on the very borders of Moab or beyond them.

Beer-elim — literally, “the well of the Princes” — (so ²¹¹⁶Numbers 21:16-18). Beyond the east borders of Moab.

9. Dimon — same as Dibon (¹⁵²Isaiah 15:2). Its waters are the Arnon.

full of blood — The slain of Moab shall be so many.

bring more — fresh calamities, namely, the “lions” afterwards mentioned (¹⁷²⁵2 Kings 17:25 ⁵⁶³Jeremiah 5:6 15:3). VITRINGA understands Nebuchadnezzar as meant by “the lion”; but it is *plural*, “lions.” The “more,” or in *Hebrew*, “additions,” he explains of the addition made to the waters of Dimon by the streams of *blood* of the slain.

CHAPTER 16

ISAIAH 16:1-14.

CONTINUATION OF THE PROPHECY AS TO MOAB.

1. *lamb* — advice of the prophet to the Moabites who had fled southwards to Idumea, to send to the king of Judah the tribute of lambs, which they had formerly paid to *Israel*, but which they had given up (^{<1182>}2 Kings 3:4,5). David probably imposed this tribute before the severance of Judah and Israel (^{<1182>}2 Samuel 8:2). Therefore Moab is recommended to gain the favor and protection of *Judah*, by paying it to the Jewish king. Type of the need of submitting to Messiah (^{<1920>}Psalms 2:10-12 ^{<6111>}Romans 12:1).

from Sela to — rather, “from Petra *through* (literally, ‘towards’) the wilderness” [MAURER]. “Sela” means “a rock,” *Petra* in *Greek*; the capital of Idumea and Arabia-Petraea; the dwellings are mostly hewn out of the rock. The country around was a vast common (“wilderness”) or open pasturage, to which the Moabites had fled on the invasion from the west (^{<2310>}Isaiah 15:7).

ruler of the land — namely, of *Idumea*, that is, the king of Judah; Amaziah had become master of Idumea and Sela (^{<1247>}2 Kings 14:7).

2. *cast out of ... nest* — rather, “as a *brood* cast out” (in apposition with “a wandering bird,” or rather, *wandering birds*), namely, a brood just fledged and expelled from the nest in which they were hatched [HORSLEY]. Compare ^{<2104>}Isaiah 10:14 ^{<6511>}Deuteronomy 32:11.

daughters of Moab — that is, the inhabitants of Moab. Song of Solomon ^{<2921>}2 Kings 19:21 ^{<9811>}Psalms 48:11 ^{<2461>}Jeremiah 46:11 ^{<2022>}Lamentations 4:22 [MAURER].

at the fords — trying to cross the boundary river of Moab, in order to escape out of the land. EWALD and MAURER make “fords” a poetical expression for “*the dwellers* on Arnon,” answering to the parallel clause of the same sense, “daughters of Moab.”

3-5. GESENIUS, MAURER, etc., regard these verses as an address of the fugitive Moabites to the Jews for protection; they translate ^{<2301>}Isaiah 16:4, “Let mine outcasts of *Moab* dwell with thee, Judah”; the protection will be

refused by the *Jews*, for the pride of Moab (²³⁶⁶Isaiah 16:6). VITRINGA makes it an additional advice *to Moab*, besides paying tribute. Give shelter to the Jewish outcasts who take refuge in thy land (²³⁶⁸Isaiah 16:3,4); so “mercy” will be shown thee in turn by whatever king sits on the “throne” of “David” (²³⁶⁵Isaiah 16:5). Isaiah foresees that Moab will be too *proud* to pay the tribute, or conciliate Judah by sheltering its outcasts (²³⁶⁶Isaiah 16:6); therefore judgment shall be executed. However, as Moab just before is represented as itself an *outcast* in Idumea, it seems incongruous that it should be called on to *shelter* Jewish outcasts. So that it seems rather to foretell the ruined state of Moab *when its people should beg the Jews for shelter*, but be refused for their pride.

make ... shadow as ... night ... in ... noonday — emblem of a thick shelter from the glaring noonday heat (²³⁰⁶Isaiah 4:6 25:4 32:2).

bewray ... wandereth — Betray not the fugitive to his pursuer.

4. Rather, “Let the outcasts of Moab dwell with thee” (Judah) [HORSLEY].

for the extortioner, etc. — The Assyrian *oppressor* probably.

is at an end — By the time that Moab begs Judah for shelter, Judah shall be in a condition to afford it, *for* the Assyrian oppressor shall have been “consumed out of the land.”

5. If Judah shelters the suppliant Moab, allowing him to remain in Idumea, a blessing will redound to Judah itself and its “throne.”

truth ... judgment ... righteousness — language so divinely framed as to apply to “the latter days” under King Messiah, when “the Lord shall bring again the captivity of Moab” (⁴⁹²Psalms 72:2 96:13 98:9 ²⁴⁸⁷Jeremiah 48:47 ⁶¹¹²Romans 11:12).

hasting — “prompt in executing.”

6. **We** — Jews. We reject Moab’s supplication for his pride.

lies — false boasts.

not be so — rather, “not right”; shall prove vain (²³⁵⁰Isaiah 25:10 ²⁴⁸⁹Jeremiah 48:29,30 ³⁰²⁸Zephaniah 2:8). “It shall not be so; his lies shall not so effect it.”

7. **Therefore** — all hope of being allowed “shelter by the Jews being cut off.

foundations — that is, “ruins”; because, when houses are pulled down, the “foundations” alone are left (²⁵⁸²Isaiah 58:12). Jeremiah, in the parallel place

(²⁴⁸³Jeremiah 48:31), renders it “men,” who are the moral foundations or stay of a city.

Kirhareth — literally, “a citadel of brick.”

surely they are stricken — rather, joined with “mourn”; “Ye shall mourn utterly stricken” [MAURER and HORSLEY].

8. *fields* — vine-fields (⁴⁶²²Deuteronomy 32:32).

vine of Sibmah — near Heshbon: namely, languishes.

lords of ... heathen — The heathen princes, the Assyrians, etc., who invaded Moab, destroyed his vines. So Jeremiah in the parallel place (²⁴⁸²Jeremiah 48:32,33). MAURER thinks the following words require rather the rendering, “Its (the vine of Sibmah) shoots (the wines got from them) overpowered (by its generous flavor and potency) the lords of the nations” (⁴⁰⁴¹Genesis 49:11,12,22).

come ... Jazer — They (the vine shoots) reached even to Jazer, fifteen miles from Heshbon.

wandered — They overran in wild luxuriance the wilderness of Arabia, encompassing Moab.

the sea — the Dead Sea; or else some lake near Jazer now dry; in ²⁴⁸²Jeremiah 48:32 called “the sea of Jazer”; but see on ²⁴⁸²Jeremiah 48:32 (⁴³⁰⁸Psalms 80:8-11).

9. *I* — will bewail for its desolation, though I belong to another nation (see on ²⁹¹⁵Isaiah 15:5).

with ... weeping of Jazer — as Jazer weeps.

shouting for ... fallen — rather, “Upon thy summer fruits and upon thy luxuriant vines the shouting (*the battle shout*, instead of the *joyous shout* of the grape-gatherers, usual at the vintage) is fallen” (²⁹⁶⁰Isaiah 16:10 ²⁹²⁷Jeremiah 25:30 51:14). In the parallel passage (²⁴⁸²Jeremiah 48:32) the words substantially express the same sense. “The *spoiler* is fallen upon thy summer fruits.”

10. *gladness* — such as is felt in gathering a rich harvest. There shall be *no harvest* or vintage owing to the desolation; therefore no “gladness.”

11. *bowels* — in Scripture the seat of yearning compassion. It means the inward seat of emotion, the heart, etc. (²⁹¹⁵Isaiah 63:15; compare ²⁹¹⁵Isaiah 15:5 ²⁴⁸³Jeremiah 48:36).

sound ... harp — as its strings vibrate when beaten with the plectrum or hand.

12. when it is seen that — rather, “When Moab shall have *appeared* (before his gods; compare ^{<0235>}Exodus 23:15), *when* he is weary (that is, when he shall have fatigued himself with observing burdensome rites ^{<1183>}1 Kings 18:26, etc.), on the high place (compare ^{<2152>}Isaiah 15:2), *and* shall come to his sanctuary (of the idol Chemosh on Mount Nebo) to pray, he shall not prevail”; he shall effect nothing by his prayers [MAURER].

13. since that time — rather, “respecting that time” [HORSLEY]. BARNES translates it, “*formerly*” in contrast to “*but now*” (^{<2164>}Isaiah 16:14): heretofore former prophecies (^{<0155>}Exodus 15:15 ^{<0129>}Numbers 21:29) have been given as to Moab, of which Isaiah has given the substance: *but now* a definite and steady *time* also is fixed.

14. three years ... hireling — Just as a hireling has his fixed term of engagement, which neither he nor his master will allow to be added to or to be taken from, so the limit within which Moab is to fall is unalterably fixed (^{<2216>}Isaiah 21:16). Fulfilled about the time when the Assyrians led Israel into captivity. The ruins of Elealeh, Heshbon, Medeba, Dibon, etc., still exist to confirm the inspiration of Scripture. The accurate *particularity of specification* of the places three thousand years ago, confirmed by modern research, is a strong testimony to the truth of prophecy.

CHAPTER 17

ISAIAH 17:1-11.

PROPHECY CONCERNING DAMASCUS AND ITS ALLY SAMARIA,

that is, Syria and Israel, which had leagued together (seventh and eighth chapters).

Already, Tiglath-pileser had carried away the people of Damascus to Kir, in the fourth year of Ahaz (^{<1269>}2 Kings 16:9); but now in Hezekiah's reign a *further* overthrow is foretold (^{<3423>}Jeremiah 49:23 ^{<3891>}Zechariah 9:1). Also, Shalmaneser carried away Israel from Samaria to Assyria (^{<1270>}2 Kings 17:6 18:10,11) in the *sixth* year of Hezekiah of Judah (the ninth year of Hoshea of Israel). This prophecy was, doubtless, given previously in the *first* years of Hezekiah when the foreign nations came into nearer collision with Judah, owing to the threatening aspect of Assyria.

1. *Damascus* — put before *Israel* (Ephraim, ^{<2708>}Isaiah 17:3), which is chiefly referred to in what follows, because it was the prevailing power in the league; with it Ephraim either stood or fell (^{<2311>}Isaiah 7:1-25).

2. *cities of Aroer* — that is, the cities round Aroer, and under its jurisdiction [GESENIUS]. So “cities with their villages” (^{<6544>}Joshua 15:44); “Heshbon and all her cities” (^{<6373>}Joshua 13:17). Aroer was near Rabbahammon, at the river of Gad, an arm of the Jabbok (^{<10162>}2 Samuel 24:5), founded by the Gadites (^{<6234>}Numbers 32:34).

for flocks — (^{<2157>}Isaiah 5:17).

3. *fortress ... cease* — The strongholds shall be pulled down (*Samaria* especially: ^{<2804>}Hosea 10:14 ^{<3001>}Micah 1:6 ^{<3100>}Habakkuk 1:10).

remnant of Syria — all that was left after the overthrow by Tiglath-pileser (^{<1269>}2 Kings 16:9).

as the glory of ... Israel — They shall meet with the same fate as Israel, their ally.

4. *glory of Jacob* — the kingdom of Ephraim and all that they rely on (^{<2811>}Hosea 12:2 ^{<3001>}Micah 1:5).

fatness ... lean — (See on ^{<2306>}Isaiah 10:16).

5. *harvestman*, etc. — The inhabitants and wealth of Israel shall be swept away, and but few left behind just as the husbandman gathers the corn and the fruit. and leaves only a few gleaned ears and grapes (^{<2809>}2 Kings 18:9-11).

with his arm — He collects the standing grain with one arm, so that he can cut it with the sickle in the other hand.

Rephaim — a fertile plain at the southwest of Jerusalem toward Beth-lehem and the country of the Philistines (^{<4088>}2 Samuel 5:18-22).

6. *in it* — that is, in the land of Israel.

two or three ... in the top — A few poor inhabitants shall be left in Israel, like the two or three olive berries left on the topmost boughs, which it is not worth while taking the trouble to try to reach.

7. *look to his Maker* — instead of trusting in their *fortresses* — (^{<2378>}Isaiah 17:3 ^{<3007>}Micah 7:7).

8. *groves* — A symbolical tree is often found in Assyrian inscriptions, representing *the hosts of heaven* (“Saba”), answering to Ashteroth or Astarte, the queen of heaven, as Baal or Bel is the king. Hence the expression, “image of the grove,” is explained (^{<4207>}2 Kings 21:7).

images — literally, “images to the sun,” that is, to Baal, who answers to the sun, as Astarte to the hosts of heaven (^{<4235>}2 Kings 23:5 ^{<4826>}Job 31:26).

9. *forsaken bough* — rather “the leavings of woods,” what the axeman leaves when he cuts down the grove (compare ^{<2376>}Isaiah 17:6).

which they left because of — rather, “which (the enemies) shall leave for the children of Israel”; literally, “shall leave (in departing) *from before the face* of the children of Israel” [MAURER]. But a few cities out of many shall be left to Israel, by the purpose of God, executed by the Assyrian.

10. *forgotten ... God of ... salvation ... rock* — (^{<6215>}Deuteronomy 32:15,18).

plants — rather, “nursery grounds,” “pleasure-grounds” [MAURER].

set in — rather, “set them,” the pleasure-grounds.

strange slips — cuttings of plants from far, and therefore valuable.

11. *In the day ... thy plant* — rather, “In the day of *thy planting*” [HORSLEY].

shalt ... make ... grow — MAURER translates, “Thou didst *fence* it,” namely, the pleasure-ground. The parallel clause, “Make ... flourish,” favors *English Version*. As soon as thou plantest, it grows.

in the morning — that is, immediately after; so in ^{<2946>}Psalm 94:14, the *Hebrew*, “in the morning,” is translated “early.”

but ... shall be a heap — rather, “but (promising as was the prospect) the harvest *is gone*” [HORSLEY].

in ... day of grief — rather, “in the day of (expected) *possession*” [MAURER]. “In the day of *inundation*” [HORSLEY].

of desperate sorrow — rather, “And the sorrow shall be desperate or irremediable.” In *English Version* “heap” and “sorrow” may be taken together by hendiadys. “The heap of the harvest shall be desperate sorrow” [ROSENMULLER].

^{<2972>}ISAIAH 17:12-18:7.

SUDDEN DESTRUCTION OF A GREAT ARMY IN JUDEA (NAMELY THAT OF THE ASSYRIAN SENNACHERIB), AND ANNOUNCEMENT OF THE EVENT TO THE ETHIOPIAN AMBASSADORS.

The connection of this fragment with what precedes is: notwithstanding the calamities coming on Israel, the people of God shall not be utterly destroyed (^{<2162>}Isaiah 6:12,13); the Assyrian spoilers shall perish (^{<2973>}Isaiah 17:13,14).

12. *Woe ... multitude* — rather, “*Hosea* (Hark)! *a noise* of,” etc. The prophet in vision perceives the vast and mixed Assyrian hosts (*Hebrew*, “many *peoples*,” see on ^{<2163>}Isaiah 5:26): on the hills of Judah (so “mountains,” ^{<2973>}Isaiah 17:13):but at the “rebuke” of God, they shall “flee as chaff.”

to the rushing ... that make — rather, “the roaring ... roareth” (compare ^{<2161>}Isaiah 8:7 ^{<2162>}Jeremiah 6:23).

13. *shall ... shall* — rather, “God rebuketh (^{<1918>}Psalm 9:5) them, and they *flee* — *are chased*”; the event is set before the eyes as actually present, not future.

chaff of ... mountains — Threshing floors in the East are in the open air on *elevated* places, so as to catch the wind which separates the chaff from the wheat (^{<1881>}Psalm 88:13 ^{<2818>}Hosea 13:3).

rolling thing — anything that rolls: *stubble*.

14. *eventide ... before morning* — fulfilled to the letter in the destruction “before morning” of the vast host that “at eveningtide” was such a *terror* (“trouble”) to Judah; on the phrase see ^{<1906>}Psalm 90:6 30:5.

he is not — namely, the enemy.

us — the Jews. A general declaration of the doom that awaits the foes of God’s people (^{<2547>}Isaiah 54:17).

CHAPTER 18

ISAIAH 18:1-7.

Isaiah announces the overthrow of Sennacherib's hosts and desires the Ethiopian ambassadors, now in Jerusalem, to bring word of it to their own nation; and he calls on the whole world to witness the event (^{2387B}Isaiah 18:3). As ^{2377D}Isaiah 17:12-14 announced the presence of the foe, so ^{2380B}Isaiah 18:1-7 foretells his overthrow.

1. *Woe* — The heading in *English Version*, “God will destroy the Ethiopians,” is a mistake arising from the wrong rendering “Woe,” whereas the *Hebrew* does not express a threat, but is an *appeal* calling attention (^{2387B}Isaiah 55:1 ^{3809F}Zechariah 2:6): “Ho.” He is not speaking *against* but *to* the Ethiopians, calling on them to hear his prophetic announcement as to the destruction of their enemies.

shadowing with wings — rather, “land of the winged bark”; that is, “barks with wing-like sails, answering to vessels of bulrushes” in ^{2387B}Isaiah 18:2; the word “rivers,” in the parallelism, also favors it; so the *Septuagint* and *Chaldee* [EWALD]. “Land of the clanging sound of wings,” that is, armies, as in ^{2387B}Isaiah 8:8; the rendering “bark,” or “ship,” is rather dubious [MAURER]. The armies referred to are those of Tirhakah, advancing to meet the Assyrians (^{2380B}Isaiah 37:9). In *English Version*, “shadowing” means *protecting* — stretching out its wings to defend a feeble people, namely, the *Hebrews* [VITRINGA]. The Hebrew for “wings” is the same as for the idol *Cneph*, which was represented in temple sculptures with wings (^{1990B}Psalms 91:4).

beyond — Meroe, the island between the “rivers” Nile and Astaboras is meant, famed for its commerce, and perhaps the seat of the Ethiopian government, hence addressed here as representing the whole empire: remains of temples are still found, and the name of “Tirhakah” in the inscriptions. This island region was probably the chief part of Queen Candace's kingdom (^{4187C}Acts 8:27). For “beyond” others translate less literally “which borderest on.”

Ethiopia — literally, “Cush.” HORSLEY is probably right that the *ultimate* and *fullest* reference of the prophecy is to the restoration of the Jews in the Holy Land through the instrumentality of some distant people skilled in navigation (^{2387B}Isaiah 18:2 ^{2409B}Isaiah 60:9,10 ^{1955B}Psalms 45:15 68:31

^{<3180>}Zephaniah 3:10). Phoenician voyagers coasting along would speak of all Western *remote* lands as “beyond” the Nile’s mouths. “Cush,” too, has a wide sense, being applied not only to Ethiopia, but Arabia-Deserta and Felix, and along the Persian Gulf, as far as the Tigris (^{<1001>}Genesis 2:13).

2. *ambassadors* — messengers sent to Jerusalem at the time that negotiations passed between Tirhakah and Hezekiah against the expected attack of Sennacherib (^{<2370>}Isaiah 37:9).

by ... *sea* — on the *Nile* (^{<2391>}Isaiah 19:5): as what follows proves.

vessels of bulrushes — light canoes, formed of papyrus, daubed over with pitch: so the “ark” in which Moses was exposed (^{<1003>}Exodus 2:3).

Go — Isaiah tells them to take back the tidings of what God is about to do (^{<2384>}Isaiah 18:4) against the common enemy of both Judah and Ethiopia.

scattered and peeled — rather, “strong and energetic” [MAURER]. The *Hebrew* for “strong” is literally, “drawn out” (*Margin*; ^{<1330>}Psalms 36:10 ^{<1003>}Ecclesiastes 2:3). “Energetic,” literally, “sharp” (^{<3008>}Habakkuk 1:8, *Margin*; the verb means to “sharpen” a sword, ^{<2115>}Ezekiel 21:15,16); also “polished.” As HERODOTUS (3:20,114) characterizes the Ethiopians as “the tallest and fairest of men,” G. V. SMITH translates, “tall and comely”; literally, “extended” (^{<2314>}Isaiah 45:14, “men of stature”) and *polished* (the Ethiopians had “smooth, glossy skins”). In *English Version* the reference is to the Jews, *scattered* outcasts, and loaded with indignity (literally, “having their hair torn off,” HORSLEY).

terrible — the *Ethiopians* famed for warlike prowess [ROSENMULLER]. The *Jews* who, because of God’s plague, made others to fear the like (^{<1337>}Deuteronomy 28:37). Rather, “awfully remarkable” [HORSLEY]. God puts the “terror” of His people into the surrounding nations at the first (^{<1227>}Exodus 23:27 ^{<1019>}Joshua 2:9); so it shall be again in the latter days (^{<3112>}Zechariah 12:2,3).

from ... *beginning hitherto* — so *English Version* rightly. But GESENIUS, “to the terrible nation (of upper Egypt) and further beyond” (to the Ethiopians, properly so called).

meted out — *Hebrew*, “of line.” The measuring-line was used in *destroying* buildings (^{<2341>}Isaiah 34:11 ^{<1213>}2 Kings 21:13 ^{<2118>}Lamentations 2:8). Hence, actively, it means here “a people *meting out*, — an all-destroying people”; which suits the context better than “meted,” passively [MAURER]. HORSLEY, understanding it of *the Jews*, translates it, “Expecting, expecting (in a continual attitude of expectation of Messiah) and trampled under foot”; a graphic picture of them. Most translate, of

strength, strength (from a root, *to brace* the sinews), that is, *a most powerful* people.

trodden down — true of the Jews. But MAURER translates it actively, a people “treading under foot” all its enemies, that is, *victorious* (^{234C}Isaiah 14:25), namely, the Ethiopians.

spoiled — “cut up.” The Nile is formed by the junction of many streams in Abyssinia, the Atbara, the Astapus or Blue river (between which two rivers Meroe, the “Ethiopia” here meant, lies), and the Astaboras or White river; these streams *wash down* the soil along their banks in the “land” of Upper Egypt and deposit it on that of Lower Egypt. G. V. SMITH translates it, “Divide.” HORSLEY takes it figuratively *of the conquering armies* which have often “spoiled” *Judea*,

3. *see ye ... hear ye* — rather, “ye shall see ... shall hear.” Call to the whole earth to *be witnesses* of what *Jehovah* (“He”) is about to do. He will “lift up an ensign,” calling the Assyrian motley hosts together (^{236B}Isaiah 5:26) on “the mountains” round Jerusalem, to their own destruction. This (the eighteenth chapter) declares the coming overthrow of those armies whose presence is announced in ^{237D}Isaiah 17:12,13. The same motive, which led Hezekiah to seek aid from Egypt, led him to accept gladly the Ethiopian Tirhakah’s aid (^{236B}Isaiah 36:6 37:9). Ethiopia, Egypt, and Judea were probably leagued together against the common enemy, 713 B.C. See notes on the twenty-second chapter, where a difference of tone (as referring to a different period) as to Ethiopia is observable. HORSLEY takes the “ensign” to be the cross, and the “trumpet” the *Gospel trumpet*, which shall be sounded more loudly in the last days.

4. *take ... rest ... consider* — I will *calmly look on* and not interpose, while all seems to promise success to the enemy; when figuratively, the sun’s heat” and “the night dews” ripen their “harvest”; but “before” it reaches its maturity I will destroy it (^{238B}Isaiah 18:5 ^{238B}Ecclesiastes 8:11,12).

like a clear heat — rather, “at the time of the clear (serene) heat” [MAURER].

upon herbs — answering to “harvest” in the parallel clause. MAURER translates, “in the sunlight” (^{382D}Job 31:26 37:21 ^{380B}Habakkuk 3:4).

like ... dew — rather, “at the time of the dew cloud.” God’s “silence” is mistaken by the ungodly for consent; His delay in taking vengeance for forgetfulness (^{382D}Psalm 50:21); so it shall be before the vengeance which in the last day shall usher in the restoration of the Jews (^{234E}Isaiah 34:1-8 57:11, end of the verse, ^{418B}2 Peter 3:3-10).

5. **For** — rather, “But.”

perfect — perfected. When the enemy’s plans are on the verge of completion.

sour grape ... flower — rather, “when the flower shall become the ripening grape” [MAURER].

sprigs — the *shoots* with the grapes on them. God will not only disconcert their present plans, but prevent them forming any future ones. HORSLEY takes the “harvest” and vintage here as referring to purifying judgments which cause the excision of the ungodly from the earth, and the placing of the faithful in a state of peace *on the earth*: not the last judgment (^{4847D}John 15:2 ⁶⁴⁴⁵Revelation 14:15-20).

6. **birds ... beasts** — transition from the image “sprigs,” “branches,” to the thing meant: the Assyrian soldiers and leaders shall be the prey of birds and beasts, the whole year through, “winter” and “summer,” so numerous shall be their carcasses. HORSLEY translates the *Hebrew* which is *singular*: “upon *it*,” not “upon them”; the “it” refers to God’s “dwelling-place” (^{2380H}Isaiah 18:4) in the Holy Land, which Antichrist (“the bird of prey” with the “beasts,” his rebel hosts) is to possess himself of, and where he is to perish.

7. **present ... people scattered and peeled** — For the right rendering, see on ^{2380E}Isaiah 18:2. The repetition of epithets enhances the honor paid to Jehovah by *so mighty a nation*. The Ethiopians, wonderstruck at such an interposition of Jehovah in behalf of His people, shall send gifts to Jerusalem in His honor (^{2360H}Isaiah 16:1 ^{4988E}Psalms 68:31 72:10). Thus translate: “a present ... *from* a people.” Or translate, as *English Version*; “the present” will mean “the people” of Ethiopia converted to God (^{6150G}Romans 15:16). HORSLEY takes the people converted to Jehovah, as the Jews in the latter days.

place of the name — where Jehovah peculiarly manifests His glory; ⁴⁴²⁰Acts 2:10 and ⁴⁴²⁷Acts 8:27 show how worshippers came up to Jerusalem from Egypt” and “Ethiopia.” Frumentius, an Egyptian, in the fourth century, converted Abyssinia to Christianity; and a Christian church, under an *abuna* or bishop, still flourishes there. The full accomplishment is probably still future.

CHAPTER 19

ISAIAH 19:1-25.

The nineteenth and twentieth chapters are connected, but with an interval between. Egypt had been held by an Ethiopian dynasty, Sabacho, Sevechus, or Sabacho II, and Tirhakah, for forty or fifty years. Sevechus (called *So*, the ally of Hoshea, ^{<2700>}2 Kings 17:4), retired from Lower Egypt on account of the resistance of the priests; and perhaps also, as the Assyrians threatened Lower Egypt. On his withdrawal, Sethos, one of the priestly caste, became supreme, having Tanis (“Zoan”) or else Memphis as his capital, 718 B.C.; while the Ethiopians retained Upper Egypt, with Thebes as its capital, under Tirhakah. A third native dynasty was at Sais, in the west of Lower Egypt; to this at a later period belonged Psammetichus, the first who admitted Greeks into Egypt and its armies; he was one of the dodecarchy, a number of petty kings between whom Egypt was divided, and by aid of foreign auxiliaries overcame the rest, 670 B.C. To the divisions at this last time, GESENIUS refers ^{<2390>}Isaiah 19:2; and Psammetichus, ^{<2360>}Isaiah 19:4, “a cruel lord.” The dissensions of the ruling castes are certainly referred to. But the time referred to is much earlier than that of Psammetichus. In ^{<2390>}Isaiah 19:1, the invasion of Egypt is represented as caused by “the Lord”; and in ^{<2397>}Isaiah 19:17, “Judah” is spoken of as “a terror to Egypt,” which it could hardly have been *by itself*. Probably, therefore, the Assyrian invasion of Egypt under Sargon, when Judah was the ally of Assyria, and Hezekiah had not yet refused tribute as he did in the beginning of Sennacherib’s reign, is meant. That Assyria was in Isaiah’s mind appears from the way in which it is joined with Israel and Egypt in the worship of Jehovah (^{<2392>}Isaiah 19:24,25). Thus the dissensions referred to (^{<2390>}Isaiah 19:2) allude to the time of the withdrawal of the Ethiopians from Lower Egypt, probably not without a struggle, especially between 722-715 B.C., answering to 718 B.C., when Sethos usurped the throne and entered on the contest with the military caste, by the aid of the town populations: when the Saitic dynasty was another cause of division. Sargon’s reign was between 722-715 B.C. answering to 718 B.C., when Sethos usurped his throne [G. V. SMITH].

1. *burden* — (See on ^{<2310>}Isaiah 13:1).

upon ... cloud — (^{<2448>}Psalms 104:3 18:10).

come into Egypt — to inflict vengeance. “Egypt,” in *Hebrew*, *Misraim*, plural form, to express the two regions of Egypt. BUNSEN observes, The title of their kings runs thus: “Lord of Upper and lower Egypt.”

idols — the bull, crocodile, etc. The idols poetically are said to be “moved” with fear at the presence of one mightier than even they were *supposed* to be (^{<1022>}Exodus 12:12 ^{<2482>}Jeremiah 43:12).

2. **set** — stir up. GESENIUS translates, “arm.”

Egyptians against the Egyptians — Lower against Upper: and Saitic against both. (See ^{<2380>}Isaiah 3:10). NEWTON refers it to the civil wars between Apries and Amasis at the time of Nebuchadnezzar’s invasion; also between Tachos, Nectanebus, and the Mendesians, just before Ochus subdued Egypt.

kingdom against kingdom — The *Septuagint* has “nome against nome”; Egypt was divided into forty-two *nomes* or districts.

3. **spirit** — *wisdom*, for which Egypt was famed (^{<2302>}Isaiah 31:2 ^{<1040>}1 Kings 4:30 ^{<4072>}Acts 7:22); answering to “counsel” in the parallel clause.

fail — literally, “be poured out,” that is, be made void (^{<2402>}Jeremiah 19:7). They shall “seek” help from sources that can afford none, “charmners,” etc. (^{<2389>}Isaiah 8:19).

charmners — literally, “those making a faint sound”; the soothsayers imitated the faint sound which was attributed to the spirits of the dead (see on ^{<2389>}Isaiah 8:19).

4. **cruel lord** — “Sargon,” in *Hebrew* it is *lords*; but *plural* is often used to express *greatness*, where, *one* alone is meant (^{<1022>}Genesis 39:2). The parallel word “king” (singular) proves it. NEWTON makes the *general* reference to be to Nebuchadnezzar, and a *particular* reference to Cambyses, son of Cyrus (who killed the Egyptian god, Apis), and Ochus, Persian conquerors of Egypt, noted for their “fierce cruelty.” GESENIUS refers it to Psammetichus, who had brought into Egypt *Greek* and other foreign mercenaries to subdue the other eleven princes of the dodecarchy.

5. **the sea** — the Nile. Physical calamities, it is observed in history, often accompany political convulsions (^{<3302>}Ezekiel 30:12). The Nile shall “fail” to rise to its wonted height, the result of which will be barrenness and famine. Its “waters” at the time of the overflow resemble “a sea” [PLINY, *Natural History*, 85.11]; and it is still called *El-Bahr*,” “the sea,” by the Egyptians (^{<2382>}Isaiah 18:2 ^{<3513>}Jeremiah 51:36). A public record is kept at Cairo of the daily rise of the water at the proper time of overflow, namely, August: if it

rises to a less height than twelve cubits, it will not overflow the land, and famine must be the result. So, also, when it rises higher than sixteen; for the waters are not drained off in time sufficient to sow the seed.

6. *they shall turn the rivers* — rather, “the streams shall become putrid”; that is, the artificial streams made for irrigation shall become stagnant and offensive when the waters fail [MAURER]. HORSLEY, with the *Septuagint*, translates, “And waters from the sea shall be drunk”; by the failure of the river water they shall be reduced to sea water.

brooks of defense — rather, “canals of *Egypt*”; “canals,” literally, “Niles,” *Nile canals*, the plural of the Egyptian term for the great river. The same Hebrew word, *Matzor*, whence comes *Mitzraim*, expresses *Egypt*, and a place of “defense.” HORSLEY, as *English Version* translates it, “embanked canals,”

reeds ... flags — the papyrus. “Reed and rush”; *utter* withering.

7. *paper-reeds* — rather, pastures, literally, “places naked” of wood, and famed for rich herbage, on the banks of the Nile [GESENIUS]. Compare ^{<0130>}Genesis 13:10 ^{<0510>}Deuteronomy 11:10. HORSLEY translates, “nakedness upon the river,” descriptive of the appearance of a river when its bottom is bare and its banks stripped of verdure by long drought: so *Vulgate*.

the brooks — the river.

mouth — rather, “the source” [*Vulgate*]. “Even close to the river’s *side* vegetation shall be so withered as to be scattered in the shape of powder by the wind” (*English Version*, “driven away”) [HORSLEY].

8. *fishers* — The Nile was famed for fish (^{<0415>}Numbers 11:5); many would be thrown out of employment by the failure of fishes.

angle — a hook. Used in the “brooks” or canals, as the “net” was in “the waters” of the river itself.

9. *fine flax* — GESENIUS, for “fine,” translates, “combed”; fine “linen” was worn by the rich only (^{<0169>}Luke 16:19). Egypt was famous for it (^{<0031>}Exodus 9:31 ^{<0103>}1 Kings 10:28 ^{<0176>}Proverbs 7:16 ^{<0277>}Ezekiel 27:7). The processes of its manufacture are represented on the Egyptian tombs. Israel learned the art in Egypt (^{<0236>}Exodus 26:36). The cloth now found on the mummies was *linen*, as is shown by the microscope. WILKINSON mentions linen from Egypt which has five hundred forty (or two hundred seventy double) threads in one inch in the warp; whereas some modern cambric has but a hundred sixty [BARNES].

networks — rather, *white cloth* (^{<1006>}Esther 1:6 8:16).

10. in the purposes — rather, “the foundations,” that is, “the nobles shall be broken” or brought low: so ^{<2301>}Isaiah 3:1 ^{<4918>}Psalms 11:3; compare ^{<2393>}Isaiah 19:13, “*Their weaving-frames*” [HORSLEY]. “Dykes” call a prince “a *pillar* of the people” [MAURER]. “*Their weaving-frames*” [HORSLEY]. “Dykes” [BARNES].

all that make sluices, etc. — “makers of dams,” made to confine the waters which overflow from the Nile in artificial fishponds [HORSLEY]. “Makers of gain,” that is, the common people who have to earn their livelihood, as opposed to the “nobles” previously [MAURER].

11. Zoan — The Greeks called it Tanis, a city of Lower Egypt, east of the Tanitic arms of the Nile, now *San*; it was one the Egyptian towns nearest to Palestine (^{<0132>}Numbers 13:22), the scene of Moses’ miracles (^{<4782>}Psalms 78:12,43). It, or else Memphis, was the capital under Sethos.

I am ... son of the wise ... kings — Ye have no advice to suggest to Pharaoh in the crisis, notwithstanding that ye boast of descent from wise and royal ancestors. The priests were the usual “counsellors” of the Egyptian king. He was generally chosen from the priestly caste, or, if from the warrior caste, he was admitted into the sacred order, and was called a priest. The priests are, therefore, meant by the expression, “son of the wise, and of ancient kings”; this was their favorite boast (HERODOTUS, 2.141; compare ^{<3074>}Amos 7:14 ^{<4236>}Acts 23:6 ^{<3085>}Philippians 3:5). “Pharaoh” was the common name of all the kings: Sethos, probably, is here meant.

12. let them know — that is, How is it that, with all their boast of knowing the future [DIDORUS, 1.81], they do not know what Jehovah of hosts ...

13. Noph — called also *Moph*; *Greek, Memphis* (^{<3096>}Hosea 9:6); on the western bank of the Nile, capital of Lower Egypt, second only to Thebes in all Egypt: residence of the kings, until the Ptolemies removed to Alexandria; the word means the “port of the good” [PLUTARCH]. The *military* caste probably ruled in it: “*they also* are deceived,” in fancying their country secure from Assyrian invasion.

stay of ... tribes — rather, “corner-stone of her castes” [MAURER], that is, the princes, the two ruling castes, the priests and the warriors: image from a building which rests mainly on its corner-stones (see on ^{<2390>}Isaiah 19:10; ^{<2386>}Isaiah 28:16 ^{<4382>}Psalms 118:22 ^{<0217>}Numbers 24:17, *Margin*; ^{<0212>}Judges 20:2 ^{<0403>}1 Samuel 14:28, *Margin*; ^{<3105>}Zechariah 10:4).

14. err in every work thereof — referring to the anarchy arising from their internal feuds. HORSLEY translates, “with respect to all *His* (God’s) work”;

they misinterpreted God's dealings at every step. "Mingled" contains the same image as "drunken"; as one *mixes* spices with wine to make it intoxicating (²³⁶²Isaiah 5:22 ²¹⁰²Proverbs 9:2,5), so Jehovah has poured among them a spirit of *giddiness*, so that they are as helpless as a "drunken man."

15. *work for Egypt* — nothing which Egypt can do to extricate itself from the difficulty.

head or tail — high or low (²³⁹¹Isaiah 19:11-15, and ²³⁹⁸Isaiah 19:8-10).

branch or rush — the lofty palm branch or the humble reed (²³⁹⁴Isaiah 9:14,15 10:33,34).

16. *like ... women* — timid and helpless (²⁵³³Jeremiah 51:30 Na 3:13).

shaking of ... hand — His judgments by means of the invaders (²³⁰⁵Isaiah 10:5,32 11:15).

17. *Judah ... terror unto Egypt* — not by itself: but at this time Hezekiah was the active subordinate ally of Assyria in its invasion of Egypt under Sargon. Similarly to the alliance of Judah with Assyria here is ¹²²⁹2 Kings 23:29, where Josiah takes the field against Pharaoh-nechoh of Egypt, probably as ally of Assyria against Egypt [G. V. SMITH]. VITRINGA explains it that Egypt in its calamities would remember that prophets of Judah had foretold them, and so Judah would be "a terror unto Egypt."

thereof — of Judah.

it — Egypt.

18-22. *In that day*, etc. — Suffering shall lead to repentance. Struck with "terror" and "afraid" (²³⁹⁷Isaiah 19:17) because of Jehovah's judgments, Egypt shall be converted to Him: nay, even Assyria shall join in serving Him; so that Israel, Assyria, and Egypt, once mutual foes, shall be bound together by the tie of a common faith as one people. So a similar issue from other prophecies (²³⁸⁷Isaiah 18:7 23:18).

five cities — that is, *several* cities, as in ²³⁷⁶Isaiah 17:6 30:17 ¹⁰⁴³Genesis 43:34 ¹³⁰⁸Leviticus 26:8. Rather, *five* definite *cities* of Lower Egypt (²³⁹¹Isaiah 19:11,13 ²³⁰⁴Isaiah 30:4), which had close intercourse with the neighboring Jewish cities [MAURER]; some say, Heliopolis, Leontopolis (else Diospolis), Migdol, Daphne (Tahpanes), and Memphis.

language of Canaan — that is, of the Hebrews in Canaan, the language of revelation; figuratively for, They shall embrace the Jewish *religion*: so "a pure *language*" and *conversion to God* are connected in ³¹³⁹Zephaniah 3:9;

as also the first confounding and multiplication of languages was the punishment of the making of gods at Babel, other than the One God. Pentecost (^{<4016>}Acts 2:4) was the counterpart of Babel: the separation of nations is not to hinder the unity of faith; the full realization of this is yet future (^{<3949>}Zechariah 14:9 ^{<4872>}John 17:21). The next clause, “swear to the Lord of Hosts,” agrees with this view; that is, bind themselves to Him by solemn covenant (^{<2462>}Isaiah 45:23 65:16 ^{<6163>}Deuteronomy 6:13).

city of destruction — Onias; “city of the *sun*,” that is, On, or Heliopolis; he persuaded Ptolemy Philometer (149 B.C.) to let him build a temple in the prefecture (nome) of Heliopolis, on the ground that it would induce Jews to reside there, and that the very site was foretold by Isaiah six hundred years before. The reading of the *Hebrew* text is, however, better supported, “city of *destruction*”; referring to Leontopolis, the site of Onias’ temple: which casts a reproach on that city because *it* was about to contain a temple rivalling the only sanctioned temple, that at Jerusalem. MAURER, with some manuscripts, reads “city of *defense*” or “*deliverance*”; namely, Memphis, or some such city, to which God was about to send “a saviour” (^{<2969>}Isaiah 19:20), to “deliver them.”

19. altar — not for *sacrifice*, but as the “pillar” for *memorial* and worship (^{<4622>}Joshua 22:22-26). Isaiah does not contemplate a *temple* in Egypt: for the only legal temple was at Jerusalem; but, like the patriarchs, they shall have altars in various places.

pillar — such as Jacob reared (^{<0288>}Genesis 28:18 35:14); it was a common practice in Egypt to raise obelisks commemorating divine and great events.

at the border — of Egypt and Judah, to proclaim to both countries the common faith. This passage shows how the Holy Spirit raised Isaiah above a narrow-minded nationality to a charity anticipatory of gospel catholicity.

20. it — the altar and pillar.

a sign — (of the fulfillment of prophecy) to their contemporaries.

a witness — to their descendants.

unto the Lord — no longer, to their *idols*, but to *Jehovah*.

for they shall cry — or, “a sign ... *that they cried*, ... and *He sent* to them a saviour”; probably, *Alexander the Great* (so “a great one”), whom the Egyptians welcomed as a deliverer (*Greek, Soter*, a title of the Ptolemies) out of the hands of the Persians, who under Cambyses had been their “oppressors.” At Alexandria, called from him, the Old Testament was translated into *Greek* for the Greek-speaking Jews, who in large numbers

dwelt in Egypt under the Ptolemies, his successors. Messiah is the antitype ultimately intended (compare ^{<4120>}Acts 2:10, “Egypt”).

21. *oblation* — unbloody.

22. *return* — for heathen sin and idolatry are an *apostasy* from primitive truth.

heal — as described (^{<2398>}Isaiah 19:18-20).

23. *highway* — free communication, resting on the highest basis, the common faith of both (^{<2398>}Isaiah 19:18 ^{<2116>}Isaiah 11:16). Assyria and Egypt were joined under Alexander as parts of his empire: Jews and proselytes from both met at the feasts of Jerusalem. A type of gospel times to come.

serve with — serve *Jehovah* with the Assyrians. So “serve” is used absolutely (^{<831>}Job 36:11).

24. *third* — The three shall be joined as one nation.

blessing — the source of blessings to other nations, and the object of their benedictions.

in the midst of the land — rather, “earth” (^{<3107>}Micah 5:7). Judah is designed to be the grand center of the whole earth (^{<2187>}Jeremiah 3:17).

25. *Whom* — rather, “Which,” namely, “the land,” or “earth,” that is, the people of it [MAURER].

my people — the peculiar designation of Israel, the elect people, here applied to Egypt to express its entire admission to religious privileges (^{<5121>}Romans 9:24-26 ^{<1119>}1 Peter 2:9,10).

work of my hands — spiritually (^{<2123>}Hosea 2:23 ^{<4120>}Ephesians 2:10).

CHAPTER 20

~~2310~~ ISAIAH 20:1-6.

CONTINUATION OF THE SUBJECT OF THE NINETEENTH CHAPTER, BUT AT A LATER DATE. CAPTIVITY OF EGYPT AND ETHIOPIA.

In the reign of Sargon (722-715 B.C.), the successor of Shalmaneser, an Assyrian invasion of Egypt took place. Its success is here foretold, and hence a party among the Jews is warned of the folly of their “expectation” of aid from Egypt or Ethiopia. At a later period (~~2310~~ Isaiah 18:1-7), when Tirhakah of Ethiopia was their ally, the Ethiopians are treated as *friends*, to whom God announces the overthrow of the common Assyrian foe, Sennacherib. Egypt and Ethiopia in this chapter (~~2310~~ Isaiah 20:3,4) are represented as *allied together*, the result no doubt of fear of the common foe; previously they had been at strife, and the Ethiopian king had, just before Sethos usurpation, withdrawn from occupation of part of Lower Egypt. Hence, “Egypt” is mentioned *alone* in ~~2310~~ Isaiah 19:1-25, which refers to a somewhat earlier stage of the same event: a delicate mark of truth. Sargon seems to have been the king who finished the capture of Samaria which Shalmaneser began; the alliance of Hoshea with So or Sabacho II of Ethiopia, and his refusal to pay the usual tribute, provoked Shalmaneser to the invasion. On clay cylindrical seals found in Sennacherib’s palace at Koyunjik, the name of Sabacho is deciphered; the two seals are thought, from the inscriptions, to have been attached to the treaty of peace between Egypt and Assyria, which resulted from the invasion of Egypt by Sargon, described in this chapter; ~~1270~~2 Kings 18:10 curiously confirms the view derived from Assyrian inscriptions, that though Shalmaneser began, Sargon finished the conquest of Samaria; “*they* took it” (compare ~~1270~~2 Kings 17:4-6). In Sargon’s palace at Khorsabad, inscriptions state that 27,280 Israelites were led captive by the founder of the palace. While Shalmaneser was engaged in the siege of Samaria, Sargon probably usurped the supreme power and destroyed him; the siege began in 723 B.C., and ended in 721 B.C., the first year of Sargon’s reign. Hence arises the paucity of inscriptions of the two predecessors of Sargon. Tiglath-pileser and Shalmaneser; the usurper destroyed them, just as Tiglath-pileser destroyed those of Pul (Sardanapalus), the last of the old line of Ninus; the names of his father and grandfather, which have been

deciphered in the palace of his son Sennacherib, do not appear in the list of Assyrian kings, which confirms the view that he was a satrap who usurped the throne. He was so able a general that Hezekiah made no attempt to shake off the tribute until the reign of Sennacherib; hence Judah was not invaded now as the lands of the Philistines and Egypt were. After conquering Israel he sent his general, Tartan, to attack the Philistine cities, “Ashdod,” etc., preliminary to his invasion of Egypt and Ethiopia; for the line of march to Egypt lay along the southwest coast of Palestine. The inscriptions confirm the prophecy; they tell us he received tribute from a Pharaoh of “Egypt”; besides destroying in part the Ethiopian “No-ammon,” or Thebes (Na 3:8); also that he warred with the kings of “Ashdod,” Gaza, etc., in harmony with Isaiah here; a memorial tablet of him is found in Cyprus also, showing that he extended his arms to that island. His reign was six or seven years in duration, 722-715 B.C. [G. V. SMITH].

1. Tartan — probably the same general as was sent by Sennacherib against Hezekiah (^{<4287>}2 Kings 18:17). GESENIUS takes “Tartan” as a title.

Ashdod — called by the Greeks Azotus (^{<4480>}Acts 8:40); on the Mediterranean, one of the “five” cities of the Philistines. The taking of it was a necessary preliminary to the invasion of Egypt, to which it was the key in that quarter, the Philistines being allies of Egypt. So strongly did the Assyrians fortify it that it stood a twenty-nine years’ siege, when it was retaken by the Egyptian Psammetichus.

sent — Sargon himself remained behind engaged with the Phoenician cities, or else led the main force more directly into Egypt out of Judah [G. V. SMITH].

2. by — literally, “by the hand of” (compare ^{<3134>}Ezekiel 3:14).

sackcloth — the loose outer garment of coarse dark hair-cloth worn by mourners (^{<1033>}2 Samuel 3:31) and by prophets, fastened at the waist by a girdle (^{<4184>}Matthew 3:4 ^{<1105>}2 Kings 1:8 ^{<3134>}Zechariah 13:4).

naked — rather, “uncovered”; he merely put off the outer sackcloth, retaining still the tunic or inner vest (^{<0923>}1 Samuel 19:24 ^{<3126>}Amos 2:16 ^{<4217>}John 21:7); an emblem to show that Egypt should be stripped of its possessions; the very dress of Isaiah was a silent exhortation to repentance.

3. three years — Isaiah’s symbolical action did not continue’ all this time, but *at intervals*, to keep it before the people’s mind during that period [ROSENMULLER]. Rather, join “three years” with “sign,” *a three years’ sign*, that is, a sign that a three years’ calamity would come on Egypt and

Ethiopia [BARNES], (^{<2188>}Isaiah 8:18). This is the only instance of a strictly symbolical act performed by Isaiah. With later prophets, as Jeremiah and Ezekiel, such acts were common. In some cases they were performed, not literally, but only in prophetic vision.

wonder — rather, “omen”; conveying a threat as to the future [G. V. SMITH].

upon — in reference to, against.

4. buttocks uncovered — Belzoni says that captives are found represented thus on Egyptian monuments (^{<2302>}Isaiah 47:2,3 Na 3:5,8,9), where as here, Egypt and Ethiopia are mentioned as in alliance.

5. they — the Philistine allies of Egypt who trusted in it for help against Assyria. A warning to the party among the Jews, who, though Judah was then the subordinate ally of Assyria, were looking to Egypt as a preferable ally (^{<2310>}Isaiah 30:7). Ethiopia was their “expectation”; for Palestine had not yet obtained, *but hoped* for alliance with it. Egypt was their “glory,” that is, boast (^{<2359>}Isaiah 13:19); for the alliance with it was completed.

6. isle — that is, coast on the Mediterranean — Philistia, perhaps Phoenicia (compare ^{<2320>}Isaiah 23:2 11:11 13:22 ^{<3720>}Psalms 72:10).

we — emphatical; if Egypt, in which we trusted, was overcome, how shall we, a small weak state, escape?

CHAPTER 21

ISAIAH 21:1-10.

REPETITION OF THE ASSURANCE GIVEN IN THE THIRTEENTH AND FOURTEENTH CHAPTERS TO THE JEWS ABOUT TO BE CAPTIVES IN BABYLON, THAT THEIR ENEMY SHOULD BE DESTROYED AND THEY BE DELIVERED.

He does not narrate the event, but graphically supposes himself a watchman in Babylon, beholding the events as they pass.

1. *desert* — the champaign between Babylon and Persia; it was once a *desert*, and it was to become so again.

of the sea — The plain was covered with the water of the Euphrates like a “sea” (^{251B}Jeremiah 51:13,36; so ^{231B}Isaiah 11:15, the Nile), until Semiramis raised great dams against it. Cyrus removed these dykes, and so converted the whole country again into a vast desert marsh.

whirlwinds in the south — (^{850B}Job 37:9 ^{304B}Zechariah 9:14). The south wind comes upon Babylon from the deserts of Arabia, and its violence is the greater from its course being unbroken along the plain (^{301B}Job 1:19).

desert — the plain between Babylon and Persia.

terrible land — Media; to guard against which was the object of Nitocris great works [HERODOTUS, 1.185]. Compare as to “terrible” applied to a wilderness, as being full of unknown dangers, (^{102B}Deuteronomy 1:29).

2. *dealeth treacherously* — referring to the *military* stratagem employed by Cyrus in taking Babylon. It may be translated, “is repaid with treachery”; then the subject of the verb is *Babylon*. She is repaid in her own coin; ^{231B}Isaiah 33:1 ^{301B}Habakkuk 2:8, favor this.

Go up — Isaiah abruptly recites the order which he hears God giving to the Persians, the instruments of His vengeance (^{231B}Isaiah 13:3,17).

Elam — a province of Persia, the original place of their settlement (^{102B}Genesis 10:22), east of the Euphrates. The name “Persia” was not in use until the captivity; it means a “horseman”; Cyrus first trained the

Persians in horsemanship. It is a mark of authenticity that the name is not found before Daniel and Ezekiel [BOCHART].

thereof — the “sighing” *caused* by Babylon (^{2340F}Isaiah 14:7,8).

3. Isaiah imagines himself among the exiles in Babylon and cannot help feeling moved by the calamities which come on it. So for Moab (^{2395F}Isaiah 15:5 16:11).

pain — (Compare ^{2338F}Isaiah 13:8 ^{2500F}Ezekiel 30:4,19 Na 2:10).

at the hearing — The *Hebrew* may mean, “I was so bowed down that *I could not hear*; I was so dismayed that *I could not see*” (^{2142F}Genesis 16:2 ^{2463F}Psalms 69:23) [MAURER].

4. **panted** — “is bewildered” [BARNES].

night of my pleasure — The prophet supposes himself one of the banqueters at Belshazzar’s feast, on the night that Babylon was about to be taken by surprise; hence his expression, “*my pleasure*” (^{2341F}Isaiah 14:11 ^{2513F}Jeremiah 51:39 ^{2788F}Daniel 5:1-31).

5. **Prepare the table** — namely, the feast in Babylon; during which Cyrus opened the dykes made by Semiramis to confine the Euphrates to one channel and suffered them to overflow the country, so that he could enter Babylon by the channel of the river. Isaiah first represents the king ordering the feast to be got ready. The suddenness of the irruption of the foe is graphically expressed by the rapid turn in the language to an alarm addressed to the Babylonian princes, “Arise,” etc. (compare ^{2213F}Isaiah 22:13). MAURER translates, “*They prepare the table,*” etc. But see ^{2389F}Isaiah 8:9.

watch in ... watchtower — rather, “set the watch.” This done, they thought they might feast in entire security. Babylon had many watchtowers on its walls.

anoint ... shield — This was done to prevent the leather of the shield becoming hard and liable to crack. “Make ready for *defense*”; the mention of the “shield” alone implies that it is the Babylonian revellers who are called on to prepare for instant *self-defense*. HORSLEY translates, “Grip the oiled shield.”

6. **Go, set a watchman, let him declare what he seeth** — God’s direction to Isaiah to set a watchman to “declare” what he sees. But as in ^{2310F}Isaiah 21:10, Isaiah himself is represented as the one who “declared.” HORSLEY

makes *him* the “watchman,” and translates, “Come, let him who standeth on the watchtower report what he seeth.”

7. *chariot*, etc. — rather, “a body of riders,” namely, some riding in pairs on horses (literally, “pairs of horsemen,” that is, two abreast), others on asses, others on camels (compare ²³⁰⁷Isaiah 21:9 ²³⁰⁶Isaiah 22:6). “Chariot” is not appropriate to be joined, as *English Version* translates, with “asses”; the *Hebrew* means plainly in ²³⁰⁷Isaiah 21:7, as in ²³⁰⁹Isaiah 21:9, “a body of men riding.” The Persians used asses and camels for war [MAURER]. HORSLEY translates, “One drawn in a car, with a pair of riders, drawn by an ass, drawn by a camel”; ‘Cyrus is the man; the car drawn by a camel and ass yoked together and driven by two postilions, one on each, is the joint army of Medes and Persians under their respective leaders. He thinks the more ancient military cars were driven by men riding on the beasts that drew them; ²³⁰⁹Isaiah 21:9 favors this.

8. *A lion* — rather, “(The watchman) cried, I am *as* a lion”; so *as* is understood (²³⁰⁵Isaiah 62:5 ⁴⁹⁰¹Psalms 11:1). The point of comparison to “a lion” is in ⁶⁶⁰³Revelation 10:3, the *loudness* of the cry. But here it is rather his *vigilance*. The lion’s eyelids are short, so that, even when asleep, he seems to be on the watch, awake; hence he was painted on doors of temples as the symbol of watchfulness, guarding the place (*Hor. Apollo*) [HORSLEY].

9. *chariot of men* — chariots with men in them; or rather, the same body of riders, horsemen two abreast, as in ²³⁰⁷Isaiah 21:7 [MAURER]. But HORSLEY, “The man drawn in a car with a pair of riders.” The first half of this verse describes what the watchman *sees*; the second half, what the watchman *says*, in consequence of what he sees. In the interval between ²³⁰⁷Isaiah 21:7 and ²³⁰⁹Isaiah 21:9, the overthrow of Babylon by the horsemen, or man in the car, is accomplished. The overthrow needed to be announced to the prophet by the watchman, owing to the great extent of the city. HERODOTUS (1.131) says that one part of the city was captured some time before the other received the tidings of it.

answered — not to something *said* previously, but in reference to the subject in the mind of the writer, to be collected from the preceding discourse: *proclaimeth* (⁴⁸⁸²Job 3:2, *Margin*; ²⁷²⁵Daniel 2:26 ⁴⁴⁸³Acts 5:8).

fallen ... fallen — The repetition expresses emphasis and certainty (⁴⁹²⁹Psalms 92:9 93:3; compare ²⁵⁰³Jeremiah 51:8 ⁶⁸¹²Revelation 18:2).

images — Bel, Merodach, etc. (²⁸⁰²Jeremiah 50:2 51:44,52). The Persians had no images, temples, or altars, and charged the makers of such with

madness [HERODOTUS 1.131]; therefore they dashed the Babylonian “images broken unto the ground.”

10. *my threshing* — that is, my people (the Jews) trodden down by Babylon.

corn of my floor — *Hebrew*, “my son of the floor,” that is, my people, treated as corn laid on the floor for threshing; implying, too, that by affliction, a remnant (grain) would be separated from the ungodly (chaff) [MAURER]. HORSLEY translates, “O thou object of my unremitting *prophetic pains*.” See ^{<2307>}Isaiah 28:27,28. Some, from ^{<2613>}Jeremiah 51:33, make Babylon the object of the threshing; but Isaiah is plainly addressing his countrymen, as the next words show, not the Babylonians.

^{<2211>}ISAIAH 21:11,12.

A PROPHECY TO THE IDUMEANS WHO TAUNTED THE AFFLICTED JEWS IN THE BABYLONISH CAPTIVITY.

One out of Seir asks, What of the night? Is there a hope of the dawn of deliverance? Isaiah replies, The morning is beginning to dawn (*to us*); but night is also coming (*to you*). Compare ^{<4907>}Psalm 137:7. The Hebrew captives would be delivered, and taunting Edom punished. If the Idumean wish to ask again, he may do so; if he wishes an answer of peace for his country, then let him “return (repent), come” [BARNES].

11. *Dumah* — a tribe and region of Ishmael in Arabia (^{<0254>}Genesis 25:14 ^{<4303>}1 Chronicles 1:30); now called *Dumah the Stony*, situated on the confines of Arabia and the Syrian desert; a part put for the *whole* of Edom. VITRINGA thinks “*Dumah*,” *Hebrew*, “silence,” is here used for Idumea, to imply that it was soon to be reduced to *silence* or destruction.

Seir — the principal mountain in Idumea, south of the Dead Sea, in Arabia-Petraea. “He calleth” ought to be rather, “*There is a call* from Seir.”

to me — Isaiah. So the heathen Balak and Ahaziah received oracles from a Hebrew prophet.

Watchman — the prophet (^{<2306>}Isaiah 62:6 ^{<2457>}Jeremiah 6:17), so called, because, like a watchman on the lookout from a tower, he announces future events which he sees in prophetic vision (^{<3014>}Habakkuk 2:1,2).

what of the night — What tidings have you to give as to the state of the night? Rather, “What *remains* of the night?” How much of it is past?

[MAURER]. “Night” means calamity (^{<8510>}Job 35:10 ^{<3106>}Micah 3:6), which, then, in the wars between Egypt and Assyria, pressed sore on Edom; or on Judah (if, as BARNES thinks, the question is asked in mockery of the suffering Jews in Babylon). The *repetition* of the question marks, in the former view, the anxiety of the Idumeans.

12. Reply of the prophet, The *morning* (prosperity) *cometh*, and (soon after follows) *the night* (adversity). Though you, Idumeans, may have a gleam of prosperity, it will soon be followed by adversity again. Otherwise, as BARNES, “Prosperity cometh (to the Jews) to be quickly followed by adversity (to you, Idumeans, who exult in the fall of Jerusalem, have seized on the southern part of their land in their absence during the captivity, and now deride them by your question)” (^{<2345>}Isaiah 34:5-7). This view is favored by ^{<3010>}Obadiah 1:10-21.

if ye will inquire, inquire — If ye choose to consult me again, do so (similar phrases occur in ^{<0434>}Genesis 43:14 ^{<1204>}2 Kings 7:4 ^{<1704>}Esther 4:16).

return, come — “Be converted to God (and then), come” [GESENIUS]; you will then receive a more favorable answer.

^{<2213>}ISAIAH 21:13-17.

PROPHECY THAT ARABIA WOULD BE OVERRUN BY A FOREIGN FOE WITHIN A YEAR.

Probably in the wars between Assyria and Egypt; Idumea and Arabia lay somewhat on the intermediate line of march.

13. upon — that is, respecting.

forest — not a grove of trees, but a region of thick underwood, rugged and inaccessible; for Arabia has no forest of trees.

travelling companies — caravans: ye shall be driven through fear of the foe to unfrequented routes (^{<2338>}Isaiah 33:8 ^{<0706>}Judges 5:6 ^{<2408>}Jeremiah 49:8 is parallel to this passage).

Dedanim — In North Arabia (^{<0238>}Genesis 25:3 ^{<2453>}Jeremiah 25:23 ^{<3253>}Ezekiel 25:13 27:20; a different “Dedan” occurs ^{<0107>}Genesis 10:7).

14. Tema — a kindred tribe: an oasis in that region (^{<2453>}Jeremiah 25:23). The Temeans give water to the faint and thirsting Dedanites; the greatest act of hospitality in the burning lands of the East, where water is so scarce.

prevented — that is, anticipated the wants of the fugitive Dedanites by supplying bread (^{<0148>}Genesis 14:18).

their bread — rather, “his (the fugitive’s) bread”; the bread *due to him*, necessary for his support; so “thy grave” (^{<2349>}Isaiah 14:19), [MAURER].

15. they — the fugitive Dedanites and other Arabs.

16. years of ... hireling — (See on ^{<2364>}Isaiah 16:14).

Kedar — a wandering tribe (^{<1016>}Psalms 120:5). North of Arabia-Petraea, and south of Arabia-Deserta; put for Arabia in general.

17. residue ... diminished — The remnant of Arab warriors, famous in the bow, left after the invasion, shall be small.

CHAPTER 22

ISAIAH 22:1-14.

PROPHECY AS TO AN ATTACK ON JERUSALEM.

That by Sennacherib, in the fourteenth year of Hezekiah; ^{<2218>}Isaiah 22:8-11, the preparations for defense and securing of water exactly answer to those in ^{<1404>}2 Chronicles 32:4,5,30. “Shebna,” too (^{<2215>}Isaiah 22:15), was scribe at this time (^{<2318>}Isaiah 36:3) [MAURER]. The language of ^{<2212>}Isaiah 22:12-14, as to the infidelity and consequent utter ruin of the Jews, seems rather to foreshadow the destruction by Nebuchadnezzar in Zedekiah’s reign, and cannot be restricted to Hezekiah’s time [LOWTH].

1. of ... valley of vision — rather, “respecting the valley of visions”; namely, Jerusalem, the seat of divine revelations and visions, “the nursery of prophets” [JEROME], (^{<2318>}Isaiah 2:3 29:1 ^{<2304>}Ezekiel 23:4, *Margin*; ^{<2133>}Luke 13:33). It lay in a “valley” surrounded by hills higher than Zion and Moriah (^{<1312>}Psalms 125:2 ^{<2113>}Jeremiah 21:13).

thee — the people of Jerusalem personified.

housetops — Panic-struck, they went up on the flat balustraded roofs to look forth and see whether the enemy was near, and partly to defend themselves from the roofs (^{<1051>}Judges 9:51, etc.).

2. art — rather, “wert”; for it could not *now* be said to be “a joyous city” (^{<2313>}Isaiah 32:13). The cause of their *joy* (^{<2213>}Isaiah 22:13) may have been because Sennacherib had accepted Hezekiah’s offer to renew the payment of tribute, and they were glad to have peace on any terms, however humiliating (^{<2184>}2 Kings 18:14-16), or on account of the alliance with Egypt. If the reference be to Zedekiah’s time, the joy and feasting are not inapplicable, for this recklessness was a general characteristic of the unbelieving Jews (^{<2302>}Isaiah 56:12).

not slain with the sword — but with the famine and pestilence about to be caused by the coming siege (^{<2109>}Lamentations 4:9). MAURER refers this to the *plague* by which he thinks Sennacherib’s army was destroyed, and Hezekiah was made sick (^{<2303>}Isaiah 37:36 38:1). But there is no authority for supposing that the Jews in the city suffered such extremities of plague at

this time, when God destroyed their foes. BARNES refers it to those *slain in flight*, not in open honorable “battle”; ^{<2218>}Isaiah 22:3 favors this.

3. rulers — rather, “generals” (^{<6084>}Joshua 10:24 ^{<0716>}Judges 11:6,11).

bound — rather, “are taken.”

by the archers — literally, “by the bow”; so ^{<2217>}Isaiah 21:17. Bowmen were the light troops, whose province it was to skirmish in front and (^{<1622>}2 Kings 6:22) pursue fugitives (^{<1218>}2 Kings 25:5); this verse applies better to the attack of Nebuchadnezzar than that of Sennacherib.

all ... in thee — all found in the city (^{<2315>}Isaiah 13:15), not merely the “rulers” or generals.

fled from far — those who had *fled from distant parts* to Jerusalem as a place of safety; rather, *fled afar*.

4. Look ... from me — Deep grief seeks to be alone; while others feast joyously, Isaiah mourns in prospect of the disaster coming on Jerusalem (^{<3008>}Micah 1:8,9).

daughter, etc. — (see on ^{<2308>}Isaiah 1:8; ^{<2311>}Lamentations 2:11).

5. trouble ... by the Lord — that is, sent by or from the Lord (see on ^{<2315>}Isaiah 19:15; ^{<1222>}Luke 21:22-24).

valley of vision — (See on ^{<2216>}Isaiah 22:1). Some think a valley near Ophel is meant as about to be the scene of devastation (compare see on ^{<2313>}Isaiah 32:13,14).

breaking ... walls — that is, “a day of breaking the walls” of the city.

crying to the mountains — the mournful cry of the townsmen “reaches” to (MAURER translates, *towards*) the mountains, and is echoed back by them. JOSEPHUS describes in the very same language the scene at the assault of Jerusalem under Titus. To this the prophecy, probably, refers ultimately. If, as some think, the “cry” is that of those *escaping* to the mountains, compare ^{<1034>}Matthew 13:14 24:16, with this.

6. Elam — the country stretching east from the Lower Tigris, answering to what was afterwards called Persia (see on ^{<2212>}Isaiah 21:2). Later, Elam was a province of Persia (^{<1549>}Ezra 4:9). In Sennacherib’s time, Elam was subject to Assyria (^{<1281>}2 Kings 18:11), and so furnished a contingent to its invading armies. Famed for the bow (^{<2318>}Isaiah 13:18 ^{<2448>}Jeremiah 49:35), in which the Ethiopians alone excelled them.

with chariots of men and horsemen — that is, they used the bow both *in* chariots and on horseback. “Chariots of men,” that is, chariots in which men are borne, war chariots (compare see on ^{<2609>}Isaiah 21:7; ^{<2609>}Isaiah 21:9).

Kir — another people subject to Assyria (^{<2609>}2 Kings 16:9); the region about the river Kur, between the Caspian and Black Seas.

uncovered — took off for the battle the leather covering of the shield, intended to protect the embossed figures on it from dust or injury during the march. “The quiver” and “the shield” express two classes — light and heavy armed troops.

7. valleys — east, north, and south of Jerusalem: Hinnom on the south side was the richest valley.

in array at the gate — Rab-shakeh stood at the upper pool close to the city (^{<2609>}Isaiah 36:11-13).

8. he discovered the covering — rather, “the veil of Judah shall be taken off” [HORSLEY]: figuratively for, exposing to shame as a captive (^{<2609>}Isaiah 47:3 Na 3:5). Sennacherib dismantled all “the defended cities of Judah” (^{<2609>}Isaiah 36:1).

thou didst look — rather, “thou shalt look.”

house of ... forest — The *house* of armory built of cedar from the *forest* of Lebanon by Solomon, on a slope of Zion called Ophel (^{<1000>}1 Kings 7:2 10:17 ^{<4189>}Nehemiah 3:19). Isaiah says (^{<2218>}Isaiah 22:8-13) his countrymen will look to their own strength *to defend* themselves, while others of them will drown their sorrows as to their country in *feasting*, but none will look to Jehovah.

9. Ye have seen — rather, “Ye shall see.”

city of David — the upper city, on Zion, the south side of Jerusalem (^{<1000>}2 Samuel 5:7,9 ^{<1000>}1 Kings 8:1); surrounded by a wall of its own; but even in it there shall be “breaches.” Hezekiah’s preparations for defense accord with this (^{<4305>}2 Chronicles 32:5).

ye gathered — rather, “ye shall gather.”

lower pool — (See on ^{<2218>}Isaiah 22:11). Ye shall bring together into the city by subterranean passages cut in the rock of Zion, the fountain from which the lower pool (only mentioned here) is supplied. see on ^{<2008>}Isaiah 7:3; ^{<1218>}2 Kings 20:20 ^{<4305>}2 Chronicles 32:3-5, represent Hezekiah as having *stopped* the fountains to prevent the Assyrians getting water. But this is consistent with the passage here. The superfluous waters of the lower pool usually

flowed into Hinnom valley, and so through that of Jehoshaphat to the brook Kedron. Hezekiah built a wall round it, *stopped* the outflowing of its waters to debar the foe from the use of them, and turned them into the city.

10. *numbered* — rather, “ye shall number,” namely, in order to see which of them may be pulled down with the least loss to the city, and with most advantage for the repair of the walls and rearing of towers (⁴⁴³⁶2 Chronicles 32:5).

have ye broken down — rather, “ye shall break down.”

11. *Ye made ... a ditch* — rather, “Ye shall make a reservoir” for receiving the *water*. Hezekiah surrounded Siloah, from which the old (or king’s, or upper) pool took its rise, with a wall joined to the wall of Zion on both sides; between these two walls he made a new pool, into which he directed the waters of the former, thus cutting off the foe from his supply of water also. The opening from which the upper pool received its water was nearer Zion than the other from which the lower pool took its rise, so that the water which flowed from the former could easily be shut in by a wall, whereas that which flowed from the latter could only be brought in by subterranean conduits (compare see on ²³²⁹Isaiah 22:9; ²³⁰⁸Isaiah 7:3 ⁴²¹⁰2 Kings 20:20 ⁴⁴³⁸2 Chronicles 32:3-5,30; Ecclesiasticus 48:17). Both were southwest of Jerusalem.

have not looked ... neither had respect — answering by contrast to “*Thou didst look to the armor, ye have seen*” (“had respect”, or ‘regard to’) the breaches” (²³²⁸Isaiah 22:8,9).

maker thereof — God, by whose command and aid these defenses were made, and who gave this fountain “long ago.” G. V. SMITH translates, “Him who *doeth* it,” that is, has brought this danger on you — “Him who hath prepared it from afar,” that is, planned it even from a distant time.

12. *did the Lord God call* — Usually the *priests* gave the summons to national mourning (²⁰¹⁴Joel 1:14); now JEHOVAH Himself shall give it; the “call” shall consist in the presence of a terrible foe. Translate, “shall call.”

baldness — emblem of grief (⁸⁰²Job 1:20 ³¹⁰⁰Micah 1:16).

13. Notwithstanding Jehovah’s “call to mourning” (²⁰²⁰Isaiah 22:12), many shall make the desperate state of affairs a reason for reckless revelry (²¹⁶¹Isaiah 5:11,12,14 ²¹⁸²Jeremiah 18:12 ⁴⁶⁵²1 Corinthians 15:32).

ISAIAH 22:15-25.

PROPHECY THAT SHEBNA SHOULD BE DEPOSED FROM BEING PREFECT OF THE PALACE, AND ELIAKIM PROMOTED TO THE OFFICE.

In ^{<2305>}Isaiah 36:3,22 37:2, we find Shebna “a scribe,” and no longer prefect of the palace (“over the household”), and Eliakim in that office, as is here foretold. Shebna is singled out as the subject of prophecy (the only instance of an *individual* being so in Isaiah), as being one of the irreligious faction that set at naught the prophet’s warnings (^{<2301>}Isaiah 28:1-33:24); perhaps it was he who advised the temporary ignominious submission of Hezekiah to Sennacherib.

15. *Go, get thee unto* — rather, “Go in to” (that is, into the house to).

treasurer — “him who dwells in the tabernacle” [JEROME]; namely, in a room of the temple set apart for the treasurer. Rather, “the king’s friend,” or “*principal officer of the court*” (^{<1005>}1 Kings 4:5 18:3 ^{<1373>}1 Chronicles 27:33, “the king’s counsellor”) [MAURER]. “This” is prefixed contemptuously (^{<1301>}Exodus 32:1).

unto Shebna — The *Hebrew* for “unto” indicates an accosting of Shebna *with an unwelcome message*.

16. *What ... whom* — The prophet accosts Shebna at the very place where he was building a grand sepulcher for himself and his family (compare ^{<2148>}Isaiah 14:18 ^{<1021>}Genesis 23:1-20 49:29 50:13). “*What* (business) hast thou here, and *whom* hast thou (of thy family, who is likely to be buried) here, that thou *buildest*,” etc., seeing that thou art soon to be deposed from office and carried into captivity? [MAURER].

on high — Sepulchres were made in the *highest* rocks (^{<1423>}2 Chronicles 32:33, *Margin*).

habitation for himself — compare “his own house” (^{<2148>}Isaiah 14:18).

17. *carry ... away with ... captivity* — rather, “will cast thee away with a mighty throw” [MAURER]. “Mighty,” literally, “of a man” (so ^{<1801>}Job 38:3).

surely cover — namely, with shame, where thou art rearing a monument to perpetuate thy fame [VITRINGA]. “Rolling will roll thee,” that is, will *continually* roll thee on, as a ball to be tossed away [MAURER]. Compare ^{<3205>}Isaiah 22:18.

18. *violently turn and toss* — literally, “whirling He will whirl thee,” that is, He will, *without intermission*, whirl thee [MAURER]. “He will whirl thee round and round, and (then) cast thee away,” as a stone in a sling is first whirled round repeatedly, before the string is let go [LOWTH].

large country — perhaps Assyria.

chariots ... shall be the shame of thy lord's house — rather, “thy splendid chariots shall be there, O thou disgrace of thy lord's house” [NOYES]; “chariots of thy glory” mean “thy magnificent chariots.” It is not meant that he would have these in a distant land, as he had in Jerusalem, but that he would be borne thither in ignominy instead of in his magnificent chariots. The Jews say that he was tied to the tails of horses by the enemy, to whom he had designed to betray Jerusalem, as they thought he was mocking them; and so he died.

19. *state* — office.

he — God. A similar change of persons occurs in ^{<2346>}Isaiah 34:16.

20. *son of Hilkiah* — supposed by KIMCHI to be the same as Azariah, son of Hilkiah, who perhaps had two names, and who was “over the household” in Hezekiah's time (^{<1363>}1 Chronicles 6:13).

21. *thy robe* — of office.

girdle — in which the purse was carried, and to it was attached the sword; often adorned with gold and jewels.

father — that is, a counsellor and friend.

22. *key* — emblem of his office over the house; to “open” or “shut”; access rested with him.

upon ... shoulder — So keys are carried sometimes in the East, hanging from the kerchief on the shoulder. But the phrase is rather figurative for *sustaining the government on one's shoulders*. Eliakim, as his name implies, is here plainly a type of the God-man Christ, the son of “David,” of whom Isaiah (^{<2306>}Isaiah 9:6) uses the same language as the former clause of this verse. In ^{<6617>}Revelation 3:7, the same language as the latter clause is found (compare ^{<8214>}Job 12:14).

23. *nail ... sure place* — Large nails or pegs stood in ancient houses on which were suspended the ornaments of the family. The sense is: all that is valuable to the nation shall rest securely on him. In ^{<4308>}Ezra 9:8 “nail” is used of the large spike driven into the ground to fasten the cords of the tent to.

throne — resting-place to his family, as applied to Eliakim; but “throne,” in the strict sense, as applied to Messiah, the antitype (⁻⁴¹³³Luke 1:32,33).

24. Same image as in ⁻²³²²³Isaiah 22:23. It was customary to “hang” the valuables of a house on nails (⁻¹¹⁰⁶³1 Kings 10:16,17,21 ⁻²¹⁰⁴³Song of Solomon 4:4).

offspring and the issue — rather, “the offshoots of the family, high and low” [VITRINGA]. Eliakim would reflect honor even on the latter.

vessels of cups — of small capacity: answering to the *low* and humble offshoots.

vessels of flagons — larger vessels: answering to the *high offshoots*.

25. **nail ... fastened** — Shebna, who was *supposed* to be firmly fixed in his post.

burden ... upon it — All that were dependent on Shebna, all his emoluments and rank will fail, as when a peg is suddenly “cut down,” the ornaments on it fall with it. Sin reaches in its effects even to the family of the guilty (⁻⁰²¹¹⁵Exodus 20:5).

CHAPTER 23

ISAIAH 23:1-18.

PROPHECY RESPECTING TYRE.

MENANDER, the historian, notices a siege of Tyre by Shalmaneser, about the time of the siege of Samaria. Sidon, Acco, and Old Tyre, on the mainland, were soon reduced; but New Tyre, on an island half a mile from the shore, held out for five years. Sargon probably finished the siege. Sennacherib does not, however, mention it among the cities which the Assyrian kings conquered (thirty-sixth and thirty-seventh chapters). The expression, “Chaldeans” (²³¹³Isaiah 23:13), may imply reference to its siege under Nebuchadnezzar, which lasted thirteen years. Alexander the Great destroyed New Tyre after a seven months’ siege.

1. Tyre — *Hebrew, Tsur*, that is, “Rock.”

ships of Tarshish — ships of Tyre returning from their voyage to Tarshish, or Tartessus in Spain, with which the Phoenicians had much commerce (²⁷¹²Ezekiel 27:12-25). “Ships of Tarshish” is a phrase also used of large and distant-voyaging merchant vessels (²¹¹⁶Isaiah 2:16 ¹¹⁰²1 Kings 10:22 ⁴⁸⁷Psalms 48:7).

no house — namely, left; such was the case as to Old Tyre, after Nebuchadnezzar’s siege.

no entering — There is *no* house to *enter* (²³⁴⁰Isaiah 24:10) [G. V. SMITH]. Or, Tyre is so laid waste, that there is no possibility of *entering the harbor* [BARNES]; which is appropriate to the previous “ships.”

Chittim — Cyprus, of which the cities, including *Citium* in the south (whence came “Chittim”), were mostly Phoenician (²⁷¹⁶Ezekiel 27:6). The ships from Tarshish on their way to Tyre learn the tidings (“it is revealed to them”) of the downfall of Tyre. At a later period Chittim denoted the islands and coasts of the Mediterranean (²⁷¹³Daniel 11:30).

2. Be still — “struck dumb with awe.” Addressed to those already in the country, eye-witnesses of its ruin (²¹⁰Lamentations 2:10); or, in contrast to the *busy din* of commerce once heard in Tyre; now all is hushed and *still*.

isle — strictly applicable to New Tyre: in the sense *coast*, to the mainland city, Old Tyre (compare ^{<2306>}Isaiah 23:6 ^{<2307>}Isaiah 20:6).

Zidon — of which Tyre was a colony, planted when Zidon was conquered by the Philistines of Ascalon. Zidon means a “fishing station”; this was its beginning.

replenished — with wealth and an industrious population (^{<2708>}Ezekiel 27:3,8,23). Here “Zidon,” as the oldest city of Phoenicia, includes all the Phoenician towns on the strip of “coast.” Thus, Eth-baal, king of Tyre [JOSEPHUS, *Antiquities*, 8.3.2], is called king of the Sidonians (^{<1163>}1 Kings 16:31); and on coins Tyre is called the metropolis of the Sidonians.

3. great waters — the wide waters of the sea.

seed — “grain,” or crop, as in ^{<0985>}1 Samuel 8:15 ^{<3992>}Job 39:12.

Sihor — literally, “dark-colored”; applied to the Nile, as the Egyptian *Jeor*, and the Greek *Melas*, to express the “dark, turbid” colors given to its waters by the fertilizing soil which it deposits at its yearly overflow (^{<4128>}Jeremiah 2:18).

harvest of the river — the growth of the Delta; the produce due to the overflow of the Nile: Egypt was the great granary of corn in the ancient world (^{<0400>}Genesis 41:1-57 42:1-38 43:1-34).

her revenue — Tyrian vessels carried Egyptian produce obtained in exchange for wine, oil, glass, etc., into various lands, and so made large profits.

mart — (^{<3208>}Ezekiel 27:3). No city was more favorably situated for commerce.

4. Zidon — called on, as being the parent country of Tyre (^{<2312>}Isaiah 23:12), and here equivalent to Phoenicia in general, to feel the shame (as it was esteemed in the East) of being now as childless as if she never had any. “I (no more now) travail, nor bring forth,” etc. “Strength of the sea,” that is, stronghold, namely, New Tyre, on a rock (as “Tyre” means) surrounded by the sea (^{<2604>}Ezekiel 26:4 15:17; so Venice was called “Bride of the sea”; ^{<3085>}Zechariah 9:3).

5. As, etc. — rather, “When the report (shall reach) the people of Egypt, they shall be sorely pained at the report concerning Tyre” (namely, its overthrow). So JEROME, “When the Egyptians shall hear that so powerful a neighboring nation has been destroyed, they must know their own end is near” [LOWTH, etc.].

6. Pass ... over — Escape from Tyre to your colonies as Tarshish (compare ^{<2322>}Isaiah 23:12). The Tyrians fled to Carthage and elsewhere, both at the siege under Nebuchadnezzar and that under Alexander.

7. Is this silent ruin all that is left of *your* once *joyous city* (^{<2322>}Isaiah 23:12)?

antiquity — The Tyrian priests boasted in HERODOTUS' time that their city had already existed 2300 years: an exaggeration, but still implying that it was *ancient* even then.

her own feet — walking on foot as captives to an enemy's land.

8. Who — answered in ^{<2329>}Isaiah 23:9, “The Lord of hosts.”

crowning — crown-giving; that is, the city from which dependent kingdoms had arisen, as Tartessus in Spain, Citium in Cyprus, and Carthage in Africa (^{<2733>}Ezekiel 27:33).

traffickers — literally, “Canaanites,” who were famed for commerce (compare ^{<3107>}Hosea 12:7, *Margin*).

9. Whoever be the instruments in overthrowing haughty sinners, God, who has all hosts at His command, is the First Cause (^{<3105>}Isaiah 10:5-7).

stain — rather, “to profane”; as in ^{<0214>}Exodus 31:14, the *Sabbath*, and other objects of religious reverence; so here, “the pride of all glory” may refer to the Tyrian temple of Hercules, the oldest in the world, according to *ARRIAN* (^{<2106>}Isaiah 2:16); the prophet of the true God would naturally single out for notice the idol of Tyre [G. V. SMITH]. It may, however, be a *general* proposition; the destruction of Tyre will exhibit to all how God mars the luster of whatever is haughty (^{<2111>}Isaiah 2:11).

10. a river — *Hebrew*, “the river,” namely, Nile.

daughter of Tarshish — Tyre and its inhabitants (^{<2008>}Isaiah 1:8), about henceforth, owing to the ruin of Tyre, to become inhabitants of its colony, Tartessus: they would *pour forth* from Tyre, as waters flow on when the barriers are removed [LOWTH]. Rather, Tarshish, or Tartessus and its inhabitants, as the phrase usually means: they had been kept in hard bondage, working in silver and lead mines near Tarshish, by the parent city (^{<2327>}Ezekiel 26:17): but now “the bond of restraint” (for so “strength,” *Margin*, “girdle,” that is, bond, ^{<4103>}Psalms 2:3, ought to be translated) is removed, since Tyre is no more.

11. He — Jehovah.

kingdoms — the Phoenician cities and colonies.

the merchant city — rather, *Canaan*, meaning the north of it, namely, Phoenicia. On their coins, they call their country *Canaan*.

12. he — God.

rejoice — riotously (²³⁰⁷Isaiah 23:7).

oppressed — “deflowered”; laying aside the figure “taken by storm”; the Arabs compare a city never taken to an undefiled virgin (compare Na 3:5, etc.).

daughter of Zidon — Tyre: or else, sons of Zidon, that is, the whole land and people of Phoenicia (see on ²³¹²Isaiah 23:2) [MAURER].

Chittim — Citium in Cyprus (²³⁰¹Isaiah 23:1).

there also ... no rest — Thy colonies, having been harshly treated by thee, will now repay thee in kind (see on ²³²⁰Isaiah 23:10). But VITRINGA refers it to the calamities which befell the Tyrians in their settlements subsequently, namely, Sicily, Corcyra, Carthage, and Spain, all flowing from the original curse of Noah against the posterity of Canaan (⁰⁰²⁵Genesis 9:25-27).

13. Behold — Calling attention to the fact, so humiliating to Tyre, that a people of yesterday, like the Chaldees, should destroy the most ancient of cities, Tyre.

was not — had no existence as a recognized nation; the Chaldees were previously but a rude, predatory people (³⁰¹⁷Job 1:17).

Assyrian founded it — The Chaldees (“them that dwell in the wilderness”) lived a nomadic life in the mountains of Armenia originally (Arphaxad, in ⁰¹⁰²Genesis 10:22, refers to such a region of Assyria near Armenia), north and east of Assyria proper. Some may have settled in Mesopotamia and Babylonia very early and given origin to the astrologers called *Chaldees* in later times. But most of the people had been transferred only a little before the time of this prophecy from their original seats in the north to Mesopotamia, and soon afterwards to South Babylonia. “Founded it,” means “assigned *it* (the land) to them who had (heretofore) dwelt in the wilderness” as a permanent settlement (so in ³⁴⁰⁸Psalms 104:8) [MAURER]. It was the Assyrian policy to infuse into their own population of the plain the fresh blood of hardy mountaineers, for the sake of recruiting their armies. Ultimately the Chaldees, by their powerful priest-caste, gained the supremacy and established the later or Chaldean empire. HORSLEY refers it to Tyre, founded by an Assyrian race.

towers thereof — namely, of Babylon, whose towers, HERODOTUS says, were “set up” by the Assyrians [BARNES]. Rather, “The *Chaldees* set up their *siege-towers*” against Tyre, made for the attack of high walls, from which the besiegers hurled missiles, as depicted in the Assyrian sculptures [G. V. SMITH].

raised up — rather, “They *lay bare*,” namely, the foundations of “her (Tyre’s) *palaces*,” that is, utterly overthrew them (^{4170P}Psalm 137:7).

14. strength — stronghold (compare ²³⁶⁵Ezekiel 26:15-18).

15. forgotten — Having lost its former renown, Tyre shall be in obscurity.

seventy years — (so ^{2451J}Jeremiah 25:11,12 29:10).

days of one king — that is, a dynasty. The Babylonian monarchy lasted properly but seventy years. From the first year of Nebuchadnezzar to the taking of Babylon, by Cyrus, was seventy years; then the subjected nations would be restored to liberty. Tyre was taken in the middle of that period, but it is classed in common with the rest, some conquered sooner and others later, all, however, alike to be delivered at the end of the period. So “king” is used for dynasty (²¹⁷⁷Daniel 7:17 8:20): Nebuchadnezzar, his son Evil-merodach, and his grandson, Belshazzar, formed the whole dynasty (^{2451J}Jeremiah 25:11,12 27:7 29:10).

shall Tyre sing as ... harlot — It shall be to Tyre as the song of the harlot, namely, a harlot that has been forgotten, but who attracts notice again by her song. Large marts of commerce are often compared to harlots seeking many lovers, that is, they court merchants of all nations, and admit any one for the sake of gain (Na 3:4 ^{668B}Revelation 18:3). Covetousness is closely akin to idolatry and licentiousness, as the connection (^{498E}Ephesians 5:5 ^{510E}Colossians 3:5) proves (compare ^{2110I}Isaiah 2:6-8,16).

16. Same figure (^{2235I}Isaiah 23:15) to express that Tyre would again prosper and attract commercial intercourse of nations to her, and be the same joyous, self-indulging city as before.

17. visit — not in wrath, but mercy.

hire — image from a harlot: her *gains* by commerce. After the Babylonian dynasty was ended, Tyre was rebuilt; also, again, after the destruction under Alexander.

18. merchandise ... holiness — Her traffic and gains shall at last (long after the restoration mentioned in ^{2237I}Isaiah 23:17) be consecrated to Jehovah. Jesus Christ visited the neighborhood of Tyre (^{4052I}Matthew

15:21); Paul found disciples there (⁴²¹⁸Acts 21:3-6); it early became a Christian bishopric, but the full evangelization of that whole race, as of the Ethiopians (²⁸⁸⁰Isaiah 18:1-7), of the Egyptians and Assyrians (²⁸⁹⁰Isaiah 19:1-25), is yet to come (²³⁰⁵Isaiah 60:5).

not treasured — but freely expended in His service.

them that dwell before the Lord — the ministers of religion. But HORSLEY translates, “them that *sit* before Jehovah” as *disciples*.

durable clothing — Changes of raiment constituted much of the wealth of former days.

CHAPTER 24

ISAIAH 24:1-23.

THE LAST TIMES OF THE WORLD IN GENERAL, AND OF JUDAH AND THE CHURCH IN PARTICULAR.

The four chapters (the twenty-fourth through the twenty-seventh) form one continuous poetical prophecy: descriptive of the dispersion and successive calamities of the Jews (^{<2304>}Isaiah 24:1-12); the preaching of the Gospel by the first Hebrew converts throughout the world (^{<2303>}Isaiah 24:13-16); the judgments on the adversaries of the Church and its final triumph (^{<2306>}Isaiah 24:16-23); thanksgiving for the overthrow of the apostate faction (^{<2305>}Isaiah 25:1-12), and establishment of the righteous in lasting peace (^{<2307>}Isaiah 26:1-21); judgment on leviathan and entire purgation of the Church (^{<2308>}Isaiah 27:1-13). Having treated of the *several nations in particular* — Babylon, Philistia, Moab, Syria, Israel, Egypt, Edom, and Tyre (the miniature representative of all, as all kingdoms flocked into it) — he passes to the last times of *the world at large* and of Judah the representative and future head of the churches.

1. *the earth* — rather, “the land” of Judah (so in ^{<2308>}Isaiah 24:3,5,6 ^{<2302>}Joel 1:2). The desolation under Nebuchadnezzar prefigured that under Titus.

2. *as with the people, so with the priest* — All alike shall share the same calamity: no favored class shall escape (compare ^{<2307>}Ezekiel 7:12,13 ^{<2309>}Hosea 4:9 ^{<0165>}Revelation 6:15).

4. *world* — the kingdom of Israel; as in ^{<2311>}Isaiah 13:11, Babylon.

haughty — literally, “the height” of the people: abstract for concrete, that is, the high people; even the nobles share the general distress.

5. *earth* — rather, “the land.”

defiled under ... inhabitants — namely, with innocent blood (^{<0041>}Genesis 4:11 ^{<0453>}Numbers 35:33 ^{<0468>}Psalms 106:38).

laws ... ordinance ... everlasting covenant — The *moral* laws, *positive* statutes, and *national* covenant designed to be for ever between God and them.

6. *earth* — the land.

burned — namely, with the consuming wrath of heaven: either internally, as in ^{<818B>}Job 30:30 [ROSENMULLER]; or externally, the prophet has before his eyes the people being consumed with the withering dryness of their doomed land (so ^{<2010>}Joel 1:10,12), [MAURER].

7. *mourneth* — because there are none to drink it [BARNES]. Rather, “is become vapid” [HORSLEY].

languisheth — because there are none to cultivate it now.

8. (^{<682>}Revelation 18:22).

9. *with a song* — the usual accompaniment of feasts.

strong drink — (See on ^{<231H>}Isaiah 5:11). “Date wine” [HORSLEY].

bitter — in consequence of the national calamities.

10. *city of confusion* — rather, “desolation.” What *Jerusalem* would be; by anticipation it is called so. HORSLEY translates, “The city is broken down; it is a ruin.”

shut up — through fear; or rather, “choked up by ruins.”

11. *crying for wine* — to drown their sorrows in drink (^{<2349>}Isaiah 16:9); ^{<2005>}Joel 1:5, written about the same time, resembles this.

12. *with destruction* — rather “crash” [GESENIUS]. “With a great tumult the gate is battered down” [HORSLEY].

13. *the land* — Judea. Put the comma after “land,” not after “people.” “There shall be among the people (a remnant left), as the shaking (the after-picking) of an olive tree”; as in gathering olives, a few remain on the highest boughs (^{<237B>}Isaiah 17:5,6).

14. *They* — those who are left: the remnant.

sing for the majesty of the Lord — sing a thanksgiving for the goodness of the Lord, who has so mercifully preserved them.

from the sea — from the distant lands beyond the sea, whither they have escaped.

15. *in the fires* — VITRINGA translates, “in the *caves*.” Could it mean *the fires of affliction* (^{<600E>}1 Peter 1:7)? They were exiles at the time. The fires only loose the carnal bonds off the soul, without injuring a hair, as in the case of Shadrach, Meshach, and Abed-nego. LOWTH reads, in the *islands*

(³³³⁸Ezekiel 26:18). Rather translate for “fires,” “in the regions of morning light,” that is, the east, in antithesis to the “isles of the sea,” that is, the west [MAURER]. Wheresoever ye be scattered, east or west, still glorify the Lord (³⁰¹¹Malachi 1:11).

16. Songs to God come in together to Palestine from distant lands, as a grand chorus.

glory to the righteous — the burden of the songs (²³⁰²Isaiah 26:2,7). Amidst exile, the loss of their temple, and all that is dear to man, their confidence in God is unshaken. These songs recall the joy of other times and draw from Jerusalem in her present calamities, the cry, “My leanness.” HORSLEY translates, “glory to *the Just One*”; then My leanness expresses his sense of man’s corruption, which led the Jews, “the treacherous dealers” (²⁴⁵¹Jeremiah 5:11), to crucify the Just One; and his deficiency of righteousness which made him need to be clothed with the righteousness of the Just One (¹⁹⁶⁵Psalms 106:15).

treacherous dealers — the foreign nations that oppress Jerusalem, and overcome it by stratagem (so in ²³⁰²Isaiah 21:2) [BARNES].

17. This verse explains the wretchedness spoken of in ²³⁴⁶Isaiah 24:16. Jeremiah (²⁴⁸³Jeremiah 48:43,44) uses the same words. They are proverbial ²³⁴⁸Isaiah 24:18 expressing that the inhabitants were nowhere safe; if they escaped one danger, they fell into another, and worse, on the opposite side (³¹⁵⁹Amos 5:19). “Fear” is the term applied to the cords with feathers of all colors which, when fluttered in the air, scare beasts into the pitfall, or birds into the snare. HORSLEY makes the connection. Indignant at the treatment which the Just One received, the prophet threatens the guilty land with instant vengeance.

18. noise of ... fear — the shout designed to rouse the game and drive it into the pitfall.

windows ... open — taken from the account of the deluge (⁰⁰⁷¹Genesis 7:11); *the flood-gates*. So the final judgments of fire on the apostate world are compared to the deluge (⁶⁰²⁵2 Peter 3:5-7).

19. earth — the land: image from an earthquake.

20. removed like a cottage — (See on ²³⁰⁸Isaiah 1:8). Here, *a hanging couch*, suspended from the trees by cords, such as NIEBUHR describes the Arab keepers of lands as having, to enable them to keep watch, and at the same time to be secure from wild beasts. Translate, “Shall wave to and fro like a hammock” swung about by the wind.

heavy upon it — like an overwhelming burden.

not rise again — not meaning, that it *never* would rise (²⁹⁰³Isaiah 24:23), but *in those convulsions* it would not rise, it would surely fall.

21. host of ... high ones — the heavenly host, that is, either *the visible host of heaven* (the present economy of nature, affected by the sun, moon, and stars, the objects of idolatry, being abolished, ²³⁶¹⁷Isaiah 65:17 60:19, simultaneously with the corrupt polity of men); or rather, “*the invisible rulers of the darkness of this world,*” as the antithesis to “*kings of the earth*” shows. Angels, moreover, preside, as it were, over kingdoms of the world (²⁷⁰⁰³Daniel 10:13,20,21).

22. in the pit — rather, “for the pit” [HORSLEY]. “In the *dungeon*” [MAURER]. Image from captives thrust together into a dungeon.

prison — that is, as in a prison. This sheds light on the disputed passage, ⁴⁰¹⁸⁹1 Peter 3:19, where also the *prison* is figurative: The “shutting up” of the Jews in Jerusalem under Nebuchadnezzar, and again under Titus, was to be followed by a *visitation* of mercy “after many days” — seventy years in the case of the former — the time is not yet elapsed in the case of the latter. HORSLEY takes “visited” in a bad sense, namely, in wrath, as in ²³⁰⁴⁴Isaiah 26:14; compare ²³⁹¹⁶Isaiah 29:6; the punishment being the heavier in the fact of the delay. Probably a double visitation is intended, deliverance to the elect, wrath to hardened unbelievers; as ²⁹⁰²³Isaiah 24:23 plainly contemplates judgments on proud sinners, symbolized by the “sun” and “moon.”

23. (²⁴⁸⁷²Jeremiah 3:17). Still future: of which Jesus’ triumphal entry into Jerusalem amidst hosannas was a pledge.

his ancients — the elders of His people; or in general, His ancient people, the Jews. After the overthrow of the world kingdoms. Jehovah’s shall be set up with a splendor exceeding the light of the sun and moon under the previous order of things (²³⁰¹⁹Isaiah 60:19,20).

CHAPTER 25

ISAIAH 25:1-12.

CONTINUATION OF THE TWENTY-FOURTH CHAPTER. THANKSGIVING FOR THE OVERTHROW OF THE APOSTATE FACTION, AND THE SETTING UP OF JEHOVAH'S THRONE ON ZION.

The restoration from Babylon and re-establishment of the theocracy was a type and pledge of this.

1. *wonderful* — (2306) Isaiah 9:6).

counsels of old — (2309) Isaiah 42:9 46:10). Purposes planned long ago; here, as to the deliverance of His people.

truth — *Hebrew, Amen*; covenant-keeping, faithful to promises; the peculiar characteristic of Jesus (6184) Revelation 3:14).

2. *a city ... heap* — Babylon, type of the seat of Antichrist, to be destroyed in the last days (compare 2657) Jeremiah 51:37, with 6680) Revelation 18:1-24, followed, as here, by the song of the saints' thanksgiving in 6690) Revelation 19:1-21). "Heaps" is a graphic picture of Babylon and Nineveh as they now are.

palace — Babylon regarded, on account of its splendor, as a vast palace. But MAURER translates, "a citadel."

of strangers — foreigners, whose capital pre-eminently Babylon was, the metropolis of the pagan world. "Aliens from the commonwealth of Israel, *strangers* from the covenants of promise" (2346) Isaiah 29:5 4012) Ephesians 2:12; see in contrast, 2487) Joel 3:17).

never be built — (2439) Isaiah 13:19,20, etc.).

3. *strong people* — This cannot apply to the Jews; but other nations on which Babylon had exercised its cruelty (2342) Isaiah 14:12) shall worship Jehovah, awed by the judgment inflicted on Babylon (2338) Isaiah 23:18).

city — not Babylon, which shall then be destroyed, but collectively for the *cities* of the surrounding nations.

4. *the poor ... needy* — the Jews, exiles from their country (^{<2306>}Isaiah 26:6 41:17).

heat — calamity (^{<2306>}Isaiah 4:6 32:2).

blast — that is, wrath.

storm — *a tempest of rain*, a winter flood, rushing against and overthrowing the wall of a house.

5. Translate, “As the heat in a dry land (is brought down by the shadow of a cloud, so) thou shalt bring down the tumult (the shout of triumph over their enemies) of strangers (foreigners); and as the heat by the shadow of the cloud (is brought low), so the branch (the offspring) of the terrible ones shall be brought low.” PARKHURST translates the *Hebrew* for “branch,” *the exulting song*. JEROME translates the last clause, “And as when the heat burns under a cloud, thou shalt make the branch of the terrible ones to wither”; the branch withering even under the friendly shade of a cloud typifies the wicked brought to ruin, not for want of natural means of prosperity, but by the immediate act of God.

6. *in this mountain* — Zion: Messiah’s kingdom was to begin, and is to have its central seat hereafter, at Jerusalem, as the common country of “all nations” (^{<2107>}Isaiah 2:2, etc.).

all people — (^{<2807>}Isaiah 56:7 ^{<2774>}Daniel 7:14 ^{<4100>}Luke 2:10).

feast — image of felicity (^{<4222>}Psalms 22:26,27 ^{<4081>}Matthew 8:11 Luke 14,15 ^{<6909>}Revelation 19:9; compare ^{<4368>}Psalms 36:8 87:1-7).

fat things — delicacies; the rich mercies of God in Christ (^{<2507>}Isaiah 55:2 ^{<4814>}Jeremiah 31:14 ^{<4336>}Job 36:16).

wines on the lees — wine which has been long kept on the lees; that is, the oldest and most generous wine (^{<2481>}Jeremiah 48:11).

marrow — the choicest dainties (^{<4935>}Psalms 63:5).

well refined — cleared of all dregs.

7. *face of ... covering* — image from mourning, in which it was usual to *cover* the face with a veil (^{<4050>}2 Samuel 15:30). “Face of covering,” that is, the covering itself; as in ^{<4843>}Job 41:13, “the face of his garment,” the garment itself. The covering or veil is the mist of ignorance as to a future state, and the way to eternal life, which enveloped the nations (^{<4048>}Ephesians 4:18) and the unbelieving Jew (^{<4785>}2 Corinthians 3:15). The *Jew*, however, is *first* to be converted before the conversion of “*all nations*”; for it is “in

this mountain,” namely, Zion, that the latter are to have the veil taken off (^{<49A23>}Psalm 102:13,15,16,21,22 ^{<6112>}Romans 11:12).

8. Quoted in ^{<4654>}1 Corinthians 15:54, in support of the resurrection.

swallow up ... in victory — completely and permanently “abolish” (^{<51102>}Timothy 1:10 ^{<6114>}Revelation 20:14 21:4; compare ^{<1027>}Genesis 2:17 3:22).

rebuke — (Compare ^{<4838>}Mark 8:38 ^{<3126>}Hebrews 11:26).

9. **And it shall be said in that day**, etc. — “After death has been swallowed up for ever, the people of God, who had been delivered from the hand of death, shall say to the Lord, Lo, this is our *God*, whom unbelievers regarded as only a *man*” [JEROME]. “The words are so moulded as to point us specially to the person of the Son of God, who ‘saves’ us; as He vouchsafed to Israel temporal saving, so to His elect He appears for the purpose of conferring eternal salvation” [VITRINGA]. *The Jews*, however, have a special share in the words, This is *our* God (see on ^{<2376>}Isaiah 25:6).

we have waited — “Waited” is characteristic of God’s people in all ages (^{<4048>}Genesis 49:18 ^{<5121>}Titus 2:13).

we will be glad and rejoice in his salvation — compare ^{<4824>}Psalm 118:24, which refers to the second coming of Jesus (compare ^{<4839>}Psalm 118:26, with ^{<4235>}Luke 13:35).

10. **rest** — as its *permanent protector*; on “hand” in this sense; compare ^{<4306>}Ezra 7:6,28.

Moab — while Israel is being protected, the foe is destroyed; Moab is the representative of all the foes of God’s people.

under him — Rather, “in his own place” or “country” (^{<4243>}Exodus 10:23 16:29).

for the dunghill — Rather, “in the water of the dung heap,” in which straw was trodden to make it manure (^{<4830>}Psalm 83:10). HORSLEY translates either, “in the waters of Madmenah,” namely, for the making of bricks; or as the *Septuagint*, “as the *threshing-floor* is trampled by the *corn-drag*” (see *Margin*; ^{<3041>}Micah 4:11-13).

11. **he** — *Jehovah* shall spread His hands to strike the foe on this side and on that, with as little effort as a Israel’s Song of Praise for Restoration swimmer spreads forth his arms to cleave a passage through the water [CALVIN]. (^{<3185>}Zechariah 5:3). LOWTH takes “he” as Moab, who, in danger of sinking, shall strain every nerve to save himself; *but Jehovah* (and “he”) shall cause him to sink (“bringing down the pride” of Moab, ^{<2316>}Isaiah 16:6).

with the spoils of ... hands — literally, “the craftily acquired spoils” of his (Moab’s) hands [BARNES]. Moab’s pride, as well as the sudden gripe of his hands (namely, whereby he tries to save himself from drowning) [LOWTH]. “Together with *the joints* of his hands,” that is, though Moab struggle against Jehovah hand and foot [MAURER].

12. *fortress* — the strongholds of *Moab*, the representative of the foes of God’s people [BARNES]. Babylon [MAURER]. The society of infidels represented as a city (Revelation 11:8).

CHAPTER 26

ISAIAH 26:1-21.

CONNECTED WITH THE TWENTY-FOURTH AND TWENTY-FIFTH CHAPTERS. SONG OF PRAISE OF ISRAEL AFTER BEING RESTORED TO THEIR OWN LAND.

As the overthrow of the apostate faction is described in the twenty-fifth chapter, so the peace of the faithful is here described under the image of a well-fortified city.

1. **strong city** — Jerusalem, strong in Jehovah's protection: type of the new Jerusalem (^{4981E}Psalm 48:1-3), contrasted with the overthrow of the ungodly foe (^{2304E}Isaiah 26:4-7,12-14 ^{621E}Revelation 22:2,10-12, etc.).

salvation ... walls — (^{2068E}Isaiah 60:18 ^{2423E}Jeremiah 3:23 ^{3015E}Zechariah 2:5). MAURER translates, "Jehovah makes His help serve as walls" (^{2331E}Isaiah 33:20,21, etc.).

bulwarks — the trench with the antemural earthworks exterior to the wall.

2. Address of the returning people to the gates of Jerusalem (type of the heavenly city, ^{5822E}Hebrews 12:22); (^{1247E}Psalm 24:7,9 118:19). Antitypically (^{6214E}Revelation 22:14 21:25,27).

righteous nation — that had not apostatized during the captivity. HORSLEY translates, "The nation of the Just One," namely, the Jews.

3. **mind ... stayed** — (^{1831E}Psalm 112:7,8). Jesus can create "perfect peace" within thy mind, though storms of trial rage without (^{2579E}Isaiah 57:19 ^{4099E}Mark 4:39); as a city kept securely by a strong garrison within, though besieged without (so ^{3147E}Philippians 4:7). "Keep," literally, "guard as with a garrison." HORSLEY translates, (God's) workmanship (the *Hebrew* does not probably mean "mind," but "a thing *formed*," ^{4020E}Ephesians 2:10), so constantly "supported"; or else "formed and supported (by Thee) Thou shalt preserve (it, namely, the righteous nation) in perpetual peace."

4. **Lord JEHOVAH** — *Hebrew, Jah, Jehovah*. The union of the two names expresses in the highest degree God's unchanging love and power (compare ^{1804E}Psalm 68:4). This passage, and ^{2312E}Isaiah 12:2 ^{4165E}Exodus 6:3 ^{4838E}Psalm 83:18, are the four in which the *English Version* retains the

JEHOVAH of the original. MAURER translates, “For JAH (the eternal unchangeable One, ^{<11614>}Exodus 3:14) is JEHOVAH, the rock of ages” (compare ^{<2367>}Isaiah 45:17 ^{<2625>}Deuteronomy 32:15 ^{<1112>}1 Samuel 2:2).

5. lofty city — Babylon; representative of the stronghold of the foes of God’s people in all ages (^{<2321>}Isaiah 25:2,12 ^{<13>}13:14).

6. poor — (^{<2321>}Isaiah 25:4), the once afflicted Jewish captives. “Foot shall tread,” is figurative for *exulting* in the fall of God’s enemies (^{<16831>}Revelation 18:20).

7. uprightness — rather, “is direct,” that is, is directed by God to a *prosperous issue*, however many be their afflictions in the meantime (as in the case of the Jewish exiles); the context requires this sense (^{<13419>}Psalms 34:19 ^{<11181>}Proverbs 3:6 ^{<11>}11:5), [MAURER]: thus “way” means *God’s dealings with the righteous* (^{<13723>}Psalms 37:23).

most upright — (^{<16311>}Deuteronomy 32:4).

dost weigh — (^{<11113>}1 Samuel 2:3 ^{<11121>}Proverbs 5:21) Rather, “thou dost make plain and level” [MAURER], removing all obstacles (^{<23111>}Isaiah 40:3,4).

8. way of thy judgments — We have waited for Thy proceeding to *punish* the enemy (^{<23111>}Isaiah 26:9,10) [MAURER]. HORSLEY translates ^{<23111>}Isaiah 26:7,8, “The path of the *Just One* is perfectly even; an even road Thou wilt level for the Just One, *even the path of Thy laws*, O Jehovah. We have expected Thee.”

name ... remembrance — the manifested *character* of God by which He would be *remembered* (^{<23111>}Isaiah 64:5 ^{<11115>}Exodus 3:15).

9. With, ... soul ... I — literally, “I ... my soul,” in apposition; the faithful Jews here speak *individually*. The overthrow of the foe and the restoration of the Jews are to follow upon *prayer* on the part of the latter and of all God’s people (^{<23111>}Isaiah 62:1-4,6,7 ^{<13423>}Psalms 102:13-17).

in the night — (^{<13611>}Psalms 63:6 ^{<11111>}Song of Solomon 3:1).

world ... learn ... righteousness — the remnant left after judgments (^{<13311>}Psalms 58:10,11 ^{<13411>}Zechariah 14:16).

10. uprightness — rather, as in ^{<23111>}Isaiah 26:7, “prosperity,” answering to “favor” in the parallelism, and in antithesis to “judgments in the earth” (^{<23111>}Isaiah 26:9); where prosperity attends the wicked as well as the just, “he will not learn righteousness,” therefore *judgments* must be sent that he may “learn” it [MAURER].

11. *lifted up* — to punish the foes of God’s people. They who *will* not see *shall* be made to “see” to their cost (^{<2152>}Isaiah 5:12).

their envy at the people — that is, “Thy people.” LOWTH translates, “They shall see with confusion *Thy zeal for Thy people.*”

fire of ... enemies — that is, the fire to which Thine enemies are doomed (^{<2108>}Isaiah 9:18).

12. *peace* — God’s favor, including all blessings, temporal and spiritual, opposed to their previous trials (^{<4908>}Psalms 138:8).

13. *other lords* — temporal; heathen kings (^{<4418>}2 Chronicles 12:8 28:5,6), Nebuchadnezzar, etc. Spiritual also, idols and lusts (^{<4616>}Romans 6:16-18).

by thee only — It is due to Thee alone, that we again worship Thee as our Lord [MAURER]. “(We are) Thine only, we will celebrate Thy name” [HORSLEY]. The sanctifying effect of affliction (^{<4916>}Psalms 71:16 119:67,71).

14. *They* — The “other lords” or tyrants (^{<2333>}Isaiah 26:13).

shall not live — namely, again.

deceased — *Hebrew*, “Rephaim”; powerless, in the land of shades (^{<2349>}Isaiah 14:9,10).

therefore — that is, inasmuch as. Compare “therefore” (^{<4185>}Genesis 18:5 19:8).

15. *hast* — prophetic preterite (^{<2308>}Isaiah 9:3).

hast removed ... far ... ends of ... earth — rather, “Thou hast extended far all the borders of the land” [VITRINGA].

16. *visited* — sought.

poured out — (^{<4918>}Psalms 62:8), as a vessel emptying out all its contents.

prayer — literally, “a whispered prayer,” *Margin*, “a secret sighing” to God for help (compare ^{<2437>}Jeremiah 13:17 ^{<4836>}Deuteronomy 8:16).

17. An image of anguish accompanied with expectation, to be followed by joy that will cause the anguish utterly to be forgotten. Zion, looking for deliverance, seemingly in vain, but really about to be gloriously saved (^{<3049>}Micah 4:9,10-13 5:1-3 ^{<4921>}John 16:21,22).

18. *brought forth wind* — MICHAELIS explains this of the disease *empneumosis*. Rather, “wind” is a figure for that which proves an

abortive effort. The “we” is in antithesis to “Thy,” “my” (²³⁰⁹Isaiah 26:19), what *we* vainly attempt, *God* will accomplish.

not wrought ... deliverance in ... earth — literally, “the land (Judea) is *not made security*,” that is, is not become a place of security from our enemies.

neither ... world fallen — The “world” at large, is in antithesis to “the earth,” that is, Judea. The world at enmity with the city of God has not been subdued. But MAURER explains “fallen,” according to *Arabic* idiom, of the *birth* of a child, which is said to *fall* when being born; “inhabitants of the world (*Israel*, ²³⁰⁴Isaiah 24:4; not the world in general) are not yet born”; that is, the country as yet lies desolate, and is not yet populated.

19. In antithesis to ²³⁰⁴Isaiah 26:14, “They (Israel’s foes) shall not live”; “Thy (Jehovah’s) dead men (the Jews) shall live,” that is, primarily, *be restored, spiritually* (²⁵⁰¹Isaiah 54:1-3), *civilly and nationally* (²³⁰⁵Isaiah 26:15); whereas Thy foes shall not; ultimately, and in the fullest scope of the prophecy, *restored to life literally* (³⁵⁰¹Ezekiel 37:1-14 ²⁷²¹Daniel 12:2).

together with my dead body — rather, “my dead body,” or “bodies” (the Jewish nation personified, which had been spiritually and civilly dead; or the nation, as a parent, speaking of the *bodies* of her children individually, see on ²³⁰⁹Isaiah 26:9, “I,” “My”): Jehovah’s “dead” and “my dead” are one and the same [HORSLEY]. However, as Jesus is the antitype to Israel (⁴⁰²⁵Matthew 2:15), *English Version* gives a true sense, and one ultimately contemplated in the prophecy: *Christ’s* dead body being raised again is the source of Jehovah’s people (*all*, and especially believers, the spiritual Israelites) also being raised (⁴⁶⁵¹1 Corinthians 15:20-22).

Awake — (⁴⁰⁵⁴Ephesians 5:14), spiritually.

in dust — prostrate and dead, spiritually and nationally; also literally (²⁵⁰²Isaiah 25:12 47:1).

dew — which falls copiously in the East and supplies somewhat the lack of rain (³⁸⁴⁵Hosea 14:5).

cast out ... dead — that is, shall bring them forth to life again.

20. *enter ... chambers* — When God is about to take vengeance on the ungodly, the saints shall be shut in by Him in a place of safety, as Noah and his family were in the days of the flood (⁴⁰⁷⁶Genesis 7:16), and as Israel was commanded not to go out of doors on the night of the slaying of the Egyptian first-born (⁰¹²²Exodus 12:22,23 ¹⁹¹²Psalms 31:20 83:3). The saints are calmly and confidently to await the issue (⁰¹⁴³Exodus 14:13,14).

21. (~~300E~~ Micah 1:3 ~~6014~~ Jude 1:14).

disclose ... blood — (~~0010~~ Genesis 4:10,11 ~~1818~~ Job 16:18 ~~3207~~ Ezekiel 24:7,8).
All the innocent blood shed, and all other wrongs done, so long seemingly
with impunity, shall then be avenged (~~6606~~ Revelation 16:6).

CHAPTER 27

ISAIAH 27:1-13.

CONTINUATION OF THE TWENTY-FOURTH, TWENTY-FIFTH, AND TWENTY-SIXTH CHAPTERS.

At the time when Israel shall be delivered, and the ungodly nations punished, God shall punish also the great enemy of the Church.

1. *sore* — rather, “hard,” “well-tempered.”

leviathan — literally, in *Arabic*, “the twisted animal,” applicable to every great tenant of the waters, sea-serpents, crocodiles, etc. In ²⁹⁰⁸Ezekiel 29:3 32:2 ²⁰⁰⁸Daniel 7:1, etc. ⁶⁶¹⁸Revelation 12:3, etc., potentates hostile to Israel are similarly described; antitypically and ultimately Satan is intended (⁶⁶⁰⁰Revelation 20:10).

piercing — rigid [LOWTH]. Flying [MAURER and *Septuagint*]. Long, extended, namely, as the crocodile which cannot readily bend back its body [HOUBIGANT].

crooked — winding.

dragon — *Hebrew*, *tenin*; the crocodile.

sea — the Euphrates, or the expansion of it near Babylon.

2. In that day when leviathan shall be destroyed, the vineyard (⁸⁰⁰⁸Psalms 80:8), the Church of God, purged of its blemishes, shall be *lovely* in God’s eyes; to bring out this sense the better, LOWTH, by changing a *Hebrew* letter, reads “pleasant,” “lovely,” for “red wine.”

sing — a *responsive* song [LOWTH].

unto her — rather, “concerning her” (see on ²⁴⁰⁸Isaiah 5:1); namely, the Jewish state [MAURER].

3. *lest any hurt it* — attack it [MAURER]. “Lest aught be wanting in her” [HORSLEY].

4. *Fury is not in me* — that is I entertain no longer anger towards my vine.

who would set ... in battle — that is, would that I had the briars, etc. (the wicked foe; ^{<2198>}Isaiah 9:18 10:17 ^{<1216>}2 Samuel 23:6), before me! “I would go through,” or rather, “*against* them.”

5. Or — Else; the only alternative, if Israel’s enemies wish to escape being “burnt together.”

strength — rather, “the refuge which I afford” [MAURER]. “Take hold,” refers to the horns of the altar which fugitives often *laid hold* of as an asylum (^{<1053>}1 Kings 1:50 2:28). Jesus is God’s “strength,” or “refuge” which sinners must repair to and take hold of, if they are to have “peace” with God (^{<3634>}Isaiah 45:24 ^{<6104>}Romans 5:1 ^{<4124>}Ephesians 2:14; compare ^{<8221>}Job 22:21).

6. He — Jehovah. Here the song of the Lord as to His vineyard (^{<2370>}Isaiah 27:2-5) ends; and the prophet confirms the sentiment in the song, under the same image of a *vine* (compare ^{<9213>}Psalms 92:13-15 ^{<3416>}Hosea 14:5,6).

Israel ... fill ... world — (^{<6112>}Romans 11:12).

7. him ... those — Israel — Israel’s enemies. Has God punished His people as severely as He has those enemies whom He employed to chastise Israel? No! Far from it. Israel, after trials, He will restore; Israel’s enemies He will utterly destroy at last.

the slaughter of them that are slain by him — rather, “Is *Israel* slain according to the slaughter of *the enemy slain*?” the slaughter wherewith the enemy is slain [MAURER].

8. In measure — not beyond measure; in moderation (^{<8216>}Job 23:6 ^{<4016>}Psalms 6:1 ^{<2102>}Jeremiah 10:24 30:11 46:28).

when it shooteth — image from the vine; rather, passing from the image to the thing itself, “*when sending her away* (namely, Israel to exile; ^{<2811>}Isaiah 50:1, God only *putting* the adulteress *away* when He might justly have put her to death), Thou didst *punish* her” [GESENIUS].

stayeth — rather, as *Margin*, “*when He removeth it* by His rough wind in the day,” etc.

east wind — especially violent in the East (^{<8721>}Job 27:21 ^{<2487>}Jeremiah 18:17).

9. By this — exile of Israel (the “sending away,” ^{<2708>}Isaiah 27:8).

purged — expiated [HORSLEY].

all the fruit — This is the whole *benefit* designed to be brought about by the chastisement; namely, the removal of his (Israel's) sin (namely, object of idolatry (^{<612>}Deuteronomy 9:21 ^{<3108>}Hosea 10:8)).

when he — Jehovah; at the destruction of Jerusalem by Nebuchadnezzar, His instrument. The Jews ever since have abhorred idolatry (compare ^{<3108>}Isaiah 17:8).

not stand up — shall rise no more [HORSLEY].

10. city — Jerusalem; the beating asunder of whose altars and images was mentioned in (^{<2107>}Isaiah 27:9 (compare ^{<2340>}Isaiah 24:10-12)).

calf feed — (^{<2107>}Isaiah 17:2); it shall be a vast wild pasture.

branches — resuming the image of the vine (^{<2106>}Isaiah 27:6).

11. boughs ... broken off — so the Jews are called (^{<5117>}Romans 11:17,19,20).

set ... on fire — burn them as fuel; “women” are specified, as probably it was their office to collect fuel and kindle the fire for cooking.

no understanding — as to the ways of God (^{<6128>}Deuteronomy 32:28,29 ^{<4151>}Jeremiah 5:21 ^{<2106>}Hosea 4:6).

12. Restoration of the Jews from their dispersion, described under the image of fruits shaken from trees and collected.

beat off — as fruit beaten off a tree with a stick (^{<6141>}Deuteronomy 24:20), and then gathered.

river — Euphrates.

stream of Egypt — on the confines of Palestine and Egypt (^{<0615>}Numbers 34:5 ^{<6654>}Joshua 15:4,47), now *Wady-el-Arish*, Jehovah's vineyard, Israel, extended according to His purpose from the Nile to the Euphrates (^{<1103>}1 Kings 4:21,24 ^{<5718>}Psalms 72:8).

one by one — gathered most carefully, not merely as a nation, but as *individuals*.

13. great trumpet — image from the trumpets blown on the first day of the seventh month to summon the people to a holy convocation (^{<6234>}Leviticus 23:24). Antotypically, the gospel trumpet (^{<6115>}Revelation 11:15 14:6) which the Jews shall hearken to in the last days (^{<3120>}Zechariah 12:10 13:1). As the passover in the first month answers to Christ's crucifixion, so the day of atonement and the idea of “salvation connected with the feast of tabernacles

in the same seventh month, answer to the *crowning* of “redemption” at His second coming; therefore *redemption* is put last in ⁴⁰³³1 Corinthians 1:30.

Assyria — whither the ten tribes had been carried; Babylonia is mainly meant, to which Assyria at that time belonged; the two tribes were restored, and *some* of the ten accompanied them. However, “Assyria” is designedly used to point *ultimately* to the future restoration of the ten *fully*, never yet accomplished (⁴¹⁸⁸Jeremiah 3:18).

Egypt — whither many had fled at the Babylonish captivity (⁴⁴¹⁷Jeremiah 41:17,18). Compare as to the future restoration, ²³¹¹¹Isaiah 11:11,12,16 51:9-16 (“Rahab” being Egypt).

CHAPTER 28

ISAIAH 28:1-29.

The twenty-eighth through thirty-third chapters form almost one continuous prophecy concerning the destruction of Ephraim, the impiety and folly of Judah, the danger of their league with Egypt, the straits they would be reduced to by Assyria, from which Jehovah would deliver them on their turning to Him; the twenty-eighth chapter refers to the time just before the sixth year of Hezekiah's reign, the rest not very long before his fourteenth year.

1. crown of pride — Hebrew for “proud crown of the drunkards,” etc. [HORSLEY], namely, Samaria, the capital of Ephraim, or Israel. “Drunkards,” literally (²³⁰⁷Isaiah 28:7,8 ²³¹¹Isaiah 5:11,22 ³⁰⁰¹Amos 4:1 6:1-6) and metaphorically, *like drunkards*, rushing on to their own destruction.

beauty ... flower — “whose glorious beauty or ornament is a fading flower.” Carrying on the image of “drunkards”; it was the custom at feasts to wreath the brow with *flowers*; so Samaria, “which is (not as *English Version*, ‘which are’) upon the head of the fertile valley,” that is, situated on a hill surrounded with the rich valleys as a garland (¹¹⁶³1 Kings 16:24); but the garland is “fading,” as garlands often do, because Ephraim is now close to ruin (compare ²³⁰⁸Isaiah 16:8); fulfilled 721 B.C. (¹⁷¹⁶2 Kings 17:6,24).

2. strong one — the Assyrian (²³⁰⁵Isaiah 10:5).

cast down — namely, Ephraim (²³⁰¹Isaiah 28:1) and Samaria, its crown.

with ... hand — with violence (²³¹¹Isaiah 8:11).

3. crown ... the drunkards — rather, “the crown of the drunkards.”

4. Rather, “the fading flower, their glorious beauty (²³⁰¹Isaiah 28:1), which is on the head of the fat (fertile) valley, shall be as the early fig” [G. V. SMITH]. Figs usually ripened in August; but earlier ones (*Hebrew bikkurah*, Spanish *bokkore*) in June, and were regarded as a delicacy (²³¹²Jeremiah 24:2 ³⁰⁰⁰Hosea 9:10 ³⁰⁰⁰Micah 7:1).

while it is yet — that is, *immediately*, without delay; describing the *eagerness* of the Assyrian Shalmaneser, not merely to conquer, but to *destroy utterly* Samaria; whereas other conquered cities were often spared.

5-13. The prophet now turns to Judah; a gracious promise to the remnant (“residue”); a warning lest through like sins Judah should share the fate of Samaria.

crown — in antithesis to the “*fading crown*” of Ephraim (^{<2380F>}Isaiah 28:1,3).

the residue — primarily, *Judah*, in the prosperous reign of Hezekiah (^{<1280F>}2 Kings 18:7), antitypically, *the elect of God*; as He here is called *their* “crown and diadem,” so are they called *His* (^{<2328F>}Isaiah 62:3); a beautiful reciprocity.

6. Jehovah will inspire their magistrates with justice, and their soldiers with strength of spirit.

turn ... battle to ... gate — the defenders of their country who not only repel the foe from themselves, but drive him to the gates of his own cities (^{<10123F>}2 Samuel 11:23 ^{<1280F>}2 Kings 18:8).

7. Though Judah is to survive the fall of Ephraim, yet “they also” (the men of Judah) have perpetrated like sins to those of Samaria (^{<2168F>}Isaiah 5:3,11), which must be chastised by God.

erred ... are out of the way — “stagger ... reel.” Repeated, to express the frequency of the vice.

priest ... prophet — If the ministers of religion sin so grievously, how much more the other rulers (^{<2560F>}Isaiah 56:10,12)!

vision — even in that most sacred function of the prophet to declare God’s will revealed to them.

judgment — The priests had the administration of the law committed to them (^{<1578F>}Deuteronomy 17:9 19:17). It was against the law for the priests to take wine before entering the tabernacle (^{<1509F>}Leviticus 10:9 ^{<2642F>}Ezekiel 44:21).

9, 10. Here the drunkards are introduced as scoffingly commenting on Isaiah’s warnings: “Whom *will* he (does *Isaiah* presume to) teach knowledge? And whom will He make to understand *instruction*? Is it those (that is, does he take us to be) just weaned, etc.? For (he is constantly repeating, as if to little children) precept upon precept,” etc.

line — a rule or law. [MAURER]. The repetition of sounds in *Hebrew*. *tzav latzav, tzav latzav, gav laqav, gav laquav*, expresses the scorn of the imitators of Isaiah’s speaking; he spoke *stammering* (^{<2381F>}Isaiah 28:11). God’s mode of teaching offends by its simplicity the pride of sinners (^{<1151F>}2 Kings 5:11,12 ^{<10123F>}1 Corinthians 1:23). *Stammerers* as they were by

drunkenness, and children in knowledge of God, they needed to be spoken to in the language of children, and “with stammering lips” (compare ^{<0138>}Matthew 13:13). A just and merciful retribution.

11. For — rather, “Truly.” This is *Isaiah’s reply to the scoffers*: Your drunken questions shall be answered by the severe lessons from God conveyed through the Assyrians and Babylonians; the dialect of these, though Semitic, like the *Hebrew*, was so far different as to sound to the Jews like the speech of *stammerers* (compare ^{<2339>}Isaiah 33:19 36:11). To them who will not understand God will speak still more unintelligibly.

12. Rather, “He (Jehovah) who hath said to them.”

this ... the rest — Reference may be primarily to “rest” from national warlike preparations, the Jews being at the time “weary” through various preceding calamities, as the Syro-Israelite invasion (^{<2008>}Isaiah 7:8; compare ^{<2305>}Isaiah 30:15 22:8 39:2 36:1 ^{<2808>}2 Kings 18:8). But spiritually, the “rest” meant is that to be found in obeying those very “precepts” of God (^{<2300>}Isaiah 28:10) which they jeered at (compare ^{<2166>}Jeremiah 6:16 ^{<0129>}Matthew 11:29).

13. But — rather, “Therefore,” namely, because “they would not hear” (^{<2302>}Isaiah 28:12).

that they might go — the *designed result* to those who, from a defect of the *will*, so far from profiting by God’s mode of instructing, “precept upon precept,” etc., made it into a stumbling-block (^{<2065>}Hosea 6:5 8:12 ^{<0134>}Matthew 13:14).

go, and fall — image appropriately from “drunkards” (^{<2300>}Isaiah 28:7, which they were) who in trying to “go forward fall backward.”

14. scornful — (See on ^{<2309>}Isaiah 28:9).

15. said — virtually, in your conduct, if not in words.

covenant — There may be a tacit reference to their confidence in their “covenant” with the Assyrians in the early part of Hezekiah’s prosperous reign, before he ceased to pay tribute to them, as if it ensured Judah from evil, whatever might befall the neighboring Ephraim (^{<2300>}Isaiah 28:1). The *full* meaning is shown by the language (“covenant with death — hell,” or *sheol*) to apply to all lulled in false security spiritually (^{<0104>}Psalm 12:4 ^{<2108>}Ecclesiastes 8:8 ^{<2481>}Jeremiah 8:11); the godly alone are in covenant with death (^{<3023>}Job 5:23 ^{<2028>}Hosea 2:18 ^{<4122>}1 Corinthians 3:22).

overflowing scourge — two metaphors: the hostile Assyrian armies like an overwhelming flood.

pass through — namely, through Judea on their way to Egypt, to punish it as the protector of Samaria (^{<2774>}2 Kings 17:4).

lies — *They* did not use these *words*, but Isaiah designates their sentiments by their true name (^{<3104>}Amos 2:4).

16. Literally, “*Behold Me as Him who has laid*”; namely, in My divine counsel (^{<6138>}Revelation 13:8); none save I could lay it (^{<2335>}Isaiah 63:5).

stone — *Jesus Christ; Hezekiah* [MAURER], or *the temple* [EWALD], do not realize the full significance of the language; but only in type point to Him, in whom the prophecy receives its exhaustive accomplishment; whether *Isaiah* understood its fullness or not (^{<6111>}1 Peter 1:11,12), the Holy Ghost plainly contemplated its fulfillment in Christ alone; so in ^{<2331>}Isaiah 32:1; compare ^{<1442>}Genesis 49:24 ^{<1482>}Psalms 118:22 ^{<1212>}Matthew 21:42 ^{<5011>}Romans 10:11 ^{<1029>}Ephesians 2:20.

tried — both by the devil (^{<1403>}Luke 4:1-13) and by men (^{<2101>}Luke 20:1-38), and even by God (^{<1274>}Matthew 27:46); a stone of tested solidity to bear the vast superstructure of man’s redemption. The *tested righteousness* of Christ gives its peculiar merit to His vicarious sacrifice. The connection with the context is; though a “scourge” shall visit Judea (^{<2385>}Isaiah 28:15), yet God’s gracious purpose as to the elect remnant, and His kingdom of which “Zion” shall be the center, shall not fail, because its rests on Messiah (^{<1024>}Matthew 7:24,25 ^{<5129>}2 Timothy 2:19).

precious — literally “of preciousness,” so in the *Greek*, (^{<6117>}1 Peter 2:7). *He is preciousness.*

corner-stone — (^{<1057>}1 Kings 5:17 7:9 ^{<8306>}Job 38:6); the stone laid at the corner where two walls meet and connecting them; often costly.

make haste — flee in hasty alarm; but the *Septuagint* has “be ashamed”; so ^{<5133>}Romans 9:33, and ^{<6116>}1 Peter 2:6, “be confounded,” substantially the same idea; he who rests on Him shall not have the shame of disappointment, nor flee in sudden panic (see ^{<2315>}Isaiah 30:15 32:17).

17. line — the measuring-line of the plummet. HORSLEY translates, “I will appoint judgment for the rule, and justice for the plummet.” As the corner-stone stands most perpendicular and exactly proportioned, so Jehovah, while holding out grace to believers in the Foundation-stone, will judge the scoffers (^{<2385>}Isaiah 28:15) according to the exact *justice* of the law (compare ^{<5123>}James 2:13).

hail — divine judgment (^{<2319>}Isaiah 30:30 32:19).

18. *disannulled* — obliterated, as letters traced on a waxen tablet are obliterated by passing the stylus over it.

trodden down — passing from the metaphor in “scourge” to the thing meant, the *army* which *treads down* its enemies.

19. *From the time*, etc. — rather, “As often as it comes over (that is, passes through), it shall overtake you” [HORSLEY]; like a flood returning *from time to time*, frequent hostile invasions shall assail Judah, after the deportation of the ten tribes.

vexation ... understand ... report — rather, “It shall be a terror even to hear the mere report of it” [MAURER], (^{<4981>}1 Samuel 3:11). But G. V. SMITH, “Hard treatment (HORSLEY, ‘dispersion’) only shall make you to understand instruction”; they scorned at the simple way in which the prophet offered it (^{<2319>}Isaiah 28:9); therefore, they must be taught by the severe teachings of adversity.

20. Proverbial, for they shall find all their sources of confidence fail them; all shall be hopeless perplexity in their affairs.

21. *Perazim* — In the valley of Rephaim (^{<1058>}2 Samuel 5:18,20 ^{<1341>}1 Chronicles 14:11), there Jehovah, by David, *broke forth* as waters do, and made a *breach* among the *Philistines*, David’s enemies, as *Perazim* means, expressing a sudden and complete overthrow.

Gibeon — (^{<1346>}1 Chronicles 14:16 ^{<1052>}2 Samuel 5:25, *Margin*); not Joshua’s victory (^{<4900>}Joshua 10:10).

strange — as being against His own people; judgment is not what God delights in; it is, though necessary, yet strange to Him (^{<2133>}Lamentations 3:33).

work — punishing the guilty (^{<2302>}Isaiah 10:12).

22. *mockers* — a sin which they had committed (^{<2319>}Isaiah 28:9,10).

bands — their Assyrian bondage (^{<2317>}Isaiah 10:27); Judah was then tributary to Assyria; or, “lest your punishment be made still more severe” (^{<2302>}Isaiah 24:22).

consumption — destruction (^{<2302>}Isaiah 10:22,23 ^{<2107>}Daniel 9:27).

23. Calling attention to the following illustration from husbandry (^{<4901>}Psalms 49:1,2). As the husbandman does his different kinds of work, each in its *right time* and *due proportion*, so God adapts His measures to the varying

exigencies of the several cases: now mercy, now judgments; now punishing sooner, now later (an answer to the scoff that His judgments, being put off so long, would never come at all, ^{<2169>}Isaiah 5:19); His object being not to *destroy* His people any more than the farmer's object in threshing is to destroy his crop; this vindicates God's "strange work" (^{<2320>}Isaiah 28:21) in punishing His people. Compare the same image, ^{<2416>}Jeremiah 24:6 ^{<2123>}Hosea 2:23 ^{<4182>}Matthew 3:12.

24. *all day* — emphatic; he is not *always* ploughing: he also "sows," and that, too, in accordance with sure rules (^{<2325>}Isaiah 28:25).

doth he open — supply "always." Is he *always harrowing*?

25. *face* — the "surface" of the ground: "made plain," or level, by harrowing.

fitches — rather, "dill," or "fennel"; *Nigella romana*, with black seed, easily beaten out, used as a condiment and medicine in the East. So the *Septuagint*, "cummin" was used in the same way.

cast in ... principal wheat — rather, *plant the wheat in rows* (for wheat was thought to yield the largest crop, by being planted sparingly [PLINY, *Natural History*, 18.21]); [MAURER]; "sow the wheat regularly" [HORSLEY]. But GESENIUS, like *English Version*, "fat," or "principal," that is, excellent wheat.

appointed barley — rather, "barley in its appointed place" [MAURER].

in their place — rather, "in its (the field's) border" [MAURER].

26. *to discretion* — in the due rules of husbandry; God first taught it to man (^{<4023>}Genesis 3:23).

27. The husbandman uses the same discretion in threshing. The dill ("fitches") and cummin, leguminous and tender grains, are beaten out, not as wheat, etc., with the heavy corn-drag ("threshing instrument"), but with "a staff"; heavy instruments would crush and injure the seed.

cart wheel — two iron wheels armed with iron teeth, like a saw, joined together by a wooden axle. The "corn-drag" was made of three or four wooden cylinders, armed with iron teeth or flint stones fixed underneath, and joined like a sledge. Both instruments cut the straw for fodder as well as separated the corn.

staff — used also where they had but a small quantity of *corn*; the flail (^{<4027>}Ruth 2:17).

28. Bread corn — corn of which bread is made.

bruised — *threshed* with the corn-drag (as contrasted with dill and cummin, “beaten with the staff”), or, “trodden out” by the hoofs of cattle driven over it on the threshing-floor [G. V. SMITH], (^{<46204>}Deuteronomy 25:4 ^{<3043>}Micah 4:13).

because — rather, “but” [HORSLEY]; though the corn is threshed with the heavy instrument, *yet* he will not always be thus threshing it.

break it — “drive over it (continually) the wheel” [MAURER].

cart — threshing-drag.

horsemen — rather, “horses”; used to tread out corn.

29. This also — The skill wherewith the husbandman duly adjusts his modes of threshing is given by God, as well as the skill (^{<23304>}Isaiah 28:26) wherewith he tills and sows (^{<23304>}Isaiah 28:24,25). Therefore He must also be able to adapt His modes of treatment to the several moral needs of His creatures. His object in sending *tribulation* (derived from the Latin *tribulum*, a “threshing instrument,” ^{<02231>}Luke 22:31 ^{<46163>}Romans 5:3) is to sever the moral chaff from the wheat, not to crush utterly; “His judgments are usually in the line of our offenses; by the nature of the judgments we may usually ascertain the nature of the sin” [BARNES].

CHAPTER 29

ISAIAH 29:1-24.

COMING INVASION OF JERUSALEM: ITS FAILURE: UNBELIEF OF THE JEWS.

This chapter opens the series of prophecies as to the invasion of Judea under Sennacherib, and its deliverance.

1. **Ariel** — Jerusalem; Ariel means “Lion of God,” that is, city rendered by God invincible: the lion is emblem of a mighty hero (⁴¹³³2 Samuel 23:20). Otherwise “Hearth of God,” that is, place where the altar-fire continually burns to God (²³⁰⁹Isaiah 31:9 ⁴⁶⁸⁵Ezekiel 43:15,16).

add ... year to year — ironically; suffer one year after another to glide on in the round of formal, heartless “sacrifices.” Rather, “add yet another year” to the one just closed [MAURER]. Let a year elapse and a little more (²³⁰⁹Isaiah 32:10, *Margin*).

let ... kill sacrifices — rather, “let the beasts (of another year) go round” [MAURER]; that is, after the completion of a year “I will distress Ariel.”

2. **Yet** — rather, “Then.”

heaviness ... sorrow — rather, preserving the *Hebrew* paronomasia, “groaning” and “moaning.”

as Ariel — either, “the city shall be as a *lion of God*,” that is, it shall emerge from its dangers unvanquished; or “it shall be as the *altar of burnt offering*,” consuming with fire the besiegers (²³⁰⁶Isaiah 29:6 ²³⁰⁹Isaiah 30:30 31:9 ⁸⁰⁰²Leviticus 10:2); or best, as ²³⁰⁸Isaiah 29:3 continues the *threat*, and the promise of *deliverance* does not come till ²³⁰⁴Isaiah 29:4, “it shall be like a hearth of burning,” that is, a scene of devastation by fire [G. V. SMITH]. The prophecy, probably, contemplates *ultimately*, besides the affliction and deliverance in Sennacherib’s time, the destruction of Jerusalem by Rome, the dispersion of the Jews, their restoration, the destruction of the enemies that besiege the city (³⁸⁴²Zechariah 14:2), and the final glory of Israel (²³⁰⁷Isaiah 29:17-24).

3. **I** — *Jehovah*, acting through the Assyrian, etc., His instruments (²³⁰⁵Isaiah 10:5).

mount — an artificial *mound* formed to out-top high walls (^{<2353B>}Isaiah 37:33); else a *station*, namely, of warriors, for the siege.

round about — not *fully* realized under Sennacherib, but in the Roman siege (^{<298B>}Luke 19:43 21:20).

forts — siege-towers (^{<1510B>}Deuteronomy 20:20).

4. Jerusalem shall be as a captive, humbled to the dust. Her voice shall come from the earth as that of the spirit charmers or necromancers (^{<2389B>}Isaiah 8:19), faint and shrill, as the voice of the dead was supposed to be. Ventriloquism was doubtless the trick caused to make the voice appear to come from the earth (^{<239B>}Isaiah 19:3). An appropriate retribution that Jerusalem, which consulted necromancers, should be made like them!

5. **Moreover** — rather, “Yet”; yet in this extremity help shall come, and the enemy be scattered.

strangers — foreign enemies, invaders (^{<232B>}Isaiah 25:2).

it shall be — namely, the destruction of the enemy.

at an instant — in a moment (^{<2312B>}Isaiah 30:23).

6. **Thou** — the Assyrian army.

thunder, etc. — not literally, in the case of the Assyrians (^{<2377B>}Isaiah 37:36); but figuratively for an awful judgment (^{<2389B>}Isaiah 30:30 28:17). The ulterior fulfillment, in the case of the Jews’ foes in the last days, may be more literal (see as to “earthquake,” ^{<344B>}Zechariah 14:4).

7. **munition** — fortress.

8. Their disappointment in the very height of their confident expectation of taking Jerusalem shall be as great as that of the hungry man who in a dream fancies he eats, but awakes to hunger still (^{<4931B>}Psalms 73:20); their dream shall be dissipated on the fatal morning (^{<2377B>}Isaiah 37:36).

soul — simply *his appetite*: he is still thirsty.

9. **Stay** — rather, “Be astounded”; expressing the stupid and amazed incredulity with which the Jews received Isaiah’s announcement.

wonder — The second imperative, as often (^{<2389B>}Isaiah 8:9), is a threat; the first is a simple declaration of a fact, “Be astounded, since you choose to be so, at the prophecy, soon *you will be amazed* at the sight of the actual event” [MAURER].

cry ... out ... cry — rather, “Be ye blinded (since you choose to be so, though the light shines all round you), and soon ye shall be blinded” in good earnest to your sorrow [MAURER], (²³¹⁶⁹Isaiah 6:9,10).

not with wine — but with spiritual paralysis (²⁵¹⁷⁷Isaiah 51:17,21).

ye ... they — The change from speaking *to*, to speaking *of* them, intimates that the prophet turns away from them to a greater distance, because of their stupid unbelief.

10. Jehovah gives them up judicially to their own hardness of heart (compare ³⁸⁴³⁷Zechariah 14:13). Quoted by Paul, with variations from the *Septuagint*, ⁶¹¹⁰⁸Romans 11:8. See ²³⁶⁶⁰Isaiah 6:10 ⁴⁹⁶²³Psalms 69:23.

eyes; the prophets, etc. — rather, “hath closed your eyes, the prophets; and your heads (*Margin*; see also ²³⁸²²Isaiah 3:2), the seers, He hath covered.” The Orientals cover the head to sleep; thus “covered” is parallel to “closed your eyes” (⁰⁰⁰⁴⁹Judges 4:19). Covering the face was also preparatory to execution (¹⁰⁰⁸Esther 7:8). This cannot apply to the time when Isaiah himself prophesied, but to subsequent times.

11. of all — rather, “*the whole* vision.” “Vision” is the same here as “revelation,” or “law”; in ²³⁸¹⁵Isaiah 28:15, the same *Hebrew* word is translated, “covenant” [MAURER].

sealed — (²³⁸⁶⁹Isaiah 8:16), God seals up the truth so that even the learned, because they lack believing docility, cannot discern it (⁴⁰³⁰Matthew 13:10-17 11:25). Prophecy remained comparatively a *sealed* volume (²⁷⁰⁴Daniel 12:4,9), until Jesus, who “alone is worthy,” “opened the seals” (⁶⁰⁰⁰Revelation 5:1-5,9 6:1).

12. The unlearned succeed no better than the learned, not from want of human learning, as they fancy, but from not having the teaching of God (²⁸⁴³Isaiah 54:13 ²⁸¹³Jeremiah 31:34 ⁴¹⁶⁵John 6:45 ⁴⁰¹⁷1 Corinthians 2:7-10 ⁴¹²⁰1 John 2:20).

13. precept of men — instead of the precepts of God, given by His prophets; also worship external, and by rule, not heartfelt as God requires (⁴⁰⁰⁴John 4:24). Compare Christ’s quotation of this verse from the *Septuagint*.

14. (³⁰⁰⁸Habakkuk 1:5 ⁴⁴³⁴Acts 13:41). The “*marvellous* work” is one of *unparalleled* vengeance on the hypocrites: compare “*strange* work,” ²³²²Isaiah 28:21. The judgment, too, will visit the wise in that respect in which they most pride themselves; their *wisdom* shall be hid, that is, shall

no longer appear, so as to help the nation in its distress (compare ^{<4019>}1 Corinthians 1:19).

15. seek deep to hide — rather, “That seek to hide deeply,” etc. (compare ^{<2306>}Isaiah 30:1,2). The reference is to the *secret* plan which many of the Jewish nobles had of seeking Egyptian aid against Assyria, contrary to the advice of Isaiah. At the same time the hypocrite in general is described, who, under a plausible exterior, tries to hide his real character, not only from men, but even from God.

16. Rather, “Ah! your perverseness! just as if the potter should be esteemed as the clay!” [MAURER]. Or, “Ye invert (turn upside down) the order of things, putting yourselves instead of God,” and vice versa, just as if the potter should be esteemed as the clay [HORSLEY], (^{<2351>}Isaiah 45:9 64:8).

17. turned — as contrasted with *your* “turnings of things upside down” (^{<2301>}Isaiah 29:16), there shall be other and better *turnings* or revolutions; the outpouring of the Spirit in the latter days (^{<2305>}Isaiah 32:15); first on the Jews; which shall be followed by their national restoration (see on ^{<2301>}Isaiah 29:2; ^{<3021>}Zechariah 12:10) then on the Gentiles (^{<2328>}Joel 2:28).

fruitful field — literally, “a Carmel” (see on ^{<2308>}Isaiah 10:18). The moral change in the Jewish nation shall be as great as if the wooded Lebanon were to become a fruitful field, and vice versa. Compare ^{<4012>}Matthew 11:12, *Greek*: “the kingdom of heaven *forces itself*,” as it were, on man’s acceptance; instead of men having to seek Messiah, as they had John, in a *desert*, He presents Himself before them with loving invitations; thus men’s hearts, once a moral desert, are reclaimed so as to bear fruits of righteousness: vice versa, the ungodly who seemed prosperous, both in the moral and literal sense, shall be exhibited in their real barrenness.

18. deaf ... blind — (Compare ^{<4015>}Matthew 11:5). The spiritually blind, etc., are chiefly meant; “the book,” as Revelation is called pre-eminently, shall be no longer “sealed,” as is described (^{<2301>}Isaiah 29:11), but the most unintelligent shall hear and see (^{<2315>}Isaiah 35:5).

19. meek — rather, *the afflicted* godly: the idea is, *virtuous suffering* (^{<2301>}Isaiah 61:1 ^{<4219>}Psalms 25:9 37:11) [BARNES].

poor among men — that is, the poorest of men, namely, the pious poor.

rejoice — when they see their oppressors punished (^{<2301>}Isaiah 29:20,21), and Jehovah exhibited as their protector and rewarder (^{<2301>}Isaiah 29:22-24 ^{<2417>}Isaiah 41:17 ^{<3015>}James 2:5).

20. terrible — namely, the persecutors among the Jewish nobles.

scorner — (^{<2334>}Isaiah 28:14,22).

watch for — not only commit iniquity, but watch for opportunities of committing it, and make it their whole study (see ^{<3101>}Micah 2:1 ^{<1859>}Matthew 26:59 27:1).

21. Rather, “Who make a man guilty in his *cause*” [GESENIUS], that is, unjustly condemn him. “A man” is in the *Hebrew a poor man*, upon whom such unjust condemnations might be practiced with more impunity than on the rich; compare ^{<2369>}Isaiah 29:19, “the meek ... the poor.”

him that reproveth — rather, “pleadeth”; one who has a suit at issue.

gate — the place of concourse in a city, where courts of justice were held (^{<1841>}Ruth 4:11 ^{<1823>}Proverbs 31:23 ^{<1050>}Amos 5:10,12).

just — one who has a just cause; or, Jesus Christ, “the Just One” [HORSLEY].

for a thing of naught — rather, “through falsehood,” “by a decision that is null in justice” [BARNES]. Compare as to Christ, ^{<1821>}Proverbs 28:21 ^{<185>}Matthew 26:15 ^{<483>}Acts 3:13,14 8:33.

22. Join “saith ... concerning the house of Jacob.”

redeemed — out of Ur, a land of idolaters (^{<1348>}Joshua 24:3).

not now — After the moral revolution described (^{<2397>}Isaiah 29:17), the children of Jacob shall no longer give cause to their forefathers to blush for them.

wax pale — with shame and disappointment at the wicked degeneracy of his posterity, and fear as to their punishment.

23. But — rather, “For.”

he — Jacob.

work of mine hands — spiritually, as well as physically (^{<2325>}Isaiah 19:25 60:21 ^{<410>}Ephesians 2:10). By Jehovah’s agency Israel shall be cleansed of its corruptions, and shall consist wholly of pious men (^{<2543>}Isaiah 54:13,14 2:1 60:21).

midst of him — that is, his land. Or else “His children” are the *Gentiles adopted among the Israelites, his lineal descendants* (^{<6106>}Romans 9:26 ^{<4106>}Ephesians 3:6) [HORSLEY].

24. They ... that erred — (^{<2307>}Isaiah 28:7).

learn doctrine — rather, “shall receive discipline” or “instruction.” “Murmuring” was the characteristic of Israel’s rebellion against God (~~Exodus 16:8~~ ~~Psalm 106:25~~). This shall be so no more. Chastisements, and, in HORSLEY’S view, the piety of the Gentiles provoking the Jews to holy jealousy (~~Romans 11:11,14~~), shall then produce the desired effect.

CHAPTER 30

ISAIAH 30:1-32.

THE THIRTIETH THROUGH THIRTY-SECOND CHAPTERS REFER PROBABLY TO THE SUMMER OF 714 B.C., AS THE TWENTY-NINTH CHAPTER TO THE PASSOVER OF THAT YEAR.

Jewish ambassadors were now on their way to Egypt to seek aid against Assyria (^{230E}Isaiah 30:2-6,15 31:1). Isaiah denounces this reliance on Egypt rather than on Jehovah. God had prohibited such alliances with heathen nations, and it was a leading part of Jewish polity that they should be a separate people (^{023B}Exodus 23:32 ^{480D}Deuteronomy 7:2).

1. *take counsel* — rather, as ^{230H}Isaiah 30:4,6 imply, “execute counsels.”

cover ... covering — that is, wrap themselves in reliances disloyal towards Jehovah. “Cover” thus answers to “seek to hide deeply their counsel from the Lord” (^{290F}Isaiah 29:15). But the *Hebrew* is literally, “who pour out libations”; as it was by these that *leagues* were made (^{024H}Exodus 24:8 ^{300I}Zechariah 9:11), translate, “who make a league.”

not of — not suggested by My Spirit” (^{027J}Numbers 27:21 ⁰⁶⁹⁴Joshua 9:14).

that they may add — The *consequence* is here spoken of as their *intention*, so reckless were they of sinning: one sin entails the commission of another (⁴⁶⁹⁹Deuteronomy 29:19).

2. *walk* — are now setting out, namely, their ambassadors (^{230F}Isaiah 30:4).

Egypt — See on ^{230E}Isaiah 19:1; ^{230I}Isaiah 20:1.

Pharaoh — the generic name of the kings of Egypt, as *Caesar* was at Rome. The word in Egyptian means “king” [JOSEPHUS, *Antiquities*, 8.6,2]. *Phra*, “the sun,” was the hieroglyphic symbol and title of the king.

shadow — image from shelter against heat: *protection* (^{450F}Psalms 121:5,6).

3. *shame* — disappointment. Egypt, weakened by its internal dissensions, can give no solid help.

4. *his* — Judah’s (compare ^{230J}Isaiah 9:21).

at Zoan — are already arrived there on their errand to Pharaoh (see ^{<2391>}Isaiah 19:11).

came to Hanes — are come there. West of the Nile, in central Egypt: Egyptian *Hnes*; the Greek *Heracleopolis*: perhaps the Anysis of HERODOTUS (2.137); according to GROTIUS, *Tahpanhes* contracted (^{<2407>}Jeremiah 43:7-9); the seat of a reigning prince at the time, as was Zoan, hence the Jewish ambassadors go to both.

5. (^{<2423>}Jeremiah 2:36.)

6. **burden** — the prophecy as to, etc. [MAURER]; so the *Septuagint*, the fresh inscription here marks emphatically the prediction that follows. Or, rather, Isaiah sees in vision, the ambassador's beasts *burdened* with rich presents *travelling southwards* (namely, to Egypt, ^{<2716>}Daniel 11:5,6), and exclaims, Oh, the *burden of treasure* on the beasts! etc. (^{<2809>}Hosea 8:9 12:1).

land of trouble — the desert between Palestine and Egypt, destitute of water and abounding in dangerous animals (^{<4885>}Deuteronomy 8:15 ^{<2406>}Jeremiah 2:6).

flying serpent — (^{<2409>}Isaiah 14:29), a species which springs like a dart from trees, on its prey.

will carry — rather, present, “carry,” namely, as presents to Egypt (^{<1159>}1 Kings 15:19).

young asses — rather, “full-grown asses” [MAURER].

7. “Egypt is vanity, and to no purpose will they help” [G. V. SMITH].

strength — *Hebrew*, *Rabah*, a designation for Egypt (^{<2509>}Isaiah 51:9 ^{<4804>}Psalms 87:4), implying her *haughty fierceness*; translate, “Therefore I call her Arrogance that sitteth still.” She who boasted of the help she would give, when it came to the test, sat still (^{<2306>}Isaiah 36:6). *English Version* agrees with ^{<2305>}Isaiah 30:15 ^{<2104>}Isaiah 7:4.

8. **table** — a tablet (^{<3012>}Habakkuk 2:2), which should be set in public, containing the prophecy in a briefer form, to be read by all.

a book — namely, a parchment roll, containing the prophecy in full, for the use of distant posterity. Its truth will be seen hereafter when the event has come to pass. See on ^{<2301>}Isaiah 8:1; ^{<2306>}Isaiah 8:16.

for ever and ever — rather read, “For a *testimony* for ever” [*Chaldee, JEROME, LOWTH*]: “testimony is often joined to the notion of *perpetuity* (^{<6319>}Deuteronomy 31:19,21,26).

9. lying — unfaithful to Jehovah, whose covenant they had taken on them as His adopted *children* (^{<2591>}Isaiah 59:13 ^{<3819>}Proverbs 30:9).

10. (^{<3116>}Micah 2:6,11 3:5).

See not — as you now do, foretelling misfortune.

Prophecy not ... right things — Not that they avowedly requested this, but their conduct *virtually* expressed it. No man, *professedly*, wished to be deceived; but many seek a kind of teaching which is deceit; and which, if they would examine, they might know to be such (^{<1223>}1 Kings 22:13). The Jews desired success to be foretold as the issue of their league with Egypt, though ill had been announced by God’s prophet as the result; this constituted the “deceits.”

11. Depart from the true “way” (so in ^{<4498>}Acts 19:9,23) of religion.

cause ... to cease — Let us hear no more of His name. God’s *holiness* is what troubles sinners most.

12. Holy One — Isaiah so little yields to their wicked prejudices that he repeats the very name and truth which they disliked.

this word — Isaiah’s exhortation to reliance on Jehovah.

oppression — whereby they levied the treasures to be sent to conciliate Egypt (^{<2316>}Isaiah 30:6).

perverseness — in relying on Egypt, rather than on Jehovah.

13. Image from a curve swelling out in a wall (^{<5188>}Psalm 62:3); when the former gives way, it causes the downfall of the whole wall; so their policy as to Egypt.

14. he — the enemy; or rather, God (^{<4189>}Psalm 2:9 ^{<4911>}Jeremiah 19:11).

It — the Jewish state.

potter’s vessel — earthen and fragile.

sherd — a fragment of the vessel large enough to take up a live coal, etc.

pit — cistern or pool. The swell of the wall is at first imperceptible and gradual, but at last it comes to the crisis; so the decay of the Jewish state.

15. *returning and rest* — turning back from your embassy to Egypt, and ceasing from warlike preparations.

quietness — answering to “wait for Him (God)” (²³⁰⁸Isaiah 30:18).

16. *flee* — not as fugitives, but we will *speed* our course; namely, against the Assyrians, by the help of cavalry supplied by Egypt (²³⁰¹Isaiah 31:1). This was expressly against the Mosaic law (⁴⁵⁷⁶Deuteronomy 17:16; see on ²³⁰⁷Isaiah 2:7; ²³⁴⁸Hosea 14:3).

shall ... flee — literally, “before your enemies”; their sin and its punishment correspond.

17. *One thousand* — A thousand *at once*, or, “*As one man*” [MAURER].

rebuke — the battle cry.

shall ye — at the rebuke of five shall ye, namely, *all* (in contrast to the “one thousand”) flee so utterly that even two shall not be left together, but each one shall be as solitary “as a signal staff” [G. V. SMITH], or “a banner on a hill” (²³⁵⁴Isaiah 5:26 11:12). The signal staff was erected to rally a nation in war. The remnant of Jews left would be beacons to warn all men of the justice of God, and the truth of His threatenings. GESENIUS (from ⁶³⁸⁵Leviticus 26:8 ⁶³²⁰Deuteronomy 32:30) arbitrarily inserts “ten thousand.” “At the rebuke of five shall ten thousand of you flee.”

18. *therefore* — on account of your wicked perverseness (²³⁰¹Isaiah 30:1,2,9,15,16), Jehovah will *delay* to be gracious [HORSLEY]. Rather, *wait* or *delay* in punishing, to give you time for repentance (²³⁰³Isaiah 30:13,14,17) [MAURER]. Or, “Yet therefore” (namely, because of the distress spoken of in the previous verses; that distress will lead the Jews to repentance, and so Jehovah will pity them) [GESENIUS].

be exalted — Men will have more elevated views of God’s mercy; or else, “He will rise up to pity you” [G. V. SMITH]. Or (taking the previous clause as MAURER, “Therefore Jehovah will delay” in punishing you, “in order that He may be gracious to you,” if ye repent), He will be *far removed* from you (so in ⁵⁹⁰⁵Psalms 10:5, *far above out sight*); that is, He will not immediately descend to punish, “in order that He may have mercy,” etc.

judgment — justice; faithfulness to His covenant.

wait — compare ²³⁰⁵Isaiah 30:15, wait, namely, for His times of having mercy.

19. (²³⁵⁹Isaiah 65:9). The restoration from Babylon only typifies the *full* accomplishment of the prophecy (²³⁰³Isaiah 30:18-33).

weep no more — (^{<2318>}Isaiah 25:8).

thy cry — (^{<2318>}Isaiah 26:8,9 ^{<2312>}Jeremiah 29:12-14).

20. Rather, “The Lord will give”; the “though” is not in the original.

bread of adversity — He will not deny you food enough to save you in your adversity (^{<1227>}1 Kings 22:27 ^{<1602>}Psalms 127:2).

be removed — rather, “hide themselves”; they shall no more be forced to hide themselves from persecution, but shall be openly received with reverence [MAURER]. Contrast with this ^{<1749>}Psalms 74:9 ^{<3081>}Amos 8:11.

21. *word* — conscience, guided by the Holy Spirit (^{<1613>}John 16:13).

22. *covering of ... images* — rather, “images” (formed of wood or potter’s clay, and) “covered with silver.” Hezekiah, and afterwards Josiah, defiled them (^{<1238>}2 Kings 23:8,10,14,16 ^{<1601>}2 Chronicles 31:1; compare ^{<2121>}Isaiah 2:20 ^{<1625>}Deuteronomy 7:25).

23. *rain of* — rather, “for thy seed.” Physical prosperity accompanies national piety; especially under the Old Testament. The *early* rain fell soon after the seed was sown in October or November; the *latter* rain in the spring, before the ripening of the corn. Both were needed for a good harvest.

increase — the produce.

fat — bread made of the best wheat flour (compare ^{<1441>}Genesis 49:20 ^{<1624>}Deuteronomy 32:14).

24. *ear* — that is till. Asses were employed in tillage, as well as oxen (^{<1620>}Deuteronomy 22:10).

clean — rather, *salted* provender [GESENIUS]. The Arab proverb is, “Sweet provender is as bread to camels — salted provender as confectionery.” The very cattle shall share the coming felicity. Or else, *well-fermented maslin*, that is, provender formed of a mixture of various substances: grain, beans, vetches, hay, and salt.

winnowed — not as it is usually given to cattle before it is separated from the chaff; the grain shall be so abundant that it shall be given winnowed.

shovel — by which the grain was thrown up in the wind to separate it from the chaff.

fan — an instrument for winnowing.

25. Even the otherwise barren hills shall then be well-watered (^{234B}Isaiah 44:3).

the day, etc. — when the disobedient among *the Jews* shall have been slain, as foretold in ^{230B}Isaiah 30:16: “towers,” that is, mighty men (^{205B}Isaiah 2:15). Or else, the *towers of the Assyrian Sennacherib*, or of *Babylon*, types of all enemies of God’s people.

26. Image from the heavenly bodies to express the increase of spiritual light and felicity. “Sevenfold” implies the *perfection* of that felicity, seven being the sacred number. It shall also be literally fulfilled hereafter in the heavenly city (^{209B}Isaiah 60:19,20 ^{622B}Revelation 21:23,24 22:5).

breach — the wound, or calamity, sent by God on account of their sins (^{200B}Isaiah 1:5).

27. *name of ... Lord* — that is, Jehovah Himself (^{94B}Psalms 44:5 54:1); represented as a storm approaching and ready to burst over the Assyrians (^{230B}Isaiah 30:30,31).

burden ... is heavy — literally, “grievousness is the flame,” that is, the flame which darts from Him is grievous. Or else (as the *Hebrew* means an “uplifting”) *the uprising cloud is grievous* [G. V. SMITH]; the gathering cloud gradually rising till it bursts.

28. (^{210B}Isaiah 11:4 ^{318B}2 Thessalonians 2:8).

reach ... neck — the most extreme danger; yet as the *head*, or capital of Judah, was to be spared (^{238B}Isaiah 8:8), so the head, or sovereign of Assyria, Sennacherib, should escape.

sieve of vanity — Rather, “the winnowing fan of destruction” [LOWTH] (^{241B}Isaiah 41:16).

bridle in ... jaws — as prisoners are represented in the Assyrian inscriptions (^{252B}Isaiah 37:29).

causing ... to err — (^{267B}Isaiah 63:17). “People,” *Hebrew*, “peoples,” namely, the various races composing the Assyrian armies (^{218B}Isaiah 5:26).

29. *the night ... solemnity* — As in the passover night ye celebrate your deliverance from Egypt, so shall ye celebrate your rescue from Assyrian bondage. Translate, “*the solemnity*” (^{022B}Exodus 12:42).

goeth with a pipe — or flute. They used to go up to Jerusalem (“the mountain of the Lord,” Zion) at the three feasts with music and gladness (^{156B}Deuteronomy 16:16 ^{186B}Ezra 2:65 ^{492B}Psalms 122:1-4).

30. Jehovah's "glorious voice," raised against the enemy (²³¹⁷Isaiah 30:27), is again mentioned here, in contrast to the music (²³¹⁹Isaiah 30:29) with which His people shall come to worship Him.

lighting down of ... arm — (²³³²Isaiah 30:32 ⁴⁸⁸²Psalms 38:2). The descent of His arm in striking.

scattering — namely, a blast that scatters, or an "inundation" [MAURER].

31. The Assyrian rod which beat shall itself be beaten, and that by the mere voice of the Lord, that is, an unseen divine agency (²³⁰⁵Isaiah 10:5,24).

32. grounded — rather, "decreed," "appointed" [MAURER].

staff — the avenging rod.

him — the Assyrian; type of all God's enemies in every age. *Margin* and MAURER construe, "Every passing through (infliction, ²³³⁵Isaiah 28:15) of the appointed rod, which, etc., shall be with tabrets," that is, accompanied with joy on the part of the rescued peoples.

battles of shaking — that is, shock of battles (²³⁰⁶Isaiah 19:16; compare "sift ... sieve," ²³⁰⁸Isaiah 30:28).

with it — namely, Assyria.

33. Tophet — literally, "A place of abomination"; the valley of the sons of Hinnom, southeast of Jerusalem, where Israel offered human sacrifices to Moloch by fire; hence a place of burning (¹²³⁰2 Kings 23:10 ²⁴⁷³Jeremiah 7:31). Latterly Gehinnom or Gehenna, that is, valley of Hinnom, was the receptacle of the refuse of the city, to consume which fires were constantly burning. Hence it came to express hell, the place of torment. In the former sense it was a fit place to symbolize the funeral pyre of the Assyrian army (not that it actually perished there); the Hebrews did not burn, but buried their dead, but the heathen Assyrians are to be burnt as a mark of ignominy. In the latter sense Tophet is the receptacle "prepared for the devil (antitype to the king, ²³⁴²Isaiah 14:12-15) and his angels," and unbelieving men (⁴¹⁵²Matthew 5:22 25:41 ⁴⁰⁹⁵Mark 9:43,44).

CHAPTER 31

ISAIAH 31:1-9.

THE CHIEF STRENGTH OF THE EGYPTIAN ARMIES LAY IN THEIR CAVALRY.

1. *and stay on horses, and trust in chariots* — In their level and fertile plains horses could easily be used and fed (^{<1249>}Exodus 14:9 ^{<1103>}1 Kings 10:28). In hilly Palestine horses were not so easily had or available. The Jews were therefore the more eager to get Egyptian chariots as allies against the Assyrian cavalry. In Assyrian sculptures chariots are represented drawn by three horses, and with three men in them (see ^{<2309>}Isaiah 36:9 ^{<1207>}Psalms 20:7 ^{<793>}Daniel 9:13).

2. *he also is wise* — as well as the Egyptian priests, so famed for wisdom (^{<4172>}Acts 7:22), but who are “fools” before Him (^{<2911>}Isaiah 19:11). He not only devises, but executes what He devises without “calling back His words” (^{<9239>}Numbers 23:19).

home — the whole race.

help — the Egyptian succor sought by the Jews.

3. *not spirit* — not of divine power (^{<1569>}Psalms 56:4 146:3,5 ^{<3017>}Zechariah 4:6).

he that helpeth — Egypt.

holpen — Judah.

4. (^{<2913>}Isaiah 42:13 ^{<2110>}Hosea 11:10).

roaring on — “growling over” his prey.

abase himself — be disheartened or frightened.

5. As in the image of “the lion,” the point of comparison is the fearless might of Jehovah; so in that of the birds, it is His solicitous affection (^{<16211>}Deuteronomy 32:11 ^{<19104>}Psalms 91:4 ^{<12357>}Matthew 23:37).

flying — Rather, “which defend” their young with their wings; “to fly” is a secondary meaning of the *Hebrew* word [MAURER]. “Hovering over” to protect their young [G. V. SMITH].

passing over — as the destroying angel *passing over, so as to spare* the blood-marked houses of the Israelites on the first passover (^{<1721>}Exodus 12:13,23,27). He passed, or *leaped forward* [LOWTH], to *destroy* the enemy and to spare His people.

6. The power and love of Jehovah, just mentioned, are the strongest incentives for returning to Him (^{<2162>}Ezekiel 16:62,63 ^{<2161>}Hosea 6:1).

ye ... Israel — The change of person marks that when they return to the Lord, He will address them in more direct terms of communion in the second person; so long as they were *revolters*, God speaks *of* them, as more at a distance, in the third person, rather than to them.

7. In the day of trial the idols will be found to render no help and will therefore be cast away. Compare as to the future restoration and conversion of Israel simultaneously with the interposition of Jehovah in its defense, ^{<2119>}Zechariah 12:9-14 13:1,2.

for a sin — that is, whereby especially you contracted guilt (^{<1123>}1 Kings 12:30).

8. **Assyrian** — Sennacherib, representative of some powerful head of the ungodly in the latter ages [HORSLEY].

sword, not of ... mighty ... mean man — but by the unseen sword of God.

flee — Sennacherib alone *fled* homewards after his army had been destroyed (^{<2375>}Isaiah 37:37).

young men — the flower of his army.

discomfited — rather, “shall be subject to slavery”; literally, “shall be liable to tribute,” that is, personal service (^{<1511>}Deuteronomy 20:11 ^{<1692>}Joshua 9:21) [MAURER]. Or, not so well, “shall melt away” [ROSENMULLER].

9. Rather, “*shall pass beyond* his strongholds”; he Shall not stop to take refuge in it through fear (^{<1717>}Judges 20:47 ^{<2483>}Jeremiah 48:28) [GESENIUS].

ensign — the banner of Jehovah protecting the Jews [MAURER].

fire ... furnace — “light” and “fire,” namely, of Jehovah’s *altar* at Jerusalem (^{<2341>}Isaiah 29:1). Perhaps “furnace,” as distinguished from “fire,” may mean that His *dwelling-place* (His hearth) was at Jerusalem

(compare ~~2015~~ Isaiah 4:5); or else the *fiery furnace* awaiting all the enemies who should attack Jerusalem.

CHAPTER 32

ISAIAH 32:1-20.

MESSIAH'S KINGDOM; DESOLATIONS, TO BE SUCCEEDED BY LASTING PEACE, THE SPIRIT HAVING BEEN POURED OUT.

The times of purity and happiness which shall follow the defeat of the enemies of Jehovah's people (²³⁰¹Isaiah 32:1-8). The period of wrath before that happy state (²³⁰⁹Isaiah 32:9-14). The assurance of the final prosperity of the Church is repeated (²³¹⁵Isaiah 32:15-20).

1. king — not Hezekiah, who was already on the throne, whereas a *future* time is contemplated. If he be meant at all, it can only be as a type of Messiah the King, to whom alone the language is fully applicable (²³⁸⁵Hosea 3:5 ²³⁰⁹Zechariah 9:9; see on ²³¹⁰Isaiah 11:3-5). The kingdom shall be transferred from the world kings, who have exercised their power *against* God, instead of *for* God, to the rightful King of kings (²³¹⁷Ezekiel 21:27 ²⁰⁷³Daniel 7:13,14).

princes — subordinate; referring to all in authority under Christ in the coming kingdom on earth, for example, the apostles, etc. (²²²⁰Luke 22:30 ²⁰⁰²1 Corinthians 6:2 ²⁰¹²2 Timothy 2:12 ²⁰²⁵Revelation 2:26,27 3:21).

2. a man — rather, *the man* Christ [LOWTH]; it is as “the Son of man” He is to reign, as it was as Son of man He suffered (²¹⁶⁴Matthew 26:64 ²³⁵²John 5:27 19:5). Not as MAURER explains, “*every* one of the princes shall be,” etc.

rivers — as refreshing as water and the cool shade are to the heated traveler (²³⁰⁶Isaiah 35:6,7 41:18).

3. them that see — the seers or prophets.

them that hear — the people under instruction (²³⁰⁵Isaiah 35:5,6).

4. rash — rather, “the hasty”; contrast “shall not make haste” (²³⁰⁶Isaiah 28:16); the reckless who will not take time to weigh religious truth aright. Or else, the well-instructed [HORSLEY].

stammers — those who speak confusedly on divine things (compare ²⁰⁴⁰Exodus 4:10-12 ²³⁰⁶Jeremiah 1:6 ²⁰⁰⁹Matthew 10:19,20). Or, rather, those

drunken *scorners* who in stammering style imitated Isaiah's warnings to mock them [MAURER] (^{<2307>}Isaiah 28:7-11,13,14,22 29:20); in this view, translate, "speak *uprightly*" (agreeably to the divine law); not as *English Version*, referring to the distinctness of articulation, "plainly."

5. *vile* — rather, "fool" [LOWTH]; that is, ungodly (^{<2401>}Psalms 14:1 74:18).

liberal — rather, "noble-minded."

churl — rather, "fraudulent" [GESENIUS].

bountiful — religiously. The atheistic churl, who envies the believer his hope "full of immortality," shall no longer be held as a patriot struggling for the emancipation of mankind from superstition [HORSLEY].

6. *vile ... villainy* — rather, "the (irreligious) fool ... (his) folly."

will speak — rather, "present"; for (so far is the "fool" from deserving the epithet "noble-minded") the fool "speaketh" folly and "worketh," etc.

hypocrisy — rather, "profligacy" [HORSLEY].

error — impiety, perverse arguments.

hungry — spiritually (^{<4016>}Matthew 5:6).

7. *churl* — "the fraudulent"; this verse refers to the last clause of ^{<2315>}Isaiah 32:5; as ^{<2316>}Isaiah 32:6 referred to its first clause.

speaketh right — pleadeth a just cause (^{<2321>}Isaiah 29:21); spiritually, "the poor man's cause" is the divine doctrine, his rule of faith and practice.

8. *liberal* — rather, "noble-minded."

stand — shall be approved under the government of the righteous King.

9-20. Address to the women of Jerusalem who troubled themselves little about the political signs of the times, but lived a life of self-indulgence (^{<2316>}Isaiah 3:16-23); the failure of food through the devastations of the enemy is here foretold, being what was most likely to affect them as mothers of families, heretofore accustomed to every luxury. VITRINGA understands "women — daughters" as the cities and villages of Judea (^{<2361>}Ezekiel 16:1-63). See ^{<3011>}Amos 6:1.

10. *Many days and years* — rather, "In little more than a year" [MAURER]; literally, "days upon a year" (so ^{<2301>}Isaiah 29:1).

vintage shall fail — through the arrival of the Assyrian invader. As the wheat harvest is omitted, Isaiah must look for the invasion in the summer

or autumn of 714 B.C., when the wheat would have been secured already, and the later fruit “gathering,” and vintage would be still in danger.

11. *strip you* — of your gay clothing. (See ^{<3109>}Isaiah 2:19,21).

12. *lament for ... teats* — rather, shall smite on their breasts in lamentation “for thy pleasant fields” (Na 2:7) [MAURER]. “Teats” in *English Version* is used for fertile lands, which, like *breasts*, nourish life. The transition from “ye” to “they” (^{<3211>}Isaiah 32:11,12) is frequent.

13. (^{<3116>}Isaiah 5:6 7:23).

houses of joy — pleasure-houses outside of Jerusalem, not Jerusalem itself, but other cities destroyed by Sennacherib in his march (^{<3171>}Isaiah 7:20-25). However, the prophecy, in its full accomplishment, refers to the utter desolation of Judea and its *capital* by Rome, and subsequently, previous to the second coming of the King (^{<4386>}Psalms 118:26 ^{<4135>}Luke 13:35 19:38); “the joyous city” is in this view, Jerusalem (^{<3116>}Isaiah 22:2).

14. *palaces* — most applicable to Jerusalem (see on ^{<3213>}Isaiah 32:13).

multitude ... left — the noisy din of the city, that is, the city with its noisy multitude shall lie forsaken [MAURER].

forts — rather, “Ophel” (that is the mound), the term applied specially to the declivity on the east of Zion, surrounded with its own wall (^{<4212>}2 Chronicles 27:3 33:14 ^{<4164>}2 Kings 5:24), and furnished with “towers” (or watchtowers), perhaps referred to here (^{<4163>}Nehemiah 3:26,27).

for ever — limited by thee, “until,” etc., ^{<3215>}Isaiah 32:15, *for a long time*.

15. This can only partially apply to the spiritual revival in Hezekiah’s time; its full accomplishment belongs to the Christian dispensation, first at Pentecost (^{<3128>}Joel 2:28 ^{<4117>}Acts 2:17), perfectly in coming times (^{<19461>}Psalms 104:30 ^{<4163>}Ezekiel 36:26 39:29 ^{<3210>}Zechariah 12:10), when the Spirit shall be poured on Israel, and through it on the Gentiles (^{<3116>}Micah 5:7).

wilderness ... fruitful field ... forest — when Judea, so long waste, shall be populous and fruitful, and the land of the enemies of God shall be desolate. Or, “the field, now fruitful, shall be but as a barren forest in comparison with what it shall be then” (^{<3217>}Isaiah 29:17). The barren shall become fruitful by regeneration; those already regenerate shall bring forth fruits in such abundance that their former life shall seem but as a wilderness where no fruits were.

16. *judgment* — justice.

wilderness — then reclaimed.

fruitful field — then become more fruitful (^{2321S}Isaiah 32:15); thus “wilderness” and “fruitful field” include the *whole* land of Judea.

17. *work* — the effect (^{2148F}Proverbs 14:34 ^{2408S}James 3:18).

peace — internal and external.

18. *sure ... quiet* — free from fear of invasion.

19. Literally, “But it shall hail with coming down of the forest, and in lowness shall the city (Nineveh) be brought low; that is, humbled.” The “hail” is Jehovah’s wrathful visitation (^{2310F}Isaiah 30:30 28:2,17). The “forest” is the Assyrian host, dense as the trees of a forest (^{2308F}Isaiah 10:18,19,33,34 ^{2810Z}Zechariah 11:2).

20. While the enemy shall be brought “low,” the Jews shall cultivate their land in undisturbed prosperity.

all waters — well-watered places (^{2325S}Isaiah 30:25). The *Hebrew* translation, “beside,” ought rather to be translated, “upon” (^{2110F}Ecclesiastes 11:1), where the meaning is, “Cast thy seed upon the waters when the river overflows its banks; the seed will sink into the mud and will spring up when the waters subside, and you will find it after many days in a rich harvest.” Before sowing, they send oxen, etc., into the water to tread the ground for sowing. CASTALIO thinks there is an allusion to the Mosaic precept, not to plough with an ox and ass together, mystically implying that the Jew was to have no intercourse with Gentiles; the Gospel abolishes this distinction (^{2501F}Colossians 3:11); thus the sense here is, Blessed are ye that sow the gospel seed without distinction of race in the teachers or the taught. But there is no need of supposing that the ox and ass here are *yoked together*; they are probably “sent forth” separately, as in ^{2324S}Isaiah 30:24.

CHAPTER 33

ISAIAH 33:1-24.

THE LAST OF ISAIAH'S PROPHECIES AS TO SENNACHERIB'S OVERTHROW.

Isaiah 33:1,8,9, describe the Assyrian spoiler; strong as he is, he shall fall before Jehovah who is stronger (Isaiah 33:2-6,10-12). The time is the autumn of 713 B.C.

1. *and thou* — that is, though thou wast not spoiled — though thou wast not dealt treacherously with (see on Isaiah 24:16), thy spoiling and treachery are therefore without excuse, being unprovoked.

cease — When God has let thee do thy worst, in execution of His plans, thine own turn shall come (compare Isaiah 10:12 14:2 Habakkuk 2:8 Revelation 13:10).

2. *us; we ... their ... our* — He speaks interceding for His people, separating himself in thought for a moment from them, and immediately returns to his natural identification with them in the word “our.”

every morning — each day as it dawns, especially during our danger, as the parallel “time of trouble” shows.

3. *the tumult* — the approach of Jehovah is likened to an advancing thunderstorm (Isaiah 29:6 30:27), which is His voice (Revelation 1:15), causing the people to “flee.”

nation — the Assyrian levies.

4. The invaders’ “spoil” shall be left behind by them in their flight, and the Jews shall gather it.

caterpillar — rather, “the wingless locust”; as it gathers; the *Hebrew* word for “gathers” is properly used of the gathering of the fruits of harvest (Isaiah 32:10).

running to and fro — namely, in gathering harvest fruits.

he — rather, “they.”

them — rather, “it,” that is, the prey.

6. wisdom — sacred; that is, piety.

thy — Hezekiah’s; or rather, “Judea’s.” “His” refers to the same; such changes from the pronoun possessive of the second person to that of the third are common in *Hebrew poetry*.

treasure — Not so much material wealth as piety shall constitute the riches of the nation (²¹⁰⁰²Proverbs 10:22 15:16).

7-9. From the vision of future glory Isaiah returns to the disastrous present; the grief of “the valiant ones” (parallel to, and identical with, “the ambassadors of peace”), men of rank, sent with presents to sue for peace, but standing “without” the enemy’s camp, their suit being rejected (²¹⁸⁴²2 Kings 18:14,18,37). The highways deserted through fear, the cities insulted, the lands devastated.

cry — (²¹⁵¹⁴Isaiah 15:4).

8. broken ... covenant — When Sennacherib invaded Judea, Hezekiah paid him a large sum to leave the land; Sennacherib received the money and yet sent his army against Jerusalem (²¹⁸⁴⁴2 Kings 18:14,17).

despised — make slight of as unable to resist him (²¹⁰⁰⁹Isaiah 10:9 36:19); easily captures them.

9. (²¹⁴⁰⁴Isaiah 24:4).

Lebanon — personified; the allusion may be to the Assyrian cutting down its choice trees (²¹⁴⁰⁸Isaiah 14:8 37:24).

Sharon — south of Carmel, along the Mediterranean, proverbial for fertility (²¹⁸¹⁹Isaiah 35:2).

Bashan — afterwards called Batanea (²¹⁰¹³Isaiah 2:13).

fruits — rather, understand “leaves”; they lie as desolate as in winter.

10. The sight of His people’s misery arouses Jehovah; He has let the enemy go far enough.

I — emphatic; God Himself will do what man could not.

11. Ye — the enemy.

conceive chaff — (²¹⁶¹⁸Isaiah 26:18 59:4).

your breath — rather, *your own spirit* of anger and ambition [MAURER], (^{<2318>}Isaiah 30:28).

12. (^{<2195>}Isaiah 9:19 ^{<3111>}Amos 2:1). Perhaps alluding to their being about to be burnt on the funeral pyre (^{<2318>}Isaiah 30:33).

thorns — the wicked (^{<1216>}2 Samuel 23:6,7).

13. far off — distant nations.

near — the Jews and adjoining peoples (^{<2340>}Isaiah 49:1).

14. sinners in Zion — false professors of religion among the elect people (^{<4122>}Matthew 22:12).

hypocrites — rather, “the profane”; “the abandoned” [HORSLEY].

who, etc. — If Jehovah’s wrath could thus consume such a host in one night, who could abide it, if continued for ever (^{<4095>}Mark 9:46-48)? Fire is a common image for the divine judgments (^{<2316>}Isaiah 29:6 30:30).

among us — If such awful judgments have fallen on those who knew not the true God, how infinitely worse shall fall on *us* who, amid religious privileges and profession, sin against God, (^{<0247>}Luke 12:47,48 ^{<5047>}James 4:17)?

15. In contrast to the trembling “sinners in Zion” (^{<2334>}Isaiah 33:14), the righteous shall be secure amid all judgments; they are described according to the Old Testament standpoint of righteousness (^{<152>}Psalms 15:2 24:4).

stoppeth ... ears ... eyes — “Rejoiceth not in iniquity” (^{<4316>}1 Corinthians 13:6; contrast ^{<2320>}Isaiah 29:20 ^{<3918>}Psalms 10:3 ^{<6132>}Romans 1:32). The senses are avenues for the entrance of sin (^{<1527>}Psalms 119:37).

16. on high — heights inaccessible to the foe (^{<2311>}Isaiah 26:1).

bread ... waters — image from the expected siege by Sennacherib; however besieged by trials without, the godly shall have literal and spiritual food, as God sees good for them (^{<2347>}Isaiah 41:17 ^{<1525>}Psalms 37:25 34:10 132:15).

17. Thine — the saints’.

king in ... beauty — not as now, Hezekiah in sackcloth, oppressed by the enemy, but King Messiah (^{<2301>}Isaiah 32:1) “in His beauty” (So 5:10,16 ^{<6048>}Revelation 4:3).

land ... very far off — rather, “the land in its remotest extent” (no longer pent up as Hezekiah was with the siege); see *Margin*. For Jerusalem is made the scene of the king’s glory (^{<2330>}Isaiah 33:20, etc.), and it could not be said to be “very far off,” unless the far-off land be *heaven*, the Jerusalem above, which is to follow the *earthly* reign of Messiah at literal Jerusalem (^{<2357>}Isaiah 65:17-19 ^{<3487>}Jeremiah 3:17 ^{<6200>}Revelation 21:1,2,10).

18. meditate — on the “terror” caused by the enemy, but now past.

where, etc. — the language of the Jews exulting over their escape from danger.

scribe — who enrolled the army [MAURER]; or, who prescribed the tribute to be paid [ROSENMULLER]; or, who kept an account of the spoil. “The principal scribe of the host” (^{<1259>}2 Kings 25:19 ^{<3525>}Jeremiah 52:25). The Assyrian records are free from the exaggerations of Egyptian records. Two scribes are seen in every Assyrian bas-relief, writing down the various objects brought to them, the heads of the slain, prisoners, cattle, sheep, etc.

receiver — “weigher,” *Margin*. LAYARD mentions, among the Assyrian inscriptions, “a pair a scales for weighing the spoils.”

counted ... towers — he whose duty it was to reconnoitre and report the strength of the city to be besieged.

19. fierce people — The Assyrians shall not be allowed to enter Jerusalem (^{<1262>}2 Kings 19:32). Or, thou shalt not any longer see fierce enemies threatening thee as previously; such as the Assyrians, Romans, and the last Antichristian host that is yet to assail Jerusalem (^{<1539>}Deuteronomy 28:49,50 ^{<3455>}Jeremiah 5:15 ^{<3845>}Zechariah 14:2).

stammering — barbarous; so “deeper,” etc., that is, unintelligible. The Assyrian tongue differed only in dialect from the *Hebrew*, but in the Assyrian levies were many of non-Semitic race and language, as the Medes, Elamites, etc. (see on ^{<2381>}Isaiah 28:11).

20. solemnities — solemn assemblies at the great feasts (see on ^{<3319>}Isaiah 30:29; ^{<1944>}Psalms 42:4; ^{<1982>}Psalms 48:12).

not ... taken down ... removed — image from captives “removed” from their land (^{<2367>}Isaiah 36:17). There shall be no more “taking away” to an enemy’s land. Or else, from nomads living in shifting tents. The saints, who sojourned once in tabernacles as pilgrims, shall have a “building of God — eternal in the heavens” (^{<4701>}2 Corinthians 5:1 ^{<3109>}Hebrews 11:9,10; compare ^{<2510>}Isaiah 54:2).

stakes — driven into the ground; to these the “cords” were fastened. Christ’s Church shall never fall (^{<41618>}Matthew 16:18). So individual believers (^{<46182>}Revelation 3:12).

21. there — namely, in Jerusalem.

will be ... rivers — Jehovah will be as a broad river surrounding our city (compare ^{<2306>}Isaiah 19:6 ^{<Na 3:8>}Na 3:8), and this, too, a river of such a kind as no ship of war can pass (compare ^{<2301>}Isaiah 26:1). Jerusalem had not the advantage of a river; Jehovah will be as one to it, affording all the advantages, without any of the disadvantages of one.

galley with oars — war vessels of a long shape, and propelled by oars; merchant vessels were broader and carried sail.

gallant — same *Hebrew* word as for “glorious,” previously; “mighty” will suit both places; a ship of war is meant. No “mighty vessel” will dare to pass where the “mighty Lord” stands as our defense.

22. Lord — thrice repeated, as often: the Trinity (^{<40129>}Numbers 6:24-26).

judge ... lawgiver ... king — perfect ideal of the theocracy, to be realized under Messiah alone; the judicial, legislative, and administrative functions as king to be exercised by Him in person (^{<23104>}Isaiah 11:4 ^{<32:1>}32:1 ^{<30412>}James 4:12).

23. tacklings — Continuing the allegory in ^{<23321>}Isaiah 33:21, he compares the enemies’ host to a war galley which is deprived of the tacklings or cords by which the mast is sustained and the sail is spread; and which therefore is sure to be wrecked on “the broad river” (^{<23321>}Isaiah 33:21), and become the prey of Israel.

they — the tacklings, “hold not firm the base of the mast.”

then — when the Assyrian host shall have been discomfited. Hezekiah had given Sennacherib three hundred talents of silver, and thirty of gold (^{<12842>}2 Kings 18:14-16), and had stripped the temple of its gold to give it to him; this treasure was probably part of the prey found in the foe’s camp. After the invasion, Hezekiah had so much wealth that he made an improper display of it (^{<12132>}2 Kings 20:13-15); this wealth, probably, was in part got from the Assyrian.

the lame — Even the most feeble shall spoil the Assyrian camp (compare ^{<23316>}Isaiah 35:6 ^{<10162>}2 Samuel 5:6).

24. sick — SMITH thinks the allusion is to the beginning of the pestilence by which the Assyrians were destroyed, and which, while sparing the

righteous, affected some within the city (“sinners in Zion”); it may have been the sickness that visited Hezekiah (^{2380E}Isaiah 38:1-22). In the Jerusalem to come there shall be no “sickness,” because there will be no “iniquity,” it being forgiven (^{39A3B}Psalm 103:3). The latter clause of the verse contains the cause of the former (^{4116F}Mark 2:5-9).

CHAPTER 34

ISAIAH 34:1-17.

JUDGMENT ON IDUMEA.

The thirty-fourth and thirty-fifth chapters form one prophecy, the former part of which denounces God's judgment against His people's enemies, of whom Edom is the representative; the second part, of the flourishing state of the Church consequent on those judgments. This forms the termination of the prophecies of the first part of Isaiah (the thirty-sixth through thirty-ninth chapters being historical) and is a kind of summary of what went before, setting forth the one main truth, *Israel shall be delivered from all its foes, and happier times shall succeed under Messiah.*

1. All creation is summoned to hear God's judgments (²⁰⁶⁸Ezekiel 6:3 ⁶⁵⁰¹Deuteronomy 32:1 ⁴⁹⁰⁴Psalms 50:4 ³³⁰¹Micah 6:1,2), for they set forth His glory, which is the end of creation (⁶¹⁵³Revelation 15:3 4:11).

that come forth of it — answering to “all that is therein”; or *Hebrew*, “all whatever fills it,” *Margin*.

2. **utterly destroyed** — rather, “doomed them to an utter curse” [HORSLEY].

delivered — rather, “appointed.”

3. **cast out** — unburied (²³⁴⁹Isaiah 14:19).

melted — washed away as with a descending torrent.

4. (⁴⁹²⁶Psalms 102:26 ²⁴²³Joel 2:31 3:15 ⁴¹²⁹Matthew 24:29).

dissolved — (⁶¹⁵⁰2 Peter 3:10-12) Violent convulsions of nature are in Scripture made the *images* of great changes in the human world (²³⁴⁹Isaiah 24:19-21), and shall *literally* accompany them at the winding up of the present dispensation.

scroll — Books were in those days sheets of parchment rolled together (⁶¹⁵⁴Revelation 6:14).

fail down — The stars shall fall when the heavens in which they are fixed pass away.

fig tree — (⁶⁶³Revelation 6:13).

5. sword — (²⁴⁶⁰Jeremiah 46:10). Or else, *knife* for sacrifice for God does not here appear as a warrior with His sword, but as one about to sacrifice victims doomed to slaughter [VITRINGA], (³⁵⁰⁷Ezekiel 39:17).

bathed — rather “intoxicated,” namely, with anger (so ⁶⁵²Deuteronomy 32:42). “In heaven” implies the place where God’s *purpose* of wrath is formed in antithesis to its “coming down” in the next clause.

Idumea — originally extending from the Dead Sea to the Red Sea; afterwards they obtained possession of the country east of Moab, of which Bozrah was capital. Petra or Selah, called Joktheel (¹²⁴⁷2 Kings 14:7), was capital of South Edom (see on ²³⁰¹Isaiah 16:1). David subjugated Edom (⁴⁰⁸³2 Samuel 8:13,14). Under Jehoram they regained independence (⁴²⁰⁸2 Chronicles 21:8). Under Amaziah they were again subdued, and Selah taken (¹²⁴⁷2 Kings 14:7). When Judah was captive in Babylon, Edom, in every way, insulted over her fallen mistress, killed many of those Jews whom the Chaldeans had left, and hence was held guilty of fratricide by God (Esau, their ancestor, having been brother to Jacob): this was the cause of the denunciations of the prophets against Edom (²⁵⁰¹Isaiah 63:1, etc.; ³⁴⁰⁷Jeremiah 49:7 ³²⁵²Ezekiel 25:12-14 35:3-15 ²⁹⁸⁹Joel 3:19 ³⁰⁰¹Amos 1:11,12 ³⁰⁰⁸Obadiah 1:8,10,12-18 ³⁰⁰⁸Malachi 1:3,4). Nebuchadnezzar humbled Idumea accordingly (³²⁵⁵Jeremiah 25:15-21).

of my curse — that is, doomed to it.

to judgment — that is, to execute it.

6. filled — gluttoned. The image of a sacrifice is continued.

blood ... fat — the parts especially devoted to God in a sacrifice (⁴⁰²²Samuel 1:22).

lambs ... goats — *sacrificial* animals: the Idumeans, of all classes, doomed to slaughter, are meant (³⁰⁰⁵Zephaniah 1:7).

Bozrah — called *Bostra* by the Romans, etc., assigned in ³⁴⁸⁵Jeremiah 48:24 to Moab, so that it seems to have been at one time in the dominion of Edom, and at another in that of Moab (²⁵⁰¹Isaiah 63:1 ³⁴⁹³Jeremiah 49:13,20,22); it was strictly not in Edom, but the capital of Auranitis (the *Houran*). Edom seems to have extended its dominion so as to include it (compare ²⁵⁰¹Lamentations 4:21).

7. unicorns — *Hebrew, reem*: conveying the idea of loftiness, power, and pre-eminence (see on ³⁸⁹⁹Job 39:9), in the Bible. At one time the image in

the term answers to a reality in nature; at another it symbolizes an abstraction. The rhinoceros was the original type. The Arab *rim* is two-horned: it was the oryx (the *leucoryx*, antelope, bold and pugnacious); but when accident or artifice deprived it of one horn, the notion of the unicorn arose. Here is meant the portion of the Edomites which was strong and warlike.

come down — rather, “fall down,” slain [LOWTH].

with them — with the “lambs and goats,” the less powerful Edomites (²³⁴⁶Isaiah 34:6).

bullocks ... bulls — the young and old Edomites: *all* classes.

dust — ground.

8. recompenses for the controversy of Zion — that is, the year when God will retaliate on those who have contended with Zion. Her controversy is *His*. Edom had thought to extend its borders by laying hold of its neighbor’s lands and has instigated Babylon to cruelty towards fallen Judah (⁴³⁰⁷Psalm 137:7 ⁴³¹⁶Ezekiel 36:5); therefore Edom shall suffer the same herself (²³⁴²Lamentations 4:21,22). The final winding up of the controversy between God and all enemies of Him and His people is also foreshadowed (²³⁰²Isaiah 61:2 63:4 66:14-16 ³⁰⁰⁶Malachi 4:1,3 ⁵⁰⁰²2 Thessalonians 1:7,8,9 ⁶⁴¹⁸Revelation 11:18 18:20 19:2).

9. Images from the overthrow of Sodom and Gomorrah (⁴¹²⁴Genesis 19:24-28; so ⁴⁵²³Deuteronomy 29:23 ²⁴⁶⁷Jeremiah 49:17,18).

10. It — The burning pitch, etc. (²³⁴⁹Isaiah 34:9).

smoke ... for ever — (⁶⁴⁴¹Revelation 14:11 18:18:19:3).

generation to generation — (³⁰⁰⁶Malachi 1:4).

none ... pass through — Edom’s original offense was: they would not let Israel *pass through* their land in peace to Canaan: God *recompenses* them in kind, no traveler shall *pass through* Edom. VOLNEY, the infidel, was forced to confirm the truth of this prophecy: “From the reports of the Arabs, southeast of the Dead Sea, *within three days’ journey* are upwards of thirty ruined towns, *absolutely deserted*.”

11. cormorant — The *Hebrew* is rendered, in ⁴⁹⁴⁶Psalm 102:6, “pelican,” which is a seafowl, and cannot be meant here: some waterfowl (*katta*, according to BURCKHARDT) that tenants desert places is intended.

bittern — rather, “the hedgehog,” or “porcupine” [GESENIUS] (^{<2443>}Isaiah 14:23).

owl — from its being enumerated among water birds in ^{<6117>}Leviticus 11:17 ^{<5446>}Deuteronomy 14:16. MAURER thinks rather the heron or crane is meant; from a *Hebrew* root, “to blow,” as it utters a sound like the blowing of a horn (^{<6812>}Revelation 18:2).

confusion — devastation.

line ... stones — metaphor from an architect with line and *plummet-stone* (see on ^{<2812>}Isaiah 18:2; ^{<2387>}Isaiah 28:17); God will render to it the *exact measure of justice* without mercy (^{<3013>}James 2:13 ^{<1213>}2 Kings 21:13 ^{<2818>}Lamentations 2:8 ^{<3005>}Amos 7:7,8).

emptiness — desolation. Edom is now a waste of “stones.”

12. Rather, “As to her nobles, there shall be none there who shall declare a kingdom,” that is, a king [MAURER]; Or else, “There shall be no one there whom they shall call to the kingdom” [ROSENMULLER] (^{<2819>}Isaiah 3:6, etc.). Idumea was at first governed by dukes (^{<0335>}Genesis 36:15); out of them the king was chosen when the constitution became a monarchy.

13. dragons — (See on ^{<2432>}Isaiah 13:21; ^{<2432>}Isaiah 13:22).

court for owls — rather, “a dwelling for ostriches.”

14. wild beasts of the desert ... island — rather, “wild cats ... jackals” (^{<2432>}Isaiah 13:21).

screech owl — rather, “the night specter”; in Jewish superstition a female, elegantly dressed, that carried off children by night. The text does not assert the *existence* of such objects of superstition, but describes the place as one which superstition would people with such beings.

15. great owl — rather, “the arrow snake,” so called from its darting on its prey [GESENIUS].

lay — namely, eggs.

gather under her shadow — rather, “cherishes” her young under, etc. (^{<2471>}Jeremiah 17:11).

16. book of the Lord — the volume in which the various prophecies and other parts of Scripture began henceforward to be collected together (^{<2308>}Isaiah 30:8 ^{<2002>}Daniel 9:2).

Seek — (so ^{<2006>}Isaiah 8:16,20 ^{<4059>}John 5:39 7:52).

no one ... fail — of these prophecies (^{<4158>}Matthew 5:18).

none shall want ... mate — image from *pairing* of animals mentioned, ^{<2345>}Isaiah 34:15 (“mate”); no prediction shall want a fulfillment as its companion. Or rather, “none of these wild animals (just spoken of) shall be wanting: none shall be without its mate” to pair and breed with, in desolate Idumea.

my ... his — Such changes of person are frequent in *Hebrew poetry*.

them — the wild beasts.

17. cast ... lot — As conquerors apportion lands by lot, so Jehovah has appointed and marked out (“divided”) Edom for the wild beasts (^{<0255>}Numbers 26:55,56 ^{<1684>}Joshua 18:4-6).

CHAPTER 35

ISAIAH 35:1-10.

CONTINUATION OF THE PROPHECY IN THE THIRTY-FOURTH CHAPTER.

See on ^{230F}Isaiah 34:1, *introduction* there.

1. ***solitary place*** — literally, “a dry place,” without springs of water. A *moral* wilderness is meant.

for them — namely, on account of the punishment inflicted according to the preceding prophecy on the enemy; probably the blessings set forth in this chapter are included in the causes for joy (^{258D}Isaiah 55:12).

rose — rather, “the meadow-saffron,” an autumnal flower with bulbous roots; so *Syriac* translation.

2. ***glory of Lebanon*** — its ornament, namely, its cedars (^{230B}Isaiah 10:34).

excellency of Carmel — namely, its beauty.

Sharon — famed for its fertility.

see ... glory of the Lord ... excellency — (^{230B}Isaiah 40:5,9). While the wilderness which had neither “glory” nor “excellency” shall have both “given to it,” the Lord shall have all the “glory” and “excellency” ascribed to *Him*, not to the transformed wilderness (^{418G}Matthew 5:16).

3. ***Strengthen ... hands ... confirm ... knees*** — The *Hebrew* for “strengthen” refers to the strength residing in the *hand* for grasping and holding a thing manfully; “confirm,” to the firmness with which one keeps his ground, so as not to be dislodged by any other [MAURER]. Encourage the Jews, now desponding, by the assurance of the blessings promised.

4. ***fearful*** — “hasty,” *Margin*; that is, with a heart fluttered with agitation.

with — the *Hebrew* is more forcible than the *English Version*: “God will come, vengeance! even God, a recompense!” The sense is the same.

5, 6. Language figuratively, descriptive of the joy felt at the deliverance from Assyria and Babylon; literally, true of the antitypical times of Messiah

and His miracles (see *Margin references*, ^{<4015>}Matthew 11:5 ^{<4007>}Luke 7:2 ^{<6005>}John 1:5:8 ^{<4009>}Acts 3:2).

6. leap — literally, “fulfilled” (^{<4008>}Acts 3:8 14:10).

sing — joyful thanksgiving.

in ... wilderness ... waters — (^{<2418>}Isaiah 41:18).

7. parched ground — rather, “the mirage (*Hebrew, Sharab*, ‘the sun’s heat’) shall become a (real) lake.” The sun’s rays refracted on the glowing sands at midday give the appearance of a take of water and often deceive the thirsty traveler (compare ^{<2413>}Jeremiah 2:13 ^{<2418>}Isaiah 41:18).

dragons — rather, “jackals.”

each — namely, jackal.

grass — rather, “a dwelling or receptacle (answering to the previous habitation) for reeds,” etc. (which only grow where there is water, ^{<8011>}Job 8:11). Where once there was no water, water shall abound.

8. highway — such a causeway (*raised way*, from a *Hebrew* root, “to cast up”) as was used for the march of armies; valleys being filled up, hills and other obstructions removed (^{<2320>}Isaiah 62:10; compare ^{<2403>}Isaiah 40:3,4).

way of holiness — Hebraism for “the holy way.” HORSLEY translates, “the way of the Holy One;” but the words that follow, and ^{<2310>}Isaiah 35:10, show it is the way leading the redeemed back to Jerusalem, both the literal and the heavenly (^{<2310>}Isaiah 52:1 ^{<2417>}Joel 3:17 ^{<6227>}Revelation 21:27); still Christ at His coming again shall be the Leader on the way, for which reason it is called, “The way of the Lord” (^{<2403>}Isaiah 40:3 ^{<3001>}Malachi 3:1).

it shall be for those: the wayfaring men — rather, “He (the Holy One) shall be with them, walking in the way” [HORSLEY].

though fools — rather, “And (even) fools,” that is, the simple shall not go astray, namely, because “He shall be with them” (^{<4025>}Matthew 11:25 ^{<4025>}1 Corinthians 1:26-28).

9. No lion — such as might be feared on the way through the wilderness which abounded in wild beasts, back to Judea. Every danger shall be warded off the returning people (^{<2310>}Isaiah 11:6-9 ^{<3525>}Ezekiel 34:25 ^{<3018>}Hosea 2:18). Compare spiritually, ^{<1017>}Proverbs 3:17.

10. Language: literally, applying to the return from Babylon; figuratively and more fully to the completed redemption of both literal and spiritual Israel.

joy upon ... heads — (¹³⁰⁰Psalm 126:2). Joy manifested in their countenances. Some fancy an allusion to the custom of pouring oil “upon the head,” or wearing chaplets in times of public festivity (¹¹⁰⁸Ecclesiastes 9:8).

CHAPTER 36

ISAIAH 36:1-22.

SENNACHERIB'S INVASION; BLASPHEMOUS SOLICITATIONS; HEZEKIAH IS TOLD OF THEM.

This and the thirty-seventh through thirty-ninth chapters form the historical appendix closing the first division of Isaiah's prophecies, and were added to make the parts of these referring to Assyria more intelligible. So

^{<2301>}Jeremiah 52:1-34; compare ^{<1221>}2 Kings 25:1-30. The section occurs almost word for word in ^{<1213>}2 Kings 18:13,17-20 ^{<1214>}2 Kings 18:14-16, however, is additional matter. Hezekiah's "writing" also is in Isaiah, not in Kings (^{<2301>}Isaiah 38:9-20). We know from ^{<4322>}2 Chronicles 32:32 that Isaiah wrote the acts of Hezekiah. It is, therefore, probable, that his record here (^{<2301>}Isaiah 36:1-39:8) was incorporated into the Book of Kings by its compiler. Sennacherib lived, according to Assyrian inscriptions, more than twenty years after his invasion; but as Isaiah survived Hezekiah (^{<4322>}2 Chronicles 32:32), who lived upwards of fifteen years after the invasion (^{<2301>}Isaiah 38:5), the record of Sennacherib's death (^{<2373>}Isaiah 37:38) is no objection to this section having come from Isaiah; ^{<4322>}2 Chronicles 32:1-33 is probably an abstract drawn from Isaiah's account, as the chronicler himself implies (^{<4322>}2 Chronicles 32:32). Pul was probably the last of the old dynasty, and Sargon, a powerful satrap, who contrived to possess himself of supreme power and found a new dynasty (see on ^{<2301>}Isaiah 20:1). No attempt was made by Judah to throw off the Assyrian yoke during his vigorous reign. The accession of his son Sennacherib was thought by Hezekiah the opportune time to refuse the long-paid tribute; Egypt and Ethiopia, to secure an ally against Assyria on their Asiatic frontier, promised help; Isaiah, while opposed to submission to Assyria, advised reliance on Jehovah, and not on Egypt, but his advice was disregarded, and so Sennacherib invaded Judea, 712 B.C. He was the builder of the largest of the excavated palaces, that of Koyunjik. HINCKS has deciphered his name in the inscriptions. In the third year of his reign, these state that he overran Syria, took Sidon and other Phoenician cities, and then passed to southwest Palestine, where he defeated the Egyptians and Ethiopians (compare ^{<1213>}2 Kings 18:21 19:9). His subsequent retreat, after his host was destroyed by God, is of course suppressed in the inscriptions. But other particulars inscribed agree strikingly with the Bible; the capture of

the “defensed cities of Judah,” the devastation of the country and deportation of its inhabitants; the increased tribute imposed on Hezekiah — thirty talents of gold — this *exact number being given in both*; the silver is set down in the inscriptions at eight hundred talents, in the Bible three hundred; the latter may have been the actual amount carried off, the larger sum may include the silver from the temple doors, pillars, etc. (^{<2816>}2 Kings 18:16).

1. ***fourteenth*** — the third of Sennacherib’s reign. His ultimate object was Egypt, Hezekiah’s ally. Hence he, with the great body of his army (^{<4419>}2 Chronicles 32:9), advanced towards the Egyptian frontier, in southwest Palestine, and did not approach Jerusalem.

2. ***Rab-shakeh*** — In ^{<2817>}2 Kings 18:17, Tartan and Rab-saris are joined with him. Rab-shakeh was probably the chief leader; *Rab* is a title of authority, “chief-cup-bearer.”

Lachish — a frontier town southwest of Jerusalem, in Judah; represented as a great fortified city in a hilly and fruitful country in the Koyunjik bas-reliefs, now in the British Museum; also, its name is found on a slab over a figure of Sennacherib on his throne.

upper pool — the side on which the Assyrians would approach Jerusalem coming from the southwest (see on ^{<2318>}Isaiah 7:3).

3. ***Eliakim*** — successor to Shebna, who had been “over the household,” that is, chief minister of the king; in ^{<2725>}Isaiah 22:15-20, this was foretold.

scribe — secretary, recorder — literally, “one who reminds”; a remembrancer to keep the king informed on important facts, and to act as historiographer. In ^{<2818>}2 Kings 18:18, the additional fact is given that the Assyrian envoys “called to the king,” in consequence of which Eliakim, etc., “came out to them.”

4. ***great king*** — the usual title of the Persian and Assyrian kings, as they had many subordinate princes or kings under them over provinces (^{<2318>}Isaiah 10:8).

5. ***counsel*** — Egypt was famed for its wisdom.

6. It was a similar alliance with So (that is, Sabacho, or else Sevechus), the Ethiopian king of Egypt, which provoked the Assyrian to invade and destroy Israel, the northern kingdom, under Hoshea.

7. The Assyrian mistakes Hezekiah’s religious reforms whereby he took away the high places (^{<2814>}2 Kings 18:4) as directed *against Jehovah*. Some

of the high places may have been dedicated to Jehovah, but worshipped under the form of an *image* in violation of the second commandment: the “brazen serpent,” also (broken in pieces by Hezekiah, and called *Nehushtan*, “a piece of brass,” because it was worshipped by Israel) was originally set up by *God’s* command. Hence the Assyrian’s allegation has a specious color: you cannot look for help from Jehovah, for your king has “taken away His altars.”

to Jerusalem — (^{482B}Deuteronomy 12:5,11; ^{400D}John 4:20).

8. give pledges — a taunting challenge. Only give the *guarantee* that you can supply as many as two thousand riders, and I will give thee two thousand horses. But seeing that you have not even this small number (see on ^{230E}Isaiah 2:7), how can you stand against the hosts of Assyrian cavalry? The Jews tried to supply their weakness in this “arm” from Egypt (^{230E}Isaiah 31:1).

9. captain — a governor under a satrap; even *he* commands more horsemen than this.

10. A boastful inference from the past successes of Assyria, designed to influence the Jews to surrender; their *own* principles bound them to yield to Jehovah’s will. He may have heard from partisans in Judah what Isaiah had foretold (^{230E}Isaiah 10:5,6).

11. Syrian — rather, “Aramean”: the language spoken north and east of Palestine, and understood by the Assyrians as belonging to the same family of languages as their own: nearly akin to *Hebrew* also, though not intelligible to the multitude (compare ^{428E}2 Kings 5:5-7). “Aram” means a “high land,” and includes parts of Assyria as well as Syria.

Jews’ language — The men of Judah since the disruption of Israel, claimed the *Hebrew* as their own peculiarly, as if they were now the only true representatives of the whole Hebrew twelve tribes.

ears of ... people on ... wall — The interview is within hearing distance of the city. The people crowd on the wall, curious to hear the Assyrian message. The Jewish rulers fear that it will terrify the people and therefore beg Rab-shakeh to speak Aramean.

12. Is it to *thy master* and *thee* that I am sent? Nay, it is to *the men on the wall*, to let them know (so far am I from wishing them not to hear, as *you* would wish), that unless they surrender, they shall be reduced to the direst extremities of famine in the siege (^{442I}2 Chronicles 32:11, explains the word here), namely, to eat their own excrements: or, connecting, “that they may eat,” etc., with “sit upon the wall”; who, as they hold the wall, are

knowingly exposing themselves to the direst extremities [MAURER]. Isaiah, as a faithful historian, records the filthy and blasphemous language of the Assyrians to mark aright the true character of the attack on Jerusalem.

13. Rab-shakeh speaks louder and plainer than ever to the men on the wall.

15. The foes of God's people cannot succeed against them, unless they can shake their trust in Him (compare ^{<2330>}Isaiah 36:10).

16. agreement ... by ... present — rather, “make *peace* with me”; literally, “blessing” so called from the mutual *congratulations* attending the ratification of peace. So *Chaldee*. Or else, “*Do homage* to me” [HORSLEY].

come out — surrender to me; then you may remain in quiet possession of your lands till my return from Egypt, when I will lead you away to a land fruitful as your own. Rab-shakeh tries to soften, in the eyes of the Jews, the well-known Assyrian policy of weakening the vanquished by deporting them to other lands (^{<0472>}Genesis 47:21 ^{<2716>}2 Kings 17:6).

19. Hamath ... Arphad — (See on ^{<2309>}Isaiah 10:9).

Sepharvaim — literally, “the two scribes”; now Siphpara, on the east of Euphrates, above Babylon. It was a just retribution (^{<3013>}Proverbs 1:31 ^{<3409>}Jeremiah 2:19). Israel worshipped the gods of Sepharvaim, and so colonists of Sepharvaim were planted in the land of Israel (thenceforth called Samaria) by the Assyrian conqueror (^{<2724>}2 Kings 17:24; compare ^{<2834>}2 Kings 18:34).

Samaria — Shalmaneser began the siege against Hoshea, because of his conspiring with So of Egypt (^{<2704>}2 Kings 17:4). Sargon finished it; and, in his palace at Khorsabad, he has mentioned the number of Israelites carried captive — 27,280 [G. V. SMITH].

20. (Compare ^{<2301>}Isaiah 10:11 ^{<4329>}2 Chronicles 32:19). Here he contradicts his own assertion (^{<2330>}Isaiah 36:10), that he had “come up against the land *with the Lord*.” Liars need good memories. He classes Jehovah with the idols of the other lands; nay, thinks Him inferior in proportion as Judah, under His tutelage, was less than the lands under the tutelage of the idols.

21. not a word — so as not to enter into a war of words with the blasphemer (^{<0244>}Exodus 14:14 ^{<6109>}Jude 1:9).

22. clothes rent — in grief and horror at the blasphemy (^{<0265>}Matthew 26:65).

CHAPTER 37

ISAIAH 37:1-38.

CONTINUATION OF THE NARRATIVE IN THE THIRTY-SIXTH CHAPTER.

1. *sackcloth* — (See on ^{<2310>}Isaiah 20:2).

house of the Lord — the sure resort of God's people in distress (^{<19716>}Psalm 73:16,17 77:13).

2. *unto Isaiah* — implying the importance of the prophet's position at the time; the chief officers of the court are deputed to wait on him (compare ^{<1222>}2 Kings 22:12-14).

3. *rebuke* — that is, the Lord's rebuke for His people's sins (^{<1497>}Psalm 149:7 ^{<3809>}Hosea 5:9).

blasphemy — blasphemous railing of Rab-shakeh.

the children, etc. — a proverbial expression for, We are in the most extreme danger and have no power to avert it (compare ^{<1313>}Hosea 13:13).

4. *hear* — take cognizance of (^{<1062>}2 Samuel 16:12).

reprove — will punish him for the words, etc. (^{<1921>}Psalm 50:21).

remnant — the two tribes of the kingdom of Judah, Israel being already captive. Isaiah is entreated to act as intercessor with God.

6. *servants* — literally, "youths," mere lads, implying disparagement, not an embassy of venerable elders. The *Hebrew* is different from that for "servants" in ^{<375>}Isaiah 37:5.

blasphemed me — (^{<2361>}Isaiah 36:20).

7. *blast* — rather, "I will put a *spirit* (^{<2306>}Isaiah 28:6 ^{<1223>}1 Kings 22:23) into him," that is, so influence his judgment that when he hears the report (^{<2309>}Isaiah 37:9, concerning Tirhakah), he shall return [GESENIUS]; the "report" also of the destruction of his army at Jerusalem, reaching Sennacherib, while he was in the southwest of Palestine on the borders of Egypt, led him to retreat.

by the sword — (^{<2373>}Isaiah 37:38).

8. returned — to the camp of his master.

Libnah — meaning “whiteness,” the *Blanche-garde* of the Crusaders [STANLEY]. EUSEBIUS and JEROME place it more south, in the district of Eleutheropolis, ten miles northwest of Lachish, which Sennacherib had captured (see on ^{<2380>}Isaiah 36:2). Libnah was in Judea and given to the priests (^{<1054>}1 Chronicles 6:54,57).

9. Tirhakah — (See on ^{<2372>}Isaiah 17:12; ^{<2386>}Isaiah 18:6). Egypt was in part governed by three successive Ethiopian monarchs, for forty or fifty years: Sabacho, Sevechus, and Tirhakah. Sevechus retired from Lower Egypt owing to the resistance of the priests, whereupon Sethos, a prince-priest, obtained supreme power with Tanis (Zoan in Scripture), or Memphis, as his capital. The Ethiopians retained Upper Egypt under Tirhakah, with Thebes as the capital. Tirhakah’s fame as a conqueror rivalled that of Sesostris; he, and one at least, st of the Pharaohs of Lower Egypt, were Hezekiah’s allies against Assyria. The tidings of his approach made Sennacherib the more anxious to get possession of Jerusalem before his arrival.

sent — ^{<1290>}2 Kings 19:9 more fully expresses Sennacherib’s eagerness by adding “again.”

10. He tries to influence *Hezekiah himself*, as Rab-shakeh had addressed the people.

God ... deceive — (Compare ^{<1029>}Numbers 23:19).

11. all lands — (^{<2347>}Isaiah 14:17). He does not dare to enumerate *Egypt* in the list.

12. Gozan — in Mesopotamia, on the Chabour (^{<1276>}2 Kings 17:6 18:11). Gozan is the name of the *district*, Chabour of the *river*.

Haran — more to the west. Abraham removed to it from Ur (^{<1113>}Genesis 11:31); the *Carroe* of the Romans.

Rezepth — farther west, in Syria.

Eden — There is an ancient village, *Adna*, north of Baghdad. Some think Eden to be the name of a *region* (of Mesopotamia or its vicinity) *in* which was Paradise; Paradise was not Eden itself (^{<1008>}Genesis 2:8). “A garden in Eden.”

Telassar — now Tel-afer, west of Mosul [LAYARD]. *Tel* means a “hill” in *Arabic* and *Assyrian* names.

13. Hena ... Ivah — in Babylonia. From *Ava* colonists had been brought to Samaria (^{<1272>}2 Kings 17:24).

14. spread — unrolled the scroll of writing. God “*knows* our necessities before we ask Him,” but He delights in our unfolding them to Him with filial confidence (^{<1418>}2 Chronicles 20:3,11-13).

16. dwellest — the *Shekinah*, or fiery symbol of God’s presence, *dwelling* in the, temple with His people, is from *shachan*, “to dwell” (^{<1252>}Exodus 25:22 ^{<811>}Psalms 80:1 99:1).

cherubim — derived by transposition from either a *Hebrew* root, *rachab*, to “ride”; or rather, *barach*, to “bless.” They were formed out of the same mass of pure gold as the mercy seat itself (^{<1259>}Exodus 25:19, *Margin*). The phrase, “dwellest between the cherubim,” arose from their position at each end of the mercy seat, while the *Shekinah*, and the awful name, *JEHOVAH*, in written letters, were in the intervening space. They are so inseparably associated with the manifestation of God’s glory, that whether the Lord is at rest or in motion, they always are mentioned with Him (^{<1039>}Numbers 7:89 ^{<9130>}Psalms 18:10).

(1) They are first mentioned (^{<1034>}Genesis 3:24) “on the edge of” (as “on the east” may be translated) Eden; the *Hebrew* for “placed” is properly to “place in a tabernacle,” which implies that this was a local tabernacle in which the symbols of God’s presence were manifested suitably to the altered circumstances in which man, after the fall, came before God. It was here that Cain and Abel, and the patriarchs down to the flood, presented their offerings: and it is called “the presence of the Lord” (^{<1046>}Genesis 4:16). When those symbols were removed at the close of that early patriarchal dispensation, small models of them were made for domestic use, called, in *Chaldee*, “seraphim” or “teraphim.”

(2) The cherubim, in the Mosaic tabernacle and Solomon’s temple, were the same in form as those at the outskirts of Eden: compound figures, combining the distinguishing properties of several creatures: the ox, chief among the tame and useful animals; the lion among the wild ones; the eagle among birds; and man, the head of all (the original headship of man over the animal kingdom, about to be restored in Jesus Christ, ^{<1046>}Psalms 8:4-8, is also implied in this combination). They are, throughout Scripture, represented as distinct from God; they could not be likenesses of Him which He forbade in any shape.

(3) They are introduced in the third or gospel dispensation (^{<404>}Revelation 4:6) as “*living creatures*” (not so well translated “beasts” in *English Version*), not angels, but beings closely connected with the redeemed Church. So also in ^{<310>}Ezekiel 1:5-25 10:1-22. Thus, throughout the three dispensations, they seem to be symbols of those who in every age should officially study and proclaim the manifold wisdom of God.

thou alone — literally, “*Thou art He who alone art God of all the kingdoms*”; whereas Sennacherib had classed Jehovah with the heathen gods, he asserts the nothingness of the latter and the sole lordship of the former.

17. ***ear ... eyes*** — singular, plural. When we wish to hear a thing we lend one ear; when we wish to see a thing we open *both* eyes.

18. ***have laid waste*** — conceding the truth of the Assyrian’s allegation (^{<236>}Isaiah 36:18-20), but adding the reason, “For they were no gods.”

19. ***cast ... gods into ... fire*** — The policy of the Assyrians in order to alienate the conquered peoples from their own countries was, both to deport them elsewhere, and to destroy the tutelary idols of their nation, the strongest tie which bound them to their native land. The Roman policy was just the reverse.

20. The strongest argument to plead before God in prayer, *the honor of God* (^{<12>}Exodus 32:12-14 ^{<43>}Psalms 83:18 ^{<27>}Daniel 9:18,19).

21. ***Whereas thou hast prayed to me*** — that is, hast not relied on thy own strength but on Me (compare ^{<121>}2 Kings 19:20). “That which thou hast prayed to Me against Sennacherib, I have heard” (^{<46>}Psalms 65:2).

22. Transition to poetry: in parallelism.

virgin ... daughter — honorable terms. “Virgin” implies that the city is, as yet, inviolate. “Daughter” is an abstract collective *feminine* personification of the *population*, the child of the place denoted (see on ^{<231>}Isaiah 23:10; ^{<308>}Isaiah 1:8). *Zion and her inhabitants*.

shaken ... head — in scorn (^{<121>}Psalms 22:7 109:25 ^{<173>}Matthew 27:39). With us to shake the head is a sign of denial or displeasure; but gestures have different meanings in different countries (^{<281>}Isaiah 58:9 ^{<321>}Ezekiel 25:6 ^{<125>}Zephaniah 2:15).

23. ***Whom*** — not an idol.

24. ***said*** — virtually. Hast thou within thyself?

height — imagery from the Assyrian felling of trees in Lebanon (²³⁴¹⁸Isaiah 14:8 33:9); figuratively for, “I have carried my victorious army through the regions most difficult of access, to the most remote lands.”

sides — rather, “recesses” [G. V. SMITH].

fir trees — not cypresses, as some translate; pine foliage and cedars are still found on the northwest side of Lebanon [STANLEY].

height of ... border — In ²²⁹²²2 Kings 19:23, “the lodgings of his borders.” Perhaps on the ascent to the top there was a place of repose or caravansary, which bounded the usual attempts of persons to ascend [BARNES]. Here, simply, “its extreme height.”

forest of ... Carmel — rather, “its thickest forest.” “Carmel” expresses thick luxuriance (see on ²³⁰¹⁸Isaiah 10:18; ²³³⁷⁷Isaiah 29:17).

25. digged, and drunk water — In ²²⁹¹⁴2 Kings 19:24, it is “*strange waters*.” I have marched into foreign lands where I had to dig wells for the supply of my armies; even the natural destitution of water there did not impede my march.

rivers of ... besieged places — rather, “the streams (artificial canals from the Nile) of *Egypt*.” “With the sole of my foot,” expresses that as soon as his vast armies *marched* into a region, the streams were *drunk up* by them; or rather, that the rivers proved no *obstruction* to the onward *march* of his armies. So ²³⁰¹⁹Isaiah 19:4-6, referring to *Egypt*, “the river — *brooks of defense* — shall be dried up.” HORSLEY, translates the *Hebrew* for “besieged places,” “rocks.”

26. Reply of God to Sennacherib.

long ago — join, rather, with “I have done it.” Thou dost boast that it is all by *thy* counsel and might: but it is *I who, long ago, have ordered* it so (²³²¹¹Isaiah 22:11); thou wert but the instrument in My hands (²³⁰¹⁵Isaiah 10:5,15). This was the reason why “the inhabitants were of small power before thee” (²³³⁷²Isaiah 37:27), namely, that I ordered it so; yet thou art in My hands, and I know thy ways (²³³⁷⁸Isaiah 37:28), and I will check thee (²³³⁷⁹Isaiah 37:29). Connect also, “*I from ancient times have arranged* (‘formed’) it.” However, *English Version* is supported by ²³³¹³Isaiah 33:13 45:6,21 48:5.

27. Therefore — not because of thy power, but because I made them unable to withstand thee.

grass — which easily withers (²³⁴¹⁹Isaiah 40:6 ⁴³⁷⁰²Psalms 37:2).

on ... housetops — which having little earth to nourish it fades soonest (^{<3916>}Psalm 129:6-8).

corn blasted before it be grown up — SMITH translates, “The cornfield (frail and tender), before the corn is grown.”

28. *abode* — rather, “sitting down” (^{<3912>}Psalm 139:2). The expressions here describe a man’s whole course of life (^{<3917>}Deuteronomy 6:7 28:6 ^{<1007>}1 Kings 3:7 ^{<3918>}Psalm 121:8). There is also a special reference to Sennacherib’s first being *at home*, then *going forth against* Judah and Egypt, and *raging* against Jehovah (^{<2374>}Isaiah 37:4).

29. *tumult* — insolence.

hook in ... nose — Like a wild beast led by a ring through the nose, he shall be forced back to his own country (compare ^{<3910>}Job 41:1,2 ^{<2394>}Ezekiel 19:4 29:4 38:4). In a bas-relief of Khorsabad, captives are led before the king by a cord attached to a hook, or ring, passing through the under lip or the upper lip, and nose.

30. Addressed to Hezekiah.

sign — a token which, when fulfilled, would assure him of the truth of the whole prophecy as to the enemy’s overthrow. The two years, in which they were sustained by the spontaneous growth of the earth, were the two in which Judea had been already ravaged by Sennacherib (^{<2370>}Isaiah 32:10). Thus translate: “Ye *did eat* (the first year) such as groweth of itself, and in the second year that ... but *in this third year* sow ye,” etc., for in this year the land shall be delivered from the foe. The fact that Sennacherib moved his camp away *immediately after* shows that the first two years refer to the past, not to the future [ROSENMULLER]. Others, referring the first two years to the future, get over the difficulty of Sennacherib’s *speedy* departure, by supposing that year to have been the sabbatical year, and the second year the jubilee; no indication of this appears in the context.

31. *remnant* — Judah *remained* after the ten tribes were carried away; also those of Judah who should survive Sennacherib’s invasion are meant.

33. *with shields* — He did come near it, but was not allowed to conduct a proper siege.

bank — a mound to defend the assailants in attacking the walls.

34. (See ^{<2372>}Isaiah 37:29,37 ^{<2317>}Isaiah 29:5-8).

35. *I will defend* — Notwithstanding *Hezekiah’s* measures of defense (^{<4432>}2 Chronicles 32:3-5), *Jehovah* was its true defender.

mine own sake — since Jehovah's name was blasphemed by Sennacherib (²³³²Isaiah 37:23).

David's sake — on account of His promise to David (⁴⁹²⁷Psalm 132:17,18), and to Messiah, the heir of David's throne (²³⁰⁷Isaiah 9:7 11:1).

36. Some attribute the destruction to the agency of the plague (see on ²³³⁶Isaiah 33:24), which may have caused Hezekiah's sickness, narrated immediately after; but ²³³¹Isaiah 33:1,4, proves that the Jews spoiled the corpses, which they would not have dared to do, had there been on them infection of a plague. The secondary agency seems, from ²³⁰⁶Isaiah 29:6 30:30, to have been a storm of hail, thunder, and lightning (compare ¹⁰²²Exodus 9:22-25). The simoon belongs rather to Africa and Arabia than Palestine, and ordinarily could not produce such a destructive effect. Some few of the army, as ⁴⁸²²2 Chronicles 32:21 seems to imply, survived and accompanied Sennacherib home. HERODOTUS (2.141) gives an account confirming Scripture in so far as the sudden discomfiture of the Assyrian army is concerned. The Egyptian priests told him that Sennacherib was forced to retreat from Pelusium owing to a multitude of field mice, sent by one of their gods, having gnawed the Assyrians' *bow-strings* and *shield-straps*. Compare the language (²³³³Isaiah 37:33), "He shall not shoot an *arrow* there, nor come before it with shields," which the Egyptians corrupted into their version of the story. Sennacherib was at the time with a part of his army, not at Jerusalem, but on the Egyptian frontier, southwest of Palestine. The sudden destruction of the host near Jerusalem, a considerable part of his whole army, as well as the advance of the Ethiopian Tirhakah, induced him to retreat, which the Egyptians accounted for in a way honoring to their own gods. The mouse was the Egyptian emblem of destruction. The *Greek* Apollo was called *Sminthian*, from a Cretan word for "a mouse," as a tutelary god of agriculture, he was represented with one foot upon a mouse, since field mice hurt corn. The Assyrian inscriptions, of course, suppress their own defeat, but nowhere boast of having taken Jerusalem; and the only reason to be given for Sennacherib not having, amidst his many subsequent expeditions recorded in the monuments, returned to Judah, is the terrible calamity he had sustained there, which convinced him that Hezekiah was under the divine protection. RAWLINSON says, In Sennacherib's account of his wars with Hezekiah, inscribed with cuneiform characters in the hall of the palace of Koyunjik, built by him (a hundred forty feet long by a hundred twenty broad), wherein even the Jewish physiognomy of the captives is portrayed, there occurs a remarkable passage; after his mentioning his taking two hundred thousand captive Jews, he adds, "Then I prayed unto God"; the only instance of an inscription wherein the name of GOD occurs without a heathen adjunct. The

forty-sixth Psalm probably commemorates Judah's deliverance. It occurred in one "night," according to ^{<1285>}2 Kings 19:35, with which Isaiah's words, "when they arose *early in the morning*," etc., are in undesigned coincidence.

they ... they — "the Jews ... the Assyrians."

37. *dwelt at Nineveh* — for about twenty years after his disaster, according to the inscriptions. The word, "dwelt," is consistent with any indefinite length of time. "Nineveh," so called from Ninus, that is, Nimrod, its founder; his name means "exceedingly impious rebel"; he subverted the existing patriarchal order of society, by setting up a system of chieftainship, founded on conquest; the hunting field was his training school for war; he was of the race of Ham, and transgressed the limits marked by God (^{<1108>}Genesis 10:8-11,25), encroaching on Shem's portion; he abandoned Babel for a time, after the miraculous confusion of tongues and went and founded Nineveh; he was, after death, worshipped as Orion, the constellation (see on ^{<3119>}Job 9:9; ^{<3831>}Job 38:31).

38. *Nisroch* — *Nisr*, in *Semitic*, means "eagle;" the termination *och*, means "great." The eagle-headed human figure in Assyrian sculptures is no doubt Nisroch, the same as Asshur, the chief Assyrian god; the corresponding goddess was Asheera, or Astarte; this means a "grove," or sacred tree, often found as the symbol of the heavenly hosts (*Saba*) in the sculptures, as Asshur the *Eponymus* hero of Assyria (^{<1101>}Genesis 10:11) answered to the sun or Baal, Belus, the title of office, "Lord." This explains "image of the grove" (^{<1217>}2 Kings 21:7). The eagle was worshipper by the ancient Persians and Arabs.

Esar-haddon — In ^{<5012>}Ezra 4:2 he is mentioned as having brought colonists into Samaria. He is also thought to have been the king who carried Manasseh captive to Babylon (^{<4611>}2 Chronicles 33:11). He built the palace on the mound Nebbiyunus, and that called the southwest palace of Nimroud. The latter was destroyed by fire, but his name and wars are recorded on the great bulls taken from the building. He obtained his building materials from the northwest palaces of the ancient dynasty, ending in Pul.

CHAPTER 38

ISAIAH 38:1-22.

HEZEKIAH'S SICKNESS; PERHAPS CONNECTED WITH THE PLAGUE OR BLAST WHEREBY THE ASSYRIAN ARMY HAD BEEN DESTROYED.

1. *Set ... house in order* — Make arrangement as to the succession to the throne; for he had then no son; and as to thy other concerns.

thou shall die — speaking according to the ordinary course of the disease. His being spared fifteen years was not a change in God's mind, but an illustration of God's dealings being unchangeably regulated by the state of man in relation to Him.

2. The couches in the East run along the walls of houses. He turned away from the spectators to hide his emotion and collect his thoughts for prayer.

3. He mentions his past religious consistency, not as a boast or a ground for justification; but according to the Old Testament dispensation, wherein temporal rewards (as long life, etc., ^{<1212>}Exodus 20:12) followed legal obedience, he makes his religious conduct a plea for asking the prolongation of his life.

walked — Life is a journey; the pious “walk with God” (^{<1151>}Genesis 5:24 ^{<1191>}1 Kings 9:4).

perfect — sincere; not absolutely perfect, but *aiming* towards it (^{<1155>}Matthew 5:45); single-minded in walking as in the presence of God (^{<1171>}Genesis 17:1). The *letter* of the Old Testament legal righteousness was, however, a standard very much below the *spirit* of the law as unfolded by Christ (^{<1151>}Matthew 5:20-48 ^{<1181>}2 Corinthians 3:6,14,17).

wept sore — JOSEPHUS says, the reason why he wept so sorely was that being childless, he was leaving the *kingdom* without a successor. How often our wishes, when gratified, prove curses! Hezekiah lived to have a son; that son was the idolater Manasseh, the chief cause of God's wrath against Judah, and of the overthrow of the kingdom (^{<1231>}2 Kings 23:26,27).

4. In ^{<1214>}2 Kings 20:4, the quickness of God's answer to the prayer is marked, “afore Isaiah had gone out into the middle court, the word of the

LORD came to him”; that is, before he had left Hezekiah, or at least when he had just left him, and Hezekiah was in the aCt of praying after having heard God’s message by Isaiah (compare ^{<2624>}Isaiah 65:24 ^{<1915>}Psalms 32:5 ^{<2701>}Daniel 9:21).

5. *God of David thy father* — God remembers the covenant with the father to the children (^{<0215>}Exodus 20:5 ^{<1925>}Psalms 89:28,29).

tears — (^{<1508>}Psalms 56:8).

days ... years — Man’s *years*, however many, are but as so many *days* (^{<0057>}Genesis 5:27).

6. In ^{<0218>}2 Kings 20:8, after this verse comes the statement which is put at the end. in order not to interrupt God’s message (^{<2302>}Isaiah 38:21,22) by Isaiah (^{<2315>}Isaiah 38:5-8).

will deliver — The city was *already* delivered, but here assurance is given, that. Hezekiah shall have *no more* to fear from the Assyrians.

7. *sign* — a token that God would fulfill His promise that Hezekiah should “go up into the house of the Lord *the third day*” (^{<0215>}2 Kings 20:5,8); the words in italics are not in Isaiah.

8. *bring again* — cause to return (^{<0602>}Joshua 10:12-14). In ^{<0219>}2 Kings 20:9,11, the choice is stated to have been given to Hezekiah, whether the shadow should go forward, or go back, ten degrees. Hezekiah replied, “It is a light thing (a less decisive miracle) for the shadow to go down (its usual direction) ten degrees: nay, but let it return backward ten degrees”; so Isaiah cried to Jehovah that it should be so, and it was so (compare ^{<0602>}Joshua 10:12,14).

sundial of Ahaz — HERODOTUS (2.109) states that the sundial and the division of the day into twelve hours, were invented by the Babylonians; from them Ahaz borrowed the invention. He was one, from his connection with Tiglath-pileser, likely to have done so (^{<0216>}2 Kings 16:7,10). “Shadow of the degrees” means the shadow made on the degrees. JOSEPHUS thinks these degrees were *steps ascending* to the palace of Ahaz; the time of day was indicated by the number of steps reached by the shadow. But probably a sundial, strictly so called, is meant; it was of such a size, and so placed, that Hezekiah, when convalescent, could witness the miracle from his chamber. Compare ^{<2302>}Isaiah 38:21,22 with ^{<0219>}2 Kings 20:9, where translate, shall *this* shadow go forward, etc.; the dial was no doubt *in sight*, probably “in the middle court” (^{<0219>}2 Kings 20:4), the point where Isaiah turned back to announce God’s gracious answers to Hezekiah. Hence this particular sign was given. The retrogression of the shadow may have been

effected by refraction; a cloud denser than the air interposing between the gnomon and dial would cause the phenomenon, which does not take from the miracle, for God gave him the choice whether the shadow should go forward or back, and regulated the time and place. BOSANQUET makes the fourteenth year of Hezekiah to be 689 B.C., the known year of a solar eclipse, to which he ascribes the recession of the shadow. At all events, there is no need for supposing any revolution of the relative positions of the sun and earth, but merely an effect produced on the shadow (^{<2119>}2 Kings 20:9-11); that effect was only *local*, and designed for the satisfaction of Hezekiah, for the Babylonian astronomers and king “sent to enquire of the wonder that was done *in the land*” (^{<4231>}2 Chronicles 32:31), implying that it had not extended to their country. No mention of any instrument for marking time occurs before this dial of Ahaz, 700 B.C. The first mention of the “hour” is made by Daniel at Babylon (^{<2186>}Daniel 3:6).

9-20. The prayer and thanksgiving song of Hezekiah is only given here, not in the parallel passages of Second Kings and Second Chronicles. ^{<2309>}Isaiah 38:9 is the heading or inscription.

10. *cutting off* — ROSENMULLER translates, “the meridian”; when the sun stands in the zenith: so “the perfect day” (^{<2148>}Proverbs 4:18). Rather, “in the *tranquillity* of my days,” that is, that period of life when I might now look forward to a tranquil reign [MAURER]. The *Hebrew* is so translated (^{<2316>}Isaiah 62:6,7).

go to — rather, “go *into*,” as in ^{<2340>}Isaiah 46:2 [MAURER].

residue of my years — those which I had calculated on. God sends sickness to teach man not to calculate on the morrow, but to live more wholly to God, as if each day were the last.

11. *Lord ... Lord* — The repetition, as in ^{<2389>}Isaiah 38:19, expresses the excited feeling of the king’s mind.

See the Lord (Jehovah) — figuratively for “to enjoy His good gifts.” So, in a similar connection (^{<4273>}Psalms 27:13). “I had fainted, unless I had believed *to see the goodness of the Lord* in the land of the living”; (^{<4342>}Psalms 34:12), “What man is he that desireth life that he may *see good*?”

world — rather, translate: “among the inhabitants of the land of *stillness*,” that is, Hades [MAURER], in parallel antithesis to “the land of the living” in the first clause. The *Hebrew* comes from a root, to “rest” or “cease” (^{<4346>}Job 14:6).

12. *age* — rather, as the parallel “shepherd’s tent” requires *habitation*, so the *Arabic* [GESENIUS].

departed — is broken up, or shifted, as a tent to a different locality. The same image occurs (^{<4001>}2 Corinthians 5:1 ^{<6012>}2 Peter 1:12,13). He plainly expects to exist, and not cease to be in another state; as the shepherd still lives, after he has struck his tent and removed elsewhere.

I have cut off — He attributes to *himself* that which is *God’s* will with respect to him; because he *declares* that will. So Jeremiah is said to “root out” kingdoms, because he *declares* God’s purpose of doing so (^{<3400>}Jeremiah 1:10). The weaver cuts off his web from the loom when completed. ^{<8006>}Job 7:6 has a like image. The Greeks represented the Fates as spinning and cutting off the threads of each man’s life.

he — God.

with pining sickness — rather, “from the thrum,” or thread, which tied the loom to the weaver’s beam.

from day ... to night — that is, in the space of a single day between morning and night (^{<8003>}Job 4:20).

13. *I reckoned ... that* — rather, *I composed* (my mind, during the night, expecting relief in the “morning,” so ^{<8004>}Job 7:4): *for* (“*that*” is not, as in the *English Version*, to be supplied) as a lion He *was breaking* all my bones [VITRINGA] (^{<8006>}Job 10:16 ^{<2500>}Lamentations 3:10,11). The *Hebrew*, in ^{<3400>}Psalms 131:2, is rendered, “I quieted.” Or else, “I made myself like a lion (namely, in roaring, through pain), He was so breaking my bones!” Poets often compare great groaning to a lion’s roaring, so, ^{<2384>}Isaiah 38:14, he compares his groans to the sounds of other animals (^{<4201>}Psalms 22:1) [MAURER].

14. Rather, “Like a swallow, or a crane” (from a root; “to disturb the water,” a bird frequenting the water) [MAURER], (^{<3400>}Jeremiah 8:7).

chatter — twitter: broken sounds expressive of pain.

dove — called by the Arabs the daughter of mourning, from its plaintive note (^{<2391>}Isaiah 59:11).

looking upward — to God for relief.

undertake for — literally, “be surety for” me; assure me that I shall be restored (^{<4302>}Psalms 119:122).

15-20. The second part of the song passes from prayer to thanksgiving at the prayer being heard.

What shall I say? — the language of one at a loss for words to express his sense of the unexpected deliverance.

both spoken ... and ... done it — (⁰²³⁹Numbers 23:19). Both promised and performed (⁵¹⁵⁴1 Thessalonians 5:24 ⁸¹⁰³Hebrews 10:23).

himself — No one else could have done it (⁴⁹⁰¹Psalms 98:1).

go softly ... in the bitterness — rather, “*on account of the bitterness*”; I will behave myself humbly in remembrance of my past sorrow and sickness from which I have been delivered by God’s mercy (see ¹¹²⁷1 Kings 21:27,29). In ⁴⁹⁰¹Psalms 42:2, the same *Hebrew* verb expresses the slow and solemn gait of one going up to the house of God; it is found nowhere else, hence ROSENMULLER explains it, “I will reverently attend the sacred festivals in the temple”; but this ellipsis would be harsh; rather metaphorically the word is transferred to a *calm, solemn, and submissive* walk of life.

16. by these — namely, *by God’s benefits*, which are implied in the context (²³⁸⁵Isaiah 38:15, “He hath Himself done it” “unto me”). *All* “men live by these” benefits (⁴⁹⁴⁷Psalms 104:27-30), “and in all these is the life of my spirit,” that is, I also live by them (⁶⁸⁸⁸Deuteronomy 8:3).

and (wilt) make me to live — The *Hebrew* is *imperative*, “make me to live.” In this view he adds a *prayer* to the confident hope founded on his comparative convalescence, which he expressed, “Thou *wilt* recover me” [MAURER].

17. for peace — instead of the prosperity which I had previously.

great bitterness — literally, “bitterness to me, bitterness”; expressing intense emotion.

in love — literally, “attachment,” such as *joins* one to another tenderly; “Thou hast been lovingly attached to me from the pit”; pregnant phrase for, Thy love has gone down to the pit, and drawn me out from it. The “pit” is here simply *death*, in Hezekiah’s sense; realized in its fullness only in reference to the *soul’s* redemption from hell by Jesus Christ (²³⁰¹Isaiah 61:1), who went down to the pit for that purpose Himself (⁴⁹⁸⁴Psalms 88:4-6 ³⁰¹⁵Zechariah 9:11,12 ⁸¹³³Hebrews 13:20). “Sin” and sickness are connected (⁴⁹⁴³Psalms 103:3; compare ²⁵⁰⁴Isaiah 53:4, with ⁴⁰⁸⁷Matthew 8:17 9:5,6), especially under the Old Testament dispensation of temporal sanctions; but

even now, sickness, though not invariably arising from sin *in individuals*, is connected with it in the general moral view.

cast ... behind back — consigned my sins to oblivion. The same phrase occurs (^{<1149>}1 Kings 14:9 ^{<4626>}Nehemiah 9:26 ^{<4877>}Psalms 50:17). Contrast ^{<4908>}Psalms 90:8, “Thou hast set our iniquities *before* thee, our secret sins *in the light of thy countenance*.”

18. death — that is, the dead; Hades and its inhabitants (^{<4822>}Job 28:22; see on ^{<2381>}Isaiah 38:11). Plainly Hezekiah believed in a world of disembodied spirits; his language does not imply what skepticism has drawn from it, but simply that he regarded the disembodied state as one incapable of declaring the praises of God *before men*, for it is, *as regards this world*, an unseen land of stillness; “the living” alone can praise God *on earth*, in reference to which only he is speaking; ^{<2571>}Isaiah 57:1,2 shows that at this time the true view of the blessedness of the righteous dead was held, though not with the full clearness of the Gospel, which “has brought life and immortality to light” (^{<5112>}2 Timothy 1:10).

hope for thy truth — (^{<10427>}Psalms 104:27). Their probation is at an end. They can no longer exercise faith and hope in regard to Thy faithfulness to Thy promises, which are limited to the present state. For “hope” ceases (even in the case of the godly) when sight begins (^{<4124>}Romans 8:24,25); the ungodly have “no hope” (^{<5113>}1 Thessalonians 4:13). Hope in God’s truth is one of the grounds of praise to God (^{<4714>}Psalms 71:14 119:49). Others translate, “cannot celebrate.”

19. living ... living — emphatic repetition, as in ^{<2381>}Isaiah 38:11,17; his heart is so full of the main object of his prayer that, for want of adequate words, he repeats the same word.

father to the children — one generation of the *living* to another. He probably, also, hints at his own desire to live until he should have a child, the successor to his throne, to whom he might make known and so perpetuate the memory of God’s truth.

truth — *faithfulness* to His promises; especially in Hezekiah’s case, His promise of hearing prayer.

20. was ready — not in the *Hebrew*; “Jehovah was for my salvation,” that is, saved me (compare ^{<2321>}Isaiah 12:2).

we — I and my people.

in the house of the Lord — This song was designed, as many of the other Psalms, as a *form* to be used in public worship at stated times, perhaps on every anniversary of his recovery; hence “all the days of *our* life.”

lump of figs — a round cake of figs pressed into a mass (¹Samuel 25:18). God works by means; the meanest of which He can make effectual.

boil — inflamed ulcer, produced by the plague.

22. *house of the Lord* — Hence he makes the praises to be sung there prominent in his song (²³⁸³Isaiah 38:20 ¹³⁸²Psalms 116:12-14,17-19).

CHAPTER 39

ISAIAH 39:1-8.

HEZEKIAH'S ERROR IN THE DISPLAY OF HIS RICHES TO THE BABYLONIAN AMBASSADOR.

1. *Merodach-baladan* — For a hundred fifty years before the overthrow of Nineveh by Cyaxares the Mede, a succession of rulers, mostly viceroys of Assyria, ruled Babylon, from the time of Nabonassar, 747 B.C. That date is called “the Era of Nabonassar.” Pul or Phallukha was then expelled, and a new dynasty set up at Nineveh, under Tiglath-pileser. Semiramis, Pul’s wife, then retired to Babylon, with Nabonassar, her son, whose advent to the throne of Babylon, after the overthrow of the old line at Nineveh, marked a new era. Sometimes the viceroys of Babylon made themselves, for a time, independent of Assyria; thus Merodach-baladan at this time did so, encouraged by the Assyrian disaster in the Jewish campaign. He had done so before, and was defeated in the first year of Sennacherib’s reign, as is recorded in cuneiform characters in that monarchs palace of Koyunjik. Nabopolassar was the first who established, *permanently*, his independence; his son, Nebuchadnezzar, raised Babylon to the position which Nineveh once occupied; but from the want of stone near the Lower Euphrates, the buildings of Babylon, formed of sun-dried brick, have not stood the wear of ages as Nineveh has.

Merodach — an idol, the same as the god of war and planet Mars (²³⁰¹Jeremiah 50:2). Often kings took their names from their gods, as if peculiarly under their tutelage. So Belshazzar from Bel.

Baladan — means “Bel is his lord.” The chronicle of EUSEBIUS contains a fragment of BEROSUS, stating that Acises, an Assyrian viceroy, usurped the supreme command at Babylon. Merodach- (or Berodach-) baladan murdered him and succeeded to the throne. Sennacherib conquered Merodach-baladan and left Esar-haddon, his son, as governor of Babylon. Merodach-baladan would naturally court the alliance of Hezekiah, who, like himself, had thrown off the yoke of the Assyrian king, and who would be equally glad of the Babylonian alliance against Assyria; hence arose the excessive attention which he paid to the usurper.

sick — An additional reason is given (⁴⁴²³2 Chronicles 32:31). “The princes of Babylon sent to enquire of the wonder that was done in the land”; namely, the recession of the shadow on Ahaz’ sundial; to the Chaldean astronomers, such a fact would be especially interesting, the dial having been invented at Babylon.

2. glad — It was not the mere act, but the spirit of it, which provoked God (⁴⁴²³2 Chronicles 32:25), “Hezekiah rendered not again according to the benefit done unto him, for *his heart was lifted up*”; also compare ⁴⁴²³2 Chronicles 32:31. God “tries” His people at different times by different ways, bringing out “all that is in their heart,” to show them its varied corruptions. Compare David in a similar case (¹²⁰¹1 Chronicles 21:1-8).

precious things — rather, “the house of his (aromatic) spices”; from a *Hebrew* root, to “break to pieces,” as is done to aromatics.

silver ... gold — partly obtained from the Assyrian camp (²³⁰⁴Isaiah 33:4); partly from presents (⁴⁴²³2 Chronicles 32:23,27-29).

precious ointment — used for anointing kings and priests.

armor — or else vessels in general; the parallel passage (⁴⁴²⁷2 Chronicles 32:27), “treasuries ... *for shields*,” favors *English Version*. His arsenal.

3. What ... whence — implying that any proposition coming from the idolatrous enemies of God, with whom Israel was forbidden to form alliance, should have been received with anything but *gladness*. Reliance on Babylon, rather than on God, was a similar sin to the previous reliance on Egypt (²³⁰¹Isaiah 30:1-31:9).

far country — implying that he had done nothing more than was proper in showing attention to strangers “from a far country.”

4. All — a frank confession of his *whole* fault; the king submits his conduct to the scrutiny of a subject, because that subject was accredited by God. Contrast Asa (⁴⁴⁰⁷2 Chronicles 16:7-10).

5. Lord of hosts — who has all thy goods at His disposal.

6. days come — one hundred twenty years afterwards. This is the first intimation that the Jews would be carried to *Babylon* — the first designation of their *place* of punishment. The general prophecy of Moses (¹⁰³³Leviticus 26:33 ⁶²⁶⁴Deuteronomy 28:64); the more particular one of Ahijah in Jeroboam’s time (¹¹⁴⁵1 Kings 14:15), “beyond the river”; and of ³¹⁶⁷Amos 5:27, “captivity beyond Damascus”; are now concentrated in this specific one as to “Babylon” (³³⁴⁰Micah 4:10). It was an exact retribution in

kind, that as Babylon had been the instrument of Hezekiah and Judah's sin, so also it should be the instrument of their punishment.

7. sons ... from thee — The sons which Hezekiah (as JOSEPHUS tells us) wished to have (see on ^{<2328B>}Isaiah 28:3, on “wept sore”) will be among the foremost in suffering.

eunuchs — fulfilled (^{<2700E>}Daniel 1:2,3,7).

8. peace ... in my days — The punishment was not, as in David's case (^{<1024E>}2 Samuel 24:13-15), sent in his time. True repentance acquiesces in all God's ways and finds cause of thanksgiving in any mitigation.

CHAPTER 40

ISAIAH 40:1-31.

SECOND PART OF THE PROPHECIES OF ISAIAH.

The former were local and temporary in their reference. These belong to the distant future, and are world-wide in their interest; the deliverance from Babylon under Cyrus, which he here foretells by prophetic suggestion, carries him on to the greater deliverance under Messiah, the Savior of Jews and Gentiles in the present eclectic Church, and the restorer of Israel and Head of the world-wide kingdom, literal and spiritual, ultimately. As Assyria was the hostile world power in the former part, which refers to Isaiah's own time, so Babylon is so in the latter part, which refers to a period long subsequent. The connecting link, however, is furnished (^{230B}Isaiah 39:6) at the close of the former part. The latter part was written in the old age of Isaiah, as appears from the greater mellowness of style and tone which pervades it; it is less fiery and more tender and gentle than the former part.

1. *Comfort ye, comfort ye* — twice repeated to give double assurance. Having announced the coming captivity of the Jews in Babylon, God now desires His servants, the prophets (^{233V}Isaiah 52:7), to comfort them. The scene is laid in Babylon; the time, near the close of the captivity; the ground of comfort is the speedy ending of the captivity, the Lord Himself being their leader.

my people ... your God — correlatives (^{281B}Jeremiah 31:33 ^{200B}Hosea 1:9,10). It is God's covenant relation with His people, and His "word" of promise (^{240B}Isaiah 40:8) to their forefathers, which is the ground of His interposition in their behalf, after having for a time chastised them (^{254B}Isaiah 54:8).

2. *comfortably* — literally, "to the heart"; not merely to the intellect.

Jerusalem — Jerusalem though then in ruins, regarded by God as about to be rebuilt; her *people* are chiefly meant, but the *city* is personified.

cry — publicly and emphatically as a herald cries aloud (^{240B}Isaiah 40:3).

warfare — or, the *appointed time* of her misery (^{<800B>}Job 7:1, *Margin*; ^{<844A>}Job 14:14 ^{<2700E>}Daniel 10:1). The ulterior and Messianic reference probably is *the definite time* when the legal economy of burdensome rites is at an end (^{<800B>}Galatians 4:3,4).

pardoned — The *Hebrew* expresses that her iniquity is so *expiated* that God now *delights* in restoring her.

double for all her sins — This can only, in a very restricted sense, hold good of Judah's restoration after the first captivity. For how can it be said her "warfare was accomplished," when as yet the galling yoke of Antiochus and also of Rome was before them? The "double for her sins" must refer to the twofold captivity, the Assyrian and the Roman; at the coming close of this latter dispersion, and then only, can her "iniquity" be said to be "pardoned," or *fully* expiated [HOUBIGANT]. It does not mean double as much as she *deserved*, but *ample* punishment in her twofold captivity. Messiah is the antitypical Israel (compare ^{<4125E>}Matthew 2:15, with ^{<300E>}Hosea 11:1). He indeed has "received" of sufferings *amply* more than enough to expiate "for our sins" (^{<615E>}Romans 5:15,17). Otherwise (cry unto her) "that she *shall* receive (*blessings*) of the Lord's hand double to the *punishment of all her sins*" (so "sin" is used, ^{<8449>}Zechariah 14:19, *Margin*) [LOWTH]. The *English Version* is simpler.

3. crieth in the wilderness — So the *Septuagint* and ^{<408B>}Matthew 3:3 connect the words. The *Hebrew* accents, however, connect them thus: "In the wilderness prepare ye," etc., and the parallelism also requires this, "Prepare ye *in the wilderness*," answering to "make straight *in the desert*." Matthew was entitled, as under inspiration, to vary the connection, so as to bring out another sense, included in the Holy Spirit's intention; in ^{<408E>}Matthew 3:1, "John the Baptist, *preaching in the wilderness*," answers thus to "The voice of one *crying in the wilderness*." MAURER takes the participle as put for the finite verb (so in ^{<300E>}Isaiah 40:6), "A voice *crieth*." The clause, "in the wilderness," alludes to Israel's passage through it from Egypt to Canaan (^{<6807>}Psalms 68:7), Jehovah being their leader; so it shall be at the coming restoration of Israel, of which the restoration from Babylon was but a type (not the full realization; for their way from it was *not* through the "wilderness"). Where John preached (namely, in the wilderness; the type of this earth, a moral wilderness), *there* were the hearers who are ordered to prepare the way of the Lord, and *there* was to be the coming of the Lord [BENGE]. John, though he was immediately followed by the suffering Messiah, is rather the herald of the coming *reigning* Messiah, as ^{<300E>}Malachi 4:5,6 ("before *the great and dreadful day of the Lord*"), proves. ^{<4171E>}Matthew 17:11 (compare ^{<4421E>}Acts 3:21) implies that John is not exclusively meant; and that though in one sense Elias has

come, in another he is *yet to come*. John was the figurative Elias, coming “in the *spirit and power* of Elias” (^{<4017>}Luke 1:17); ^{<4012>}John 1:21, where John the Baptist denies that he was the *actual* Elias, accords with this view ^{<3005>}Malachi 4:5,6 cannot have received its exhaustive fulfillment in John; the Jews always understood it of the literal Elijah. As there is another consummating advent of Messiah Himself, so perhaps there is to be of his forerunner Elias, who also was present at the transfiguration.

the Lord — *Hebrew, Jehovah*; as this is applied to Jesus, He must be Jehovah (^{<4008>}Matthew 3:3).

4. Eastern monarchs send heralds before them in a journey to clear away obstacles, make causeways over valleys, and level hills. So John’s duty was to bring back the people to obedience to the law and to remove all self-confidence, pride in national privileges, hypocrisy, and irreligion, so that they should be ready for His coming (^{<3005>}Malachi 4:6 ^{<4017>}Luke 1:17).

crooked — declivities.

5. ***see it*** — The *Septuagint* for “it,” has “the salvation of God.” So ^{<4008>}Luke 3:6 (compare ^{<4020>}Luke 2:30, that is, Messiah); but the Evangelist probably took these words from ^{<2520>}Isaiah 52:10.

for — rather, “All flesh shall see *that* the mouth of Jehovah hath spoken it” [BENGE].

6. ***The voice*** — the same divine herald as in ^{<3005>}Isaiah 40:3.

he — one of those ministers or prophets (see on ^{<2400>}Isaiah 40:1) whose duty it was, by direction of “the voice,” to “comfort the Lord’s afflicted people with the promises of brighter days.”

All flesh is grass — The connection is, “All *human* things, however goodly, are transitory: *God’s* promises alone steadfast” (^{<2408>}Isaiah 40:8,15,17,23,24); this contrast was already suggested in ^{<3005>}Isaiah 40:5, “*All flesh ... the mouth of the Lord.*” ^{<4024>}1 Peter 1:24,25 applies this passage distinctly to the gospel word of Messiah (compare ^{<4024>}John 12:24 ^{<3000>}James 1:10).

7. ***spirit of the Lord*** — rather, “wind of Jehovah” (^{<49316>}Psalm 103:16). The withering east wind of those countries sent by Jehovah (Jon 4:8).

the people — rather, “this people” [LOWTH], which may refer to the Babylonians [ROSENMULLER]; but better, *mankind in general*, as in ^{<2400>}Isaiah 42:5, so ^{<2400>}Isaiah 40:6, “*all flesh*”; *this whole race*, that is, man.

9. Rather, “Oh, thou that bringest good things to Zion; thou that bringest good tidings *to Jerusalem*.” “Thou” is thus the collective personification of the *messengers* who announce God’s gracious purpose to Zion (see on ^{<301>}Isaiah 40:1); ^{<231>}Isaiah 52:7 confirms this [*Vulgate* and GESENIUS]. If *English Version* be retained, the sense will be the glad message was first to be proclaimed to Jerusalem, and then from it as the center to all “Judea, Samaria, and the uttermost parts of the earth” (^{<247>}Luke 24:47,49 ^{<408>}Acts 1:8) [VITRINGA and HENGSTENBERG].

mountain — It was customary for those who were about to promulgate any great thing, to ascend a hill from which they could be seen and heard by all (^{<70>}Judges 9:7 ^{<101>}Matthew 5:1).

be not afraid — to announce to the exiles that their coming return home is attended with danger in the midst of the Babylonians. The gospel minister must “open his mouth *boldly*” (^{<125>}Proverbs 29:25 ^{<169>}Ephesians 6:19).

Behold — especially at His second coming (^{<820>}Zechariah 12:10 14:5).

10. **with strong hand** — or, “against the strong”; rather, “as a strong one” [MAURER]. Or, against the strong one, namely, Satan (^{<129>}Matthew 12:29 ^{<610>}Revelation 20:2,3,10) [VITRINGA].

arm — power (^{<913>}Psalm 89:13 98:1).

for him — that is, He needs not to seek help for Himself from any external source, but by His own inherent power He gains rule for Himself (so ^{<304>}Isaiah 40:14).

work — or, “recompense for his work”; rather, “recompense which He gives for work” (^{<211>}Isaiah 62:11 ^{<622>}Revelation 22:12).

11. **feed** — including all a shepherd’s care — “tend” (^{<623>}Ezekiel 34:23 ^{<241>}Psalm 23:1 ^{<831>}Hebrews 13:20 ^{<1251>}1 Peter 2:25).

carry — applicable to *Messiah’s restoration of Israel*, as sheep scattered in all lands, and unable to move of themselves *to their own land* (^{<810>}Psalm 80:1 ^{<213>}Jeremiah 23:3). As Israel was “carried from the womb” (that is, in its earliest days) (^{<239>}Isaiah 63:9,11,12 ^{<972>}Psalm 77:20), so it shall be in “old age” (that is, its latter days) (^{<2468>}Isaiah 46:3,4).

gently lead — as a thoughtful shepherd does the ewes “giving suck” (*Margin*) (^{<1313>}Genesis 33:13,14).

12. Lest the Jews should suppose that He who was just before described as a “shepherd” is a mere man, He is now described as GOD.

Who — Who else but GOD could do so? Therefore, though the redemption and restoration of His people, foretold here, was a work beyond man's power, they should not doubt its fulfillment since all things are possible to Him who can accurately *regulate the proportion of the waters* as if He had measured them with His hand (compare ^{<3405>}Isaiah 40:15). But MAURER translates: "Who can measure," etc., that is, How immeasurable are the works of God? The former is a better explanation (^{<3305>}Job 28:25 ^{<3304>}Proverbs 30:4).

span — the space from the end of the thumb to the end of the middle finger extended; God measures the vast heavens as one would measure a small object with his span.

dust of the earth — All the *earth* is to Him but as a few grains of *dust contained in a small measure* (literally, "the *third* part of a larger measure").

hills in a balance — adjusted in their right proportions and places, as exactly as if He had *weighed* them out.

13. Quoted in ^{<613>}Romans 11:34 ^{<4126>}1 Corinthians 2:16. The *Hebrew* here for "directed" is the same as in ^{<3402>}Isaiah 40:12 for "meted out"; thus the sense is, "Jehovah measures out heaven with His span"; but who can measure Him? that is, Who can *search out* His Spirit (*mind*) wherewith He searches out and accurately adjusts all things? MAURER rightly takes the *Hebrew* in the same sense as in ^{<3402>}Isaiah 40:12 (so ^{<3402>}Proverbs 16:2 21:2), "weigh," "ponder." "Direct," as in *English Version*, answers, however, better to "taught" in the parallel clause.

14. path of judgment — His wisdom, whereby He so beautifully adjusts the places and proportions of all created things.

15. of — rather, (hanging) *from* a bucket [MAURER].

he taketh up ... as a very little thing — rather, "are as a mere grain of dust which is taken up," namely, by the wind; literally, "one taketh up," impersonally (^{<1264>}Exodus 16:14) [MAURER].

isles — rather, "*lands*" in general, answering to "the nations" in the parallel clause; perhaps *lands*, like Mesopotamia, enclosed by rivers [JEROME] (so ^{<3305>}Isaiah 42:15). However, *English Version*, "isles" answers well to "mountains" (^{<3402>}Isaiah 40:12), both alike being lifted up by the power of God; in fact, "isles" are mountains upheaved from the bed of the sea by volcanic agency; only that he seems here to have passed from unintelligent creatures (^{<3402>}Isaiah 40:12) to intelligent, as *nations* and *lands*, that is, their inhabitants.

16. All Lebanon's forest would not supply fuel enough to burn sacrifices worthy of the glory of God (^{2361E}Isaiah 66:1 ¹¹⁰²⁷1 Kings 8:27 ^{1510B}Psalm 50:8-13).

beasts — which abounded in Lebanon.

17. (^{1531B}Psalm 62:9 ^{2708S}Daniel 4:35).

less than nothing — MAURER translates, as in ^{2342B}Isaiah 41:24, “of nothing” (*partitively*; or expressive of the *nature* of a thing), a mere nothing.

vanity — emptiness.

18. Which of the heathen idols, then, is to be compared to this Almighty God? This passage, if not written (as BARNES thinks) so late as the idolatrous times of Manasseh, has at least a prospective warning reference to them and subsequent reigns; the result of the chastisement of Jewish idolatry in the Babylonish captivity was that thenceforth after the restoration the Jews never fell into it. Perhaps these prophecies here may have tended to that result (see ^{1223B}2 Kings 23:26,27).

19. *graven* — rather, *an image* in general; for it is incongruous to say “melteth” (that is, casts out of metal) a *graven* image (that is, one of carved wood); so ^{2104A}Jeremiah 10:14, “molten image.”

spreadeth it over — (See on ^{2312F}Isaiah 30:22).

chains — an ornament lavishly worn by rich Orientals (^{2188S}Isaiah 3:18,19), and so transferred to their idols. Egyptian relics show that idols were suspended in houses by chains.

20. *impoverished* — literally, “sunk” in circumstances.

no oblation — *he* who cannot afford to overlay his idol with gold and silver (^{2309E}Isaiah 40:19).

tree ... not rot — the cedar, cypress, oak, or ash (^{2344H}Isaiah 44:14).

graven — of wood; not a *molten* one of metal.

not be moved — that shall be durable.

21. *ye* — who worship idols. The question emphatically implies, they *had* known.

from the beginning — (^{2304H}Isaiah 41:4,26 48:16). God is the beginning (^{1008E}Revelation 1:8). The tradition handed down *from the very first*, of the

creation of all things by God at the beginning, ought to convince you of His omnipotence and of the folly of idolatry.

22. *It is he* — rather, connected with last verse, “Have ye not known?” — have ye not understood *Him* that sitteth ... ? (^{<2308>}Isaiah 40:26) [MAURER].

circle — applicable to the globular form of the earth, above which, and the vault of sky around it, He sits. For “upon” translate “above.”

as grasshoppers — or locusts in His sight (^{<0433>}Numbers 13:33), as He looks down from on high (^{<4933>}Psalms 33:13,14 113:4-6).

curtain — referring to the awning which the Orientals draw over the open court in the center of their houses as a shelter in rain or hot weather.

23. (^{<1970>}Psalms 107:4 ^{<2721>}Daniel 2:21).

judges — that is, rulers; for these exercised judicial authority (^{<1920>}Psalms 2:10). The *Hebrew*, *shophtee*, answers to the Carthaginian chief magistrates, *suffetes*.

24. *they* — the “princes and judges” (^{<2423>}Isaiah 40:23) who oppose God’s purposes and God’s people. Often compared to tall trees (^{<4975>}Psalms 37:35 ^{<2740>}Daniel 4:10).

not ... sown — the seed, that is, *race* shall become extinct (Na 1:14).

stock — not even shall any shoots spring up from the stump when the tree has been cut down: no descendants whatever (^{<3407>}Job 14:7; see on ^{<2310>}Isaiah 11:1).

and ... also — so the *Septuagint*. But MAURER translates, “They are hardly (literally, ‘not yet’, as in ^{<2204>}2 Kings 20:4) planted (etc.) when He (God) blows upon them.”

blow — The image is from the hot east wind (simoon) that “withers” vegetation.

whirlwind ... stubble — (^{<4933>}Psalms 83:13), refers to the rotatory action of the whirlwind on the stubble.

25. (Compare ^{<2308>}Isaiah 40:18).

26. *bringeth out ... host* — image from a general reviewing his army: He is Lord of Sabaoth, the heavenly hosts (^{<4882>}Job 38:32).

calleth ... by names — numerous as the stars are. God knows each in all its distinguishing *characteristics* — a sense which “name” often bears in

Scripture; so in ^{<0129>}Genesis 2:19,20, Adam, as *God's vicegerent*, called the beasts by *name*, that is, characterized them by their several *qualities*, which, indeed, He has imparted.

by the greatness ... faileth — rather, “by reason of abundance of (their inner essential) force *and firmness of strength*, not one of them *is driven astray*”; referring to the sufficiency of the physical forces with which He has endowed the heavenly bodies, to prevent all disorder in their motions [HORSLEY]. In *English Version* the sense is, “He has endowed them with their peculiar *attributes* (‘names’) by the greatness of His might,” *and the power of His strength* (the better rendering, instead of, “for that He is strong”).

27. Since these things are so, thou hast no reason to think that thine interest (“way,” that is, condition, ^{<1805>}Psalms 37:5 ^{<2411>}Jeremiah 12:1) is disregarded by God.

judgment is passed over from — rather, “My cause is neglected by my God; He *passes by my case* in my bondage and distress without noticing it.”

my God — who especially might be expected to care for me.

28. **known** — by thine own observation and reading of Scripture.

heard — from tradition of the fathers.

everlasting, etc. — These attributes of Jehovah ought to inspire His afflicted people with confidence.

no searching of his understanding — therefore thy cause cannot, as thou sayest, escape His notice; though much in His ways is *unsearchable*, He cannot err (^{<8107>}Job 11:7-9). He is never “faint” or “weary” with having the countless wants of His people ever before Him to attend to.

29. Not only does He “not faint” (^{<2408>}Isaiah 40:28) but He gives power to them who *do faint*.

no might ... increaseth strength — a seeming paradox. They “have no might” *in themselves*; but *in Him* they have strength, and He “*increases*” that strength (^{<4119>}2 Corinthians 12:9).

30. **young men** — literally, “those selected”; men picked out on account of their youthful vigor for an enterprise.

31. **mount up** — (^{<4023>}2 Samuel 1:23). Rather, “They shall put forth fresh feathers as eagles” are said to renovate themselves; the parallel clause,

“renew their strength,” confirms this. The eagle was thought to moult and renew his feathers, and with them his strength, in old age (so the *Septuagint*, *Vulgate*, ^{<194315>}Psalm 103:5). However, *English Version* is favored by the descending climax, *mount up — run — walk*; in every attitude the praying, waiting child of God is “strong in the Lord” (^{<15847>}Psalm 84:7 ^{<3405>}Micah 4:5 ^{<5221>}Hebrews 12:1).

CHAPTER 41

ISAIAH 41:1-29.

ADDITIONAL REASONS WHY THE JEWS SHOULD PLACE CONFIDENCE IN GOD'S PROMISES OF DELIVERING THEM; HE WILL RAISE UP A PRINCE AS THEIR DELIVERER, WHEREAS THE IDOLS COULD NOT DELIVER THE HEATHEN NATIONS FROM THAT PRINCE.

1. (²³¹²Zechariah 2:13). God is about to argue the case; therefore let the nations listen in reverential silence. Compare ¹⁰²⁶Genesis 28:16,17, as to the spirit in which we ought to behave before God.

before me — rather (turning), “towards me” [MAURER].

islands — including *all regions beyond sea* (²⁴⁵²Jeremiah 25:22), maritime regions, not merely isles in the strict sense.

renew ... strength — Let them gather their strength for the argument; let them *adduce their strongest arguments* (compare ²³¹⁸Isaiah 1:18 ²³⁸²Job 9:32). “Judgment” means here, to decide the point at issue between us.

2. *Who* — else but God? The fact that God “raiseth up” Cyrus and qualifies him for becoming the conqueror of the nations and deliverer of God’s people, is a strong argument why they should trust in Him. The future is here prophetically represented as present or past.

the righteous man — Cyrus; as ²³⁴⁸Isaiah 44:28 45:1-4,13 46:11, “from the East,” prove. Called “righteous,” not so much on account of his own equity [HERODOTUS, 3.89], as because he fulfilled *God’s* righteous will in restoring the Jews from their unjust captivity. *Raised him up in righteousness*. The *Septuagint* takes the *Hebrew* as a noun “righteousness.” MAURER translates, “Who raised up him whom salvation (national and temporal, the gift of God’s ‘righteousness’ to the good, ²³⁰⁷Isaiah 32:17; compare ²³⁸⁸Isaiah 45:8 51:5) meets at his foot” (that is, wherever he goes). Cyrus is said to come *from the East*, because Persia is east of Babylon; but in ²³⁴⁵Isaiah 41:25, *from the north*, in reference to Media. At the same time the full sense of *righteousness*, or *righteous*, and of the whole passage, is realized only in Messiah, Cyrus’ antitype (Cyrus *knew not* God, ²³⁶⁴Isaiah 45:4). He goes forth as the Universal Conqueror of the “nations,” in

righteousness making war (^{<4918>}Psalm 2:8,9 ^{<6941>}Revelation 19:11-15 6:2 2:26,27). “The idols He shall utterly abolish” (compare ^{<23407>}Isaiah 41:7:23, with ^{<3108>}Isaiah 2:18). Righteousness was always raised up from the East. Paradise was east of Eden. The cherubim were at the east of the garden. Abraham was called from the East. Judea, the birthplace of Messiah, was in the East.

called ... to ... foot — called him to attend His (God’s) steps, that is, follow His guidance. In ^{<45002>}Ezra 1:2, Cyrus acknowledges Jehovah as the Giver of his victories. He subdued the nations from the Euxine to the Red Sea, and even Egypt (says XENOPHON).

dust — (^{<29713>}Isaiah 17:13 29:5 ^{<49827>}Psalm 18:42). Persia, Cyrus’ country, was famed for the use of the “bow” (^{<23216>}Isaiah 22:6). “Before him” means “gave them *into his power*” (^{<6002>}Joshua 10:12). MAURER translates, “Gave his (the enemy’s) sword to be dust, and his (the enemy’s) bow to be as stubble” (^{<38123>}Job 41:26,29).

3. Cyrus had not visited the regions of the Euphrates and westward until he visited them for conquest. So the gospel conquests penetrated regions where the name of God was unknown before.

4. **Who** — else but God?

calling ... generations from ... beginning — The origin and position of all nations are from God (^{<6518>}Deuteronomy 32:8 ^{<4472>}Acts 17:26); what is true of Cyrus and his conquests is true of all the movements of history *from the first*; all are from God.

with the last — that is the last (^{<23416>}Isaiah 44:6 48:12).

5. **feared** — that they would be subdued.

drew near, and came — together, for mutual defense.

6. **Be of good courage** — Be not alarmed because of Cyrus, but make new images to secure the favor of the gods against him.

7. One workman encourages the other to be quick in finishing the idol, so as to avert the impending danger.

nails — to keep it steady in its place. Wisdom 13:15,16, gives a similar picture of the folly of idolatry.

8. Contrast between the idolatrous nations whom God will destroy by Cyrus, and Israel whom God will deliver by the same man for their forefathers’ sake.

servant — so termed as being chosen by God to worship Him themselves, and to lead other peoples to do the same (^{2350H}Isaiah 45:4).

Jacob ... chosen — (^{4920H}Psalms 135:4).

my friend — literally, “loving me.”

9. Abraham, the father of the Jews, taken from the remote Ur of the Chaldees. Others take it of Israel, called out of Egypt (^{4865T}Deuteronomy 4:37 ^{2310H}Hosea 11:1).

from the chief men — literally, “the elbows”; so *the joints*; hence *the root* which joins the tree to the earth; figuratively, those of ancient and *noble* stock. But the parallel clause “ends of the earth” favors GESSENIUS, who translates, “the *extremities* of the earth”; so JEROME.

10. **be not dismayed** — literally, anxiously *to look at one another* in dismay.

right hand of my righteousness — that is, My right hand prepared in accordance with My righteousness (faithfulness to My promises) to uphold thee.

11. **ashamed** — put to the shame of defeat (compare ^{2547T}Isaiah 54:17 ^{4818B}Romans 9:33).

12. **seek ... and ... not find** — said of one so utterly put out of the way that not a trace of him can be found (^{4873B}Psalms 37:36).

thing of naught — shall utterly perish.

13. (^{4833B}Deuteronomy 33:26,29).

14. **worm** — in a state of contempt and affliction, whom all loathe and tread on, the very expression which Messiah, on the cross, applies to *Himself* (^{4921B}Psalms 22:6), so completely are the Lord and His people identified and assimilated. God’s people are as ‘worms’ in humble thoughts of themselves, and in their enemies’ haughty thoughts of them; worms, but not vipers, or of the serpent’s seed.” [HENRY].

men — The parallelism requires the word “men” here to have associated with it the idea of *fewness* or *feebleness*. LOWTH translates, “Ye *mortals* of Israel.” The *Septuagint*, “altogether diminutive.” MAURER supports *English Version*, which the *Hebrew* text best accord with.

the Lord — in general.

and thy redeemer — in particular; a still stronger reason why He should “help” them.

15. God will make Israel to destroy their enemies as the Eastern corn-drag (^{<2387>}Isaiah 28:27,28) bruises out the grain with its teeth, and gives the chaff to the winds to scatter.

teeth — serrated, so as to cut up the straw for fodder and separate the grain from the chaff.

mountains ... hills — kingdoms more or less powerful that were hostile to Israel (^{<2314>}Isaiah 2:14).

16. *fan* — winnowed (compare ^{<4182>}Matthew 3:12).

whirlwind ... scatter them — (^{<1872>}Job 27:21 30:22).

17. *poor and needy* — primarily, the exiles in Babylon.

water — figuratively, refreshment, prosperity after their affliction. The language is so constructed as only very partially to apply to the local and temporary event of the restoration from Babylon; but fully to be realized in the waters of life and of the Spirit, under the Gospel (^{<2315>}Isaiah 30:25 44:3 ^{<4157>}John 7:37-39 4:14). God wrought no miracles that we read of, in any wilderness, during the return from Babylon.

faileth — rather, “*is rigid*” or parched [HORSLEY].

18. Alluding to the waters with which Israel was miraculously supplied in the desert after having come out of Egypt.

high places — bare of trees, barren, and unwatered (^{<2441>}Jeremiah 4:11 14:6). “High places ... valleys” spiritually express that in *all* circumstances, whether *elevated* or *depressed*, God’s people will have refreshment for their souls, however little to be expected it might seem.

19. (^{<2025>}Isaiah 32:15 55:13).

shittah — rather, the “acacia,” or Egyptian thorn, from which the gum Arabic is obtained [LOWTH].

oil tree — the olive.

fir tree — rather, the “cypress”: grateful by its shade.

pine — GESENIUS translates, “the holm.”

box tree — not the shrub used for bordering flower beds, but [GESENIUS] a kind of cedar, remarkable for the smallness of its cones, and the upward direction of its branches.

20. consider — literally, “lay it (to hear)”; turn (their attention) to it. “They” refers to *all lands* (^{2300E}Isaiah 41:1 ^{2350E}Psalms 64:9 40:3). The effect on the Gentiles of God’s open interposition hereafter in behalf of Israel shall be, they shall seek Israel’s God (^{2300E}Isaiah 2:3 ^{302E}Zechariah 8:21-23).

21. A new challenge to the idolaters (see ^{2300E}Isaiah 41:1,7) to say, can their idols *predict future events* as Jehovah can (^{2300E}Isaiah 41:22-25, etc.)?

your strong reasons — the reasons for idol-worship which you think especially strong.

22. what shall happen — “Let them *bring near and declare future contingencies*” [HORSLEY].

former things ... the latter end of them — show what former predictions the idols have given, that we may compare the event (“latter end”) with them; or give new prophecies (“declare things to come”) (^{2300E}Isaiah 42:9), [MAURER]. BARNES explains it more reconditely, “Let them foretell the *entire series* of events, showing, in their *order*, the things which shall *first* occur, as well as those which shall *finally* happen”; the false prophets tried to predict isolated events, having no mutual dependency; not a long *series* of events mutually and orderly connected, and stretching far into futurity. They did not even *try* to do this. None but God can do it (^{2300E}Isaiah 46:10 44:7,8). “Or ... things to come” will, in this view, mean, Let them, if they cannot predict the *series*, even predict plainly *any detached* events.

23. do good ... evil — give any proof at all of your power, either to reward your friends or punish your enemies (^{2300E}Psalms 115:2-8).

that we may be dismayed, and behold it together — MAURER translates, “That we (Jehovah and the idols) may look one another in the face (that is, encounter one another, ^{2300E}2 Kings 14:8,11), and see” our respective powers by a trial. HORSLEY translates, “Then the moment we behold, we shall be dismayed.” “We” thus, and in *English Version*, refers to Jehovah and His worshippers.

24. of nothing — (See on ^{2300E}Isaiah 40:17). The *Hebrew* text is here corrupt; so *English Version* treats it.

abomination — abstract for concrete: not merely *abominable*, but the *essence* of whatever is so (^{2300E}Deuteronomy 18:12).

chooseth you — as an object of worship.

25. raised up — in purpose: not fulfilled till a hundred fifty years afterwards.

north — In ^{<2410E>}Isaiah 41:2, “from the East”; both are true: see the note there.

call ... my name — acknowledge Me as God, and attribute his success to Me; this he did in the proclamation (^{<4500E>}Ezra 1:2). This does not necessarily imply that Cyrus renounced idolatry, but hearing of Isaiah’s prophecy given a hundred fifty years before, so fully realized in his own acts, he recognized God as the true God, but retained his idol (so Naaman, ^{<1161E>}2 Kings 5:1-27; compare ^{<1273E>}2 Kings 17:33,41 ^{<2133E>}Daniel 3:28 4:1-3,34-37).

princes — the Babylonian satraps or governors of provinces.

mortar — “mire”; He shall tread them under foot as dirt (^{<2300E>}Isaiah 10:6).

26. Who — of the idolatrous soothsayers? When this prophecy shall be fulfilled, all shall see that God foretold as to Cyrus, which none of the soothsayers have.

beforetime — before the event occurred.

He is righteous — rather, “It is true”; it was a true prophecy, as the event shows. “He is righteous,” in *English Version*, must be interpreted, The fulfillment of the idol’s words proves that *he is faithful*.

showeth, etc. — rather, “there was none (of the soothsayers) that showed ... declared — no one has heard your words” foretelling the event.

27. Rather, “I first will give to Zion and to Jerusalem the messenger of good tidings, Behold, behold them!” The clause, “Behold ... them” (*the wished-for event is now present*) is inserted in the middle of the sentence as a detached exclamation, by an elegant transposition, the language being framed abruptly, as one would speak in putting vividly as it were, before the eyes of others, some joyous event which he had just learned [LUDOVICUS DE DIEU] (compare ^{<2400E>}Isaiah 40:9). None of the idols had foretold these events. Jehovah was the “first” to do so (see ^{<2400E>}Isaiah 41:4).

28. no counsellor — no one of the idolatrous soothsayers who could inform (^{<0944E>}Numbers 24:14) *those who consulted* them what would take place. Compare “counsel of His messenger” (^{<2406E>}Isaiah 44:26).

when I asked — that is, challenged them, in this chapter.

29. confusion — “emptiness” [BARNES].

CHAPTER 42

ISAIAH 42:1-25.

MESSIAH THE ANTITYPE OF CYRUS.

God's description of His character (^{<23401>}Isaiah 42:1-4). God addresses Him directly (^{<23405>}Isaiah 42:5-7). Address to the people to attend to the subject (^{<23408>}Isaiah 42:8,9). Call to all, and especially the exile Jews to rejoice in the coming deliverance (^{<23410>}Isaiah 42:10-25).

1. *my servant* — The law of prophetic suggestion leads Isaiah from Cyrus to the far greater Deliverer, behind whom the former is lost sight of. The express quotation in ^{<40218>}Matthew 12:18-20, and the description can apply to *Messiah* alone (^{<39106>}Psalms 40:6; with which compare ^{<42106>}Exodus 21:6 ^{<41638>}John 6:38 ^{<51017>}Philippians 2:7). Israel, also, in its highest ideal, is called the “servant” of God (^{<23408>}Isaiah 49:3). But this ideal is realized only in the antitypical Israel, its representative-man and Head, Messiah (compare ^{<40215>}Matthew 2:15, with ^{<38101>}Hosea 11:1). “Servant” was the position assumed by the Son of God throughout His humiliation.

elect — chosen by God before the foundation of the world for an atonement (^{<40111>}1 Peter 1:20 ^{<41308>}Revelation 13:8). Redemption was no afterthought to remedy an unforeseen evil (^{<45125>}Romans 16:25,26 ^{<44109>}Ephesians 3:9,11 ^{<51012>}Timothy 1:9,10 ^{<51015>}Titus 1:2,3). In ^{<40218>}Matthew 12:18 it is rendered “My beloved”; *the only beloved Son*, beloved in a sense distinct from all others. *Election* and the *love* of God are inseparably joined.

soul — a human phrase applied to God, because of the intended union of humanity with the Divinity: “I Myself.”

delighteth — is well pleased with, and accepts, *as a propitiation*. God could have “delighted” in no created being *as a mediator* (compare ^{<23421>}Isaiah 42:21 ^{<63105>}63:5 ^{<40117>}Matthew 3:17).

spirit upon him — (^{<23112>}Isaiah 11:2 ^{<61101>}61:1 ^{<40418>}Luke 4:18 ^{<41314>}John 3:34).

judgment — the gospel dispensation, founded on *justice*, the canon of the divine rule and principle of judgment called “the law” (^{<23108>}Isaiah 2:3; compare ^{<23404>}Isaiah 42:4 ^{<51104>}51:4 ^{<49106>}49:6). The Gospel has a discriminating *judicial* effect: *saving* to penitents; *condemnatory* to Satan, the enemy (^{<41311>}John

12:31 16:11), and the wilfully impenitent (^{<419>}John 9:39). ^{<4128>}Matthew 12:18 has, “He shall *show*,” for “He shall bring forth,” or “*cause to go forth*.” Christ both *produced* and *announced* His “judgment.” The *Hebrew* dwells most on His *producing* it; Matthew on His *announcement* of it: the two are joined in Him.

2. Matthew (^{<4129>}Matthew 12:19) marks the kind of “cry” as that of *altercation* by quoting it, “He shall not *strive*” (^{<2531>}Isaiah 53:7).

street — the *Septuagint* translates “outside.” An image from an altercation in a house, loud enough to be heard *in the street* outside: appropriate of Him who “withdrew Himself” from the public fame created by His miracles to privacy (^{<4125>}Matthew 12:15; ^{<2345>}Isaiah 34:5, there, shows another and sterner aspect of His character, which is also implied in the term “judgment”).

3. **bruised** — “It pleased the Lord to *bruise* Him” (^{<2531>}Isaiah 53:5,10 ^{<4185>}Genesis 3:15); so He can feel for *the bruised*. As ^{<340>}Isaiah 42:2 described His unturbulent spirit towards His violent enemies (^{<4124>}Matthew 12:14-16), and His utter freedom from love of notoriety, so ^{<3408>}Isaiah 42:3, His tenderness in cherishing the first spark of grace in the penitent (^{<2411>}Isaiah 40:11).

reed — fragile: easily “shaken with the wind” (^{<4107>}Matthew 11:7). Those who are at best feeble, and who besides are oppressed by calamity or by the sense of sin.

break — entirely crush or condemn. Compare “bind up the broken-hearted” (^{<2506>}Isaiah 50:4 61:1 ^{<4128>}Matthew 11:28).

flax — put for the lamp-wick, formed of flax. The believer is the *lamp* (so the *Greek*, ^{<4185>}Matthew 5:15 ^{<4185>}John 5:35): his conscience enlightened by the Holy Ghost is the *wick*. “Smoking” means “dimly burning,” “smouldering,” the flame not quite extinct. This expresses the positive side of the penitent’s religion; as “bruised reed,” the negative. Broken-hearted in himself, but not without some spark of flame: literally, “from above.” Christ will supply such a one with grace as with oil. Also, the light of nature smouldering in the Gentiles amidst the hurtful fumes of error. He not only did not quench, but cleared away the mists and superadded the light of revelation. See JEROME, *To Algasia*, Question 2.

truth — ^{<4120>}Matthew 12:20 quotes it, “send forth judgment unto *victory*.” Matthew, under the Spirit, gives the virtual sense, but varies the word, in order to bring out a fresh aspect of the same thing. Truth has in itself the elements of victory over all opposing forces. *Truth* is the *victory* of Him

who is “the truth” (⁴⁰⁶John 14:6). The *gospel judicial sifting* (“judgment”) of believers and unbelievers, begun already in part (⁴⁸⁸John 3:18,19 9:39), will be *consummated victoriously in truth* only at His second coming; ²⁰³Isaiah 42:13,14, here, and ⁴⁰²Matthew 12:32,36,41,42, show that there is reference to the *judicial* aspect of the Gospel, especially finally: besides the mild triumph of Jesus coming in mercy to the penitent *now* (²⁰⁰Isaiah 42:2), there shall be *finally* the judgment on His enemies, when the “truth” shall be perfectly developed. Compare ²⁰⁰Isaiah 61:1-3, where the two comings are similarly joined (⁴⁰⁴Psalms 2:4-6,8 ⁶⁵⁰Revelation 15:2,4 ⁶⁰¹Revelation 19:11-16). On “judgment,” see on ²⁰⁰Isaiah 42:1.

4. *fail* — faint; *man* in religion may become as the almost expiring flax-wick (²⁰⁰Isaiah 42:3), but not so He in His purposes of grace.

discouraged — literally, “broken,” that is, checked in zeal by discouragements (compare ²⁰⁰Isaiah 49:4,5). ROSENMULLER not so well translates, “He shall not be too slow on the one hand, nor *run too hastily* on the other.”

judgment — His true religion, the canon of His judgments and righteous reign.

isles ... wait, etc. — The distant lands beyond sea shall put their *trust* in His gospel way of salvation. ⁴⁰²Matthew 12:21 virtually gives the sense, with the inspired addition of another aspect of the same thing, “In his *name* shall the Gentiles *trust*” (as “wait for” here means, ²⁰⁰Isaiah 30:18). “His law” is not something distinct from Himself, but is indeed *Himself*, the manifestation of God’s character (“name”) in Christ, who is the *embodiment of the law* (²⁰⁰Isaiah 42:21 ²⁰⁰Jeremiah 23:6 ⁵⁰⁰Romans 10:4). “Isles” here, and in ²⁰⁰Isaiah 42:12, may refer to the fact that the populations of which the Church was primarily formed were Gentiles of the countries bordering on the Mediterranean.

5. Previously God had spoken *of* Messiah; now (²⁰⁰Isaiah 42:5-7) He speaks *to* Him. To show to all that He is able to sustain the Messiah in His appointed work, and that all might accept Messiah as commissioned by such a mighty God, He commences by announcing Himself as the Almighty Creator and Preserver of all things.

spread ... earth — (⁴⁰⁶Psalms 136:6).

6. *in righteousness* — rather, “for a righteous purpose” [LOWTH]. (See ²⁰⁰Isaiah 42:21). God “set forth” His Son “to be a propitiation (so as) to declare His (God’s) *righteousness*, that God might be just, and (yet) the

justifier of him which believeth in Jesus” (⁴⁸³⁵Romans 3:25,26; compare see on ²³⁴⁰Isaiah 41:2; ²³⁵³Isaiah 45:13 50:8,9).

hold ... hand — compare as to Israel, the type of Messiah, ²³¹⁸Hosea 11:3.

covenant — the medium of the covenant, originally made between God and Abraham (²³⁰⁸Isaiah 49:8). “The mediator of a better covenant” (²³⁰⁸Hebrews 8:6) than the law (see ²³⁰⁸Isaiah 49:8 ²³¹³Jeremiah 31:33 50:5). So the abstract “peace,” for *peace-maker* (²³¹⁶Micah 5:5 ⁴⁰²⁴Ephesians 2:14).

the people — Israel; as ²³⁰⁸Isaiah 49:8, compared with ²³⁰⁸Isaiah 42:6, proves (⁴⁰²³Luke 2:32).

7. blind — spiritually (²³²⁶Isaiah 42:16,18,19 ²³⁵⁶Isaiah 35:5 ⁴⁰⁹⁹John 9:39).

prison — (²³⁰¹Isaiah 61:1,2).

darkness — opposed to “light” (²³²⁶Isaiah 42:6 ⁴⁰⁶⁸Ephesians 5:8 ⁴⁰¹⁹1 Peter 2:9).

8. God turns from addressing Messiah to the people.

Lord — JEHOVAH: God’s distinguishing and incommunicable name, indicating essential *being* and immutable faithfulness (compare ⁴⁰⁶⁸Exodus 6:3 ⁴³³⁸Psalms 83:18 96:5 ²³¹⁶Hosea 12:5).

my — that is due to Me, and to Me alone.

9. former things — Former predictions of God, which were now fulfilled, are here adduced as proof that they ought to trust in Him alone as God; namely, the predictions as to Israel’s restoration from Babylon.

new — namely, predictions as to Messiah, who is to bring all nations to the worship of Jehovah (²³⁴¹Isaiah 42:1,4,6).

spring forth — The same image from plants *just beginning to germinate* occurs in ²³⁶⁹Isaiah 43:19 58:8. Before there is *the slightest indication* to enable a sagacious observer to infer the coming event, God *foretells* it.

10. new song — such as has never before been sung, called for by a new manifestation of God’s grace, to express which no hymn for former mercies would be appropriate. The new song shall be sung when the Lord shall reign in Jerusalem, and all “nations shall flow unto it” (²³¹¹Isaiah 2:2 26:1 ⁴⁰⁹⁹Revelation 5:9 14:3).

ye that go down to the sea — whose conversion will be the means of diffusing the Gospel to distant lands.

all ... therein — all the living creatures *that fill* the sea (^{<3931>}Psalm 96:11) [MAURER]. Or, *all sailors and voyagers* [GESENIUS]. But these were already mentioned in the previous clause: there he called on all who go *upon* the sea; in this clause all animals *in* the sea; so in ^{<3911>}Isaiah 42:11, he calls on the inanimate wilderness to lift up its voice. External nature shall be so renovated as to be in unison with the moral renovation.

11. cities — in a region not wholly waste, but mainly so, with an oasis here and there.

Kedar — in Arabia-Deserta (^{<2316>}Isaiah 21:16 ^{<0253>}Genesis 25:13). The Kedarensians led a nomadic, wandering life. So Kedar is here put in general for that class of men.

rock — *Sela*, that is, Petra, the metropolis of Idumea and the Nabathoan Ishmaelites. Or it may refer in general to those in Arabia-Petraea, who had their dwellings cut out of the rock.

the mountains — namely, of Paran, south of Sinai, in *Arabic* Petraea [VITRINGA].

12. glory ... islands — (^{<2345>}Isaiah 24:15).

13-16. Jehovah will no longer restrain His wrath: He will go forth as a mighty warrior (^{<0243>}Exodus 15:3) to destroy His people's and His enemies, and to deliver Israel (compare ^{<0263>}Psalm 45:3).

stir up jealousy — rouse His indignation.

roar — image from the battle cry of a warrior.

14. long time — namely, during the desolation of Israel (^{<2304>}Isaiah 32:14).

holden my peace — (Compare ^{<0202>}Psalm 50:21 ^{<3000>}Habakkuk 1:2).

cry like a travailing woman, etc. — Like a woman in parturition, who, after having restrained her breathing for a time, at last, overcome with labor pain, lets out her voice with a panting sigh; so Jehovah will give full vent to His long pent-up wrath. Translate, instead of “destroy ... devour”; *I will at once breathe hard and pant*, namely, giving loose to My wrath.

15. I will destroy all My foes.

mountains — in Palestine usually planted with vines and olives in terraces, up to their tops.

islands — rather, “dry lands.” God will destroy His foes, the heathen, and their idols, and “dry up” the fountains of their oracles, their doctrines and

institutions, the symbol of which is *water*, and their schools which promoted idolatry [VITRINGA].

16. blind — God’s people, Israel, in captivity, needing a guide. In the ulterior sense the New Testament Church, which was about to be led and enlightened by the Son of God as its leader and shepherd in the wilderness of the Roman empire, until it should reach a city of habitation. “A way ... they knew not,” refers to the various means ployed by Providence for the establishment of the Church in the world, such as would never have occurred to the mind of mere man. “Blind,” they are called, as not having heretofore seen God’s ways in ordering His Church.

make darkness light, etc. — implies that the glorious issue would only be known by the event itself [VITRINGA]. The same holds good of the *individual* believer (²³⁰²¹Isaiah 30:21 ⁴⁹⁴⁷⁷Psalms 107:7; compare ²³¹¹⁶Hosea 2:6,14 ⁴⁰⁸⁸⁸Ephesians 5:8 ³⁸¹³⁵Hebrews 13:5).

17. turned back ... ashamed — disappointed in their trust; the same phrase occurs in ⁴⁸⁸⁰⁴Psalms 35:4.

18. deaf — namely, to the voice of God.

blind — to your duty and interest; wilfully so (²³⁰²¹Isaiah 42:20). In this they differ from “the blind” (²³⁰¹⁶Isaiah 42:16). The Jews are referred to. He had said, God would destroy the heathen idolatry; here he remembers that even Israel, His “servant” (²³⁰¹⁹Isaiah 42:19), from whom better things might have been expected, is tainted with this sin.

19. my servant — namely, Israel. Who of the heathen is so blind? Considering Israel’s high privileges, the heathen’s blindness was as nothing compared with that of Israelite idolaters.

my messenger ... sent — Israel was designed by God to be the herald of His truth to other nations.

perfect — furnished with institutions, civil and religious, suited to their *perfect* well-being. Compare the title, “Jeshurun,” the *perfect* one, applied to Israel (compare ²³⁴⁰⁷Isaiah 44:2), as the type of Messiah Or translate, the *friend* of God, which Israel was by virtue of descent from Abraham, who was so called (²³⁴⁰⁸Isaiah 41:8), [GESENIUS]. The language, “my servant” (compare ²³⁰¹¹Isaiah 42:1), “messenger” (³⁴⁰¹¹Malachi 3:1), “perfect” (⁴⁵⁰⁰⁴Romans 10:4 ³⁸⁰²⁰Hebrews 2:10 ⁴⁰²²²1 Peter 2:22), can, in the full antitypical sense, only apply to Christ. So ²³⁰²¹Isaiah 42:21 plainly refers to Him. “Blind” and “deaf” in His case refer to His endurance of suffering and reproach, as though He neither saw nor heard (⁴⁹⁸¹³Psalms 38:13,14). Thus there is a transition by contrast from the moral *blindness* of Israel

(^{<2028}Isaiah 42:18) to the patient blindness and deafness of Messiah [HORSLEY].

20. *observest* — Thou dost not *keep* them. The “many things” are the many proofs which all along from the first God had given Israel of His goodness and His power (^{<0603}Deuteronomy 4:32-38 29:2-4 ^{<0801}Psalm 78:1-72 105:1-45).

he — transition from the second to the third person. “Opening ... ears,” that is, though he (Israel) hath his ears open (see on ^{<2160}Isaiah 6:10). This language, too (see on ^{<2029}Isaiah 42:19), applies to Messiah as Jehovah’s *servant* (^{<2315}Isaiah 50:5 ^{<0405}Psalm 40:6).

21. *his righteousness* — not His people’s, but His own; ^{<2024}Isaiah 42:24 shows that they had no righteousness (^{<2353}Isaiah 45:24 59:16). God is *well pleased* with His Son (“in whom My soul *delighteth*,” ^{<2021}Isaiah 42:1), “who fulfils all *righteousness*” (^{<0185}Matthew 3:15) for them, and with them for His sake (compare ^{<2026}Isaiah 42:6 ^{<1716}Psalm 71:16,19 ^{<0157}Matthew 5:17 ^{<5103}Romans 10:3,4 ^{<0189}Philippians 3:9). Perhaps in God’s “righteousness” here is included His *faithfulness to His promises* given to Israel’s forefathers [ROSENMULLER]; because of this He is well pleased with Israel, even though displeased with their sin, which He here reproves; but that promise could only be based on the *righteousness of Messiah*, the promised seed, which is *God’s* righteousness.

22. *holes* — caught by their foes in the *caverns* where they had sought refuge [BARNES]. Or bound in subterranean dungeons [BARNES].

prison-houses — either literal prisons, or their own houses, whence they dare not go forth for fear of the enemy. The connection is: Notwithstanding *God’s* favor to His people for His righteousness’ sake (^{<2021}Isaiah 42:21), they have fallen into misery (the Babylonish and Romish captivities and their present dispersion), owing to their disregard of the divine law: spiritual imprisonment is included (^{<2027}Isaiah 42:7).

none saith, Restore — There is no deliverer (^{<2025}Isaiah 63:5).

23. A call that they should be warned by the past judgments of God to obey Him for the time to come.

24. *Who* — Their calamity was not the work of chance, but God’s immediate act for their sins.

Jacob ... Israel ... we — change from the third to the first person; Isaiah first speaking to them as a prophet, distinct from them; then identifying

himself with them, and acknowledging His share in the nation's sins (compare ^{<2151>}Joshua 5:1).

25. *him* — Israel (^{<2322>}Isaiah 42:24).

strength of battle — violence of war.

it — the *battle* or war (compare ^{<2306>}Isaiah 10:16).

knew not — knew not the lesson of repentance which the judgment was intended to teach (^{<2353>}Isaiah 5:13 9:13 ^{<2453>}Jeremiah 5:3).

CHAPTER 43

ISAIAH 43:1-28.

A SUCCESSION OF ARGUMENTS WHEREIN ISRAEL MAY BE ASSURED THAT, NOTWITHSTANDING THEIR PERVERSITY TOWARDS GOD (²³²⁵ISAIAH 42:25), HE WILL DELIVER AND RESTORE THEM.

1. **But now** — notwithstanding God’s past just judgments for Israel’s sins.

created — not only in the general sense, but specially *created* as a peculiar people unto Himself (²³⁴⁷Isaiah 43:7,15,21 ²³⁴⁸Isaiah 44:2,21,24). So believers, “created in Christ Jesus” (⁴¹²⁰Ephesians 2:10), “a peculiar people” (⁴¹¹⁹1 Peter 2:9).

redeemed — a second argument why they should trust Him besides *creation*. The *Hebrew* means *to ransom by a price paid in lieu of the captives* (compare ²³¹⁸Isaiah 43:3). Babylon was to be the ransom in this case, that is, was to be destroyed, in order that they might be delivered; so Christ became a curse, doomed to death, that we might be redeemed.

called ... by ... name — not merely “called” in general, as in ²³¹⁷Isaiah 42:6 48:12 51:2, but *designated as His own peculiar people* (compare ²³¹⁸Isaiah 45:3,4 ⁴¹²¹Exodus 32:1 33:12 ⁴¹⁰³John 10:3).

2. **rivers ... not overflow thee** — so in passing Jordan, though at its “overflow,” when its “swellings” were especially dangerous (⁴¹¹⁵Joshua 3:15 ²¹¹⁵Jeremiah 12:5).

waters ... fire — a proverbial phrase for the extremest perils (⁴¹⁶²Psalms 66:12; also ⁴¹³⁷Psalms 138:7). Literally fulfilled at the Red Sea (⁴¹⁴¹Exodus 14:21,22), and in the case of the three youths cast into the fiery furnace for conscience’ sake (²¹²⁵Daniel 3:25,27).

3. **Egypt for thy ransom** — Either Egypt or Israel must perish; God chose that Egypt, though so much more mighty, should be destroyed, in order that His people might be delivered; thus Egypt stood, *instead* of Israel, as a kind of “ransom.” The *Hebrew*, *kopher*, means properly “that with which anything is overlaid,” as the pitch with which the ark was overlaid; hence that which *covers over* sins, an atonement. Nebuchadnezzar had subdued

Egypt, Ethiopia (*Hebrew, Cush*), and Saba (descended from Cush, ^{<1007}Genesis 10:7, probably Meroe of Ethiopia, a great island formed by the Astaboras and the Nile, conquered by Cambyses, successor of Cyrus). Cyrus received these from God with the rest of the Babylonian dominions, in consideration of his being about to deliver Israel. However, the reference may be to the three years' war in which Sargon overcame these countries, and so had his attention diverted from Israel (see on ^{<3017}Isaiah 20:1) [VITRINGA]. But the reference is probably more general, namely, to *all* the instances in which Jehovah sacrificed mighty heathen nations, when the safety of Israel required it.

4. *Since* — All along from the beginning; for there was never a time when Israel was not Jehovah's people. The apodosis should be at, "I will give." "Since ever thou wast precious in My sight, honorable, and that I loved thee, I will give," etc. [MAURER]. GESENIUS, as *English Version*, takes "Since" to mean, "Inasmuch as." If the apodosis be as in *English Version*, "Since thou wast precious" will refer to the time when God called His people out of Egypt, manifesting then first the love which He had from everlasting towards them (^{<2603}Jeremiah 31:3 ^{<3100}Hosea 11:1); "honorable" and "loved," refer to *outward* marks of honor and love from God.

men ... people — *other* nations for thee (so ^{<2488}Isaiah 43:3).

thy life — thy person.

5. (^{<4808}Deuteronomy 30:3).

seed — descendants scattered in all lands. VITRINGA understands it of the *spiritual* "seed" of the Church produced by mystical regeneration: for the expression is, "bring," not "bring back." This sense is perhaps included, but not to the exclusion of the literal Israel's restoration (^{<2800}Jeremiah 30:10,11 ^{<3008}Amos 9:9 ^{<3808}Zechariah 2:6-13).

6. *Give up* — namely, My people.

sons ... daughters — The feminine joined to the masculine expresses the complete *totality* of anything (^{<3017}Zechariah 9:17).

7. *called by my name* — belong to Israel, whose people, as sons of God, bear the name of their Father (^{<2448}Isaiah 44:5 48:1).

for my glory — (^{<2428}Isaiah 43:21 ^{<2323}Isaiah 29:23).

8. Solemn challenge given by God to the nations to argue with Him the question of His superiority to their idols, and His power to deliver Israel (^{<2400}Isaiah 41:1).

blind people — the Gentiles, who also, like Israel (^{<2309>}Isaiah 42:19), are blind (spiritually), though having eyes; that is, natural faculties, whereby they might know God (^{<6112>}Romans 1:20,21) [LOWTH]. Or else, the Jews [VITRINGA].

9. who ... can declare this — who among the idolatrous soothsayers hath predicted *this*; that is, as to Cyrus being the deliverer of Israel?

former — predictions, as in ^{<2309>}Isaiah 42:9 [MAURER]. Or, things that shall first come to pass (see on ^{<23121>}Isaiah 41:21,22) [BARNES].

let them bring forth their witnesses — as I do mine (^{<2360>}Isaiah 43:10).

justified — declared veracious in their pretended prophecies.

or — rather, “and”; let men hear their prediction and say, from the event, It is verified (see on ^{<23126>}Isaiah 41:26).

10. Ye — the Jews, to whom I have given predictions, verified by the event; and in delivering whom I have so often manifested MY power (see ^{<2363>}Isaiah 43:3,4 ^{<23418>}Isaiah 44:8).

and my servant — that is, the whole Jewish people (^{<23118>}Isaiah 41:8).

believe — trust in.

formed — before I *existed* none of the false gods were *formed*. “Formed” applies to the idols, not to God. ^{<6111>}Revelation 1:11 uses the same language to prove the Godhead of *Jesus*, as Isaiah here to prove the Godhead of *Jehovah*.

11. Lord — Jehovah.

saviour — temporally, from Babylon: eternally, from sin and hell (^{<28391>}Hosea 13:4 ^{<4012>}Acts 4:12). The same titles as are applied to God are applied to Jesus.

12. declared — predicted the future (^{<23122>}Isaiah 41:22,23).

saved — the nation, in past times of danger.

showed — namely, that I was God.

when ... no strange god, etc. — to whom the predictions uttered by Me could be assigned. “Strange” means *foreign*, introduced from abroad.

13. before — literally, *from the time of* the first existence of day.

let — Old English for “hinder” (²³⁴²⁷Isaiah 14:27). Rather, translate, “undo it” [HORSLEY].

14. sent — namely, the Medes and Persians (²³⁰⁸⁷Isaiah 10:5,6 13:3).

brought down — “made to go down” to the sea (²³⁴⁰¹Isaiah 42:10), in order to escape the impending destruction of Babylon.

nobles — rather, “fugitives,” namely, the foreigners who sojourned in populous Babylon (²³³³⁴Isaiah 13:14), distinct from the Chaldeans [MAURER].

whose cry is in the ships — exulting in their ships with the joyous sailors — cry, boastingly; their joy heretofore in their ships contrasts sadly with their present panic in fleeing to them (²³²¹¹Isaiah 22:2 ²³⁴²⁵Zephaniah 2:15). Babylon was on the Euphrates, which was joined to the Tigris by a canal, and flowed into the Persian Gulf. Thus it was famed for ships and commerce until the Persian monarchs, to prevent revolt or invasion, obstructed navigation by dams across the Tigris and Euphrates.

15. creator of Israel — (²³⁸⁰¹Isaiah 43:1).

your — proved to be specially *yours* by delivering you.

16, 17. Allusion to the deliverance of Israel and overthrow of Pharaoh in the Red Sea, the standing illustration of God’s unchanging character towards His people (⁴⁰¹²¹Exodus 14:21,22,27,28).

17. the power — the might of the enemies host, every mighty warrior.

they shall lie down together — as Pharaoh’s army sank “together” in a watery grave.

18. So wonderful shall be God’s future interpositions in your behalf, that all past ones shall be forgotten in comparison. Plainly the future restoration of Israel is the event ultimately meant. Thus the “former things” are such events as the destruction of Sennacherib and the return from Babylon. “Things of old” are events still more ancient, the deliverance from Egypt and at the Red Sea, and entry into Canaan [VITRINGA].

19. new — unprecedented in its wonderful character (²³⁴⁰¹Isaiah 42:9).

spring forth — as a germinating herb: a beautiful image of the *silent* but *certain gradual growth* of events in God’s providence (⁴⁰⁰²¹Mark 4:26-28).

way in ... wilderness — just as Israel in the wilderness, between the Red Sea and Canaan, was guided, and supplied with water by Jehovah; but the “new” deliverance shall be attended with manifestations of God’s power

and love, eclipsing the old (compare ^{<23117>}Isaiah 41:17-19). “I will open a way, not merely in the Red Sea, but in the wilderness of the whole world; and not merely one river shall gush out of the rock, but many, which shall refresh, not the bodies as formerly, but the souls of the thirsty, so that the prophecy shall be fulfilled: ‘With joy shall ye draw water out of the wells of salvation’” [JEROME]. “A way” often stands for *the true religion* (^{<408>}Acts 9:2 18:26). “Rivers” express the influences of the Holy Spirit (^{<4075>}John 7:37-39). Israel’s *literal* restoration hereafter is included, as appears by comparing ^{<23115>}Isaiah 11:15,16.

20. *beast* — image of idolaters, defiled with blood and pollutions, dwelling like dragons, etc., in the wastes of Gentile ignorance: even they shall be converted. Or else, literally, such copious floods of water shall be given by God in the desert, that the very beasts shall (in poetic language) praise the Lord (^{<4810>}Psalms 148:10) [JEROME].

dragons — “serpents,” or else jackals (see on ^{<23122>}Isaiah 13:22).

owls — rather, “ostriches.”

21. *This people* — namely, The same as “My people, My chosen” (see ^{<23411>}Isaiah 43:1,7 ^{<4928>}Psalms 102:18).

my praise — on account of the many and great benefits conferred on them, especially their restoration.

22. *But* — Israel, *however*, is not to think that these divine favors are due to their own piety towards God. So the believer (^{<3185>}Titus 3:5).

but — rather, “for.”

wearied of me — (^{<3185>}Amos 8:5,6 ^{<3113>}Malachi 1:13), though “I have not wearied thee” (^{<2323>}Isaiah 43:23), yet “thou hast been weary of Me.”

23. *small cattle* — rather, the “lamb” or “kid,” required by the law to be daily offered to God (^{<1238>}Exodus 29:38 ^{<1238>}Numbers 28:3).

sacrifices — offered any way; whereas the *Hebrew* for “holocaust,” or “burnt offering,” denotes that which *ascends* as an offering consumed by fire.

I have not caused thee to serve — that is, to render the the service of a *slave* (^{<4113>}Matthew 11:30 ^{<4185>}Romans 8:15 ^{<4185>}1 John 4:18 5:3).

offering — bloodless (^{<4111>}Leviticus 2:1,2).

wearied — antithetical to ^{<2322>}Isaiah 43:22, “*Thou* hast been weary of Me.” Though God in the law required such offerings, yet not so as to “weary”

the worshipper, or to exact them in cases where, as in the Babylonish captivity, they were physically unable to render them; God did not require them, save in subordination to the higher moral duties (¹⁸¹⁸Psalm 50:8-14 51:16,17 ³¹⁰⁵Micah 6:3,6-8).

24. *bought* — for “sweet cane” (aromatic *calamus*) was not indigenous to Palestine, but had to be bought from foreign countries (²¹⁶⁰Jeremiah 6:20). It was used among the Hebrews to make the sacred ointment (¹⁸¹²Exodus 30:23). It is often offered as a mark of hospitality.

filled — satiated (²⁶¹⁴Jeremiah 31:14). God deigns to use human language to adapt Himself to human modes of thought.

made me to serve — though “I have not caused *thee* to serve” (²⁸²³Isaiah 43:23). Our sin made the Son of God to become “a *servant*.” He *served* to save us from servile bondage (³¹⁰⁷Philippians 2:7 ³¹²⁴Hebrews 2:14,15).

wearied me — Though I have “not wearied thee” (²⁸²³Isaiah 43:23; see ²¹¹⁴Isaiah 1:14).

25. *I, even I* — the God against whom your sin is committed, and who alone can and will pardon. (²⁴⁰²Isaiah 44:22).

for mine own sake — (²⁸⁰⁹Isaiah 48:9,11). How abominable a thing sin is, since it is against such a God of grace! “Blotted out” is an image from an account-book, in which, when a debt is paid, the charge is *cancelled* or *blotted out*.

not remember ... sins — (²⁶³⁴Jeremiah 31:34). When God forgives, He forgets; that is, treats the sinner as if He had forgotten his sins.

26. *Put me in remembrance* — Remind Me of every plea which thou hast to urge before Me in thy defense. Image from a trial (²¹¹⁸Isaiah 1:18 41:1). Our strongest plea is to remind God of His own promises. So Jacob did at Mahanaim and Peniel (¹⁶³⁹Genesis 32:9,12). God, then, instead of “pleading against us with His great power,” “will put His strength” in us (³²³⁶Job 23:6); we thus become “the Lord’s *remembrancers*” (²⁶¹⁶Isaiah 62:6, *Margin*). “*Declare* God’s righteousness” vindicated in Jesus Christ “that thou mayest be justified” (¹⁸¹⁶Romans 3:26; compare ²³¹¹Isaiah 20:1-6, and ¹⁸¹⁶Psalm 143:2).

27. *first father* — collectively for “most ancient *ancestors*,” as the parallelism (“teachers”) proves [MAURER]. Or, *thy chief religious ministers* or *priests* [GESENIUS]. *Adam*, the common father of all nations, can hardly be meant here, as it would have been irrelevant to mention *his* sin in an address to *the Jews specially*. *Abraham* is equally out of place here, as he is

everywhere cited as an example of faithfulness, not of “sin.” However, taking the passage in its ultimate application to the Church at large, Adam may be meant.

teachers — literally, “interpreters” between God and man, the priests (^{<1832>}Job 33:23 ^{<3017>}Malachi 2:7).

28. profaned the princes — (^{<1889>}Psalm 89:39 ^{<2511>}Lamentations 2:2,6,7). I have esteemed, or treated, them as persons not sacred. I have left them to suffer the same treatment as the common people, stripped of their holy office and in captivity.

princes of the sanctuary — “governors of” it (^{<1315>}1 Chronicles 24:5); directing its holy services; priests.

curse — *Hebrew, cherim*, a “solemn anathema,” or “excommunication.”

reproaches — (^{<1938>}Psalm 123:3,4).

CHAPTER 44

ISAIAH 44:1-28.

CONTINUATION OF THE PREVIOUS CHAPTER.

1-5. *Yet* — Though thou hast sinned, yet hear God’s gracious promise as to thy deliverance.

chosen — (²³⁰⁸Isaiah 41:8).

2. (²³⁰⁸Isaiah 43:1,7).

formed ... from ... womb — (So ^{2342B}Isaiah 44:24 ²³⁰¹Isaiah 49:1,5). The sense is similar to that in ^{2300E}Isaiah 1:2, “I have nourished and brought up children.”

Jesurun — A diminutive term of endearment applied to Israel. The full title of affection was *Israelun*; contracted it became Jeshurun, with an allusion to the *Hebrew* root, *jashar*, “upright,” “perfect” (see on ²³⁰⁹Isaiah 42:19, note on “He that is perfect”) [GESENIUS], (⁴¹²⁵Deuteronomy 32:15).

3. (^{2341B}Isaiah 41:18).

him ... thirsty — rather, “the land” (²³¹⁰Isaiah 35:6,7), figuratively for *man* thirsting after righteousness (⁴¹⁰⁰Matthew 5:6).

floods — the *abundant* influences of the Holy Spirit, stronger than “water.”

spirit — including all spiritual and temporal gifts, as the parallel, “blessing,” proves (²³¹⁰Isaiah 11:2 32:15).

seed — (²³²¹Isaiah 59:21).

4. *they* — thy “seed” and “offspring” (^{2343B}Isaiah 44:3).

as among — needlessly inserted in *English Version*. Rather, “The seed shall spring up as willows among the grass beside canals of water” [HORSLEY]. Or, “They shall spring up among the grass (that is, luxuriantly; for what grows in the midst of grass grows luxuriantly) as willows by the water-courses,” which makes the parallel clauses better balanced [MAURER].

5. The third clause answers in parallelism to the first, the fourth to the second.

I am the Lord's — (²⁸¹⁵Jeremiah 50:5 ⁴⁰⁹⁹1 Corinthians 6:19,20 ⁴⁰⁸⁵2 Corinthians 8:5).

call himself by the name of Jacob — The Gentiles (as the result of the outpouring of the Holy Spirit on Israel, the Lord's "seed," first) shall join themselves to the children of Jacob, in order to worship their God (compare ²⁸⁰⁷Isaiah 43:7 ⁴⁹⁹¹Psalms 49:11). Or, "calls," that is, invokes and celebrates *the name of Jacob*, attaches himself to his nation and religion [MAURER], (⁴²⁴⁰Psalms 24:6).

subscribe ... hand unto ... Lord — in solemn and public covenant, pledging himself to God's service (compare ⁴⁰⁸⁸Nehemiah 9:38), before "witnesses" (⁴⁹²¹Hebrews 12:1), after the manner of a civil contract (²⁸²⁰Jeremiah 32:10,12,44). So the Christian in the sacraments [BARNES]. Literally, "shall fill his hand with letters" (⁰²²⁵Exodus 32:15 ³¹²⁰Ezekiel 2:10) in honor of Jehovah"; or "shall write upon his hand, I am Jehovah's" (compare ²⁸⁰⁶Isaiah 49:16 ⁶⁰³⁶Revelation 13:16); alluding to the puncture with ink on the hand, whereby a soldier marked himself as bound to his commander; and whereby the Christians used to mark themselves with the name of Christ [LOWTH]. The former view is simpler.

surname himself ... Israel — MAURER and GESENIUS interpret this as the *Hebrew* sanctions, answering to their rendering of the parallel second clause, "*calls blandly* (speaks in honorable terms of) the name of Israel." Retaining *English Version*, we must, from the *Hebrew* understand it thus, "Surname himself by the *honorable* name of Israel" (²⁸⁰⁴Isaiah 45:4).

6. Here follows an argument for Jehovah, as the only God, and against the idols, as vanity (see on ²⁸⁰⁴Isaiah 41:4; ²⁸⁰¹Isaiah 43:1; ²⁸⁰⁹Isaiah 43:10-12).

7. Who but God can predict future events and declare also the *order* and time of each (see on ²⁸⁰²Isaiah 41:22,23; ²⁸²¹Isaiah 45:21)?

call — "openly proclaim" (²⁸⁰⁵Isaiah 40:6) things to come [MAURER]. Or, "call forth" the event; command that it happen (²⁸⁶¹Isaiah 46:11 48:15), [BARNES].

set ... in order — There is no chance or confusion; all events occur in the *order* best fitted to subserve God's plans.

for me — It is FOR GOD that all things exist and take place (⁶⁰¹¹Revelation 4:11). But MAURER translates, "Let him *set it forth* (⁴³⁷⁹Job 37:19) *to me*."

since ... ancient people — I have given the Jews predictions of the future ever since I appointed them as My people in ancient times; therefore they were qualified to be His witnesses (^{234B}Isaiah 44:8). As to their being God’s “ancient (everlasting) people,” see ^{163D}Deuteronomy 32:7-9 ^{240B}Jeremiah 31:3; the type of the redeemed Church (^{400A}Ephesians 1:4).

8. *be afraid* — literally, “be astounded,” or “distracted with fear.”

from that time — namely, from the time that “I appointed the ancient people” (^{234D}Isaiah 44:7). From the time of Abraham’s call, his family were the depositories of the predictions of the Redeemer, whereas the promise of Cyrus was not heard of till Isaiah’s time; therefore, the event to the prediction and accomplishment of which God appeals in proof of His sole Godhead, is the redemption of man by a descendant of Abraham, in whose person “the ancient people” was first formally “appointed.” The deliverance of the Jews, by Cyrus, is mentioned afterwards only as an earnest of that greater mercy [HORSLEY].

no God — Hebrew, *tsur*, “rock” (^{163D}Deuteronomy 32:4); that is, a stronghold to take refuge in, and a solid foundation to build on.

9. (^{234B}Isaiah 40:18,20 41:29).

delectable things — the idols in which they take such pride and delight.

not profit — (^{318B}Habakkuk 2:18).

they are their own witnesses — contrasted with, “Ye are My witnesses” (^{234B}Isaiah 44:8). “They,” that is, both the makers and the idols, are witnesses against themselves, for the idols palpably see and know nothing (^{163D}Psalms 115:4-8).

that they may be ashamed — the consequence deducible from the whole previous argument, not merely from the words immediately preceding, as in ^{234B}Isaiah 28:13 36:12. I say all this to show that they are doomed to *perish with shame*, which is their only fitting end.

10. *Who ... ?* — Sarcastic question: “How debased the man must be who *forms a god!*” It is a contradiction in terms. A *made god*, worshipped by its maker (^{400A}1 Corinthians 8:4)!

11. *his fellows* — the associates of him who makes an idol; or of the idol (see ^{163D}Deuteronomy 7:26 ^{163B}Psalms 115:8 ^{307B}Hosea 4:17).

they are of men — They are mortal men themselves; what better, then, can the idol be than its maker?

gathered together ... stand up — as in a court of justice, to try the issue between God and them (see on ^{2310E}Isaiah 41:1; ^{2312E}Isaiah 41:21).

yet — wrongly inserted in *English Version*. The issue of the trial shall be, “they shall fear,” etc.

12. tongs — rather, “prepareth (to be supplied) *an axe*,” namely, with which to cut down the tree designed as the material of the idol. The “smith” (*Hebrew*, “workman in iron”) here answers to the “carpenter” (*Hebrew*, “workman in wood”). “He worketh it (*the axe*, not the idol, which was wood, not metal) in the coals,” etc. The axe was *wrought*, not cast. The smith makes the axe for the carpenter.

hungry ... drinketh no water — so eager is he to expedite his work while the iron is hot. If the god were worth anything, it would not let him grow “faint” with hunger and thirst. Williams, the missionary, states that the South Sea islanders when they make an idol abstain from food and drink.

13. After the smith’s work in preparing the instruments comes the carpenter’s work in forming the idol.

rule — rather, “line” [BARNES].

with a line — rather, a “pencil,” [HORSLEY]. Literally, “red ochre,” which he uses to mark on the wood the outline of the figure [LOWTH]. Or best, the stylus or graver, with which the incision of the outline is made [GESENIUS].

planes — rather, “chisels” or “carving tools,” for a plane would not answer for carving.

compass — from a *Hebrew* root, “to make a circle”; by it, symmetry of form is secured.

according to ... beauty of a man — irony. The highest idea the heathen could form of a god was one of a form like their own. JEROME says, “The more handsome the statue the more august the god was thought.” The incarnation of the Son of God condescends to this anthropomorphic feeling so natural to man, but in such a way as to raise man’s thoughts up to the infinite God who “is a spirit.”

that it may remain in ... house — the only thing it was good for; it could not hear nor save (compare Wisdom 13:15).

14. Description of the material out of which the idol is formed.

cypress — rather, from *Hebrew* root, “to be hard,” the holm oak,” an evergreen abundant in Palestine [GESENIUS].

strengtheneth — literally, “and he getteth strength to himself in the trees of the forest;” that is, he layeth in a *great store* of timber [LOWTH]. Or, “*chooseth*,” as “*madest strong for thyself*,” that is, hast chosen (¹³⁰¹⁵Psalm 80:15,17) [GESENIUS]. But *English Version* gives a good sense: “strengtheneth”; that is, rears to maturity; a meaning suitable also to the context of ¹³⁰¹⁵Psalm 80:15,17, where Israel is compared to a *vine* planted by Jehovah [MAURER].

rain doth nourish it — Though the man planted the tree, yet he could not make it grow. In preparing to make an idol, he has to depend on the true God for rain from heaven (²⁴⁴²Jeremiah 14:22).

15. The same tree that furnishes the material for the god is in part used as fuel for a fire to cook his meals and warm himself!

thereto — rather, “he falleth down before *them*,” that is, such images [MAURER].

16. part ... part — not distinct parts, but *the same part* of the wood (compare ²³⁴⁷Isaiah 44:17).

eateth — that is, cooks so as to eat (²³⁴⁹Isaiah 44:19).

I have seen — I feel its power.

18. he, etc. — God hath given them over to judicial blindness; not His direct physical, but His providential agency in administering His moral government, is meant (²³¹⁹Isaiah 6:9,10). “Shut,” literally, “daubed,” plastered up; it is an Eastern custom in some cases to seal up the eyes of offenders.

19. considereth — literally, “layeth it to heart,” (²³²⁵Isaiah 42:25 ³⁴²¹Jeremiah 12:11).

abomination — the scriptural term for an idol, not merely abominable, but the *essence* of what is so, in the eyes of a jealous God (¹¹¹⁵1 Kings 11:5,7).

20. feedeth on ashes — figuratively, for the idolater delights in what is vain (¹¹⁵⁴Proverbs 15:14 ²³²¹Hosea 12:1). “Feedeth on wind.” There is an allusion, perhaps, also, to the god being made of a tree, the half of which was *reduced to ashes by fire* (²³⁴⁵Isaiah 44:15-17); the idol, it is implied, was no better, and could, and ought, to have been reduced to ashes like the other half.

deceived heart — The heart and will first go astray, then the intellect and life (⁶⁰³Romans 1:28 ⁴⁰⁴⁵Ephesians 4:18).

lie in ... right hand — Is not my handiwork (the idol) a self-deceit?

21. Remember — “Be not like the idolaters who consider not in their heart” (^{<2349>}Isaiah 44:19).

these — things just said as to the folly of idol-worship.

my servant — not like the idolaters, slaves to the stock of a tree (^{<2349>}Isaiah 44:19). See ^{<2340>}Isaiah 44:1,2.

thou ... not ... forgotten of me — Therefore *thou* oughtest to “remember” Me.

22. blotted out — the debt of *thy* sin from the account-book in which it was entered (^{<1933>}Exodus 32:32,33 ^{<6102>}Revelation 20:12).

as a thick cloud — scattered away by the wind (^{<1943>}Psalm 103:12).

as a cloud — a descending gradation. Not only the “thick cloud” of the heavier “transgressions,” but the “cloud” (“vapor” [LOWTH], not so dense, but *covering* the sky as a mist) of the countless “sins.” These latter, though not thought much of by man, need, as much as the former, to be cleared away by the Sun of righteousness; else they will be a *mist* separating us from heaven (^{<1992>}Psalm 19:12,13 ^{<6107>}1 John 1:7-9).

return ... for — The antecedent redemption is the ground of, and motive to, repentance. We do not repent *in order that He may* redeem us, but *because He hath* redeemed us (^{<3217>}Zechariah 12:10 ^{<1247>}Luke 24:47 ^{<4188>}Acts 3:18,19). He who believes in his being forgiven cannot but love (^{<1076>}Luke 7:43,47).

23. Call to inanimate nature to praise God; for it also shall share in the coming deliverance from “the bondage of corruption” (^{<6101>}Romans 8:20,21).

done it — effected redemption for both the literal and spiritual Israel.

lower parts, etc. — antithetical to “heavens”; “mountains,” “forest,” and “tree,” are the intermediate objects in a descending gradation (see ^{<1991>}Psalm 96:11,12).

24-28. Confirmation of His promises to the Church and Israel, by various instances of His omnipotence; among these the restoration of the Jews by Cyrus.

alone — literally, “Who was with Me?” namely, when I did it; answering to “by Myself,” in the parallel clause (compare similar phrases, ^{<2001>}Hosea 8:4 ^{<6101>}John 5:30) [MAURER].

25. *tokens* — prognostics; the pretended miracles whiten they gave as *proofs* of their supernatural powers.

liars — (²⁶⁷⁶Jeremiah 50:36). Conjurers; or, astrologers; men leading a retired contemplative life in order to study divination by the signs of the stars [VITRINGA].

backward — with shame at their predictions not being verified. “To turn away the face” is to *frustrate defeat* (²³⁰⁹Isaiah 36:9 ⁴⁰²⁵1 Kings 2:15). The “wise men” are the diviners who, when Babylon was attacked by Cyrus, predicted his overthrow.

26. *servant* — in a collective sense, for *the prophets* in general, who foretold the return from Babylon; answering to “His messengers” (*plural*, in the parallel clause) [MAURER]. Antotypically, and ultimately, *Messiah*, who is the consummating embodiment of all the prophets and messengers of God (³⁰⁰¹Malachi 3:1 ⁴²³⁴Matthew 21:34,36,37 ⁴⁹⁰⁵John 10:36); hence the *singular*, “His servant.”

counsel — predictions; prophets’ *counsels* concern the future (compare “counsellor,” ²⁴²⁸Isaiah 41:28).

Jerusalem — regarded prophetically, as lying in ruins.

27. Referring to the Euphrates, which was turned into a different channel, close to Babylon, by Cyrus, who thereby took the city. “The deep” is applied to Euphrates as “sea” (²⁶³²Jeremiah 51:32,36). “Rivers” refers to the artificial canals from the Euphrates made to irrigate the country; when it was turned off into a different bed (namely, a lake, forty miles square, which was originally formed to receive the superfluous water in an inundation), the canals became dry.

28. *my shepherd* — type of Messiah (²³⁰¹Isaiah 40:11 ⁴²³¹Psalms 23:1 77:20 ⁴⁶²³Ezekiel 34:23).

all my pleasure — so Messiah (²³⁰¹Isaiah 42:1 53:10). This is the first time Cyrus is *named* expressly; and that, a hundred fifty years before the time when in 550 B.C. he began his reign. The name comes from the *Persian khorschid*, “the sun”; kings often taking their names from the gods; the sun was worshipped as a god in Persia.

saying — rather, “and that saith”; construed with *God*, not with *Cyrus*. God’s word is instantaneously efficient in accomplishing His will.

to ... to — or, “*of Jerusalem ... of the temple*,” as previously, the same *Hebrew* word is translated, “*of Cyrus*” [BARNES]. *English Version* is more

graphic. Cyrus, according to JOSEPHUS, heard of this prophecy of Isaiah delivered so long before; hence he was induced to do that which was so contrary to Oriental policy, to aid in restoring the captive Jews and rebuilding their temple and city.

CHAPTER 45

ISAIAH 45:1-25.

THE SUBJECT OF THE DELIVERANCE BY CYRUS IS FOLLOWED UP.

^{2361E}Isaiah 45:1-7. These seven verses should have been appended to previous chapter, and the new chapter should begin with ^{2361E}Isaiah 45:8, “Drop down,” etc. [HORSLEY]. Reference to the deliverance by Messiah often breaks out from amidst the local and temporary details of the deliverance from Babylon, as the great ultimate end of the prophecy.

1. his anointed — Cyrus is so called as being *set apart as king*, by God’s providence, to fulfill His special purpose. Though kings were not *anointed* in Persia, the expression is applied to him in reference to the *Jewish* custom of setting apart kings to the regal office by anointing.

right hand ... holden — image from sustaining a feeble person by holding his right hand (^{2361E}Isaiah 42:6).

subdue nations — namely, the Cilicians, Syrians, Babylonians, Lydians, Bactrians, etc.; his empire extended from Egypt and the Mediterranean to the Indian Ocean, and from Ethiopia to the Euxine Sea.

loose ... girdle loins — that is, the girdle off the loins; and so *enfeeble* them. The loose outer robe of the Orientals, when girt fast round the loins, was the emblem of strength and preparedness for action; ungirt, was indicative of *feebleness* (^{4880E}Job 38:3 12:21); “*weakeneth the strength of the mighty*” (*Margin*), “*looseth the girdle of the strong.*” *The joints of* (Belshazzar’s) *loins*, we read in ^{2710E}Daniel 5:6, *were loosed* during the siege by Cyrus, at the sight of the mysterious handwriting on the palace walls. His being taken by surprise, *unaccoutred*, is here foretold.

to open ... gates — In the revelry in Babylon on the night of its capture, the inner gates, leading from the streets to the river, were left open; for there were walls along each side of the Euphrates with gates, which, had they been kept shut, would have hemmed the invading hosts in the bed of the river, where the Babylonians could have easily destroyed them. Also, the gates of the palace were left open, so that there was access to every part of the city; and such was its extent, that they who lived in the extremities were

taken prisoners before the alarm reached the center of the palace.
[HERODOTUS, 1.191].

2. *crooked ... straight* — (^{<2404>}Isaiah 40:4), rather, “maketh mountains plain” [LOWTH], that is, clear out of thy way all opposing persons and things. The *Keri* reads as in ^{<2363>}Isaiah 45:13, “make straight” (*Margin*).

gates of brass — (^{<2476>}Psalms 107:16). HERODOTUS (1.179) says, Babylon had a hundred massive gates, twenty-five on each of the four sides of the city, all, as well as their posts, of brass.

bars of iron — with which the gates were fastened.

3. *treasures of darkness* — that is, hidden in subterranean places; a common Oriental practice. Sorcerers pretended to be able to show where such treasures were to be found; in opposition to their pretensions, God says, He will really give hidden treasures to Cyrus (^{<2483>}Jeremiah 50:37 51:13). PLINY (*Natural History*, 33:3) says that Cyrus obtained from the conquest of Asia thirty-four thousand pounds weight of gold, besides golden vases, and five hundred thousand talents of silver, and the goblet of Semiramis, weighing fifteen talents.

that thou mayest know — namely, not merely that He was “the God of Israel,” but that He was Jehovah, the true God. ^{<4500>}Ezra 1:1,2 shows that the correspondence of the event with the prediction had the desired effect on Cyrus.

which call ... thy name — so long before designate thee by name (^{<2301>}Isaiah 43:1).

4. (See on ^{<2408>}Isaiah 41:8; ^{<2364>}Isaiah 43:14).

surnamed — that is, designated to carry out My design of restoring Judah (see on ^{<2445>}Isaiah 44:5; ^{<2403>}Isaiah 44:28; ^{<2401>}Isaiah 45:1). MAURER here, as in ^{<2445>}Isaiah 44:5, translates, “I have *addressed thee by an honorable name.*”

hast not known me — *previous* to My calling thee to this office; *after* God’s call, Cyrus *did* know Him in some degree (^{<4500>}Ezra 1:1-3).

5. (^{<2308>}Isaiah 42:8 43:3,11 44:8 46:9).

girded thee — whereas “I will loose (the girdle off) the loins of kings” (^{<2401>}Isaiah 45:1), *strengthening* thee, but *enfeebling* them before thee.

though ... not known me — (^{<2401>}Isaiah 45:4). God *knows* His elect before they are made to know Him (^{<8009>}Galatians 4:9 ^{<6156>}John 15:16).

6. From the rising to the setting of the sun, that is, from *east* to *west*, the whole *habitable* world. It is not said, “from *north* to *south*,” for that would not imply the *habitable* world, as, “from *east* to *west*” does (^{<4500E>}Ezra 1:1, etc.). The conquest of Jerusalem by Babylon, the capital of the world, and the overthrow of Babylon and restoration of the Jews by Cyrus, who expressly acknowledged himself to be but the instrument in God’s hands, were admirably suited to secure, throughout the world, the acknowledgment of Jehovah as the only true God.

7. **form ... create** — *yatzar*, to give “form” to previously existing matter. *Bara*, to “create” from nothing the chaotic dark material.

light ... darkness — literally (^{<0000>}Genesis 1:1-3), emblematical also, *prosperity* to Cyrus, *calamity* to Babylon and the nations to be vanquished [GROTIUS] ... Isaiah refers also to the Oriental belief in two coexistent, eternal principles, ever struggling with each other, light or good, and darkness or evil, *Oromasden* and *Ahrimanen*. God, here, in opposition, asserts His sovereignty over both [VITRINGA].

create evil — not *moral* evil (^{<3013>}James 1:13), but in contrast to “peace” in the parallel clause, *war*, *disaster* (compare ^{<4507E>}Psalm 65:7 ^{<3016>}Amos 3:6).

8. **Drop** — namely, the fertilizing rain (^{<4512>}Psalm 65:12).

skies — clouds; lower than the “heavens.”

righteousness — that is, the dews of the Holy Spirit, whereby “righteousness” shall “spring up.” (See latter end of the verse).

earth — figuratively for the *hearts of men* on it, *opened* for receiving the truth by the Holy Ghost (^{<4014>}Acts 16:14).

them — the earth and the heavens. HORSLEY prefers: “Let the earth open, and *let salvation and justice grow forth*; let it bring them forth together; I the Lord have created *him*” (^{<2317E>}Isaiah 45:13). MAURER translates, “Let all kinds of salvation (prosperity) be fruitful” (^{<4523E>}Psalm 72:3,6,7). The revival of religion after the return from Babylon suggests to the prophet the diffusion of *Messiah’s Gospel*, especially in days still future; hence the elevation of the language to a pitch above what is applicable to the state of religion after the return.

9. Anticipating the objections which the Jews might raise as to why God permitted their captivity, and when He did restore them, why He did so by a foreign prince, Cyrus, not a Jew (^{<2317E>}Isaiah 40:27, etc.), but mainly and ultimately, the objections about to be raised by the Jews against *God’s sovereign act in adopting the whole Gentile world as His spiritual Israel*

(²³⁵¹⁸Isaiah 45:8, referring to this *catholic* diffusion of the Gospel), as if it were an infringement of their nation's privileges; so Paul expressly quotes it (⁴⁵⁰⁹Romans 9:4-8,11-21).

Let ... strive — Not in the *Hebrew*; rather, in apposition with “him,” “A potsherd *among* the potsherds of the earth!” A creature fragile and worthless as the fragment of an earthen vessel, among others equally so, and yet presuming to strive with his Maker! *English Version* implies, it is appropriate for man to strive with man, in opposition to ⁴¹²⁴2 Timothy 2:24 [GESENIUS].

thy ... He — shall thy work *say of thee*, He ... ?

10. If it be wrong for a child, born in less favorable circumstances, to upbraid his parents with having given him birth, *a fortiori*, it is, to upbraid God for His dealings with us. Rather translate, “a father ... a woman.” The Jews considered themselves exclusively God's children and were angry that God should adopt the Gentiles besides. Woe to him who says to one already a father, Why dost thou beget other children? [HORSLEY].

11. Ask ... command — Instead of striving with Me in regard to My purposes, your wisdom is in prayer to *ask*, and even *command* Me, in so far as it is for My glory, and for your real good (⁴¹¹²³Mark 11:24 ⁴¹⁶²³John 16:23,13, latter part of the verse; ⁴¹⁶²1 John 3:22).

sons — (²³⁴¹³Isaiah 54:13 ⁴⁴⁸²Galatians 3:26).

work of my hands — spiritually (⁴¹²⁰Ephesians 2:10); also literal Israel (²³¹⁰Isaiah 60:21). MAURER translates, instead of “command,” *Leave it to Me*, in My dealings concerning My sons and concerning the work of My hands, to do what I will with My own. LOWTH reads it interrogatively, Do ye presume to question Me and dictate to Me (see ²³⁴⁹Isaiah 45:9,10)? The same sense is given, if the words be taken in irony. But *English Version* is best.

12. The same argument for prayer, drawn from God's omnipotence and consequent power, to grant any request, occurs in ²³¹⁶Isaiah 40:26-31.

I, even my hands — so *Hebrew* (⁴¹⁰²Psalms 41:2), “Thou ... thy hand” (both nominatives, in apposition).

13. him — Cyrus, type of Messiah, who redeems the captives of Satan “without money and without price” (²³⁵¹Isaiah 55:1), “freely” (gratuitously) (²³¹⁶Isaiah 52:3 ^{61:1} ⁴³⁰¹⁵Zechariah 9:11 ⁴³⁸⁴Romans 3:24).

in righteousness — to fulfill My righteous purpose (see on ^{<2310D>}Isaiah 41:2; ^{<2306F>}Isaiah 42:6 ^{<2326F>}Jeremiah 23:6).

14. The language but cursorily alludes to Egypt, Ethiopia, and Seba, being given to Cyrus as a ransom in lieu of Israel whom he restored (^{<2388F>}Isaiah 43:3), but mainly and fully describes *the gathering in of the Gentiles to Israel* (^{<401D>}Acts 2:10,11 8:27-38), especially at Israel's future restoration (^{<2310D>}Isaiah 2:2 14:1,2 19:18-22 60:3-14 49:23 ^{<4388F>}Psalms 68:31 72:10,11).

labor — wealth acquired by labor (^{<2189F>}Jeremiah 3:24).

Sabeans ... of stature — the men of Meroe, in Upper Egypt. HERODOTUS (3.30) calls the Ethiopians “the tallest of men” (see on ^{<2388D>}Isaiah 18:2; ^{<3123>}1 Chronicles 11:23).

thee — Jerusalem (“my city,” ^{<23513>}Isaiah 45:13).

in chains — (^{<3928F>}Psalms 149:8). “The saints shall judge the world” (^{<401D>}1 Corinthians 6:2) and “rule the nations with a rod of iron” (^{<3842>}Zechariah 14:12-19 ^{<4022>}Revelation 2:26,27). The “chains,” in the case of the obedient, shall be the *easy yoke* of Messiah; as “the sword of the Spirit” also is saving to the believer, condemnatory to the unbeliever (^{<4628>}John 12:48 ^{<3042>}Hebrews 4:12 ^{<6915>}Revelation 19:15).

God is in thee — (^{<2189F>}Jeremiah 3:19).

15. *God that hidest thyself* — HORSLEY, after JEROME, explains this as the confession of Egypt, etc., that *God is concealed in human form in the person of Jesus*. Rather, connected with ^{<2389F>}Isaiah 45:9,10, the prophet, contemplating the wonderful issue of the seemingly dark counsels of God, implies a censure on those who presume to question God's dealings (^{<2388F>}Isaiah 55:8,9 ^{<6229F>}Deuteronomy 29:29). Faith still discerns, even under the veil, the covenant-keeping “God of Israel, the Savior” (^{<23817>}Isaiah 8:17).

16. *ashamed* — “disappointed” in their expectation of help from their idols (see on ^{<2307F>}Isaiah 42:17; ^{<4907F>}Psalms 97:7).

17. *in the Lord* — (^{<2359F>}Isaiah 45:24,25), contrasted with the idols which cannot give even temporary help (^{<2356F>}Isaiah 45:16); *in Jehovah* there is *everlasting* salvation (^{<2350F>}Isaiah 26:4).

not ... ashamed — opposed to the doom of the idolaters, who, in the hour of need, shall be “ashamed” (see on ^{<2356F>}Isaiah 45:16).

18. (See on ^{<2352D>}Isaiah 45:12).

not in vain, he formed it to be inhabited — Therefore, Judah, lying waste during the Babylonish captivity, shall be peopled again by the exiles. The Jews, from this passage, infer that, after the resurrection, the earth shall be inhabited, for there can be no reason why the earth should *then* exist in vain any more than now (^{<618>}2 Peter 3:13).

19. not ... secret — not like the heathen oracles which gave their responses from dark caverns, with studied obscurity (^{<348>}Isaiah 48:16). Christ plainly quotes these words, thereby identifying Himself with Jehovah (^{<618>}John 18:20).

I said not ... Seek ... in vain — When I commanded you to seek Me (Jehovah did so, ^{<351>}Isaiah 45:11, “Ask Me,” etc.), it was not in order that ye might be sent empty away (^{<637>}Deuteronomy 32:47). Especially in Israel’s time of trial, God’s interposition, in behalf of Zion hereafter, is expressly stated as about to be the answer to prayer (^{<316>}Isaiah 62:6,7-10 ^{<923>}Psalms 102:13-17,19-21). So in the case of all believers, the spiritual Israel.

righteousness — that which is veracious: not in the equivocal terms of heathen responses, fitly symbolized by the “dark places” from which they were uttered.

right — true (see on ^{<312>}Isaiah 41:26).

20. escaped of the nations — those of the nations who shall have escaped the slaughter inflicted by Cyrus. Now, at last, ye shall see the folly of “praying to a god that cannot save” (^{<351>}Isaiah 45:16). Ultimately, those that shall be “left of all the nations which shall come against Jerusalem” are meant (^{<346>}Zechariah 14:16). They shall then all be converted to the Lord (^{<262>}Isaiah 66:23,24 ^{<317>}Jeremiah 3:17 ^{<317>}Zechariah 8:20-23).

21. Challenge the worshippers of idols (^{<310>}Isaiah 41:1).

take counsel together — as to the best arguments wherewith to defend the cause of idolatry.

who ... from that time — (^{<312>}Isaiah 41:22,23; see on ^{<348>}Isaiah 44:8). Which of the idols has done what God hath, namely, foretold, primarily as to Cyrus; ultimately as to the final restoration of Israel hereafter? The idolatry of Israel before Cyrus’ time will have its counterpart in the Antichrist and the apostasy, which shall precede Christ’s manifestation.

just ... and ... Savior — *righteous* in keeping His promises, and therefore a *Savior* to His people. Not only is it not inconsistent with, but it is the result

of, His *righteousness*, or *justice*, that He should *save* His redeemed (²³⁰⁷Isaiah 42:6,21 ¹⁹⁵⁰Psalms 85:10,11 ⁴¹³⁵Romans 3:26).

22. Look ... and be ye saved — The second imperative expresses the result which will follow obedience to the first (⁰⁴²⁸Genesis 42:18); *ye shall be saved* (⁴⁸³⁴John 3:14,15). ⁰⁰²⁹Numbers 21:9: “If a serpent had bitten any man, when he *beheld* the serpent of brass he lived.” What so simple as a look? Not *do* something, but *look* to the Savior (⁴¹⁶¹Acts 16:30,31). Believers look by faith, the eye of the soul. The look is that of one *turning* (see *Margin*) to God, as at once “Just and the Savior” (²³⁵²Isaiah 45:21), that is, the look of *conversion* (¹⁰²⁷Psalms 22:27).

23. sworn by myself — equivalent to, “As I live,” as ⁵⁴¹¹Romans 14:11 quotes it. So ⁰⁴²¹Numbers 14:21. God could swear by no greater, therefore He swears by Himself (⁵⁰⁶³Hebrews 6:13,16).

word ... in righteousness — rather, “the truth (see on ²³⁵⁹Isaiah 45:19) is gone forth from My mouth, the word (of promise), and it shall not return (that is, which shall not be revoked)” [LOWTH]. But the accents favor *English Version*.

tongue ... swear — namely, an oath of allegiance to God as their true King (see on ²³⁰⁸Isaiah 19:18; ²³⁶⁹Isaiah 65:16). Yet to be fulfilled (³⁴⁴⁷Zechariah 14:9).

24. Rather, “Only in Jehovah shall men say of me (this clause is parenthetical), is there righteousness” (which includes *salvation*, ²³⁵²Isaiah 45:21, “a just God and a Savior,” ²⁴⁶³Isaiah 46:13), etc. [MAURER].

strength — namely, to save.

shall men come — Those who have set themselves up against God shall come to Him in penitence for the past (²³⁰²Isaiah 19:22).

ashamed — (²³⁶⁶Isaiah 45:16 ²⁵⁴⁷Isaiah 54:17 41:11).

25. all ... Israel — the spiritual Israel (⁴¹²⁹Romans 2:29) and the literal Israel, that is, the final remnant which shall *all be saved* (²³⁵⁷Isaiah 45:17 ⁵¹²⁶Romans 11:26).

justified — treated *as if* they were just, through Christ’s righteousness and death (²⁴¹⁵Jeremiah 23:5).

glory — literally, “sing” in His praise (⁴⁰²⁴Jeremiah 9:24 ⁴⁰³¹1 Corinthians 1:31).

CHAPTER 46

ISAIAH 46:1-13.

BABYLON'S IDOLS COULD NOT SAVE THEMSELVES, MUCH LESS HER. BUT GOD CAN AND WILL SAVE ISRAEL: CYRUS IS HIS INSTRUMENT.

1. *Bel* — the same as the Phoenician Baal, that is, lord, the chief god of Babylon; to it was dedicated the celebrated tower of Babylon, in the center of one of the two parts into which the city was divided, the palace being in the center of the other. Identical with the *sun*, worshipped on turrets, housetops, and other high places, so as to be nearer the heavenly hosts (*Saba*) (^{248B}Jeremiah 19:13 32:29 ^{300B}Zephaniah 1:5). GESENIUS identifies Bel with the planet Jupiter, which, with the planet Venus (under the name Astarte or Astaroth), was worshipped in the East as the god of fortune, the most propitious star to be born under (see on ^{236B}Isaiah 65:11). According to the Apocryphal book, *Bel and the Dragon*, Bel was cast down by Cyrus.

boweth ... stoopeth — falleth prostrate (^{230B}Isaiah 10:4 ^{408B}1 Samuel 5:3,4 ^{408B}Psalms 20:8).

Nebo — the planet Mercury or Hermes, in astrology. The scribe of heaven, answering to the Egyptian Anubis. The extensive worship of it is shown by the many proper names compounded of it: Nebuchadnezzar. Nebuzar-adan, Nabonassar, etc.

were upon — that is, were a *burden* (supplied from the following clause) upon. It was customary to transport the gods of the vanquished to the land of the conquerors, who thought thereby the more effectually to keep down the subject people (^{408B}1 Samuel 5:1, etc. ^{248B}Jeremiah 48:7 49:3 ^{271B}Daniel 11:8).

carriages — in the Old English sense of *the things carried, the images borne by you*: the lading (^{401B}Acts 21:15), “carriages,” not the vehicles, but the baggage. Or, the images *which used to be carried by you* formerly in your solemn processions [MAURER].

were heavy laden — rather, *are put as a load on* the beasts of burden [MAURER]. HORSLEY translates, “They who should have been your *carriers*

(as Jehovah is to His people, ^{<2348>}Isaiah 46:3,4) are become *burdens*” (see on ^{<2348>}Isaiah 46:4).

2. *deliver* — from the enemies’ hands.

burden — their images laid on the beasts (^{<2348>}Isaiah 46:1).

themselves — the *gods*, here also distinguished from their images.

3. in contrast to what precedes: Babylon’s idols, so far from *bearing* its people safely are themselves *borne off*, a *burden* to the laden beast; but Jehovah *bears* His people in safety even from the womb to old age (^{<2349>}Isaiah 63:9 ^{<4521>}Deuteronomy 32:11 ^{<49716>}Psalms 71:6,18). God compares Himself to a nurse tenderly carrying a child; contrast Moses’ language (^{<40112>}Numbers 11:12).

4. *old age* — As “your” — “you” — “you,” are not in the *Hebrew*, the sentiment is more general than *English Version*, though of course it *includes* the Jews from the infancy to the more advanced age of their history (^{<23706>}Isaiah 47:6).

I am he — that is the same (^{<19427>}Psalms 102:27 ^{<4034>}John 8:24 ^{<3838>}Hebrews 13:8).

I will bear ... carry — Not only do I not need to be *borne* and *carried* Myself, as the idols (^{<2348>}Isaiah 46:1).

5. (^{<2308>}Isaiah 40:18,25).

6. (^{<2309>}Isaiah 40:19,20 41:7.) They lavish gold out of their purses and spare no expense for their idol. Their profuseness shames the niggardliness of professors who worship God with what cost them nothing. Sin is always a costly service.

7. *cry ... can ... not ... save* — (^{<2351>}Isaiah 45:20, with which contrast ^{<2359>}Isaiah 45:19).

8. *show yourselves men* — Renounce the *childishness* of idolatry as shown in what precedes (^{<4443>}1 Corinthians 14:20 16:13 ^{<4044>}Ephesians 4:14). In order to be *manly* we must be *godly*; for man was made “in the image of God,” and only rises to his true dignity when joined to God; *virtue* is derived from the *Latin vir*, “a man.”

bring ... to mind — rather, “lay it to heart.”

transgressors — addressed to the idolaters among the Jews.

9. *former* — namely, proofs of the sole Godship of Jehovah, from predictions fulfilled, and interpositions of God in behalf of Israel (^{2381B}Isaiah 45:5).

10. (^{2365D}Isaiah 45:21 41:22,23 44:26).

yet — not in the *Hebrew*. Translate, “What had not been done” [HORSLEY].

do all my pleasure — (^{2530I}Isaiah 53:10 ^{4609G}Romans 9:19).

11. *ravenous bird* — Cyrus so called on account of the rapidity of his marches from the distant regions of Persia to pounce on his prey (see on ^{2340E}Isaiah 41:2; ^{2342F}Isaiah 41:25; ^{2342J}Jeremiah 49:22; ^{2377B}Ezekiel 17:3). The standard of Cyrus, too, was a golden *eagle* on a spear (see the heathen historian, XENOPHON, 7, where almost the same word is used, *aetos*, as here, *ayit*).

executeth my counsel — (^{2340B}Isaiah 44:28 45:13). Babylon represents, mystically, the apostate faction: the destruction of its idols symbolizes the future general extirpation of all idolatry and unbelief.

purposed ... also do it — (^{2361B}Isaiah 43:13).

12. *stout-hearted* — stubborn in resisting God (^{4905B}Psalms 76:5 ^{4075I}Acts 7:51).

far from righteousness — (^{2509I}Isaiah 59:9 ^{3100E}Habakkuk 2:4).

13. *near* — antithetical to “far” (^{2362I}Isaiah 46:12 ^{2505E}Isaiah 51:5 56:1 61:10,11 ^{6006G}Romans 10:6-8).

righteousness — answering to “salvation” in the parallel clause; therefore it means here, “my righteous deliverance”; righteous, because proving the *truth* of God’s promises, and so contrived as to not compromise, but vindicate, His righteousness (^{2321I}Isaiah 42:21 ^{4835B}Romans 3:26).

Zion ... my glory — rather, “I will give salvation in Zion; to Israel (I will give) my glory” [HORSLEY]. (^{2361H}Isaiah 63:11 ^{4947B}Psalms 14:7 ^{4023C}Luke 2:32).

CHAPTER 47

ISAIAH 47:1-15.

THE DESTRUCTION OF BABYLON IS REPRESENTED UNDER THE IMAGE OF A ROYAL VIRGIN BROUGHT DOWN IN A MOMENT FROM HER MAGNIFICENT THRONE TO THE EXTREME OF DEGRADATION.

1. *in the dust* — (See on ^{<2385>}Isaiah 3:26; ^{<1823>}Job 2:13 ^{<2100>}Lamentations 2:10).

virgin — that is, heretofore *uncaptured* [HERODOTUS, 1.191].

daughter of Babylon — Babylon and its inhabitants (see on ^{<2008>}Isaiah 1:8; ^{<2372>}Isaiah 37:22).

no throne — The seat of empire was transferred to Shushan. Alexander intended to have made Babylon his seat of empire, but Providence defeated his design. He soon died; and Seleucia, being built near, robbed it of its inhabitants, and even of its name, which was applied to Seleucia.

delicate — alluding to the effeminate debauchery and prostitution of all classes at banquets and religious rites [CURTIUS, 5.1; HERODOTUS, 1.199; BARUCH, 6.43].

2. *millstones* — like the *querns* or hand-mills, found in this country, before the invention of water mills and windmills: a convex stone, made by the hand to turn in a concave stone, fitted to receive it, the corn being ground between them: the office of a female slave in the East; most degrading (^{<1810>}Job 31:10 ^{<1244>}Matthew 24:41).

uncover thy locks — rather, “take off thy veil” [HORSLEY]: perhaps the removal of the *plaited hair* worn round the women’s temples is included; it, too, is a *covering* (^{<1115>}1 Corinthians 11:15); to remove it and the veil is the badge of the lowest female degradation; in the East the head is the seat of female modesty; the *face* of a woman is seldom, the whole *head* almost never, seen bare (see on ^{<2218>}Isaiah 22:8).

make bare the leg — rather “lift up (literally, ‘uncover’; as in lifting up the train the leg is uncovered) thy *flowing train*.” In Mesopotamia, women of low rank, as occasion requires, wade across the rivers with stript legs, or else entirely put off their garments and swim across. “Exchange thy rich,

loose, queenly robe, for the most abject condition, that of one going to and fro through rivers as a slave, to draw water,” etc.

uncover ... thigh — gather up the robe, so as to wade across.

3. not meet ... as a man — rather, “I will not meet a man,” that is, suffer man to intercede with me — give man an audience [HORSLEY]. Or, “I will not *make peace with any man*,” before all are destroyed. Literally, “strike a league with”; a phrase arising from the custom of *striking* hands together in making a compact [MAURER], (see on ^{<3178>}Proverbs 17:18; ^{<1223>}Proverbs 22:26 11:15, *Margin*). Or else from *striking* the victims sacrificed in making treaties.

4. As for — rather supply, “*Thus saith* our Redeemer” [MAURER]. LOWTH supposes this verse to be the exclamation of a chorus breaking in with praises, “Our Redeemer! Jehovah of hosts,” etc. (^{<2684>}Jeremiah 50:34).

5. Sit — the posture of mourning (^{<1506>}Ezra 9:4 ^{<813>}Job 2:13 ^{<2101>}Lamentations 2:10).

darkness — mourning and misery (^{<2811>}Lamentations 3:2 ^{<3108>}Micah 7:8).

lady of kingdoms — mistress of the world (^{<2139>}Isaiah 13:19).

6. reason for God’s vengeance on Babylon: in executing God’s will against His people, she had done so with wanton cruelty (^{<2305>}Isaiah 10:5, etc.; ^{<2617>}Jeremiah 50:17 51:33 ^{<3015>}Zechariah 1:15).

polluted my inheritance — (^{<2328>}Isaiah 43:28).

the ancient — Even old age was disregarded by the Chaldeans, who treated all alike with cruelty (^{<2816>}Lamentations 4:16 5:12) [ROSENMULLER]. Or, “the ancient” means Israel, worn out with calamities in the latter period of its history (^{<2308>}Isaiah 46:4), as its earlier stage of history is called its “youth” (^{<2541>}Isaiah 54:6 ^{<2361>}Ezekiel 16:60).

7. so that — Through thy vain expectation of being a queen for ever, thou didst advance to such a pitch of insolence as not to believe “these things” (namely, as to thy overthrow, ^{<2508>}Isaiah 47:1-5) possible.

end of it — namely, of thy insolence, implied in her words, “I shall be a lady for ever.”

8. given to pleasures — (See on ^{<2401>}Isaiah 47:1). In no city were there so many incentives to licentiousness.

I am ... none ... beside me — (²³⁷⁰Isaiah 47:10). Language of arrogance in man's mouth; fitting for God alone (²³⁶⁹Isaiah 45:6). See ²³⁶⁸Isaiah 5:8, latter part.

widow ... loss of children — A state, represented as a female, when it has fallen is called a *widow*, because its *king* is no more; and *childless*, because it has no inhabitants; they having been carried off as captives (²³⁶⁴Isaiah 23:4 54:1,4,5 ⁶⁸⁰Revelation 18:7,8).

9. in a moment — It should not decay slowly, but be suddenly and unexpectedly destroyed; in a single night it was taken by Cyrus. The prophecy was again literally fulfilled when Babylon revolted against Darius; and, in order to hold out to the last, each man chose one *woman* of his family, and strangled the rest, to save provisions. Darius impaled three thousand of the revolters.

in ... perfection — that is, “in full measure.”

for ... for — rather, “notwithstanding the ... notwithstanding”; “in spite of” [LOWTH]. So “for” (⁴⁴¹Numbers 14:11). Babylon was famous for “expiations or sacrifices, and other incantations, whereby they tried to avert evil and obtain good” [DIODORUS SICULUS].

10. wickedness — as in ²⁹³¹Isaiah 13:11, the *cruelty* with which Babylon treated its subject states.

None seeth me — (¹⁹⁰¹Psalms 10:11 94:7). “There is none to exact punishment from me.” Sinners are not safe, though seeming secret.

Thy wisdom — astrological and *political* (²⁹¹¹Isaiah 19:11, etc., as to Egypt).

perverted — turns thee aside from the right and safe path.

11. from whence it riseth — *Hebrew*, “the dawn thereof,” that is, its first rising. Evil shall come on thee without the least previous intimation [ROSENMULLER]. But *dawn* is not applied to “evil,” but to *prosperity* shining out after misery (²⁹¹²Isaiah 21:12). Translate, “Thou shall not see any dawn” (of alleviation) [MAURER].

put ... off — rather, as *Margin*, “remove by expiation”; it shall be never ending.

not know — unawares: which thou dost not apprehend. Proving the fallacy of thy divinations and astrology (⁸⁰⁵Job 9:5 ⁴⁹⁸Psalms 35:8).

12. *Stand* — forth: a scornful challenge to Babylon's magicians to show whether they can defend their city.

labored — The devil's service is a laborious yet fruitless one (²⁸⁵⁰Isaiah 55:2).

13. *wearied* — (compare ²⁸⁷⁰Isaiah 57:10 ²⁸⁴²Ezekiel 24:12).

astrologers — literally, those who form *combinations* of the heavens; who watch conjunctions and oppositions of the stars. "Casters of the configurations of the sky" [HORSLEY]. GESENIUS explains it: the dividers of the heavens. In casting a nativity they observed four signs: — the *horoscope*, or sign which arose at the time one was born; the *mid-heaven*; *the sign opposite the horoscope* towards the west; and the *hypogee*.

monthly prognosticators — those who at each new moon profess to tell thereby what is about to happen. Join, not as *English Version*, "save ... from those things," etc.; but, "They that at new moons make known from (by means of) *them* the things that shall come upon thee" [MAURER].

14. (²⁸⁹⁰Isaiah 29:6 30:30).

not ... a coal — Like stubble, they shall burn to a dead ash, without leaving a live coal or cinder (compare ²⁸⁰⁴Isaiah 30:14), so utterly shall they be destroyed.

15. *Thus*, etc. — Such shall be the fate of those astrologers who cost thee such an amount of trouble and money.

thy merchants, from thy youth — that is, with whom thou hast trafficked from thy earliest history, the foreigners sojourning in Babylon for the sake of commerce (²⁸³⁴Isaiah 13:14 ²⁸⁰⁶Jeremiah 51:6,9 Na 3:16,17) [BARNES]. Rather, the *astrologers*, with whom Babylon had so many dealings (²⁸⁷²Isaiah 47:12-14) [HORSLEY].

to his quarter — literally, "straight before him" (²⁸⁰⁹Ezekiel 1:9,12). The foreigners, whether soothsayers or merchants, shall flee home out of Babylon (²⁸⁰⁶Jeremiah 50:16).

CHAPTER 48

ISAIAH 48:1-22.

THE THINGS THAT BEFALL BABYLON JEHOVAH PREDICTED LONG BEFORE, LEST ISRAEL SHOULD ATTRIBUTE THEM, IN ITS “OBSTINATE” PERVERSITY, TO STRANGE GODS (^{238E}ISAIAH 48:1-5).

1. *the waters of Judah* — spring from the *fountain* of Judah (^{624E}Numbers 24:7 ^{633E}Deuteronomy 33:28 ^{663E}Psalms 68:26; *Margin*). *Judah* has the “fountain” attributed to it, because it survived the ten tribes, and from it Messiah was to spring.

swear by ... Lord — (^{239E}Isaiah 19:18 45:23 65:16).

mention — in prayers and praises.

not in truth — (^{240E}Jeremiah 5:2 ^{404E}John 4:24).

2. *For* — Ye deserve these reproofs; “for” ye call yourselves citizens of “the holy city” (^{251E}Isaiah 52:1), but not in truth (^{238E}Isaiah 48:1 ^{461E}Nehemiah 11:1 ^{702E}Daniel 9:24); so the inscription on their coins of the time of the Maccabees. “Jerusalem the Holy.”

3. *former* — things which have happened in time past to Israel (^{230E}Isaiah 42:9 44:7,8 45:21 46:10).

suddenly — They came to pass so unexpectedly that the prophecy could not have resulted from mere human sagacity.

4. *obstinate* — *Hebrew*, “hard” (^{692E}Deuteronomy 9:27 ^{241E}Ezekiel 3:7, *Margin*).

iron sinew — inflexible (^{415E}Acts 7:51).

brow brass — shameless as a harlot (see ^{246E}Jeremiah 6:28 3:3 ^{240E}Ezekiel 3:7, *Margin*).

5. (See on ^{238E}Isaiah 48:1; ^{238E}Isaiah 48:3).

6. **Thou**, etc. — So “ye are my witnesses” (²³⁰⁷Isaiah 43:10). Thou canst testify the prediction was uttered long before the fulfillment: “see all this,” namely, that the event answers to the prophecy.

declare — make the fact known as a proof that Jehovah alone is God (²³⁴⁸Isaiah 44:8).

new things — namely, the deliverance from Babylon by Cyrus, *new* in contradistinction from former predictions that had been fulfilled (²³⁰⁹Isaiah 42:9 43:19). Antotypically, the prophecy has in view the “new things” of the gospel treasury (So 7:13 ⁴⁰⁶⁵Matthew 13:52 ⁴⁰⁸⁷2 Corinthians 5:17 ⁶²¹⁶Revelation 21:5). From this point forward, the prophecies as to Messiah’s first and second advents and the restoration of Israel, have a *new* circumstantial distinctness, such as did not characterize the previous ones, even of Isaiah. Babylon, in this view, answers to the mystical Babylon of Revelation.

hidden — which could not have been guessed by political sagacity (²⁷²²Daniel 2:22,29 ⁴¹⁰⁹1 Corinthians 2:9,10).

7. Not like natural results from existing causes, the events when they took place were like acts of *creative* power, such as had never before been “from the beginning.”

even before the day when — rather [MAURER], “And before the day (of their occurrence) thou hast not heard of them”; that is, by any human acuteness; they are only heard of by the present inspired announcement.

8. **heardest not** — repeated, as also “knewest not,” from ²³⁸⁷Isaiah 48:7.

from that time — Mine anger *towards* thee. Omit “that.” “Yea, from “*the first* thine ear did not open itself,” namely, to *obey* them [ROSENMULLER]. “To open the ear” denotes obedient attention (²³⁰⁵Isaiah 50:5); or, “was not opened” to *receive* them; that is, they were not *declared by Me to thee* previously, since, if thou hadst been informed of them, such is thy perversity, thou couldst not have been kept in check [MAURER]. In the former view, the sense of the words following is, “For I knew that, if I had not foretold the destruction of Babylon so plainly that there could be no perverting of it, thou wouldst have perversely ascribed it to idols, or something else than to Me” (²³⁸⁵Isaiah 48:5). Thus they would have relapsed into idolatry, to cure them of which the Babylonian captivity was sent: so they had done (⁴²³⁴Exodus 32:4). After the return, and ever since, they have utterly forsaken idols.

wast called — as thine appropriate appellation (²³⁰⁶Isaiah 9:6).

from the womb — from the beginning of Israel's national existence (^{234E}Isaiah 44:2).

9. refrain — literally, “muzzle”; His wrath, after the return, was to be *restrained a while*, and then, because of their sins, let loose again (⁴⁹³⁸Psalms 78:38).

for thee — that is, *that* — omit “that”: “From thee.”

10. (See on ²¹²⁵Isaiah 1:25).

with silver — rather, “*for* silver.” I sought by affliction to purify thee, but thou wast not *as silver* obtained by melting, but as dross [GESENIUS]. Thy repentance is not complete: thou art not yet as refined silver. ROSENMULLER explains, “not as silver,” not with *the intense heat* needed to melt silver (it being harder to melt than gold), that is, not with the most extreme severity. The former view is better (²¹²⁵Isaiah 1:25 ^{42:25} ²⁷²⁸Ezekiel 22:18-20,22).

chosen — or else [LOWTH], tried ... proved: according to GESENIUS, literally, “to rub with the touchstone,” or to cut in pieces so as to examine (³³³²Zechariah 13:9 ³⁹⁸³Malachi 3:3 ⁴⁰⁰⁷1 Peter 1:7).

11. how should my name — MAURER, instead of “My name” from ²³⁸⁹Isaiah 48:9, supplies “My glory” from the next clause; and translates, “How (shamefully) My glory has been profaned!” In *English Version* the sense is, “I will refrain (²³⁸⁹Isaiah 48:9, that is, not utterly destroy thee), for why should I permit My name to be polluted, which it would be, if the Lord utterly destroyed His elect people” (²³⁰⁹Ezekiel 20:9)?

not give my glory unto another — If God forsook His people for ever, the heathen would attribute *their triumph* over Israel *to their idols*; so God's glory would be given *to another*.

12-15. The Almighty, who has founded heaven and earth, can, and will, restore His people.

the first ... last — (²³⁴⁸Isaiah 41:4 44:6).

13. spanned — measured out (²³⁰²Isaiah 40:12).

when I call ... stand up together — (²³⁰⁶Isaiah 40:26 ²³²⁵Jeremiah 33:25). But it is not their creation so much which is meant, as that, like *ministers of God*, the heavens and the earth are prepared at His command to *execute His decrees* (³⁸⁹¹Psalms 119:91) [ROSENMULLER].

14. among them — among the gods and astrologers of the Chaldees (²³⁴²Isaiah 41:22 43:9 44:7).

Lord ... loved him; he will, etc. — that is, “He whom the Lord hath loved will do,” etc. [LOWTH]; namely, Cyrus (²³⁴⁸Isaiah 44:28 45:1,13 46:11). However, Jehovah’s language of love is too strong to apply to Cyrus, except as type of *Messiah*, to whom alone it fully applies (⁶¹¹²Revelation 5:2-5).

his pleasure — not Cyrus’ own, but Jehovah’s.

15. brought — led him on his way.

he — change from the first to the third person [BARNES]. *Jehovah* shall make his (Cyrus’) way prosperous.

16. not ... in secret — (²³⁵⁹Isaiah 45:19). Jehovah foretold Cyrus’ advent, not with the studied ambiguity of heathen oracles, but plainly.

from the time, etc. — From the moment that the purpose began to be accomplished in the raising up of Cyrus I was present.

sent me — The prophet here speaks, claiming attention to his announcement as to Cyrus, on the ground of his mission from God and His Spirit. But he speaks not in his own person so much as in that of *Messiah*, to whom alone in the fullest sense the words apply (²³⁰⁰Isaiah 61:1 ⁶¹⁰⁶John 10:36). Plainly, ²³⁰¹Isaiah 49:1, which is the continuation of the forty-eighth chapter, from ²³⁸⁹Isaiah 48:16, where the change of speaker from God (²³⁸¹Isaiah 48:1,12-15) begins, is the language of *Messiah*. ⁶⁰⁰¹Luke 4:1,14,18, shows that the Spirit combined with the Father in sending the Son: therefore “His Spirit” is *nominative* to “sent,” not *accusative*, following it.

17. teacheth ... to profit — by affliction, such as the Babylonish captivity, and the present long-continued dispersion of Israel (⁵⁸²¹Hebrews 12:10).

18. peace — (⁴⁹¹⁶Psalms 119:165). Compare the desire expressed by the same *Messiah* (⁴²³⁷Matthew 23:37 ⁴⁹⁴²Luke 19:42).

river — (²³³²Isaiah 33:21 41:18), a river flowing from God’s throne is the symbol of *free, abundant, and ever flowing blessings from Him* (²³⁷⁰Ezekiel 47:1 ³⁸⁴⁸Zechariah 14:8 ⁶²¹¹Revelation 22:1).

righteousness — *religious prosperity*; the parent of “peace” or *national prosperity*; therefore “peace” corresponds to “righteousness” in the parallelism (²³²⁷Isaiah 32:17).

19. sand — retaining the metaphor of “the sea” (²³⁸⁸Isaiah 48:18).

like the gravel thereof — rather, as the *Hebrew*, “like that (the offspring) of its (the sea’s) bowels”; referring to the countless living creatures, fishes, etc., of the sea, rather than the gravel [MAURER]. JEROME, *Chaldee*, and Syriac support *English Version*.

his name ... cut off — transition from the second person, “thy,” to the third “his.” Israel’s name was cut off “as a nation” during the Babylonish captivity; also it is so now, to which the prophecy especially looks (^{<6112>}Romans 11:20).

20. Go ... forth ... end of the earth — Primarily, a prophecy of their joyful deliverance from Babylon, and a direction that they should leave it when God opened the way. But the publication of it “to the ends of the earth” shows it has a more world-wide scope antitypically; ^{<6830>}Revelation 18:4 shows that the mystical Babylon is ultimately meant.

redeemed ... Jacob — (^{<2800>}Isaiah 43:1 44:22,23).

21. Ezra, in describing the return, makes no mention of God cleaving the rock for them in the desert [KIMCHI]. The circumstances, therefore, of the deliverance from Egypt (^{<0270>}Exodus 17:6 ^{<0411>}Numbers 20:11 ^{<09815>}Psalms 78:15 105:41) and of that from Babylon, are blended together; the language, while more immediately referring to the latter deliverance, yet, as being blended with circumstances of the former not strictly applicable to the latter, cannot *wholly* refer to either, but to the mystic deliverance of man under Messiah, and literally to the final restoration of Israel.

22. Repeated (^{<25721>}Isaiah 57:21). All the blessings just mentioned (^{<2821>}Isaiah 48:21) belong only to the godly, not to the wicked. Israel shall first cast away its wicked unbelief before it shall inherit *national prosperity* (^{<39210>}Zechariah 12:10-14 13:1,9 14:3,14,20,21). The sentiment holds good also as to all wicked men (^{<48510>}Job 15:20-25,31-34).

CHAPTER 49

ISAIAH 49:1-26.

SIMILAR TO CHAPTER 42:1-7 (ISAIAH 49:1-9).

Messiah, as the ideal Israel (Isaiah 49:3), states the object of His mission, His want of success for a time, yet His certainty of ultimate success.

1. *O isles* — Messiah is here regarded as having been rejected by the Jews (Isaiah 49:4,5), and as now turning to the Gentiles, to whom the Father hath given Him “for a light and salvation.” “Isles” mean all regions *beyond sea*.

from the womb — (Isaiah 44:2 Luke 1:31 John 10:36).

from ... bowels ... mention of my name — His name “Jesus” (that is, God-Savior) was designated by God before His birth (Matthew 1:21).

2. *my mouth ... sword* — (Isaiah 11:4 Revelation 19:15). The double office of the Word of God, saving and damnatory, is implied (Isaiah 50:4 John 12:48 Hebrews 4:12).

shaft — (Psalm 45:5). “Polished,” that is, free from all rust, implies His unsullied purity.

in ... quiver ... hid me — Like a sword in its scabbard, or a shaft in the quiver, Messiah, before His appearing, was *hid* with God, ready to be drawn forth at the moment God saw fit [HENGSTENBERG]; also always *protected* by God, as the arrow by the quiver (Isaiah 51:16).

3. *Israel* — applied to Messiah, according to the true import of the name, *the Prince* who had power with *God* in wrestling in behalf of man, and who prevails (Genesis 32:28 Hosea 12:3,4). He is also the ideal Israel, the representative man of the nation (compare Matthew 2:15 with Hosea 11:1).

in whom ... glorified — (John 14:13 17:1-5).

4. *I* — Messiah.

in vain — comparatively in the case of *the greater number* of His own countrymen. “He came unto His own, and His own received Him not” (²⁵⁰¹Isaiah 53:1-3 ²⁹⁹⁴Luke 19:14 ⁸⁰¹¹John 1:11 7:5). Only a hundred twenty disciples met after His personal ministry was ended (⁴⁰¹⁵Acts 1:15).

yet ... my judgment ... with the Lord — Ultimately, God will do justice to My cause, and *reward* (*Margin* for “work,” compare ²³⁰⁰Isaiah 40:10 62:11) My labors and sufferings. He was never “discouraged” (²³⁰⁴Isaiah 42:4 50:7,10). He calmly, in spite of seeming ill success for the time, left the result with God, confident of final triumph (²⁵³⁰Isaiah 53:10-12 ⁴⁰²³1 Peter 2:23). So the ministers of Christ (⁴⁰¹¹1 Corinthians 4:1-5 ⁴⁰⁴⁹1 Peter 4:19).

5. The reason why He was confident that His work would be accepted and rewarded, namely, because He is “glorious in the eyes of Jehovah,” etc.

to bring Jacob again to him — (⁴⁰⁵⁴Matthew 15:24 ⁴⁰³⁶Acts 3:26).

Though Israel be not gathered — metaphor from a scattered flock which the shepherd gathers together again; or a hen and her chickens (⁴¹³⁷Matthew 23:37). Instead of the text “not,” the *Keri* has the similar *Hebrew* word, “to Him,” which the parallelism favors: “And that Israel may be gathered *to Him*.”

yet — rather, parenthetically. “*For* I am glorious, etc., and My God is My strength.” Then (²³⁰⁶Isaiah 49:6) resuming the words from the beginning of ²⁴⁰⁵Isaiah 49:5, “He saith” (I repeat), etc. HORSLEY explains, “Notwithstanding the incredulity of the Jews, Messiah shall be glorified in the conversion of the Gentiles,” reading as *English Version*: but if the *Keri* be read, “Israel shall at one time or other be gathered, notwithstanding their incredulity during Messiah’s sojourn on earth.”

6. **It is a light thing** — “It is too little that Thou shouldst,” [HENGSTENBERG], that is, It is not enough honor to Thee to raise up *Jacob* and *Israel*, but I design for Thee more, namely, that Thou shouldst be the means of enlightening the *Gentiles* (²³¹⁶Isaiah 42:6,7 60:3).

the preserved — namely, those remaining after the judgments of God on the nation — the elect remnant of Israel reserved for mercy. LOWTH, with a slight but needless change of the *Hebrew*, translates for “tribes” and “preserved,” the “scions” — the “branches.”

7. **whom man despiseth** — *Hebrew*, “the despised of soul,” that is, by every soul, by all men (²⁵¹⁴Isaiah 52:14,15 53:3 50:6-9 ⁴²¹⁶Psalms 22:6). LOWTH translates, “whose *person* is despised.”

abhorreth — literally, “who is an abomination to the nation” (^{<4238>}Luke 23:18-23). The Jews contemptuously call Him always *Tolvi*, “the crucified.” I prefer, on account of *Goi*, the *Hebrew* term for *nation* being usually applied to the *Gentiles*, and that for *people* to the Jews (^{<3009>}Hosea 1:9; so the *Greek* terms respectively also *Laos* and *Ethne*, ^{<4925>}Romans 9:25), to take “nation” here collectively for the *Gentile* world, which also spurned Him (^{<4011>}Psalms 2:1-3 ^{<4025>}Acts 4:25-27).

servant of rulers — (^{<4172>}Matthew 17:27). He who would not exert His power against the rulers (^{<4162>}Matthew 26:52,53).

shall see — namely the fulfillment of God’s promises (^{<2303>}Isaiah 49:3,6), “when He (shall be) a light to the *Gentiles*.”

arise — to reverence Thee (^{<4720>}Psalms 72:10,11 ^{<1940>}Philippians 2:10).

princes also — rather, for the parallelism, supply the ellipsis, thus, “Princes *shall see* and shall worship.”

faithful — namely, to His promises.

choose thee — as God’s *elect* (^{<2301>}Isaiah 42:1).

8. Messiah is represented as having asked for the grace of God in behalf of sinners; this verse contains God the Father’s favorable answer.

an acceptable time — “In a time of grace” [HENGSTENBERG]. A limited time (^{<2302>}Isaiah 61:2 ^{<4762>}2 Corinthians 6:2). The time judged by God to be the best fitted for effecting the purposes of His grace by Messiah.

heard thee — (^{<4018>}Psalms 2:8 ^{<3007>}Hebrews 5:7).

day of salvation — when “the fullness of time” (^{<4004>}Galatians 4:4) shall have come. The day of salvation is “to-day” (^{<3007>}Hebrews 4:7).

helped — given Thee the help needed to enable Thee, as man, to accomplish man’s salvation.

preserve — from the assaults and efforts of Satan, to divert Thee from Thy voluntary death to save man.

covenant of the people — (See on ^{<2306>}Isaiah 42:6). “The people,” *in the singular*, is always applied exclusively to Israel.

establish the earth — rather, “to restore the land,” namely, Canaan to Israel. Spiritually, the restoration of *the Church* (the spiritual Israel) to the heavenly land forfeited by man’s sin is also included.

cause to inherit ... desolate heritages — image from the desolate state of Judea during the Babylonish captivity. Spiritually, the Gentile world, a moral waste, shall become a garden of the Lord. Literally, Judea lying desolate for ages shall be possessed again by Israel (compare ^{<23107>}Isaiah 61:7, “in their land”). *Jesus*, the antitype of, and bearing the same name as *Joshua* (^{<3048>}Hebrews 4:8), shall, like him, divide the land among its true heirs (^{<23108>}Isaiah 54:3 61:4).

9. (^{<23107>}Isaiah 42:7 ^{<30925>}Zechariah 9:12).

prisoners — the Jews bound in legal bondage.

them ... in darkness — the Gentiles having no light as to the one true God [VITRINGA].

Show yourselves — not only see but be seen (^{<4156>}Matthew 5:16 ^{<4159>}Mark 5:19). Come forth from the darkness of your prison into the light of the Sun of righteousness.

in the ways, etc. — In a desert there are no “ways,” nor “high places,” with “pastures”; thus the sense is: “They shall have their pastures, not in deserts, but in cultivated and inhabited places.” Laying aside the figure, the churches of Christ at the first shall be gathered, not in obscure and unknown regions, but in the most populous parts of the Roman empire, Antioch, Alexandria, Rome, etc. [VITRINGA]. Another sense probably is the right one. Israel, on its way back to the Holy Land, shall not have to turn aside to devious paths in search of necessities, but shall find them in *all places* wherever their route lies; so ROSENMULLER. God will supply them *as if* He should make the grass grow in the trodden *ways* and on the barren *high places*.

10. Messiah will abundantly satisfy all the wants, both of literal Israel on their way to Palestine, and of the spiritual on their way to heaven, as their Shepherd (^{<23113>}Isaiah 65:13 ^{<4156>}Matthew 5:6), also in heaven (^{<6176>}Revelation 7:16,17).

11. **my** — All things are God’s.

mountains a way — I will remove all obstructions out of the way (^{<23104>}Isaiah 40:4).

exalted — that is, cast up (^{<23714>}Isaiah 57:14 62:10); for instance, over valleys. VITRINGA explains “mountains” as *great kingdoms*, Egypt, Syria, etc., subjected to Rome, to facilitate the spreading of the Gospel; “highways,” the *Christian doctrine* wherein those who join the Church walk, and which, at the time of Constantine, was to be raised into prominence before all, and publicly protected (^{<23108>}Isaiah 35:8,9).

12. *Sinim* — The Arabians and other Asiatics called China *Sin*, or *Tchin*; the Chinese had no special name for themselves, but either adopted that of the reigning dynasty or some high-sounding titles. This view of “Sinim” suits the context which requires a people to be meant “from far,” and distinct from those “from the north and from the west” [GESENIUS].

13. So ^{<622>}Revelation 12:12. God will have mercy on *the* afflicted, because of His compassion; on *His* afflicted, because of His covenant.

14. *Zion* — the literal Israel’s complaint, as if God had forsaken her in the Babylonian captivity; also in their dispersion previous to their future restoration; thereby God’s mercy shall be called forth (^{<265>}Isaiah 63:15-19 ^{<979>}Psalms 77:9,10 102:17).

15. (^{<242>}Isaiah 44:21 ^{<933>}Psalms 103:13 ^{<1071>}Matthew 7:11).

16. Alluding to the Jews’ custom (perhaps drawn from ^{<1219>}Exodus 13:9) of puncturing on their hands a representation of their city and temple, in token of zeal for them [LOWTH], (So 8:6).

17. *Thy children* — Israel (^{<240>}Isaiah 49:20,21 ^{<2619>}Isaiah 43:6). JEROME reads, for “Thy children,” “Thy builders”; they that destroyed thee shall hasten to build thee.

haste — to rebuild thy desolate capital.

shall go forth — Thy destroyers shall leave Judea to Israel in undisturbed possession.

18. As Zion is often compared to a bride (^{<2605>}Isaiah 54:5), so the accession of converts is like bridal ornaments (“jewels,” ^{<2619>}Isaiah 62:3 ^{<3017>}Malachi 3:17). Her *literal* children are, however, more immediately meant, as the context refers to their restoration; and only secondarily to her *spiritual* children by conversion to Christ. Israel shall be the means of the final complete conversion of the nations (^{<3007>}Micah 5:7 ^{<6112>}Romans 11:12,15).

as a bride — namely, binds on her ornaments.

19. *land of thy destruction* — thy land once the scene of destruction.

too narrow — (^{<2501>}Isaiah 54:1,2 ^{<3005>}Zechariah 10:10).

20. *children ... after ... other* — rather, “the children of thy widowhood,” that is, the children of whom thou hast been bereft during their dispersion in other lands (see on ^{<2408>}Isaiah 47:8) [MAURER].

again — rather, “yet.”

give place — rather, “stand close to me,” namely, in order that we may be the more able to *dwell* in in the *narrow* place [HORSLEY]. Compare as to Israel’s *spiritual* children, and the extension of the gospel sphere, ^{<4519>}Romans 15:19,24 ^{<4704>}2 Corinthians 10:14-16. But ^{<2342>}Isaiah 49:22 (compare ^{<2363>}Isaiah 66:20) shows that her literal children are primarily meant. GESENIUS translates, “Make room.”

21. Who, etc. — Zion’s joyful wonder at the unexpected restoration of *the* *ten* *tribes* . Secondly, the accession of spiritual Israelites to the mother church of Jerusalem from the Gentiles is meant. This created surprise at first (^{<4405>}Acts 10:45 14:27 15:3,4).

lost ... am desolate, a captive, and removing to and fro — rather, “bereaved of ... have been barren, an exile and outcast” [HORSLEY]. She had been “put away” by Jehovah, her husband (^{<2811>}Isaiah 50:1); hence her wonder at the *children begotten to her* .

22. lift ... hand — that is, beckon to (see on ^{<2312>}Isaiah 13:2).

standard — (^{<2312>}Isaiah 11:12).

bring ... sons in ... arms — The Gentiles shall aid in restoring Israel to its own land (^{<2304>}Isaiah 60:4 66:20). Children able to support themselves are carried on the shoulders in the East; but infants, in the arms, or astride on one haunch (^{<2302>}Isaiah 60:12). “Thy sons” must be distinct from “the Gentiles,” who *carry* them; and therefore cannot primarily refer to converts among the Gentiles.

23. lick ... dust — that is, kiss thy feet in token of humble submission.

for they ... not ... ashamed ... wait for me — The restoration of Israel shall be in answer to their prayerful waiting on the Lord (^{<2305>}Isaiah 30:18,19 ^{<49216>}Psalms 102:16,17 ^{<3217>}Zechariah 12:10 14:3).

24. the prey — Israel, long a prey to mighty Gentile nations, whose oppression of her shall reach its highest point under Antichrist (^{<27133>}Daniel 11:36,37,41,45).

lawful captive — the Jews justly consigned for their sins (^{<2811>}Isaiah 50:1) as captives to the foe. Secondly, Satan and Death are “the mighty” conquerors of man, upon whom his sin give them their “lawful” claim. Christ answers that claim for the sinners, and so the captive is set free (^{<3825>}Job 19:25 14:14 ^{<3129>}Matthew 12:29 ^{<2162>}Hosea 6:2, where ^{<2346>}Isaiah 49:4 shows the *primary* reference is to *Israel’s* *restoration* , to which *the* *resurrection* corresponds; ^{<2329>}Isaiah 26:19 ^{<4005>}Ephesians 4:8 ^{<3024>}Hebrews

2:14,15). Others not so well translate, “the captives taken from among the *just* Israelites.”

25. (²⁵³²Isaiah 53:12 ¹⁹⁶⁸Psalms 68:18 ⁵⁰²⁵Colossians 2:15).

contend with him, etc. — (²⁵⁴⁷Isaiah 54:17).

26. ***feed ... own flesh*** — a phrase for *internal strifes* (²³⁸⁰Isaiah 9:20).

own blood — a just retribution for their having shed the blood of God’s servants (⁶¹⁶Revelation 16:6).

sweet wine — that is must, or new wine, the pure juice which flows from the heap of grapes before they are pressed; the ancients could preserve it for a long time, so as to retain its flavor. It was so mild that it required a large quantity to intoxicate; thus the idea here is that *very much* blood would be shed (⁶⁴⁰Revelation 14:10,20).

all flesh shall, etc. — the effect on the world of God’s judgments (²⁶⁵Isaiah 66:15,16,18,19 ⁶³⁸Revelation 15:3,4).

CHAPTER 50

ISAIAH 50:1-11.

THE JUDGMENTS ON ISRAEL WERE PROVOKED BY THEIR CRIMES, YET THEY ARE NOT FINALLY CAST OFF BY GOD.

1. **Where ... mothers divorcement** — Zion is “the mother”; the Jews are the children; and God the Husband and Father (^{<250E>}Isaiah 54:5 62:5 ^{<248A>}Jeremiah 3:14). GESENIUS thinks that God means by the question to *deny* that He had given “a bill of divorcement” to her, as was often done on slight pretexts by a husband (^{<520E>}Deuteronomy 24:1), or that He had “sold” His and her “children,” as a poor parent sometimes did (^{<120E>}Exodus 21:7 ^{<120E>}2 Kings 4:1 ^{<468E>}Nehemiah 5:5) under pressure of his “creditors”; that it was they who sold themselves through their own sins. MAURER explains, “*Show the bill of your mother’s divorcement, whom ... ; produce the creditors to whom ye have been sold; so it will be seen that it was not from any caprice of Mine, but through your own fault, your mother has been put away, and you sold*” (^{<250E>}Isaiah 52:3). HORSLEY best explains (as the antithesis between “I” and “yourselves” shows, though LOWTH translates, “*Ye are sold*”) I have never given your mother a regular bill of divorcement; I have merely “put her away” for a time, and can, therefore, by right as her husband still take her back on her submission; I have not made you, the children, over to any “creditor” to satisfy a debt; I therefore still have the right of a father over you, and can take you back on repentance, though as rebellious children *you* have sold yourselves to sin and its penalty (^{<1225E>}1 Kings 21:25).

bill ... whom — rather, “the bill *with which* I have put *her* away” [MAURER].

2. **I** — Messiah.

no man — willing to believe in and obey Me (^{<250E>}Isaiah 52:1,3). The same Divine Person had “come” by His prophets in the Old Testament (appealing to them, but in vain, ^{<3025E>}Jeremiah 7:25,26), who was about to come under the New Testament.

hand shortened — the Oriental emblem of weakness, as the long *stretched-out hand* is of power (^{<250E>}Isaiah 59:1). Notwithstanding your sins, I can still “redeem” you from your bondage and dispersion.

dry up ... sea — (^{<1042>}Exodus 14:21). The second exodus shall exceed, while it resembles in wonders, the first (^{<2311>}Isaiah 11:11,15 51:15).

make ... rivers ... wilderness — turn the prosperity of Israel's foes into adversity.

fish stinketh — the very judgment inflicted on their Egyptian enemies at the first exodus (^{<1078>}Exodus 7:18,21).

3. heavens ... blackness — another of the judgments on Egypt to be repeated hereafter on the last enemy of God's people (^{<1021>}Exodus 10:21).

sackcloth — (^{<662>}Revelation 6:12).

4. Messiah, as “the servant of Jehovah” (^{<2301>}Isaiah 42:1), declares that the office has been assigned to Him of encouraging the “weary” exiles of Israel by “words in season” suited to their case; and that, whatever suffering it is to cost Himself, He does not shrink from it (^{<2305>}Isaiah 50:5,6), for that He knows His cause will triumph at last (^{<2307>}Isaiah 50:7,8).

learned — not in mere human learning, but in divinely taught modes of instruction and eloquence (^{<2302>}Isaiah 49:2 ^{<1041>}Exodus 4:11 ^{<1073>}Matthew 7:28,29 13:54).

speak a word in season — (^{<1653>}Proverbs 15:23 25:11). Literally, “to succor by words,” namely, in their season of need, the “weary” dispersed ones of Israel (^{<1636>}Deuteronomy 28:65-67). Also, the spiritual “weary” (^{<2303>}Isaiah 42:3 ^{<1028>}Matthew 11:28).

wakeneth morning by morning, etc. — Compare “daily rising up early” (^{<3425>}Jeremiah 7:25 ^{<1035>}Mark 1:35). The image is drawn from a master *wakening* his pupils early for instruction.

wakeneth ... ear — prepares me for receiving His divine instructions.

as the learned — as one taught by Him. He “learned obedience,” experimentally, “by the things which He suffered”; thus gaining that practical learning which *adapted* Him for “speaking a word in season” to suffering men (^{<3038>}Hebrews 5:8).

5. opened ... ear — (See on ^{<2321>}Isaiah 42:20; ^{<2308>}Isaiah 48:8); that is, hath made me *obediently attentive* (but MAURER, “hath *informed me of my duty*”), as a *servant* to his master (compare ^{<1906>}Psalms 40:6-8, with ^{<1010>}Philippians 2:7 ^{<2301>}Isaiah 42:1 49:3,6 52:13 53:11 ^{<1038>}Matthew 20:28 ^{<1027>}Luke 22:27).

not rebellious — but, on the contrary, most willing to do the Father’s will in proclaiming and procuring salvation for man, at the cost of His own sufferings (^{<3015>}Hebrews 10:5-10).

6. smiters — with scourges and with the open hand (^{<2524>}Isaiah 52:14 ^{<4145>}Mark 14:65). Literally fulfilled (^{<4026>}Matthew 27:26 26:27 ^{<4083>}Luke 18:33). To “pluck the hair” is the highest insult that can be offered an Oriental (^{<1004>}2 Samuel 10:4 ^{<2183>}Lamentations 3:30). “I gave” implies the voluntary nature of His sufferings; His example corresponds to His precept (^{<4053>}Matthew 5:39).

spitting — To spit in another’s presence is an insult in the East, much more on one; most of all in the face (^{<3800>}Job 30:10 ^{<4073>}Matthew 27:30 ^{<2082>}Luke 18:32).

7. Sample of His not being “discouraged” (^{<2304>}Isaiah 42:4 49:5).

set ... face like ... flint — set Myself resolutely, not to be daunted from My work of love by shame or suffering (^{<2018>}Ezekiel 3:8,9).

8. (^{<2304>}Isaiah 49:4). The believer, by virtue of his oneness with Christ, uses the same language (^{<4808>}Psalms 138:8 ^{<4182>}Romans 8:32-34). But “justify” in *His* case, is God’s judicial acceptance and vindication of Him on the ground of *His own* righteousness (^{<0234>}Luke 23:44-47 ^{<4100>}Romans 1:4 ^{<5016>}1 Timothy 3:16, with which compare ^{<0188>}1 Peter 3:18); in *their* case, on the ground of His righteousness and meritorious death *imputed* to them (^{<4659>}Romans 5:19).

stand together — in judgment, to try the issue.

adversary — literally, “master of my cause,” that is, who has real ground of accusation against me, so that he can demand judgment to be given in his favor (compare ^{<3015>}Zechariah 3:1, etc. ^{<6201>}Revelation 12:10).

9. (Compare “deal,” or “proper,” ^{<2523>}Isaiah 52:13, *Margin*; ^{<2530>}Isaiah 53:10 ^{<4816>}Psalms 118:6 ^{<2213>}Jeremiah 23:5).

as a garment — (^{<2506>}Isaiah 51:6,8 ^{<1926>}Psalms 102:26). A leading constituent of wealth in the East is change of raiment, which is always liable to the inroads of the moth; hence the frequency of the image in Scripture.

10. Messiah exhorts the godly after His example (^{<2344>}Isaiah 49:4,5 42:4) when in circumstances of trial (“darkness,” ^{<2075>}Isaiah 47:5), to trust in the arm of Jehovah alone.

Who is, etc. — that is, Whosoever (^{<0003>}Judges 7:3).

obeyeth ... servant — namely, Messiah. The godly “honor the Son, even as they honor the Father” (^{<4163>}John 5:23).

darkness — (^{<3008>}Micah 7:8,9). God never had a son who was not sometimes in the dark. For even Christ, His only Son, cried out, “My God, My God, why hast Thou forsaken Me?”

light — rather, “splendor”; bright sunshine; for the servant of God is never wholly without “light” [VITRINA]. A godly man’s way may be dark, but his end shall be peace and light. A wicked man’s way may be bright, but his end shall be utter darkness (^{<4809>}Psalm 112:4 97:11 37:24).

let him trust in the name of the Lord — as Messiah did (^{<2808>}Isaiah 50:8,9).

11. In contrast to the godly (^{<2800>}Isaiah 50:10), the wicked, in times of darkness, instead of trusting in God, trust in themselves (*kindle a light* for themselves to walk by) (^{<2109>}Ecclesiastes 11:9). The image is continued from ^{<2800>}Isaiah 50:10, “darkness”; human devices for salvation (^{<1021>}Proverbs 19:21 16:9,25) are like the spark that goes out in an instant in darkness (compare ^{<4806>}Job 18:6 21:17, with ^{<4828>}Psalm 18:28).

sparks — not a steady light, but blazing sparks extinguished in a moment.

walk — not a command, but implying that *as surely as they would do so*, they should lie down in sorrow (^{<4025>}Jeremiah 3:25). In exact proportion to mystic Babylon’s previous “glorifying” of herself shall be her sorrow (^{<4250>}Matthew 25:30 8:12 ^{<6807>}Revelation 18:7).

CHAPTER 51

ISAIAH 51:1-23.

ENCOURAGEMENT TO THE FAITHFUL REMNANT OF ISRAEL TO TRUST IN GOD FOR DELIVERANCE, BOTH FROM THEIR LONG BABYLONIAN EXILE, AND FROM THEIR PRESENT DISPERSION.

1. *me* — the God of your fathers.

ye ... follow after righteousness — the godly portion of the nation; ^{250F}Isaiah 51:7 shows this (^{4169F}Proverbs 15:9 ^{5461F}1 Timothy 6:11). “Ye follow righteousness,” seek it therefore from Me, who “bring it near,” and that a righteousness “not about to be abolished” (^{250F}Isaiah 51:6,7); look to Abraham, your father (^{250F}Isaiah 51:2), as a sample of how righteousness before Me is to be obtained; I, the same God who blessed him, will bless you at last (^{250F}Isaiah 51:3); therefore trust in Me, and fear not man’s opposition (^{250F}Isaiah 51:7,8,12,13). The mistake of the Jews, heretofore, has been, not in that they “followed after righteousness,” but in that they followed it “by the works of the law,” instead of “by faith,” as Abraham did (^{608F}Romans 9:31,32 10:3,4 4:2-5).

hole of ... pit — The idea is not, as it is often quoted, the inculcation of humility, by reminding men of the fallen state from which they have been taken, but that as Abraham, the *quarry*, as it were (compare ^{230F}Isaiah 48:1), whence their nation was hewn, had been called out of a strange land to the inheritance of Canaan, and blessed by God, the same God is able to deliver and restore them also (compare ^{408F}Matthew 3:9).

2. *alone* — translate, “I called him when he was but one” (^{253F}Ezekiel 33:24). The argument is: the same God who had so blessed “one” individual, as to become a mighty nation (^{411F}Genesis 12:1 22:7), can also increase and bless the small remnant of Israel, both that left in the Babylonish captivity, and that left in the present and latter days (^{384F}Zechariah 14:2); “the residue” (^{253F}Isaiah 13:8,9).

3. *For* — See for the argument, see on ^{250F}Isaiah 51:2.

the garden of the Lord — restoration of the primeval paradise (^{408F}Genesis 2:8 ^{253F}Ezekiel 28:13 ^{411F}Revelation 2:7).

melody — *Hebrew*, “psalm.” God’s praises shall again be heard.

4. my people — the Jews. This reading is better than that of GESENIUS: “O peoples ... nations,” namely, the Gentiles. The Jews are called on to hear and rejoice in the extension of the true religion to the nations; for, at the first preaching of the Gospel, as in the final age to come, it was *from Jerusalem* that the gospel law was, and is, to go forth (^{<230B>}Isaiah 2:3).

law ... judgment — the gospel dispensation and institutions (^{<230E>}Isaiah 42:1, “judgment”).

make ... to rest — establish firmly; found.

light, etc. — (^{<230B>}Isaiah 42:6).

5. righteousness ... near — that is, faithful fulfillment of the promised deliverance, answering to “salvation” in the parallel clause (^{<234E>}Isaiah 46:13 56:1 ^{<50B>}Romans 10:8,9). Ye follow after “righteousness”; seek it therefore, from Me, and you will not have far to go for it (^{<250E>}Isaiah 51:1).

arms — put for Himself; *I by My might*.

judge — (^{<230B>}Isaiah 2:3,4 ^{<49B>}Psalms 98:9).

isles, etc. — (^{<230E>}Isaiah 60:9).

arm — (^{<50E>}Romans 1:16), “the power of God unto (the Gentiles as well as the Jews) salvation.”

6. (^{<230E>}Isaiah 40:6,8 ^{<49A26>}Psalms 102:26 ^{<301E>}Hebrews 1:11,12).

vanish away — literally, “shall be torn asunder,” as a *garment* [MAURER]; which accords with the context.

in like manner — But GESENIUS, “Like a gnat”; like the smallest and vilest insect. JEROME translates, as *English Version*, and infers that “in like manner” as man, the heavens (that is, the sky) and earth are not to be annihilated, but changed for the better (^{<250E>}Isaiah 65:17).

righteousness — My faithfully fulfilled promise (see on ^{<250E>}Isaiah 51:5).

7. know righteousness — (See on ^{<250E>}Isaiah 51:1).

8. (See on ^{<230E>}Isaiah 50:9; ^{<300E>}Job 4:18-20). Not that the *moth eats men up*, but they shall be destroyed by as insignificant instrumentality as the moth that eats a garment.

9. Impassioned prayer of the exiled Jews.

ancient days — (³⁹⁴⁰Psalm 44:1).

Rahab — poetical name for Egypt (see on ²³⁰⁷Isaiah 30:7).

dragon — *Hebrew, tannin*. The crocodile, an emblem of Egypt, as represented on coins struck after the conquest of Egypt by Augustus; or rather here, “its king,” Pharaoh (see on ²³⁷⁰Isaiah 27:1; ³⁷⁴³Psalm 74:13,14 ³⁷¹⁰Ezekiel 32:2, *Margin*; ³²⁰⁸Ezekiel 29:3).

10. *it* — the arm.

Art not Thou the same Almighty power that ... ? dried the sea — the Red Sea (²³⁶⁶Isaiah 43:16 ⁰⁹²⁰Exodus 14:21).

11. (²³⁵⁰Isaiah 35:10).

Therefore — assurance of faith; or else the answer of Jehovah corresponding to their prayer. As surely as God redeemed Israel out of Egypt, He shall redeem them from Babylon, both the literal in the age following, and mystical in the last ages (⁶⁸⁰¹Revelation 18:20,21). There shall be a second exodus (²³¹¹Isaiah 11:11-16 27:12,13).

singing — image from the custom of singing on a journey when a caravan is passing along the extended plains in the East.

everlasting joy — (⁶⁰²⁴Jude 1:24).

sorrow ... flee away — (⁶²⁰⁴Revelation 21:4).

12. *comforteth* — (²³⁰⁸Isaiah 51:3 ²³⁰⁸Isaiah 40:1).

thou — Zion.

son of man — frail and dying as his *parent Adam*.

be made as grass — wither as grass (²³⁰⁶Isaiah 40:6,7).

13. (²³⁰²Isaiah 40:12,26,28), the same argument of comfort drawn from the omnipotence of the Creator.

as if ... ready, etc. — literally, “when he directs,” namely, his arrow, to destroy (⁴²¹²Psalm 21:12 7:13 11:2) [MAURER].

14. *captive exile* — literally, one *bowed down* as a captive (²³⁰⁴Isaiah 10:4) [MAURER]. The scene is primarily Babylon, and the time near the close of the captivity. Secondarily, and antitypically, the mystical Babylon, the last enemy of Israel and the Church, in which they have long suffered, but from which they are to be gloriously delivered.

pit — such as were many of the ancient dungeons (compare ^{<2816>}Jeremiah 38:6,11,13 ^{<1371>}Genesis 37:20).

nor ... bread ... fail — (^{<2330>}Isaiah 33:16 ^{<2672>}Jeremiah 37:21).

15. divided ... sea — the Red Sea. The same *Hebrew* word as “make to rest” (^{<2510>}Isaiah 51:4). Rather, “that terrify the sea,” that is, restrain it by My rebuke, “when its waves roar” [GESENIUS]. The *Hebrew* favors MAURER, “that terrify the sea so that the waves roar.” The sense favors GESENIUS (^{<2452>}Jeremiah 5:22 31:35), or *English Version* (^{<2510>}Isaiah 51:9,10, which favors the special reference to the exodus from Egypt).

16. Addressed to Israel, embodied in “the servant of Jehovah” (^{<2301>}Isaiah 42:1), Messiah, its ideal and representative Head, through whom the elect remnant is to be restored.

put my words in thy mouth — true of Israel, the depository of true religion, but fully realized only in Israel’s Head and antitype, Messiah (^{<2402>}Isaiah 49:2 50:4,5 59:21 ^{<1583>}Deuteronomy 18:18 ^{<1134>}John 3:34).

covered ... in ... shadow of ... hand — protected thee (see on ^{<2402>}Isaiah 49:2).

plant — rather, “fix” as a tabernacle; so it ought to be rendered (^{<2145>}Daniel 11:45). The “new creation,” now going on in the spiritual world by the Gospel (^{<4010>}Ephesians 2:10), and hereafter to be extended to the visible world, is meant (^{<2357>}Isaiah 65:17 66:22; compare ^{<2333>}Isaiah 13:13 ^{<6102>}2 Peter 3:10-13).

Zion — Its restoration is a leading part in the new creation to come (^{<2357>}Isaiah 65:17,19).

17. Awake, awake, stand up, O Jerusalem, etc. — (^{<2511>}Isaiah 52:1).

drunk — Jehovah’s wrath is compared to an intoxicating draught because it confounds the sufferer under it, and makes him fall (^{<8210>}Job 21:20 ^{<9108>}Psalms 60:3 75:8 ^{<2515>}Jeremiah 25:15,16 49:12 ^{<8125>}Zerachiah 12:2 ^{<6410>}Revelation 14:10); (“poured out without mixture”; rather, “the pure wine juice mixed with intoxicating drugs”).

of trembling — which produced trembling or intoxication.

wrung ... out — drained the last drop out; the dregs were the sediments from various substances, as honey, dates, and drugs, put into the wine to increase the strength and sweetness.

18. Following up the image in ^{<2517>}Isaiah 51:17, intoxicated and confused by the cup of God's anger, she has none to guide her in her helpless state; she has not yet awakened out of the sleep caused by that draught. This cannot apply to the Babylonish captivity; for in it they had Ezekiel and Daniel, Ezra and Nehemiah, as "guides," and soon awoke out of that sleep; but it applies to the Jews now, and will be still more applicable in their coming oppression by Antichrist.

19. two — classes of evils, for he enumerates *four*, namely, *desolation* and *destruction* to the land and state; *famine* and *the sword* to the people.

who shall be sorry for thee — so as to give thee effectual relief: as the parallel clause, "By whom shall I comfort thee?" shows (^{<2511>}Lamentations 2:11-13).

20. head of all ... streets — (^{<2519>}Lamentations 2:19 4:1).

wild bull — rather, "oryx" [JEROME], or gazelle [GESENIUS], or wild goat [BOCHART]; commonly in the East taken in a net, of a wide sweep, into which the beasts were hunted together. The streets of cities in the East often have gates, which are closed at night; a person wishing to escape would be stopped by them and caught, as a wild animal in a net.

21. drunken ... not with wine — (^{<2519>}Isaiah 29:9; compare ^{<2517>}Isaiah 51:17,20, here; ^{<2515>}Lamentations 3:15).

22. pleadeth ... cause — (^{<2511>}Psalm 35:1 ^{<2514>}Jeremiah 50:34 ^{<3109>}Micah 7:9).

no more drink it — (^{<2511>}Isaiah 54:7-9). This cannot apply to Israel after the return from Babylon, but only to them after their final restoration.

23. (^{<2512>}Isaiah 49:26 ^{<2515>}Jeremiah 25:15-29 ^{<3112>}Zechariah 12:2).

Bow down that ... go over — Conquerors often literally trod on the necks of conquered kings, as Sapor of Persia did to the Roman emperor Valerian (^{<1104>}Joshua 10:24 ^{<1811>}Psalm 18:40 66:11,12).

CHAPTER 52

ISAIAH 52:1-15.

FIRST THROUGH THIRTEEN VERSES CONNECTED WITH FIFTY-FIRST CHAPTER.

Zion long in bondage (^{<2517>}Isaiah 51:17-20) is called to put on beautiful garments appropriate to its future prosperity.

1. *strength* — as thy adornment; answering to “beautiful garments” in the parallel clause. Arouse thyself from dejection and assume confidence.

the holy city — (^{<4610>}Nehemiah 11:1 ^{<6212>}Revelation 21:2).

no more ... unclean — (^{<2338>}Isaiah 35:8 60:21 ^{<2187>}Joel 3:17 ^{<6127>}Revelation 21:27). A prophecy never yet fulfilled.

uncircumcised — spiritually (^{<3649>}Ezekiel 44:9 ^{<4175>}Acts 7:51).

2. *from the dust* — the seat of mourners (^{<3822>}Job 2:12,13).

arise, and sit — namely, in a more dignified place: on a divan or a throne [LOWTH], after having shaken off the dust gathered up by the flowing dress when seated on the ground; or simply, “Arise, and sit erect” [MAURER].

bands of ... neck — the yoke of thy captivity.

3. As you became your foes’ servants, without their paying any price for you (^{<2153>}Jeremiah 15:13), so they shall release you without demanding any price or reward (^{<2353>}Isaiah 45:13), (where Cyrus is represented as doing so: a type of their final restoration gratuitously in like manner). So the spiritual Israel, “sold under sin,” gratuitously (^{<6174>}Romans 7:14), shall be redeemed also gratuitously (^{<2511>}Isaiah 55:1).

4. *My people* — Jacob and his sons.

went down — Judea was an elevated country compared with Egypt.

sojourn — They went there to stay only till the famine in Canaan should have ceased.

Assyrian — Sennacherib. Remember how I delivered you from Egypt and the Assyrian; what, then, is to prevent Me from delivering you out of Babylon (and the mystical Babylon and the Antichrist in the last days)?

without cause — answering to “for naught” in ^{<2315>}Isaiah 52:5; it was an act of *gratuitous* oppression in the present case, as in that case.

5. what have I here — that is, what am I called on to do? The fact “that My people is taken away (into captivity; ^{<2342>}Isaiah 49:24,25) for naught” (by *gratuitous* oppression, ^{<2304>}Isaiah 52:4; also ^{<2314>}Isaiah 52:3, and see on ^{<2318>}Isaiah 52:3) demands My interposition.

they that rule — or “tyrannize,” namely, Babylon, literal and mystical.

make ... to howl — or, raise a cry of exultation over them [MAURER].

blasphemed — namely, in Babylon: God’s reason for delivering His people, not their goodness, but for the sake of His holy name (^{<2319>}Ezekiel 20:9,14).

6. shall know in that day — when Christ shall reveal Himself to Israel sensibly; the only means whereby their obstinate unbelief shall be overcome (^{<19216>}Psalms 102:16 ^{<3127>}Zechariah 12:10 14:5).

7. beautiful ... feet — that is, The *advent* of such a herald seen on the distant “mountains” (see on ^{<2309>}Isaiah 40:9; ^{<23427>}Isaiah 41:27; ^{<2316>}Isaiah 25:6,7; ^{<217>}Song of Solomon 2:17) *running in haste* with the long-expected good tidings, is most grateful to the desolated city (Na 1:15).

good tidings — only partially applying to the return from Babylon. Fully, and antotypically, the Gospel (^{<210>}Luke 2:10,11), “beginning at Jerusalem” (^{<247>}Luke 24:17), “the city of the great King” (^{<155>}Matthew 5:35), where Messiah shall, at the final restoration of Israel, “reign” as peculiarly Zion’s God (“*Thy God reigneth*”; compare ^{<116>}Psalms 2:6).

8. watchmen — set on towers separated by intervals to give the earliest notice of the approach of any messenger with tidings (compare ^{<2106>}Isaiah 21:6-8). The *Hebrew* is more forcible than *English Version*, “The voice of thy watchmen” (exclamatory as in ^{<218>}Song of Solomon 2:8). “They lift up their voice! together they sing.”

eye to eye — that is, close at hand, and so clearly [GESENIUS]; ^{<444>}Numbers 14:14, “face to face”; ^{<418>}Numbers 12:8, “mouth to mouth.” Compare ^{<612>}1 Corinthians 13:12 ^{<624>}Revelation 22:4, of which Simeon’s sight of the Savior was a prefiguration (^{<230>}Luke 2:30). The watchmen, spiritually, are ministers and others who pray for the peace of Jerusalem (^{<216>}Isaiah 62:6,7),

bring again — that is, restore. Or else, “return to” [MAURER].

9. (^{2840E}Isaiah 14:7,8 42:11).

redeemed — spiritually and nationally (^{2880E}Isaiah 48:20).

10. **made bare ... arm** — metaphor from warriors who bare their arm for battle (^{300E}Ezekiel 4:7).

all ... earth ... see ... salvation of ... God — The deliverance wrought by God for Israel will cause all nations to acknowledge the Lord (^{2368E}Isaiah 66:18-20). The partial fulfillment (^{430E}Luke 3:6) is a forerunner of the future complete fulfillment.

11. (^{2880E}Isaiah 48:20 ^{3800E}Zechariah 2:6,7). Long residence in Babylon made many loath to leave it: so as to mystical Babylon (^{6680E}Revelation 18:4).

ye ... that bear ... vessels of the Lord — the priests and Levites, whose office it was to carry the vessels of the temple (^{2078E}Jeremiah 27:18). Nebuchadnezzar had carried them to Babylon (^{1868E}2 Chronicles 36:18). Cyrus restored them (^{450E}Ezra 1:7-11).

be ... clean — by separating yourselves wholly from Babylonian idolaters, mystical and literal.

12. **not ... with haste** — as when ye left Egypt (^{10238E}Exodus 12:33,39 ^{650E}Deuteronomy 16:3; compare *Note*, see on ^{2386E}Isaiah 28:16). Ye shall have time to cleanse yourselves and make deliberate preparation for departure.

Lord — Jehovah, as your Leader in front (^{2308E}Isaiah 40:3 ^{10230E}Exodus 23:20 ^{3008E}Micah 2:13).

rereward — literally, “gather up,” that is, to bring up the rear of your host. The transition is frequent from the glory of Messiah in His advent to reign, to His humiliation in His advent to suffer. Indeed, so are both advents accounted one, that He is not said, in His second coming, to be about to *return*, but to *come*.

13. Here the fifty-third chapter ought to begin, and the fifty-second chapter end with ^{2820E}Isaiah 52:12. This section, from here to end of the fifty-third chapter settles the controversy with the Jews, if Messiah be the person meant; and with infidels, if written by Isaiah, or at any time before Christ. The correspondence with the life and death of Jesus Christ is so minute, that it could not have resulted from conjecture or accident. An impostor could not have shaped *the course of events* so as to have made his character and life appear to be a fulfillment of it. The writing is, moreover, *declaredly prophetic*. The quotations of it in the New Testament show:

(1) that it was, before the time of Jesus, a recognized part of the Old Testament;

(2) that it refers to Messiah

(⁴¹⁸⁷Matthew 8:17 ⁴¹⁵³Mark 15:28 ⁴²³⁷Luke 22:37 ⁴¹²⁸John 12:38 ⁴⁰³⁸Acts 8:28-35 ⁴⁵⁰⁶Romans 10:16 ⁴¹²¹1 Peter 2:21-25). The indirect allusions to it still more clearly prove the Messianic interpretation; so universal was that interpretation, that it is simply *referred to* in connection with the atoning virtue of His death, without being formally quoted (⁴¹⁹²Mark 9:12 ⁴⁰²³Romans 4:25 ⁴³⁵³1 Corinthians 15:3 ⁴⁷⁵²2 Corinthians 5:21 ⁴⁰¹⁹1 Peter 1:19 2:21-25 ⁴¹⁸⁵1 John 3:5). The genuineness of the passage is certain; for the Jews *would* not have forged it, since it is opposed to *their* notion of Messiah, as a triumphant temporal prince. The Christians *could* not have forged it; for the Jews, the enemies of Christianity, are “our librarians” [PALEY]. The Jews try to evade its force by the figment of two Messiahs, one a suffering Messiah (Ben Joseph), the other a triumphant Messiah (Ben David). HILLEL maintained that Messiah has already come in the person of Hezekiah. BUXTORF states that many of the modern Rabbins believe that He has been come a good while, but will not manifest Himself because of the sins of the Jews. But the ancient Jews, as the Chaldee paraphrast, Jonathan, refer it to Messiah; so the *Medrasch Tauchuma* (a commentary on the Pentateuch); also Rabbi Moses Haddarschan (see HENGSTENBERG, *Christology of the Old Testament*). Some explain it of *the Jewish people*, either in the Babylonish exile, or in their present sufferings and dispersion. Others, the *pious* portion of the nation taken collectively, whose sufferings made a vicarious satisfaction for the ungodly. Others, Isaiah, or Jeremiah [GESENIUS], the *prophets collectively*. But an *individual* is plainly described: he suffers *voluntarily, innocently, patiently*, and as the efficient cause of the righteousness of His people, which holds good of none other but Messiah (²⁵⁰⁴Isaiah 53:4-6,9,11; contrast ²⁴⁰⁷Jeremiah 20:7 15:10-21 ⁴⁹⁰⁸Psalms 137:8,9). ²⁵⁰⁴Isaiah 53:9 can hold good of none other. The objection that the sufferings (²⁵⁰¹Isaiah 53:1-10) referred to are represented as *past*, the glorification alone as future (²⁵⁰³Isaiah 52:13-15 53:11,12) arises from not seeing that the prophet takes his stand *in the midst* of the scenes which he describes as future. The greater nearness of the first advent, and the interval between it and the second, are implied by the use of the *past tense* as to the first, the *future* as to the second.

Behold — awakening attention to the striking picture of Messiah that follows (compare ⁴⁰⁰⁶John 19:5,14).

my servant — Messiah (²³⁰⁴Isaiah 42:1).

deal prudently — rather, “prosper” [GESENIUS] as the parallel clause favors (²⁵³⁰Isaiah 53:10). Or, uniting both meanings, “shall reign well” [HENGSTENBERG]. This verse sets forth in the beginning the ultimate issue of His sufferings, the description of which follows: the conclusion (²⁵³²Isaiah 53:12) corresponds; the section (²⁵³³Isaiah 52:13 53:12) begins as it ends with His final glory.

extolled — elevated (⁴¹⁶⁹Mark 16:19 ⁴⁰²²Ephesians 1:20-22 ⁴⁰⁸²1 Peter 3:22).

14, 15. Summary of Messiah’s history, which is set forth more in detail in the fifty-third chapter. “Just as many were astonished (accompanied with *aversion*, ²⁴⁸⁶Jeremiah 18:16 19:8), etc.; his visage, etc.; so shall He sprinkle,” etc.; Israel in this answers to its antitype Messiah, now “an *astonishment* and byword” (⁴³⁵⁷Deuteronomy 28:37), hereafter about to be a blessing and means of salvation to many nations (²⁴⁰²Isaiah 2:2,3 ³³⁰⁷Micah 5:7).

thee; his — Such changes of persons are common in *Hebrew* poetry.

marred — *Hebrew*, “disfigurement”; abstract for concrete; not only disfigured, but *disfigurement itself*.

more than man — CASTALIO translates, “so that it was no longer that of a man” (compare ⁴²⁷⁶Psalms 22:6). The more perfect we may suppose the “body prepared” (⁵⁸⁰⁵Hebrews 10:5) for Him by God, the sadder by contrast was the “marring” of His visage and form.

15. sprinkle many — GESENIUS, for the antithesis to “be astonished,” translates, “shall cause ... to exult.” But the word universally in the Old Testament means either *to sprinkle with blood*, as the high priest makes an expiation (⁴⁰⁰⁶Leviticus 4:6 16:18,19); or *with water*, to purify (²³²⁵Ezekiel 36:25; compare as to the Spirit, ⁴¹²³Acts 2:33), both appropriate to Messiah (⁴³³⁸John 13:8 ³⁰⁹³Hebrews 9:13,14 10:22 12:24 ⁴⁰⁰²1 Peter 1:2). The antithesis is sufficient without any forced rendering. *Many* were astonished; so *many* (not merely men, but) *nations* shall be sprinkled. They were amazed at such an *abject person claiming to be Messiah*; yet it is He who shall *justify and purify*. Men were *dumb with the amazement of scorn* at one marred more than the lowest of men, yet the *highest*: even *kings* (²³⁰⁷Isaiah 49:7,23) shall be *dumb with awe and veneration* (“shut ... mouths”; ⁴²⁰⁹Job 29:9,10 ³³⁷⁶Micah 7:16).

that ... not ... told them — the reason why kings shall so venerate them; the wonders of redemption, which had not been before told them, shall then be announced to them, wonders such as they had never heard or seen paralleled (²⁵⁸¹Isaiah 55:1 ⁴⁵²¹Romans 15:21 16:25,26).

CHAPTER 53

ISAIAH 53:1-12.

MAN'S UNBELIEF: MESSIAH'S VICARIOUS SUFFERINGS, AND FINAL TRIUMPH FOR MAN.

The speaker, according to HORSLEY, personates the repenting Jews in the latter ages of the world coming over to the faith of the Redeemer; the whole is their penitent confession. This view suits the context (^{<2300>}Isaiah 52:7-9), which is not to be fully realized until Israel is restored. However, primarily, it is the abrupt exclamation of the prophet: “Who hath believed our report,” that of Isaiah and the other prophets, as to Messiah? The infidel’s objection from the unbelief of the Jews is anticipated and hereby answered: that unbelief and the cause of it (Messiah’s humiliation, whereas *they* looked for One coming to reign) were foreseen and foretold.

1. *report* — literally, “the thing heard,” referring to which sense Paul says, “So, then, faith cometh by *hearing*” (^{<5100>}Romans 10:16,17).

arm — power (^{<2300>}Isaiah 40:10); exercised in miracles and in saving men (^{<5100>}Romans 1:16 ^{<4018>}1 Corinthians 1:18). The prophet, as if present during Messiah’s ministry on earth, is deeply moved to see *how few believed* on Him (^{<2300>}Isaiah 49:4 ^{<4000>}Mark 6:6 9:19 ^{<4015>}Acts 1:15). *Two* reasons are given why all *ought* to have believed:

(1) The “report” of the “ancient prophets.”

(2) “The arm of Jehovah” exhibited in Messiah while on earth. In HORSLEY’S view, this will be the penitent confession of the Jews, “How few of our nation, in Messiah’s days, believed in Him!”

2. *tender plant* — Messiah grew silently and insensibly, as a sucker from an ancient stock, seemingly dead (namely, the house of David, then in a decayed state) (see on ^{<2300>}Isaiah 11:1).

shall grow ... hath — rather, “grew up ... had.”

before him — before Jehovah. Though unknown to the world (^{<4011>}John 1:11), Messiah was observed *by God*, who ordered the most minute circumstances attending His growth.

root — that is, sprout from a root.

form — beautiful form: sorrow had marred His once beautiful form.

and when we shall see — rather, joined with the previous words, “Nor comeliness (attractiveness) *that we should look* (with delight) on Him.”

there is — rather, “was.” The studied reticence of the New Testament as to His form, stature, color, etc., was designed to prevent our dwelling on the bodily, rather than on His moral beauty, holiness, love, etc., also a providential protest against the making and veneration of images of Him. The letter of P. LENTULUS to the emperor Tiberius, describing His person, is spurious; so also the story of His sending His portrait to Abgar, king of Edessa; and the alleged impression of His countenance on the handkerchief of Veronica. The former part of this verse refers to His birth and childhood; the latter to His first public appearance [VITRINGA].

3. rejected — “*forsaken* of men” [GESENIUS]. “Most abject of men.” Literally, “He who *ceases* from men,” that is, is no longer regarded as a man [HENGSTENBERG]. (See on ²⁵⁰⁴Isaiah 52:14; ²⁴⁰⁷Isaiah 49:7).

man of sorrows — that is, whose distinguishing characteristic was sorrows.

acquainted with — familiar by constant contact with.

grief — literally, “disease”; figuratively for all kinds of *calamity* (²⁰¹⁴Jeremiah 6:14); *leprosy* especially represented this, being a direct judgment from God. It is remarkable Jesus is not mentioned as having ever suffered under sickness.

and we hid ... faces — rather, *as one* who *causes* men to *hide* their faces from Him (in aversion) [MAURER]. Or, “He was as an hiding of the face before it,” that is, as a thing before which a man covers his face in disgust [HENGSTENBERG]. Or, “as one before whom is the covering of the face”; before whom one covers the face in disgust [GESENIUS].

we — the prophet identifying himself with the Jews. See HORSLEY’S view (see on ²⁵⁰¹Isaiah 53:1).

esteemed ... not — *negative* contempt; the previous words express *positive*.

4. Surely ... our griefs — literally, “*But yet* He hath *taken* (or borne) our *sicknesses*,” that is, they who despised Him because of His human infirmities ought rather to have esteemed Him on account of them; for thereby “Himself *took* OUR *infirmities*” (bodily diseases). So ⁴⁰⁸⁷Matthew 8:17 quotes it. In the *Hebrew* for “borne,” or *took*, there is probably the

double notion, He *took on Himself* vicariously (so ^{253F}Isaiah 53:5,6,8,12), and so He *took away*; His perfect humanity whereby He was bodily afflicted *for us*, and *in all our afflictions* (^{253B}Isaiah 63:9 ³⁰⁴⁵Hebrews 4:15) was the ground on which He cured the sick; so that Matthew's quotation is not a mere *accommodation*. See Note 42 of ARCHBISHOP MAGEE, *Atonement*. The *Hebrew* there may mean to *overwhelm with darkness*; Messiah's time of darkness was temporary (⁴¹⁷⁵Matthew 27:45), answering to the *bruising of His heel*; Satan's is to be eternal, answering to the *bruising of his head* (compare ²⁸¹⁰Isaiah 50:10).

carried ... sorrows — The notion of *substitution* strictly. "Carried," namely, as a burden. "Sorrows," that is, pains of the *mind*; as "griefs" refer to pains of the *body* (⁴³²⁰Psalm 32:10 38:17). ⁴¹⁸⁷Matthew 8:17 might seem to oppose this: "And bare our sicknesses." But he uses "*sicknesses*" figuratively for *sins*, the cause of them. Christ took on Himself all man's "infirmities;" so as to remove them; the bodily by direct miracle, grounded on His participation in human infirmities; those of the soul by His vicarious suffering, which did away with the *source* of both. Sin and sickness are ethically connected as cause and effect (²³³⁹Isaiah 33:24 ^{493B}Psalm 103:3 ⁴¹⁰²Matthew 9:2 ⁴³⁵⁴John 5:14 ³¹⁵⁵James 5:15).

we did esteem him stricken — judicially [LOWTH], namely, for *His* sins; whereas it was for *ours*. "We thought Him to be a leper" [JEROME, *Vulgate*], leprosy being the direct divine judgment for guilt (⁴³⁰¹Leviticus 13:1-59 ⁴¹²⁰Numbers 12:10,15 ⁴⁴³⁸2 Chronicles 26:18-21).

smitten — by divine judgments.

afflicted — for His sins; this was the point in which they so erred (⁴²³⁴Luke 23:34 ⁴¹⁸⁷Acts 3:17 ⁴¹⁰⁸1 Corinthians 2:8). He was, it is true, "afflicted," but not for *His* sins.

5. wounded — a bodily wound; not mere mental sorrow; literally, "pierced"; minutely appropriate to Messiah, whose hands, feet, and side were pierced (⁴³²⁶Psalm 22:16). The *Margin*, wrongly, from a *Hebrew* root, translates, "tormented."

for ... for — (⁴⁰²⁵Romans 4:25 ⁴¹²¹2 Corinthians 5:21 ³⁰³⁸Hebrews 9:28 ⁴¹²⁴1 Peter 2:24 3:18) — *the cause for which* He suffered not His own, but *our* sins.

bruised — crushing inward and outward suffering (see on ²⁵³⁰Isaiah 53:10).

chastisement — literally, the correction inflicted by a *parent on children* for their good (³¹¹⁵Hebrews 12:5-8,10,11). Not *punishment* strictly; for this can have place only where there is guilt, which He had not; but He took *on*

Himself the chastisement whereby the peace (reconciliation with our Father; ^{<4811>}Romans 5:1 ^{<4814>}Ephesians 2:14,15,17) *of the children of God was to be effected* (^{<4814>}Hebrews 2:14).

upon him — as a burden; parallel to “hath borne” and “carried.”

stripes — minutely prophetic of His being *scourged* (^{<4875>}Matthew 27:26 ^{<4823>}1 Peter 2:24).

healed — spiritually (^{<4948>}Psalm 41:4 ^{<4822>}Jeremiah 8:22).

6. Penitent confession of believers and of Israel in the last days (^{<4820>}Zechariah 12:10).

sheep ... astray — (^{<4876>}Psalm 119:176 ^{<4825>}1 Peter 2:25). The antithesis is, “In ourselves we were scattered; in Christ we are collected together; by nature we wander, driven headlong to destruction; in Christ we find the way to the gate of life” [CALVIN]. True, also, literally of Israel before its coming restoration (^{<4845>}Ezekiel 34:5,6 ^{<4810>}Zechariah 10:2,6; compare with ^{<4843>}Ezekiel 34:23,24 ^{<4824>}Jeremiah 23:4,5; also ^{<4833>}Matthew 9:36).

laid — “*hath made to light* on Him” [LOWTH]. Rather, “*hath made to rush upon Him*” [MAURER].

the iniquity — that is, its *penalty*; or rather, as in ^{<4851>}2 Corinthians 5:21; He was not merely a *sin offering* (which would destroy the antithesis to “righteousness”), but “sin for us”; sin itself vicariously; the representative of *the aggregate sin* of all mankind; not *sins* in the plural, for the “sin” of the world is *one* (^{<4816>}Romans 5:16,17); thus we are made not merely *righteous*, but *righteousness*, even “the righteousness of God.” The innocent was punished *as if* guilty, that the guilty might be rewarded *as if* innocent. This verse could be said of no mere *martyr*.

7. oppressed — LOWTH translates, “It was *exacted*, and He was made answerable.” The verb means, “to have payment of a debt sternly exacted” (^{<4831>}Deuteronomy 15:2,3), and so *to be oppressed* in general; the *exaction* of the full penalty for our sins in His sufferings is probably alluded to.

and ... afflicted — or, *and yet He suffered*, or *bore Himself patiently*, etc. [HENGSTENBERG and MAURER]. LOWTH’S translation, “He was made answerable,” is hardly admitted by the *Hebrew*.

opened not ... mouth — ^{<4819>}Jeremiah 11:19; and David in ^{<4883>}Psalm 38:13,14 39:9, prefiguring Messiah (^{<4873>}Matthew 26:63 27:12,14 ^{<4823>}1 Peter 2:23).

8. Rather, “He was taken away (that is, cut off) by oppression and by a judicial sentence”; a hendiadys for, “by an oppressive judicial sentence” [LOWTH and HENGSTENBERG]. GESENIUS not so well, “He was delivered from oppression and punishment” only by death. *English Version* also translates, “from ... from,” not “by ... by.” But “prison” is not true of Jesus, who was not *incarcerated*; restraint and *bonds* (^{<682>}John 18:24) more accord with the *Hebrew*. ^{<418>}Acts 8:33; translate as the *Septuagint*: “In His humiliation His judgment (legal trial) was taken away”; the virtual sense of the *Hebrew* as rendered by LOWTH and sanctioned by the inspired writer of Acts; He was treated as one so mean that a fair trial was denied Him (^{<125>}Matthew 26:59 ^{<415>}Mark 14:55-59). HORSLEY translates, “After condemnation and judgment He was *accepted*.”

who ... declare ... generation — who can set forth (the wickedness of) His generation? that is, of His contemporaries [ALFORD on ^{<403>}Acts 8:33], which suits best the parallelism, “the wickedness of His generation” corresponding to “oppressive judgment.” But LUTHER, “His length of life,” that is, there shall be *no end of His future days* (^{<230>}Isaiah 53:10 ^{<619>}Romans 6:9). CALVIN includes *the days of His Church*, which is inseparable from Himself. HENGSTENBERG, “His posterity.” He, indeed, shall be cut off, but His *race* shall be so numerous that none can fully declare it. CHYRSOSTOM, etc., “His eternal sonship and miraculous incarnation.”

cut off — implying a *violent death* (^{<212>}Daniel 9:26).

my people — Isaiah, including himself among them by the word “my” [HENGSTENBERG]. Rather, JEHOVAH speaks in the person of His prophet, “My people,” by the election of grace (^{<323>}Hebrews 2:13).

was he stricken — *Hebrew*, “the stroke (was laid) upon Him.” GESENIUS says the *Hebrew* means “them”; the collective body, whether of the prophets or people, to which the Jews refer the whole prophecy. But JEROME, the *Syriac*, and *Ethiopic* versions translate it “Him”; so it is singular in some passages; ^{<9107>}Psalms 11:7, *His*; ^{<272>}Job 27:23, *Him*; ^{<345>}Isaiah 44:15, *thereto*. The *Septuagint*, the *Hebrew*, *lamo*, “upon Him,” read the similar words, *lamuth*, “unto death,” which would at once set aside the Jewish interpretation, “upon *them*.” ORIGEN, who laboriously compared the *Hebrew* with the *Septuagint*, so read it, and urged it against the Jews of his day, who would have denied it to be the true reading if the word had not then really so stood in the *Hebrew* text [LOWTH]. If his sole authority be thought insufficient, perhaps *lamo* may imply that Messiah was the *representative of the collective body of all men*; hence the equivocal *plural-singular* form.

9. Rather, “His grave was appointed,” or “they appointed Him His grave” [HENGSTENBERG]; that is, they *intended* (by crucifying Him with two thieves, ^{<1273>}Matthew 27:38) that He should have His grave “with the wicked.” Compare ^{<688>}John 19:31, the denial of honorable burial being accounted a great ignominy (see on ^{<2449>}Isaiah 14:19; ^{<403>}Jeremiah 26:23).

and with ... rich — rather, “*but He was with a rich man,*” etc. GESENIUS, for the parallelism to “the wicked,” translates “ungodly” (the effect of *riches* being to make one ungodly); but the *Hebrew* everywhere means “rich,” never by itself ungodly; the parallelism, too, is one of contrast; namely, between their *design* and the *fact*, as it was ordered by God (^{<1275>}Matthew 27:57 ^{<4153>}Mark 15:43-46 ^{<699>}John 19:39,40); two rich men honored Him at His death, Joseph of Arimathaea, and Nicodemus.

in his death — *Hebrew*, “deaths.” LOWTH translates, “His tomb”; *bamoth*, from a different root, meaning “high places,” and so mounds for sepulture (^{<347>}Ezekiel 43:7). But all the versions oppose this, and the *Hebrew* hardly admits it. Rather translate, “*after His death*” [HENGSTENBERG]; as we say, “*at His death.*” The *plural*, “deaths,” intensifies the force; as Adam by sin “dying died” (^{<1027>}Genesis 2:17, *Margin*); that is, incurred death, physical and spiritual. So Messiah, His substitute, endured death in both senses; spiritual, during His temporary abandonment by the Father; physical, when He gave up the ghost.

because — rather, as the sense demands (so in ^{<867>}Job 16:17), “*although He had done no,*” etc. [HENGSTENBERG], (^{<1023>}1 Peter 2:20-22 ^{<1081>}1 John 3:5).

violence — that is, wrong.

10. Transition from His humiliation to His exaltation.

pleased the Lord — the secret of His sufferings. They were voluntarily borne by Messiah, in order that thereby He might “do *Jehovah's will*” (^{<168>}John 6:38 ^{<3107>}Hebrews 10:7,9), as to man’s redemption; so at the end of the verse, “*the pleasure of the LORD shall prosper in His hand.*”

bruise — (see ^{<2515>}Isaiah 53:5); ^{<1005>}Genesis 3:15, was hereby fulfilled, though the *Hebrew* word for “bruise,” there, is not the one used here. The word “Himself,” in Matthew, implies a personal *bearing on Himself* of our maladies, spiritual and physical, which *included as a consequence* His ministration to our bodily ailments: these latter are the reverse side of sin; His bearing on Him our spiritual malady involved with it His bearing sympathetically, and healing, the outward: which is its fruits and its type. HENGSTENBERG rightly objects to MAGEE’s translation, “taken away,” instead of “borne,” that the parallelism to “carried” would be destroyed.

Besides, the *Hebrew* word elsewhere, when connected with *sin*, means to bear it and its punishment (^{<2630>}Ezekiel 18:20). Matthew, elsewhere, also sets forth His vicarious atonement (^{<4018>}Matthew 20:28).

when thou, etc. — rather, as *Margin*, “when His soul (that is, He) shall have made an offering,” etc. In the *English Version* the change of person is harsh: from Jehovah, addressed in the second person (^{<2530>}Isaiah 53:10), to Jehovah speaking in the first person in ^{<2531>}Isaiah 53:11. The *Margin* rightly makes the prophet in the name of Jehovah Himself to speak in this verse.

offering for sin — (^{<4825>}Romans 3:25 ^{<4011>}1 John 2:2 4:10).

his seed — His spiritual posterity shall be numerous (^{<4224>}Psalm 22:30); nay, more, though He must die, He shall *see* them. A numerous posterity was accounted a high blessing among the Hebrews; still more so, for one to live to *see* them (^{<4481>}Genesis 48:11 ^{<4306>}Psalm 128:6).

prolong ... days — also esteemed a special blessing among the Jews (^{<4916>}Psalm 91:16). Messiah shall, after death, rise again to an endless life (^{<3062>}Hosea 6:2 ^{<4619>}Romans 6:9).

prosper — (^{<2513>}Isaiah 52:13, *Margin*).

11. Jehovah is still speaking.

see of the travail — He shall see such blessed fruits resulting from His sufferings as amply to repay Him for them (^{<2306>}Isaiah 49:4,5 50:5,9). The “satisfaction,” in seeing the full fruit of His travail of soul in the conversion of Israel and the world, is to be realized in the last days (^{<2312>}Isaiah 2:2-4).

his knowledge — rather, *the knowledge* (experimentally) of Him (^{<4703>}John 17:3 ^{<4080>}Philippians 3:10).

my ... servant — Messiah (^{<2401>}Isaiah 42:1 52:13).

righteous — the ground on which He justifies others, His own righteousness (^{<4011>}1 John 2:1).

justify — treat *as if* righteous; forensically; on the ground of His meritorious suffering, not *their* righteousness.

bear ... iniquities — (^{<2504>}Isaiah 53:4,5), as the sinner’s substitute.

12. **divide** — as a conqueror dividing the spoil after a victory (^{<4918>}Psalm 2:8 ^{<4112>}Luke 11:22).

him — for Him.

with ... great — HENGSTENBERG translates, “I will give Him the mighty for a portion”; so the *Septuagint*. But the parallel clause, “with the strong,” favors *English Version*. His triumphs shall be not merely among the few and weak, but among the many and mighty.

spoil ... strong — (^{<5015>}Colossians 2:15; compare ^{<2069>}Proverbs 16:19). “With the great; with the mighty,” may mean, as a great and mighty hero.

poured out ... soul — that is, His life, which was considered as residing in the blood (^{<8711>}Leviticus 17:11 ^{<6125>}Romans 3:25).

numbered with, etc. — not that He was a transgressor, but He was *treated* as such, when crucified with thieves (^{<4158>}Mark 15:28 ^{<2237>}Luke 22:37).

made intercession, etc. — This office He began on the cross (^{<2334>}Luke 23:34), and now continues in heaven (^{<2396>}Isaiah 59:16 ^{<3024>}Hebrews 9:24 ^{<6111>}John 2:1). Understand *because* before “He was numbered ... He bare ... made intercession.” His meritorious death and intercession are the cause of His ultimate triumph. MAURER, for the parallelism, translates, “He was put on the same footing with the transgressors.” But *English Version* agrees better with the *Hebrew*, and with the sense and fact as to Christ. MAURER’S translation would make a tautology after “He was numbered with the transgressors”; parallelism does not need so servile a repetition. “He *made intercession* for,” etc. answers to the parallel. “He *was numbered with*,” etc. as *effect* answers to *cause*, His intercession for sinners being the effect flowing from His having been numbered with them.

CHAPTER 54

ISAIAH 54:1-17.

THE FRUIT OF MESSIAH'S SUFFERINGS, AND OF ISRAEL'S FINAL PENITENCE AT HER PAST UNBELIEF (²⁵³⁶ISAIAH 53:6): HER JOYFUL RESTORATION AND ENLARGEMENT BY JEHOVAH, WHOSE WRATH WAS MOMENTARY, BUT HIS KINDNESS EVERLASTING.

Israel converted is compared to a wife (²⁵⁴⁵Isaiah 54:5 ²⁵³⁵Isaiah 62:5) put away for unfaithfulness, but now forgiven and taken home again. The converted Gentiles are represented as a new progeny of the long-forsaken but now restored wife. The pre-eminence of the Hebrew Church as the mother Church of Christendom is the leading idea; the conversion of the Gentiles is mentioned only as part of her felicity [HORSLEY].

1. *Sing* — for joy (³⁶¹⁴Zephaniah 3:14).

barren — the Jewish Church once forsaken by God, and therefore during that time destitute of spiritual children (²⁵⁴⁹Isaiah 54:6).

didst not bear — during the Babylonian exile primarily. Secondly, and chiefly, during Israel's present dispersion.

the children — the Gentiles adopted by special grace into the original Church (²⁵⁴⁸Isaiah 54:3 ²⁵⁴⁰Isaiah 49:20,21).

than ... married wife — than were her spiritual children, when Israel was still a married wife (under the law, before the Babylonian exile), before God put her away [MAURER]. So Paul contrasts the universal Church of the New Testament with the Church of the Old Testament legal dispensation, quoting this very passage (⁴⁰⁰⁷Galatians 4:27). But the full accomplishment of it is yet future.

2. (²⁴⁰⁹Isaiah 49:19,20 ²⁴³³Jeremiah 31:31-36,38,39). Thy children shall be so many that thy borders must be extended to contain them.

curtains — the cloth forming the covering of the tent.

spare not — give abundantly the means for the enlargement of the Church (⁴⁰⁰⁵2 Corinthians 9:5-7).

cords ... stakes — The more the tent is enlarged by lengthening the cords by which the cloth covering is fastened to the ground, the more the stakes supporting the tent need to be strengthened; the Church is not merely to seek new converts, but to strengthen those she has in the faith. The image is appropriate, as the tabernacle was the symbol of the old Israelitish Church (see on ^{<3330>}Isaiah 33:20).

3. *break forth* — rather, “burst forth” with increase; thy offspring shall grow, answering to “thy seed” in the parallel clause.

thy seed — Israel and her children, as distinguished from “the Gentiles.”

desolate cities — of Israel (^{<2409>}Isaiah 44:26).

4. (^{<2410>}Isaiah 41:10,14).

shame of thy youth — Israel’s *unfaithfulness* as wife of Jehovah, almost from her *earliest* history.

reproach of widowhood — Israel’s punishment in her consequent dismissal from God and barrenness of spiritual children in Babylon and her present dispersion (^{<2501>}Isaiah 54:1 ^{<2402>}Isaiah 49:21 ^{<4121>}Jeremiah 3:24,25 31:19 ^{<3012>}Hosea 2:2-5).

5. (^{<2311>}Isaiah 62:5 ^{<4124>}Jeremiah 3:14). That God was Israel’s “Maker,” both as individuals and as the theocratic kingdom, is the pledge of assurance that He will be her Redeemer (^{<2301>}Isaiah 43:1-3). *Hebrew*, “*makers ... husbands*”; *plural* for *singular*, to denote excellency.

of Israel ... whole earth — Not until He manifests Himself as God of *Israel* shall He appear as God of *the whole earth* (^{<1921>}Psalm 102:13,15,16 ^{<3445>}Zechariah 14:5,9).

6. *called* — that is, recalled: the prophetic past for the future.

forsaken — that *had been* forsaken.

when thou — or, “when she was rejected”; one who had been a wife of youth (^{<2368>}Ezekiel 16:8,22,60 ^{<4112>}Jeremiah 2:2) at the time when (*thou*, or) she was rejected for infidelity [MAURER]. “A wife of youth *but afterwards* rejected” [LOWTH].

7. *small moment* — as compared with Israel’s coming long prosperity (^{<2331>}Isaiah 26:20 60:10). So the spiritual Israel (^{<3101>}Psalm 30:5 ^{<4047>}2 Corinthians 4:17).

gather thee — to Myself from thy dispersions.

8. *In a little wrath* — rather, “In the overflowing of wrath”; as ^{<1270>}Proverbs 27:4, *Margin*, [GESENIUS]. The wrath, though but “for a moment,” was overflowing while it lasted.

hid ... face — (^{<2387>}Isaiah 8:17 ^{<4907>}Psalms 30:7).

everlasting — in contrast to “for a moment.”

9. I am about to do the same in this instance as in Noah’s flood. As I swore then that it should not return (^{<0021>}Genesis 8:21 9:11), and I kept that promise, so I swear now to My people, and will perform My promise, that there shall be no return of the deluge of My wrath upon them. LOWTH, on insufficient authority, reads (the same will I do now as), “in the days of Noah.”

10. (^{<2501>}Isaiah 51:6 ^{<4983>}Psalms 89:33,34 ^{<6124>}Romans 11:29).

covenant of my peace — (^{<1015>}2 Samuel 23:5). The covenant whereby I have made thee at peace with Me.

11. *not comforted* — by anyone; none gave her help or comfort.

lay ... with fair colors — rather, “lay ... in cement of *vermilion*” [LOWTH]. The *Hebrew* for “fair colors” means *stibium*, the paint with which Eastern women painted their eyelids and eyelashes (^{<1181>}2 Kings 9:30). The very cement shall be of the most beautiful color (^{<6215>}Revelation 21:18-21).

12. *windows* — rather, “battlements”; literally, “suns”; applied to battlements from their *radiated* appearance.

agates — rather, “rubies.”

carbuncles — literally, “sparkling gems”; the carbuncle when held to the sun becomes like a burning coal.

all thy borders — rather, “thy whole circuit,” consisting of *precious stones*. The glory of the Church on earth, when the Hebrew Church, according to the original design, shall be the metropolis of Christendom.

13. Quoted by the Savior (^{<4165>}John 6:45), to prove that in order to come to Him, men must be “drawn” by the Father. So ^{<2434>}Jeremiah 31:34 ^{<3002>}Micah 4:2 ^{<4120>}1 Corinthians 2:10 ^{<3880>}Hebrews 8:10 10:16 ^{<4121>}1 John 2:20.

great ... peace — generally (^{<4996>}Psalms 119:165). Specially referring to the *peaceful prosperity* which shall prevail under Messiah in the latter days (^{<2104>}Isaiah 2:4,9:6).

14. *righteousness* — the characteristic of the reign of Messiah (^{<23104>}Isaiah 11:4,5 ^{<4911E>}Psalms 72:2,4 ^{<6691E>}Revelation 19:11).

far from oppression, etc. — far from *suffering oppression*; “for thou shalt have nothing to fear.”

15. *gather together*, etc. — that is, If it should happen that enemies “gather together” against thee (^{<4911E>}Psalms 2:2), they will *not* have been sent by *Me* (compare ^{<43804E>}Hosea 8:4) as instruments of My wrath (nay, it *will* be with My disapproval); for “whosoever shall gather together,” etc. (^{<45908E>}Psalms 59:3).

fall for thy sake — rather, “shall come over to thy side” [LOWTH]. Literally, “*fall* to thee” (^{<22109E>}Jeremiah 21:9 39:9). To be *fully* fulfilled to Jerusalem hereafter (^{<38406E>}Zechariah 14:16).

16. The workman that forms “weapons against thee” (^{<25417E>}Isaiah 54:17) is wholly in My power, therefore thou needest not fear, having Me on thy side.

for his work — rather, “by his labor [HORSLEY]. “According to the exigencies of his work” [MAURER].

waster to destroy — (^{<23015E>}Isaiah 10:5-7 37:26,27 45:1-6). Desolating conquerors who use the “instruments” framed by “the smith.” The repetition of the “I” implies, however, something in the latter half of the verse contrasted with the former understand it, therefore, thus: “I have in My power both him who frames arms and him who destroys *them* (arms)” [ROSENMULLER].

17. *tongue ... condemn* — image from a court of justice. Those who desire to “condemn” thee *thou* shalt “condemn” (^{<42117E>}Exodus 11:7 ^{<66123E>}Joshua 10:21 ^{<46608E>}Psalms 64:8 ^{<65801E>}Romans 8:1,33).

righteousness ... of me — (^{<23453E>}Isaiah 45:24 46:13). Rather, “(this is) their justification from Me.” Their enemies would “condemn” them, but I justify and vindicate them, and so they condemn their enemies.

CHAPTER 55

ISAIAH 55:1-13.

THE CALL OF THE GENTILE WORLD TO FAITH THE RESULT OF GOD'S GRACE TO THE JEWS FIRST.

1. **every one** — After the *special* privileges of Israel (²⁵⁰Isaiah 54:1-17) there follow, as the consequence, the *universal* invitation to the Gentiles (²⁴⁷Luke 24:47 ⁸¹¹Romans 11:12,15).

Hosea — calls the most earnest attention.

thirsteth — has a keen sense of need (⁴⁰⁶Matthew 5:6).

waters ... wine and milk — a gradation. Not merely *water*, which is needed to maintain life at all, but *wine and milk* to strengthen, cheer, and nourish; the spiritual blessings of the Gospel are meant (²³⁶Isaiah 25:6 ²¹⁰¹Song of Solomon 5:1 ⁴⁰⁷³John 7:37). “Waters,” *plural*, to denote abundance (³⁶⁰Isaiah 43:20 44:3).

no money — Yet, in ²⁸⁰Isaiah 55:2, it is said, “ye spend money.” A seeming paradox. Ye are really spiritual bankrupts: but thinking yourselves to have money, namely, a devotion of your own making, ye lavish it on that “which is not bread,” that is, on idols, whether literal or spiritual.

buy ... without money — another paradox. We are *bought*, but not with a *price* paid by ourselves (⁶⁵⁰1 Corinthians 6:20 ⁶⁰⁸1 Peter 1:18,19). In a different sense we are to “buy” salvation, namely, by parting with everything which comes between us and Christ who has bought it for us and by making it our own (⁶³⁴Matthew 13:44,46 ⁶²³Luke 12:33 ⁶¹⁸Revelation 3:18).

2. **not bread** — (³¹²Habakkuk 2:13). “Bread of deceit” (³⁰⁷Proverbs 20:17). Contrast this with the “bread of life” (⁶¹²John 6:32,35; also ⁶⁴⁶Luke 14:16-20).

satisfieth not — (²⁰⁰⁸Ecclesiastes 1:8 4:8).

hearken ... and eat — When two *imperatives* are joined, the second expresses the *consequence* of obeying the command in the first (⁶²⁸Genesis 42:18). *By hearkening ye shall eat*. So in ²⁵⁰Isaiah 55:1, “buy and eat.” By

buying, and so making it your own, ye shall eat, that is, *experimentally* enjoy it (^{<4063>}John 6:53). Compare the invitation (^{<3095>}Proverbs 9:5,6 ^{<4226>}Matthew 22:4).

fatness — (^{<3368>}Psalm 36:8 63:5).

3. me ... live — by coming to *me* ye shall *live*: for “*I am the life*” (^{<3405>}John 14:6).

everlasting covenant — (^{<2630>}Jeremiah 32:40 ^{<4275>}2 Samuel 23:5).

with you ... David — God’s covenant is with the antitypical David, Messiah (^{<2623>}Ezekiel 34:23), and so with us by our identification with Him.

sure — answering to “everlasting,” irrevocable, unfailing, to be relied on (^{<3849>}Psalm 89:2-4,28,29,34-36 ^{<3830>}Jeremiah 33:20,21 ^{<4075>}2 Samuel 7:15,16 ^{<4018>}2 Corinthians 1:18-20).

mercies of David — the mercies of grace (^{<2537>}Isaiah 63:7 ^{<3016>}John 1:16) which I covenanted to give to David, and especially to Messiah, his antype. Quoted in ^{<4434>}Acts 13:34.

4. him — the mystical David (^{<3574>}Ezekiel 37:24,25 ^{<2819>}Jeremiah 30:9 ^{<2885>}Hosea 3:5). Given by God (^{<2346>}Isaiah 49:6).

witness — He bore witness even unto death for God, to His law, claims, and plan of redeeming love (^{<3852>}John 18:37 ^{<3005>}Revelation 1:5). Revelation is a “testimony”; because it is propounded to be received on the authority of the Giver, and not merely because it can be proved by arguments.

commander — “preceptor” [HORSLEY]; “lawgiver” [BARNES].

to the people — rather, “peoples.”

5. thou — Jehovah addresses Messiah.

call ... run — God must *call*, before man can, or will, *run* (So 1:4 ^{<3064>}John 6:44). Not merely *come*, but *run* eagerly.

thou knowest not — now as thy people (so in ^{<4073>}Matthew 7:23).

nation ... nations — gradation; from Israel, one *nation*, the Gospel spread to many *nations*, and will do so more fully on Israel’s conversion.

knew not thee — (^{<2525>}Isaiah 52:15 ^{<4021>}Ephesians 2:11,12).

because of ... thy God ... glorified thee — (^{<2405>}Isaiah 60:5,9 ^{<3023>}Zechariah 8:23); where similar language is directed to *Israel*, because of the

identification of Israel with Messiah, who is the ideal Israel (⁴⁰²⁵Matthew 2:15; compare with ^{2810B}Hosea 11:1; see ⁴¹⁸³Acts 3:13).

6. The condition and limit in the obtaining of the spiritual benefits (²⁵⁵⁰Isaiah 55:1-3):

(1) Seek the Lord.

(2) Seek Him while He is to be found

(²⁵⁵⁰Isaiah 65:1 ⁴³⁰⁶Psalms 32:6 ⁴²⁵¹Matthew 25:1-13 John 7:34 8:21 ⁴⁰⁰²2 Corinthians 6:2 ⁵⁰¹⁸Hebrews 2:3 3:13,15).

call — casting yourselves wholly on His mercy (⁵⁰⁰³Romans 10:13). Stronger than “seek”; so “near” is more positive than “while He may be found” (⁵⁰⁰³Romans 10:8,9).

near — propitious (⁴³⁴⁸Psalms 34:18 145:18).

7. **unrighteous** — *Hebrew*, “man of iniquity”; true of all men. The “wicked” sins more openly in “his way”; the “unrighteous” refers to the more subtle workings of sin in the “thoughts.” All are guilty in the latter respect, though many fancy themselves safe, because not openly “wicked in ways” (⁴⁹⁴¹Psalms 94:11). The parallelism is that of gradation. The progress of the penitent is to be from negative reformation, “forsaking his way,” and a farther step, “his thoughts,” to positive repentance, “returning to the Lord” (the only true repentance, ³⁸²⁰Zechariah 12:10), and making God *his* God, along with the other children of God (the crowning point; *appropriation of God to ourselves*: “to *our* God”). “Return” implies that man originally walked with God, but has apostatized. Isaiah saith, “*our* God,” the God of the believing Israelites; those themselves redeemed desire others to come to *their* God (⁴³⁴⁸Psalms 34:8 ⁶²⁷Revelation 22:17).

abundantly pardon — Literally, “multiply to pardon,” still more than “have mercy”; God’s graciousness is felt more and more the longer one knows Him (⁴³⁰⁷Psalms 130:7).

8. **For** — referring to ²⁵⁵⁰Isaiah 55:7. You need not doubt His willingness “abundantly to pardon” (compare ²⁵⁵⁰Isaiah 55:12); *for*, though “the wicked” man’s “ways,” and “the unrighteous man’s thoughts,” are so aggravated as to seem unpardonable, God’s “thoughts” and “ways” in pardoning are not regulated by the proportion of the former, as man’s would be towards his fellow man who offended him; compare the “for” (⁴²⁵¹Psalms 25:11 ⁴¹⁸⁹Romans 5:19).

9. (⁴³⁵⁷⁰Psalm 57:10 89:2 103:11). “For” is repeated from ²³⁸⁸Isaiah 55:8. But MAURER, after the negation, translates, “but.”

10. The hearts of men, once barren of spirituality, shall be made, by the outpouring of the Spirit under Messiah, to bear fruits of righteousness (²¹⁸⁶Isaiah 5:6 ⁴⁶³⁰Deuteronomy 32:2 ⁴¹²⁰⁴2 Samuel 23:4 ⁴⁹²¹⁶Psalm 72:6).

snow — which covers plants from frost in winter; and, when melted in spring, waters the earth.

returneth not — void; as in ²³⁵¹¹Isaiah 55:11; it returns not in the same shape, or without “accomplishing” the desired end.

bud — germinate.

11. (⁴¹⁸⁶⁵Matthew 24:35). Rain may to us seem lost when it falls on a desert, but it fulfils some purpose of God. So the gospel word falling on the hard heart; it sometimes works a change at last; and even if so, it leaves men without excuse. The full accomplishment of this verse, and ²³⁵¹²Isaiah 55:12,13, is, however, to be at the Jews’ final restoration and conversion of the world (²³¹⁰⁹Isaiah 11:9-12 60:1-5,21).

12. *go out* — from the various countries in which ye (the Jews) are scattered, to your own land (²⁴¹¹⁷Ezekiel 11:17).

led — by Messiah, your “Leader” (²³⁵⁰⁴Isaiah 55:4 ²³⁵¹²Isaiah 52:12 ³³¹¹²Micah 2:12,13).

mountains ... trees, etc. — images justly used to express the seeming sympathy of nature with the joy of God’s people. For, when sin is removed, the natural world shall be delivered from “vanity,” and be renewed, so as to be in unison with the regenerated moral world (²³⁴²³Isaiah 44:23 ⁴⁹⁸⁸Psalm 98:8 ⁴⁶⁸⁹Romans 8:19-22).

13. *thorn* — emblem of the wicked (⁴⁰²⁰²2 Samuel 23:6 ³³⁰⁰⁴Micah 7:4).

fir tree — the godly (²³⁰¹³Isaiah 60:13 ⁴⁹²¹²Psalm 92:12). Compare as to the change wrought, ⁴⁶⁶⁹Romans 6:19.

brier — emblem of uncultivation (²¹⁸⁶Isaiah 5:6).

myrtle — Hebrew, *Hedes*, from which comes *Hedassah*, the original name of Esther. Type of the Christian Church; for it is a lowly, though beautiful, fragrant, and evergreen shrub (⁴⁹²¹³Psalm 92:13,14).

for a name ... everlasting sign — a perpetual memorial to the glory of Jehovah (²⁴¹³¹Jeremiah 13:11 33:9).

CHAPTER 56

ISAIAH 56:1-12.

THE PREPARATION NEEDED ON THE PART OF THOSE WHO WISH TO BE ADMITTED TO THE KINGDOM OF GOD.

1. **judgment** — equity. John the Baptist preached similarly a return to righteousness, as needed to prepare men for Messiah's first coming (^{408B}Luke 3:3,8-14). So it shall be before the second coming (^{300A}Malachi 4:4-6).

near to come — (^{408D}Matthew 3:2 4:17), also as to the second coming (^{232D}Isaiah 62:10,11 ^{422B}Luke 21:28,31 ^{631B}Romans 13:11,12 ^{302B}Hebrews 10:25).

righteousness — answering to “salvation” in the parallel clause; therefore it means *righteousness which bringeth salvation* (^{248B}Isaiah 46:13 ^{618B}Romans 3:25,26).

2. (^{428B}Luke 12:43).

the man — *Hebrew, enosh*, “a man in humble life,” in contradistinction to *Hebrew, ish*, “one of high rank.” Even the humblest, as “the stranger” and “the eunuch” (^{280A}Isaiah 56:4,6), are admissible to these privileges.

this ... it — what follows: “keeping the Sabbath,” etc. (^{288B}Isaiah 58:13,14 ^{312D}Ezekiel 20:12). A proof that the Sabbath, in the *spirit* of its obligation, was to be binding under the Gospel (^{236B}Isaiah 66:23). That gospel times are referred to is plain, from the blessing not being pronounced on the man who observed the *sacrificial* ritual of the Jewish law.

layeth hold — image from one grasping firmly some precious object which he is afraid of having forcibly snatched from him. The “Sabbath” here includes all the ordinances of divine worship under the new gospel law.

keepeth ... hand ... from ... evil — The observance of the second table of the law; as the “Sabbath” referred to the first table. Together, they form the whole duty of man, the worship of God and a holy life.

3. God welcomes all believers, without distinction of persons, under the new economy (^{<44034>}Acts 10:34,35).

joined ... to ... Lord — (^{<04804>}Numbers 18:4,7). “Proselytes.”

separated — Proselytes from the Gentiles were not admitted to the same privileges as native Israelites. This barrier between Jews and Gentiles was to be broken down (^{<40144>}Ephesians 2:14-16).

eunuch — (^{<44827>}Acts 8:27, etc.). Eunuchs were chamberlains over harems, or court ministers in general.

dry tree — barren (compare ^{<42351>}Luke 23:31); not admissible into the congregation of Israel (^{<46204>}Deuteronomy 23:1-3). Under the Gospel the eunuch and stranger should be released from religious and civil disabilities.

4. *please me* — sacrifice their own pleasure to mine.

take hold — so “layeth hold” (see on ^{<25012>}Isaiah 56:2).

5. *in mine house* — the temple, the emblem of the Church (^{<548151>}1 Timothy 3:15). They shall no longer be confined as proselytes were, to the outer court, but shall be admitted “into the holiest” (^{<58019>}Hebrews 10:19,20).

a place — literally, “a hand.”

than of sons — Though the eunuch is barren of *children* (^{<25013>}Isaiah 56:3), I will give him a more lasting name than that of being father of sons and daughters (regarded as a high honor among the Hebrews) (^{<40112>}John 1:12 10:3 ^{<42111>}1 John 3:1 ^{<40117>}Revelation 2:17 3:12).

6. *join ... Lord* — (^{<25016>}Jeremiah 50:6). Conditions of admission to the privileges of adoption.

7. *Even them* — (^{<40111>}Ephesians 2:11-13).

to my holy mountain — Jerusalem, the seat of the Lord’s throne in His coming kingdom (^{<21011>}Isaiah 2:2 ^{<40117>}Jeremiah 3:17).

joyful — (^{<45111>}Romans 5:11).

burnt offerings ... sacrifices — spiritual, of which the literal were types (^{<45111>}Romans 12:1 ^{<58115>}Hebrews 13:15 ^{<401151>}1 Peter 2:5).

accepted — (^{<40016>}Ephesians 1:6).

altar — (^{<58304>}Hebrews 13:10), spiritually, the Cross of Christ, which sanctifies our sacrifices of prayer and praise.

house ... for all people — or rather, “peoples.” No longer restricted to *one* favored people (^{<3100>}Malachi 1:1 ^{<602>}1 John 4:21,23 ^{<5118>}1 Timothy 2:8). To be fully realized at the second coming (^{<2112>}Isaiah 2:2-4). No longer literal, but spiritual sacrifice, namely, “prayer” shall be offered (^{<4512>}Psalms 141:2 51:17 ^{<3011>}Malachi 1:11 ^{<4213>}Matthew 21:13).

8. Jehovah will not only restore the scattered outcasts of Israel (^{<2112>}Isaiah 11:12 ^{<4512>}Psalms 147:2) to their own land, but “will gather others (‘strangers’) to him (Israel), besides those gathered” (*Margin*, “to his gathered”; that is, in addition to the Israelites collected from their dispersion), (^{<4512>}John 10:16 ^{<4011>}Ephesians 1:10 2:19).

9. beasts — Gentile idolatrous nations hostile to the Jews, summoned by God to chastise them (^{<2412>}Jeremiah 12:7-9 50:17 ^{<2615>}Ezekiel 34:5): the Chaldeans and subsequently the Romans. The mention of the “outcasts of Israel” (^{<2518>}Isaiah 56:8) brings in view the outcasting, caused by the sins of their rulers (^{<2510>}Isaiah 56:10-12).

to devour — namely, Israel.

10. His watchmen — Israel’s spiritual leaders (^{<2512>}Isaiah 62:6 ^{<2617>}Ezekiel 3:17).

dumb dogs — image from bad shepherds’ watchdogs, which fail to give notice, by barking, of the approach of wild beasts.

blind — (^{<4216>}Matthew 23:16).

sleeping, lying down — rather, “dreamers, sluggards” [LOWTH]. Not merely *sleeping* inactive, but under *visionary delusions*.

loving to slumber — not merely slumbering involuntarily, but loving it.

11. greedy — literally, “strong” (that is, insatiable) *in appetite* (^{<2612>}Ezekiel 34:2,3 ^{<3111>}Micah 3:11).

cannot understand — unable to comprehend the wants of the people, spiritually: so Isaiah 56: 10, “cannot bark.”

look to ... own way — that is, their own selfish interests; not to the spiritual welfare of the people (^{<2413>}Jeremiah 6:13 ^{<2527>}Ezekiel 22:27).

from his quarter — rather, “from the highest to the lowest” [LOWTH]. “From his quarter”; that is, from one end to the other of them, *one and all* (^{<0104>}Genesis 19:4).

12. fetch wine — language of the national teachers challenging one another to drink. BARNES translates, “I will take another cup” (^{<2511>}Isaiah 5:11).

to-morrow, etc. — Their self-indulgence was *habitual* and *intentional*: not merely they drink, but they mean to continue so.

CHAPTER 57

ISAIAH 57:1-21.

THE PEACEFUL DEATH OF THE RIGHTEOUS FEW: THE UNGODLINESS OF THE MANY: A BELIEVING REMNANT SHALL SURVIVE THE GENERAL JUDGMENTS OF THE NATION, AND BE RESTORED BY HIM WHO CREATES PEACE.

In the midst of the excesses of the unfaithful watchmen (^{<2560>}Isaiah 56:10,11,12), most of the few that are godly perish: partly by vexation at the prevailing ungodliness; partly by violent death in persecution: prophetic of the persecuting times of Manasseh, before God's judgments in causing the captivity in Babylon; and again those in the last age of the Church, before the final judgments on the apostasy (^{<1216>}2 Kings 21:16 ^{<1029>}Matthew 23:29-35,37 ^{<6117>}Revelation 11:17). The *Hebrew* for "perisheth," and "is taken away," expresses a *violent death* (^{<3102>}Micah 7:2).

1. *no man layeth it to heart* — as a public calamity.

merciful men — rather, *godly men*; the subjects of mercy.

none considering — namely, what was the design of Providence in removing the godly.

from the evil — *Hebrew*, from the face of the evil, that is, both from the moral evil on every side (^{<2560>}Isaiah 56:10-12), and from the evils about to come in punishment of the national sins, foreign invasions, etc. (^{<2560>}Isaiah 56:9 57:13). So Ahijah's death is represented as a blessing conferred on him by God for his piety (^{<1140>}1 Kings 14:10-13; see also ^{<1221>}2 Kings 22:20).

2. Or, "he *entereth* into peace"; in contrast to the *persecutions* which he suffered in this world (^{<883>}Job 3:13,17). The *Margin* not so well translates, "he shall go in peace" (^{<4975>}Psalms 37:37 ^{<1029>}Luke 2:29).

rest — the calm rest of their bodies in their graves (called "beds," ^{<4164>}2 Chronicles 16:14; compare ^{<2348>}Isaiah 14:18; because they "sleep" in them, with the certainty of awakening at the resurrection, ^{<1044>}1 Thessalonians 4:14) is the emblem of the eternal "rest" (^{<3049>}Hebrews 4:9 ^{<6443>}Revelation 14:13).

each one walking in ... uprightness — This clause defines the character of those who at death “rest in their beds,” namely, all who walk uprightly.

3. But ... ye — In contrast to “the righteous” and their end, he announces to the unbelieving Jews their doom.

sons of the sorceress — that is, ye that are addicted to sorcery: this was connected with the worship of false gods (¹²¹⁶2 Kings 21:6). No insult is greater to an Oriental than any slur cast on his *mother* (⁴⁰⁸1 Samuel 20:30 ⁴³⁰⁸Job 30:8).

seed of the adulterer — *Spiritual* adultery is meant: idolatry and apostasy (⁴¹⁰⁴Matthew 16:4).

4. sport yourselves — make a mock (²³⁶⁵Isaiah 66:5). Are ye aware of the glory of Him whom you mock, by mocking His servants (“the righteous,” ²⁵⁷¹Isaiah 57:1)? (⁴⁴⁶²2 Chronicles 36:16).

make ... wide month — (⁴²⁰Psalm 22:7,13 35:21 ²¹²⁶Lamentations 2:16).

children of transgression, etc. — not merely *children of transgressors*, and a *seed of false parents*, but of *transgression* and *falsehood* itself, utterly unfaithful to God.

5. Enflaming yourselves — burning with lust *towards idols* [GESENIUS]; or else (compare *Margin*), *in the terebinth groves*, which the *Hebrew* and the parallelism favor (see on ²¹²⁹Isaiah 1:29) [MAURER].

under ... tree — (¹²⁷⁰2 Kings 17:10). The tree, as in the Assyrian sculptures, was probably made an idolatrous symbol of *the heavenly hosts*.

slaying ... children — as a sacrifice to Molech, etc. (¹²⁷³2 Kings 17:31 ⁴⁴⁰²2 Chronicles 28:3 33:6).

in ... valleys — the valley of the son of Hinnom. Fire was put within a hollow brazen statue, and the child was put in his heated arms; kettle drums (*Hebrew*, *toph*) were beaten to drown the child’s cries; whence the valley was called Tophet (⁴⁴⁰⁶2 Chronicles 33:6 ²⁴⁷³Jeremiah 7:3).

under ... cliffs — the gloom of caverns suiting their dark superstitions.

6. The smooth stones, shaped as idols, are the gods chosen by thee as thy portion (⁴³⁶⁸Psalm 16:5).

meat offering — not a bloody sacrifice, but one of meal and flour mingled with oil. “Meat” in Old English meant *food*, not *flesh*, as it means now (⁴⁸⁴⁰Leviticus 14:10).

Should I receive comfort — rather, “Shall I bear these things with patience?” [HORSLEY].

7. Upon ... high mountain ... bed — image from adultery, *open and shameless* (²³²⁷Ezekiel 23:7); the “bed” answers to the idolatrous *altar*, the scene of their spiritual unfaithfulness to their divine husband (²³⁶⁶Ezekiel 16:16 25 23:41).

8. “Remembrance,” that is, memorials of thy idolatry: the objects which thou holdest in remembrance. *They hung up household tutelary gods* “behind the doors”; the very place where God has directed them to write His laws “on the posts and gates” (⁴¹⁸⁸Deuteronomy 6:9 11:20); a curse, too, was pronounced on putting up an image “in a secret place” (⁴¹⁷⁵Deuteronomy 27:15).

discovered thyself — image from an adulteress.

enlarged ... bed — so as to receive the more paramours.

made ... covenant — with idols: in open violation of thy “covenant” with God (⁴²⁹⁸Exodus 19:5 23:32). Or, “hast made assignations with them for thyself” [HORSLEY].

thy bed ... their bed — The Jews’ sin was twofold; they resorted to places of idolatry (“*their bed*”), and they received idols into the temple of God (“*thy bed*”).

where — rather, “ever since that” [HORSLEY]. The *Hebrew* for “*where*” means “*room*” (*Margin*), a place; therefore, translate, “thou hast provided a place for it” (for “*their bed*”), namely, by admitting idolatrous altars in thy land [BARNES]; or “thou chooseth a (convenient) place for thyself” in their bed [MAURER] (²³¹⁵Isaiah 56:5).

9. the king — *the idol* which they came to worship, perfumed with oil, like harlots (²⁴⁶³Jeremiah 4:30 ²³²⁶Ezekiel 23:16,40). So “king” means idol (³¹⁵³Amos 5:26 ³⁰⁰⁹Zephaniah 1:5); (*malcham* meaning “king”) [ROSENMULLER]. Rather, *the king of Assyria* or *Egypt*, and other foreign princes, on whom Israel relied, instead of on God; the “ointment” will thus refer to the presents (²³⁰⁰Hosea 12:1), and perhaps the compliances with foreigners idolatries, whereby Israel sought to gain their favor [LOWTH] (²³⁰⁶Isaiah 30:6 ²³⁶³Ezekiel 16:33 23:16 ²³⁷¹Hosea 7:11).

send ... messengers far off — not merely to neighboring nations, but to those “far off,” in search of new idols, or else alliances.

even unto hell — the lowest possible degradation.

10. *greatness of ... way* — the length of thy journey in seeking strange gods, or else foreign aid (^{<4123>}Jeremiah 2:23,24). Notwithstanding thy deriving no good from these long journeys (so, “send ... *far off*,” ^{<2519>}Isaiah 57:9), thou dost not still give up hope (^{<4125>}Jeremiah 2:25 18:12).

hast found ... life of ... hand — for “thou still findest life (that is, vigor) enough in thy hand” to make new idols [MAURER], or to seek new alliance (“hand” being then taken for *strength* in general).

grieved — rather, “therefore thou art not *weak*” [MAURER]; inasmuch as having “life in thy hand,” thou art still strong in hope.

11. Israel wished not to seem *altogether* to have denied God. Therefore they “lied” to Him. God asks, Why dost thou do so? “Whom dost thou fear? Certainly not *Me*; for thou hast not remembered Me.” Translate, “*seeing that* thou hast not remembered Me.”

laid it to ... heart — rather, “nor hast Me at heart”; hast no regard for Me; and that, because I have been long silent and have not punished thee. Literally, “Have I not held My peace, and that for long? and so thou fearest Me not” (^{<4512>}Psalms 50:21 ^{<2041>}Ecclesiastes 8:11). It would be better openly to renounce God, than to “flatter Him” with lies of false professions (^{<4589>}Psalms 78:36) [LUDOVICUS DE DIEU]. However, ^{<2512>}Isaiah 51:12,13 favors *English Version* of the whole verse; God’s “silent” long-suffering, which was intended to lead them to repentance, caused them “not to fear Him” (^{<4614>}Romans 2:4,5).

12. *declare* — I will expose publicly thy (hypocritical) righteousness. I will show openly how vain thy works, in having recourse to idols, or foreign alliances, shall prove (^{<2513>}Isaiah 57:3).

13. *When thou criest* — In the time of thy trouble.

companies — namely, of idols, collected by thee from every quarter; or else, of foreigners, summoned to thy aid.

wind ... carry ... away — (^{<4218>}Job 21:18 ^{<4127>}Matthew 7:27).

vanity — rather, “a breath” [LOWTH].

possess ... land ... inherit — that is, the literal land of Judea and Mount Zion; the believing remnant of Israel shall return and inherit the land. Secondly, the heavenly inheritance, and the spiritual Zion (^{<2408>}Isaiah 49:8 ^{<4379>}Psalms 37:9,11 69:35,36 ^{<4185>}Matthew 5:5 ^{<4222>}Hebrews 12:22). “He that putteth his trust in Me,” of whatever extraction, shall succeed to the spiritual patrimony of the apostate Jew [HORSLEY].

14. shall say — The *nominative* is, “He that trusteth in Me” (^{<25713>}Isaiah 57:13). The believing remnant shall have every obstacle to their return cleared out of the way, at the coming restoration of Israel, the antitype to the return from Babylon (^{<23816>}Isaiah 35:8 40:3,4 62:10,11).

Cast ... up — a high road before the returning Jews.

stumbling-block — Jesus had been so to the Jews, but will not be so *then* any longer (^{<40123>}1 Corinthians 1:23); their *prejudices* shall then be taken out of the way.

15. The pride and self-righteousness of the Jews were the stumbling block in the way of their acknowledging Christ. The *contrition* of Israel in the last days shall be attended with God’s interposition in their behalf. So their self-humiliation, in ^{<23602>}Isaiah 66:2,5,10, etc., precedes their final prosperity (^{<33127>}Zechariah 12:6,10-14); there will, probably, be a previous period of unbelief even after their return (^{<33127>}Zechariah 12:8,9).

16. For — referring to the promise in ^{<25714>}Isaiah 57:14,15, of restoring Israel when “contrite” (^{<01018>}Genesis 6:3 8:21 ^{<47889>}Psalms 78:38,39 85:5 103:9,13,14 ^{<30788>}Micah 7:18). God “will not contend for ever” *with His people*, for their human spirit would thereby be utterly crushed, whereas God’s object is to chasten, not to destroy *them* (^{<21333>}Lamentations 3:33,34 ^{<30008>}Micah 7:8,9). *With the ungodly* He is “angry *every day*” (^{<49711>}Psalms 7:11 ^{<64411>}Revelation 14:11).

spirit ... before me — that is, the human spirit which *went forth from Me* (^{<01622>}Numbers 16:22), answering to “which I have made” in the parallel clause.

17. covetousness — akin to idolatry; and, like it, having drawn off Israel’s heart from God (^{<21077>}Isaiah 2:7 56:11 58:3 ^{<41833>}Jeremiah 6:13 ^{<50316>}Colossians 3:5).

hid me — (^{<21877>}Isaiah 8:17 45:15).

went on frowardly — the result of God’s hiding His face (^{<48812>}Psalms 81:12 ^{<41124>}Romans 1:24,26).

18. Rather, “I have seen his ways (in sin), *yet* will I heal him,” that is, restore Israel spiritually and temporally (^{<26316>}Jeremiah 33:6 3:22 ^{<24041>}Hosea 14:4,5) [HORSLEY].

I will ... restore comforts unto him and to his mourners — However, the phrase, “his mourners,” favors *English Version*; “his ways” will thus be

his ways of *repentance*; and God's pardon on "seeing" them answers to the like promise (^{<2360E>}Isaiah 61:2,3 ^{<2418E>}Jeremiah 31:18,20).

19. *fruit of ... lips* — that is, thanksgivings which flow from the lips. I make men to return thanks to Me (^{<2340E>}Hosea 14:2 ^{<2365E>}Hebrews 13:15).

Peace, peace — "*perfect peace*" (see ^{<2360E>}Isaiah 26:3, *Margin*; ^{<2342E>}John 14:27). Primarily, the cessation of the troubles now afflicting the *Jews*, as formerly, under the Babylonian exile. More generally, the peace which the Gospel proclaims both to Israel "that is near," and to the Gentiles who are "far off" (^{<4029E>}Acts 2:39 ^{<4027E>}Ephesians 2:17).

20. *when it cannot rest* — rather, "*for it can have no rest*" (^{<3853E>}Job 15:20, etc. ^{<1046E>}Proverbs 4:16,17). *English Version* represents the sea as *occasionally* agitated; but the *Hebrew* expresses that it can *never* be at rest.

21. (^{<2382E>}Isaiah 48:22 ^{<1122E>}2 Kings 9:22).

my God — The prophet, having God as *his* God, speaks in the person of Israel, prophetically regarded as having now *appropriated* God and His "peace" (^{<2300E>}Isaiah 11:1-3), warning the impenitent that, while they continue so, they can have no peace.

CHAPTER 58

ISAIAH 58:1-14.

REPROOF OF THE JEWS FOR THEIR DEPENDENCE ON MERE OUTWARD FORMS OF WORSHIP.

1. *aloud* — *Hebrew*, “with the throat,” that is, with full voice, not merely from the lips (⁴⁰¹³1 Samuel 1:13). Speak loud enough to arrest attention.

my people — the Jews in Isaiah’s time, and again in the time of our Lord, more zealous for externals than for inward holiness. ROSENMULLER thinks the reference to be to the Jews in the captivity practising their rites to gain God’s favor and a release; and that hence, *sacrifices* are not mentioned, but only *fasting* and *Sabbath observance*, which they could keep though far away from the temple in Jerusalem. The same also applies to their present dispersion, in which they cannot offer *sacrifices*, but can only show their zeal in *fastings*, etc. Compare as to our Lord’s time, ⁴¹¹⁶Matthew 6:16 23 ⁴²⁸²Luke 18:12.

2. Put the stop at “ways”; and connect “as a nation that,” etc. with what follows; “As a nation that did righteousness,” thus answers to, “they ask of Me *just judgments*” (that is, as a matter of justice *due to them*, salvation to themselves, and destruction to their enemies); and “forsook not the ordinance of their God,” answers to “they desire the drawing near of God” (that *God would draw near* to exercise those “just judgments” in behalf of them, and against their enemies) [MAURER]. So JEROME, “In the confidence, as it were, of a good conscience, they demand a just judgment, in the language of the saints: Judge me, O Lord, for I have walked in mine integrity.” So in ³⁴⁷⁷Malachi 2:17, they affect to be scandalized at the impunity of the wicked, and impugn God’s *justice* [HORSLEY]. Thus, “seek Me daily, and desire (*English Version* not so well, ‘delight’) to know My ways,” refers to their requiring to know why God delayed so long in helping them. *English Version* gives a good, though different sense; namely, dispelling the delusion that God would be satisfied with outward observances, while the *spirit* of the law, was violated and the heart unchanged (²⁸¹⁸Isaiah 58:3-14 ³⁷³¹Ezekiel 33:31,32; compare ⁴¹³³John 18:28), scrupulosity side by side with murder. The prophets were the commentators on the law, as their *Magna Charta*, in its inward spirit and not the mere letter.

3. **Wherefore** — the words of the Jews: “Why is it that, when we fast, Thou dost not notice it” (by delivering us)? They think to lay God under *obligation* to their fasting (^{<4753>}Psalm 73:13 ^{<3144>}Malachi 3:14).

afflicted ... soul — (^{<6129>}Leviticus 16:29).

Behold — God’s reply.

pleasure — in antithesis to their boast of having “*afflicted* their soul”; it was only in outward show they really *enjoyed* themselves. GESENIUS not so well translates, “business.”

exact ... labors — rather, “*oppressive* labors” [MAURER]. HORSLEY, with *Vulgate*, translates, “Exact the whole upon your *debtors*”; those who owe you labor (^{<4181>}Nehemiah 5:1-5,8-10, etc.).

4. **ye shall not fast** — rather, “ye do not fast at this time, so as to make your voice to be heard on high,” that is, in heaven; your aim in fasting is strife, not to gain the ear of God [MAURER] (^{<1219>}1 Kings 21:9,12,13). In *English Version* the sense is, If you wish acceptance with God, ye must not fast as ye now do, to make your voice heard high *in strife*.

5. **for a man to afflict his soul** — The *pain* felt by abstinence is not the *end* to be sought, as if it were meritorious; it is of value only in so far as it leads us to amend our ways (^{<2816>}Isaiah 58:6,7).

bow ... head ... sackcloth — to affect the outward tokens, so as to “*appear* to men to fast” (^{<1167>}Matthew 6:17,18 ^{<1227>}1 Kings 21:27 ^{<1048>}Esther 4:3).

6. **loose ... bands of wickedness** — that is, to dissolve every tie wherewith one has unjustly bound his fellow men (^{<1254>}Leviticus 25:49, etc.). Servitude, a fraudulent contract, etc.

undo ... heavy burdens — *Hebrew*, “loose the bands of the yoke.”

oppressed — literally, “the broken.” The expression, “to let go free,” implies that those “broken” with the yoke of *slavery*, are meant (^{<4181>}Nehemiah 5:10-12 ^{<3491>}Jeremiah 34:9-11,14,16). JEROME interprets it, broken with poverty; bankrupt.

7. **deal** — distribute (^{<18116>}Job 31:16-21).

cast out — rather, reduced [HORSLEY].

naked ... cover him — (^{<1256>}Matthew 25:36).

hide ... thyself — means to be strange towards them, and not to relieve them in their poverty (^{<41515>}Matthew 15:5).

flesh — kindred (^{<1024}Genesis 29:14). Also brethren in common descent from Adam, and brethren in Christ (^{<3125}James 2:15).

8. light — emblem of prosperity (^{<2880}Isaiah 58:10 ^{<8117}Job 11:17).

health — literally, a long bandage, applied by surgeons to heal a wound (compare ^{<2106}Isaiah 1:6). Hence *restoration* from all past calamities.

go before thee — Thy conformity to the divine covenant acts as a leader, conducting thee to peace and prosperity.

glory ... reward — like the pillar of cloud and fire, the symbol of God's "glory," which went *behind* Israel, separating them from their Egyptian pursuers (^{<2822}Isaiah 52:12 ^{<1049}Exodus 14:19,20).

9. Then ... call ... answer — when sin is renounced (^{<2624}Isaiah 65:24). When the Lord's call is *not* hearkened to, He will not hear our "call" (^{<3668}Psalms 66:18 ^{<1024}Proverbs 1:24,28 15:29 28:9).

putting forth of ... finger — the finger of scorn pointed at simple-minded godly men. The middle finger was so used by the Romans.

speaking vanity — every *injurious* speech [LOWTH].

10. draw out thy soul — "impart of thine own subsistence," or "sustenance" [HORSLEY]. "Soul" is figurative for "that wherewith thou sustainest thy soul," or "life."

light ... in obscurity — Calamities shall be suddenly succeeded by prosperity (^{<9334}Psalms 112:4).

11. satisfy ... in drought — (^{<2417}Isaiah 41:17,18). Literally, "drought," that is, parched places [MAURER].

make fat — rather, "strengthen" [NOYES]. "Give thee the free use of thy bones" [JEROME], or, "of thy strength" [HORSLEY].

watered garden — an Oriental picture of happiness.

fail not — *Hebrew*, "deceive not"; as streams that disappoint the caravan which had expected to find water, as formerly, but find it dried up (^{<3125}Job 6:15-17).

12. they ... of thee — thy people, the Israelites.

old waste places — the old ruins of Jerusalem (^{<2604}Isaiah 61:4 ^{<3668}Ezekiel 36:33-36).

foundations of many generations — that is, the buildings which had lain in ruins, even to their *foundations, for many ages*; called in the parallel passage (²³⁰⁴Isaiah 61:4), “the *former* desolations”; and in the preceding clause here, “the *old* waste places.” The literal and spiritual restoration of Israel is meant, which shall produce like blessed results on the Gentile world (^{309E}Amos 9:11,12 ⁴¹⁵⁶Acts 15:16,17).

be called — appropriately: the name truly designating what thou shalt do.

breach — the calamity wherewith God visited Israel for their sin (²³¹⁶Isaiah 30:26 ³¹⁵³1 Chronicles 15:13).

paths to dwell in — not that the *paths* were *to be dwelt in*, but *the paths leading to their dwellings* were to be restored; “paths, so as to dwell in *the land*” [MAURER].

13. (²⁸¹²Isaiah 56:2 ⁴³³⁵Nehemiah 13:15-22). The Sabbath, even under the new dispensation, was to be obligatory (²⁷⁶³Isaiah 66:23).

foot — the instrument of motion (compare ³⁰²⁷Proverbs 4:27); men are not to *travel* for mere pleasure on the Sabbath (⁴⁰¹²Acts 1:12). The Jews were forbidden to travel on it farther than the tabernacle or temple. If thou keep thy foot from going on thy own ways and “doing thy pleasure,” etc. (⁴²⁰⁰Exodus 20:10,11).

my holy day — God claims it as *His* day; to take it for our pleasure is to rob Him of His own. This is the very way in which the Sabbath is mostly broken; it is made a day of carnal pleasure instead of spiritual “delight.”

holy of the Lord — not the predicate, but the subject; “if thou call the holy (day) of Jehovah honorable”; if thou treat it as a day to be honored.

him — or else, *it*, the Sabbath.

not doing ... own way — answering to, “turn away thy foot from the Sabbath.”

nor finding ... pleasure — answering to, “doing thy pleasure.” “To keep the Sabbath in an idle manner is the sabbath of oxen and asses; to pass it in a jovial manner is the sabbath of the golden calf, when the people sat down to eat and drink, and rose again to play; to keep it in surfeiting and wantonness is the sabbath of Satan, the devil’s holiday” [BISHOP ANDREWES].

nor speaking ... words — answering to, “call Sabbath a delight ... honorable.” Man’s “own words” would “call” it a “weariness”; it is the

spiritual nature given from above which “calls it a delight” (^{<3085>}Amos 8:5 ^{<3013>}Malachi 1:13).

14. *delight ... in ... Lord* — God rewards in kind, as He punishes in kind. As we “delight” in keeping God’s “Sabbath,” so God will give us “delight” in Himself (^{<0150>}Genesis 15:1 ^{<4022>}Job 22:21-26 ^{<4370>}Psalm 37:4).

ride upon ... high places — I will make thee *supreme lord* of the land; the phrase is taken from a conqueror riding in his chariot, and occupying the hills and fastnesses of a country [VITRINGA], (^{<4523>}Deuteronomy 32:13 ^{<3008>}Micah 1:3 ^{<3089>}Habakkuk 3:19). Judea was a land of *hills*; the idea thus is, “I will restore thee to thine own land” [CALVIN]. The parallel words, “heritage of *Jacob*,” confirm this (^{<0228>}Genesis 27:28,29 28:13-15).

mouth of ... Lord ... spoken it — a formula to assure men of the fulfillment of any solemn promise which God has made (^{<2405>}Isaiah 40:5).

CHAPTER 59

ISAIAH 59:1-21.

THE PEOPLE'S SIN THE CAUSE OF JUDGMENTS: THEY AT LAST OWN IT THEMSELVES: THE REDEEMER'S FUTURE INTERPOSITION IN THEIR EXTREMITY.

The reason why Jehovah does not deliver His people, notwithstanding their religious services (^{<280B>}Isaiah 58:3), is not want of power on His part, but because of their sins (^{<280E>}Isaiah 59:1-8); ^{<280D>}Isaiah 59:9-15 contain their confession; ^{<280G>}Isaiah 59:16-21, the consequent promise of the Messiah.

1. *hand ... shortened* — (See on ^{<280E>}Isaiah 50:2).

ear heavy — (^{<280G>}Isaiah 6:10).

2. *hid* — *Hebrew*, “caused Him to hide” (^{<280A>}Lamentations 3:44).

3. (^{<2015>}Isaiah 1:15 ^{<4813>}Romans 3:13-15).

hands ... fingers — Not merely the “hands” perpetrate deeds of *grosser* enormity (“blood”), but the “fingers” commit more *minute* acts of “iniquity.”

lips ... tongue — The *lips* “speak” *openly* “lies,” the *tongue* “mutters” malicious *insinuations* (“perverseness”; perverse misrepresentations of others) (^{<2063>}Jeremiah 6:28 9:4).

4. Rather, “No one calleth an adversary into court with justice,” that is, None bringeth a just suit: “No one pleadeth *with* truth.”

they trust ... iniquity — (So ^{<4855>}Job 15:35 ^{<4074>}Psalms 7:14).

5. *cockatrice* — probably the basilisk serpent, *cerastes*. Instead of crushing evil in the egg, they foster it.

spider's web — This refers not to the spider's web being made to *entrap*, but to its *thinness*, as contrasted with substantial “garments,” as ^{<280E>}Isaiah 59:6 shows. Their works are vain and transitory (^{<4884>}Job 8:14 ^{<2018>}Proverbs 11:18).

eateth ... their eggs — he who *partakes in their plans*, or *has anything to do with them*, finds them pestiferous.

that which is crushed — The *egg*, when it is broken, breaketh out as a viper; their plans, however specious in their undeveloped form like the egg, when developed, are found pernicious. Though the viper is viviparous (from which “vi-per” is derived), yet during gestation, the young are included in eggs, which break at the birth [BOCHART]; however, metaphors often combine things without representing everything to the life.

6. not ... garments — like the “fig leaves” wherewith Adam and Eve vainly tried to cover their shame, as contrasted with “the coats of skins” which the Lord God made to clothe them with (²³⁴⁶Isaiah 64:6 ⁴⁵³⁴Romans 13:14 ⁴⁸⁷Galatians 3:27 ¹⁰⁸⁹Philippians 3:9). The artificial self-deceiving sophisms of human philosophy (⁵⁴⁰⁵1 Timothy 6:5 ³¹²⁶2 Timothy 2:16,23).

7. feet — *All* their members are *active* in evil; in ²³⁰⁸Isaiah 59:3, the “hands, fingers, lips, and tongue,” are specified.

run ... haste — (⁴⁸¹⁵Romans 3:15). Contrast David’s “running and hasting” in the ways of God (⁴⁸⁷²Psalms 119:32,60).

thoughts — not merely their acts, but their whole *thoughts*.

8. peace — whether in relation to God, to their own conscience, or to their fellow men (²⁵⁷¹Isaiah 57:20,21).

judgment — justice.

crooked — the opposite of “straightforward” (¹⁰¹⁶Proverbs 2:15 28:18).

9. judgment far — retribution in kind because *they* had shown “no *judgment* in their goings” (²⁵⁰⁸Isaiah 59:8). “*The vindication of our just rights* by God is withheld by Him from us.”

us — In ²⁵⁰⁸Isaiah 59:8 and previous verses, it was “they,” the third person; here, “us ... we,” the first person. The nation here speaks: God thus making *them* out of their own mouth condemn themselves; just as *He* by His prophet had condemned them before. Isaiah includes himself with his people and speaks in their name.

justice — God’s *justice* bringing salvation (²³⁴³Isaiah 46:13).

light — the dawn of returning prosperity.

obscurity — adversity (²⁴⁸⁵Jeremiah 8:15).

10. grope — fulfilling Moses’ threat (⁴⁵²⁹Deuteronomy 28:29).

stumble at noon ... as ... night — There is no relaxation of our evils; at the time when we might look for the noon of relief, there is still the night of our calamity.

in desolate places — rather, to suit the parallel words “at noonday,” in fertile (literally, “fat”; ^{<0272>}Genesis 27:28) fields [GESENIUS] (where all is promising) *we are like the dead* (who have no hope left them); or, where *others* are prosperous, *we* wander about as dead men; true of all unbelievers (^{<2300>}Isaiah 26:10 ^{<2157>}Luke 15:17).

11. roar — moan plaintively, like a hungry bear which growls for food.

doves — (^{<2384>}Isaiah 38:14 ^{<3716>}Ezekiel 7:16).

salvation — retribution in kind: because not salvation, but “destruction” was “in their paths” (^{<2307>}Isaiah 59:7).

12. (^{<2095>}Daniel 9:5, etc.).

thee ... us — antithesis.

with us — that is, we are *conscious* of them (^{<1873>}Job 12:3, *Margin*; ^{<1359>}Job 15:9).

know — acknowledge they are *our* iniquities.

13. The *particulars* of the sins *generally* confessed in ^{<2302>}Isaiah 59:12 (^{<2388>}Isaiah 48:8 ^{<3129>}Jeremiah 2:19,20). The act, the word, and the thought of apostasy, are all here marked: *transgression* and *departing*, etc.; *lying* (compare ^{<2304>}Isaiah 59:4), and *speaking*, etc.; *conceiving* and uttering *from the heart*.

14. Justice and righteousness are put away from our legal courts.

in the street — in the forum, the place of judicature, usually at the gate of the city (^{<3087>}Zechariah 8:16).

cannot enter — is shut out from the forum, or courts of justice.

15. faileth — is not to be found.

he that departeth ... prey — He that will not fall in with the prevailing iniquity exposes himself as a prey to the wicked (^{<1018>}Psalm 10:8,9).

Lord saw it — The iniquity of Israel, so desperate as to require nothing short of Jehovah’s interposition to mend it, typifies the same necessity for a Divine Mediator existing in the deep corruption of man; Israel, the model nation, was chosen to illustrate his awful fact.

16. *no man* — namely, to atone by his righteousness for the unrighteousness of the people. “Man” is emphatic, as in ^{<100E>}1 Kings 2:2; no representative man able to retrieve the cause of fallen men (^{<230E>}Isaiah 41:28 ^{<30E>}63:5,6 ^{<30E>}Jeremiah 5:1 ^{<32E>}Ezekiel 22:30).

no intercessor — no one to interpose, “to help ... uphold” (^{<26E>}Isaiah 63:5).

his arm — (^{<20E>}Isaiah 40:10 ^{<51E>}51:5). Not *man*’s arm, but *His* alone (^{<39E>}Psalms 98:1 ^{<44E>}44:3).

his righteousness — the “arm” of Messiah. He won the victory for us, not by mere *might* as God, but by His invincible *righteousness*, as man having “the Spirit without measure” (^{<230E>}Isaiah 11:5 ^{<42E>}42:6,21 ^{<51E>}51:8 ^{<53E>}53:11 ^{<60E>}John 2:1).

17. Messiah is represented as a warrior armed at all points, going forth to vindicate His people. Owing to the unity of Christ and His people, their armor is like His, except that they have no “garments of *vengeance*” (which is God’s prerogative, ^{<62E>}Romans 12:19), or “cloak of *zeal*” (in the sense of *judicial fury* punishing the wicked; this zeal belongs properly to God, ^{<120E>}2 Kings 10:16 ^{<60E>}Romans 10:2 ^{<10E>}Philippians 3:6; “zeal,” in the sense of *anxiety for the Lord’s honor*, they have, ^{<25E>}Numbers 25:11,13 ^{<39E>}Psalms 69:9 ^{<40E>}2 Corinthians 7:11 ^{<9E>}9:2); and for “salvation,” which is of God alone (^{<48E>}Psalms 3:8), they have as their *helmet*, “the *hope of salvation*” (^{<58E>}1 Thessalonians 5:8). The “helmet of salvation” is attributed to them (^{<40E>}Ephesians 6:14,17) in a secondary sense; namely, derived from Him, and as yet only in *hope*, not fruition (^{<63E>}Romans 8:24). The *second coming* here, as often, is included in this representation of Messiah. His “zeal” (^{<62E>}John 2:15-17) at His first coming was but a type of His zeal and vengeance against the foes of God at His second coming (^{<50E>}2 Thessalonians 1:8-10 ^{<69E>}Revelation 19:11-21).

18. *deeds* — *Hebrew*, “recompenses”; “according as their *deeds demand*” [MAURER]. This verse predicts the judgments at the Lord’s second coming, which shall precede the final redemption of His people (^{<26E>}Isaiah 66:18,15,16).

islands — (See on ^{<240E>}Isaiah 41:1). Distant countries.

19. (^{<26E>}Isaiah 45:6 ^{<30E>}Malachi 1:11). The result of God’s judgments (^{<230E>}Isaiah 26:9 ^{<66E>}66:18-20).

like a flood — (^{<240E>}Jeremiah 46:7,8 ^{<62E>}Revelation 12:15).

lift up a standard — rather, from a different *Hebrew* root, “shall put him to flight,” “drive him away” [MAURER]. LOWTH, giving a different sense to

the *Hebrew* for “enemy” from that in ^{<239:85>}Isaiah 59:18, and a forced meaning to the *Hebrew* for “Spirit of the Lord,” translates, “When He shall come as a river *straitened* in its course, which a *mighty wind* drives along.”

20. to Zion — ^{<6112>}Romans 11:26 quotes it, “*out of Zion*.” Thus Paul, by inspiration, supplements the sense from ^{<1947>}Psalms 14:7: He was, and is come to *Zion*, first with redemption, being sprung as man *out of Zion*. The *Septuagint* translates “*for the sake of Zion*.” Paul applies this verse to the coming restoration of Israel spiritually.

them that turn from — (^{<6112>}Romans 11:26). “shall turn away ungodliness from Jacob”; so the *Septuagint*, Paul herein gives the full sense under inspiration. *They* turn from transgression, because He first turns them from it, and it from them (^{<1910>}Psalms 130:4 ^{<2512>}Lamentations 5:21).

21. covenant with them ... thee — The covenant is with *Christ*, and with *them* only as united to Him (^{<8013>}Hebrews 2:13). Jehovah addresses Messiah the representative and ideal Israel. The literal and spiritual Israel are His seed, to whom the promise is to be fulfilled (^{<19231>}Psalms 22:30).

spirit ... not depart ... for ever — (^{<2433>}Jeremiah 31:31-37 ^{<18201>}Matthew 28:20).

CHAPTER 60

ISAIAH 60:1-22.

ISRAEL'S GLORY AFTER HER AFFLICTION.

An ode of congratulation to Zion on her restoration at the Lord's second advent to her true position as the mother church from which the Gospel is to be diffused to the whole Gentile world; the first promulgation of the Gospel among the Gentiles, *beginning at Jerusalem* [^{<2447>}Luke 24:47], is an earnest of this. The language is too glorious to apply to anything that as yet has happened.

1. Arise — from the dust in which thou hast been sitting as a mourning female captive (^{<2183>}Isaiah 3:26 52:1,2).

shine — or, “be enlightened; for thy light cometh”; impart to others the spiritual light now given thee (^{<2603>}Isaiah 60:3). The *Margin* and *GESENIUS* translate, “Be enlightened”; be resplendent with posterity; imperative for the future indicative, “Thou shalt be enlightened” (^{<2503>}Isaiah 58:8,10 ^{<4183>}Ephesians 5:8,14).

glory of the Lord — not merely the Shekinah, or cloud of glory, such as rested above the ark in the old dispensation, but the glory of the Lord in person (^{<2186>}Jeremiah 3:16,17).

is risen — as the sun (^{<3002>}Malachi 4:2 ^{<4173>}Luke 1:78, *Margin*).

2. darkness ... earth — the *rest* of the earth: in contrast with “*light ... upon thee*” (^{<2001>}Isaiah 60:1). The earth will be afterwards enlightened through Israel (^{<2302>}Isaiah 9:2).

be seen — *conspicuously*: so the *Hebrew*.

3. (^{<2003>}Isaiah 2:3 11:10 43:6 49:22 66:12).

kings — (^{<3001>}Isaiah 49:7,23 52:15).

thy rising — rather, “thy sun-rising,” that is, “to the brightness that riseth upon thee.”

4. Lift up ... eyes — Jerusalem is addressed as a female with *eyes cast down* from grief.

all they ... they — The Gentile peoples come together to bring back the dispersed Hebrews, restore their city, and worship Jehovah with offerings.

nursed at thy side — rather “carried at thy side.” It is the custom in the East to carry the children astride on the hip, with the arms around the body (²³⁶²Isaiah 66:12).

5. see — (²³⁰⁶Isaiah 60:4), namely, the bringing back of thy sons.

flow together — rather, “overflow with joy” [LOWTH]; or, from a different Hebrew root, “be bright with joy” [GESENIUS] (³⁸⁰⁴Job 3:4).

fear — rather, *beat with the agitation* of solemn joy at the marvellous sight [HORSLEY] (²³³⁹Jeremiah 33:9).

be enlarged — *swell* with delight. Grief, on the contrary, *contracts* the heart.

abundance of ... sea — the *wealth* of the lands beyond *the sea*, as in Solomon’s time, the type of the coming reign of the Prince of peace.

converted — rather, “be turned,” instead of being turned to purposes of sin and idolatry.

forces — rather, “riches.”

6. camels — laden with merchandise; the camel is “the ship of the desert” (compare ²³⁰⁶Isaiah 30:6).

cover thee — so many of them shall there be.

dromedaries — They have one hunch on the back, whereas the *camel* has two: distinguished for swiftness (²⁴²³Jeremiah 2:23).

Midian — east of the Elanitic branch of the Red Sea, and stretching northward along Mount Seir. Associated with the Ishmaelites in traffic (⁴⁵²⁵Genesis 37:25,28).

Ephah — part of Midian, east of the Dead Sea. It abounded in camels (⁴⁰⁶⁵Judges 6:5).

Sheba — in Arabia-Felix, famed for frankincense and gold (⁴⁹²⁵Psalms 72:15 ²⁴⁶³Jeremiah 6:20), which they traded in (²³⁶⁴Isaiah 45:14 ³⁸⁰⁹Job 6:19 ³⁵²²Ezekiel 27:22).

7. Kedar — (²²¹⁶Isaiah 21:16 ²¹⁰⁵Song of Solomon 1:5), in the south of Arabia-Deserta, or north of Arabia-Petraea; they traded in flocks (³⁷²¹Ezekiel 27:21).

Nebaioth — son of Ishmael, as was Kedar. Father of the Nabatheans in Arabia-Petraea.

minister — by coming up as an acceptable sacrifice.

come up with acceptance — that is, acceptably. The rams *offering themselves* voluntarily (^{<4983>}Psalm 68:30 ^{<5127>}Romans 12:1 ^{<6105>}1 Peter 2:5), without waiting for any other priest, answer to believers strong in faith and lamb-like meekness; and in the white fleece-like robe of sanctity [VITRINGA].

house of my glory — the temple (^{<2401>}Ezekiel 41:1-26 ^{<3107>}Haggai 2:7,9 ^{<4981>}Malachi 3:1).

8. The prophet, seeing in vision new hosts approaching quickly like a cloud of doves, asks who they are.

9. (see on ^{<2301>}Isaiah 42:4).

Tarshish first — The ships of *Tartessus* (see on ^{<2316>}Isaiah 2:16; ^{<2311>}Isaiah 23:1, that is, vessels that trade to the most distant regions) will be among the *foremost* to bring back the scattered Israelites (^{<2361>}Isaiah 66:20).

their silver — The nations among whom the Jews have been scattered shall help them with their money in returning (^{<2305>}Isaiah 60:5-7,11,16), as was the case at the return from Babylon (^{<1504>}Ezra 1:4; compare ^{<4983>}Psalm 68:30,31).

unto the name ... to the Holy One — rather, *because of* the name — *because of* the Holy One (compare ^{<2315>}Isaiah 55:5) [LOWTH].

10. ***kings ... minister unto thee*** — (See on ^{<2307>}Isaiah 60:7; ^{<2323>}Isaiah 49:23).

in my wrath I smote thee — (^{<2507>}Isaiah 54:7,8 57:17).

11. (^{<6125>}Revelation 21:25). The gates are ever open to receive new offerings and converts (^{<2302>}Isaiah 26:2 ^{<4442>}Acts 14:27 ^{<6108>}Revelation 3:8). In time of *peace* the gates of a city are open: so, under the Prince of peace, there shall be no need of barring gates against invaders.

forces — riches.

be brought — as willing captives to the truth; or, *if not willingly*, be bought by *judgments to submit to Israel* (^{<2302>}Isaiah 60:12,14). GESENIUS explains it, “may come *escorted by a retinue*.”

12. ***For*** — the reason which will lead Gentile kings and people to submit themselves; fear of the God in Israel (^{<3847>}Zechariah 14:17).

13. *glory* — that is, the *trees* which adorned Lebanon; emblem of men eminent in natural gifts, devoting all that is in them to the God of Israel (^{<2846>}Hosea 14:5,6).

fir ... pine ... box — rather, “the cypress ... ilex ... cedar.”

place of my sanctuary — Jerusalem (^{<2487>}Jeremiah 3:17).

place of my feet — no longer the ark (^{<2486>}Jeremiah 3:16), “the footstool” of Jehovah (^{<2995>}Psalm 99:5 132:7 ^{<3302>}1 Chronicles 28:2); but “the place of His throne, the place of the soles of His feet, where He will dwell in the midst of the children of Israel for ever,” in the new temple (^{<2580>}Ezekiel 43:7).

14. *The sons* — Their *fathers* who “afflicted” Israel having been cut off by divine judgments (^{<2340>}Isaiah 14:1,2 49:23).

The Zion of the Holy One — The royal court of the Holy One. MAURER translates, “Zion, *the sanctuary (holy place)* of Israel” (^{<2575>}Isaiah 57:15 ^{<2948>}Psalm 46:4).

15. *forsaken* — (^{<2983>}Psalm 78:60,61).

no man went through thee — Thy land was so desolate that no traveler, or caravan, passed through thee; true only of Israel, not true of the Church (^{<2004>}Lamentations 1:4).

excellency — glory, that is, for ever honored.

16. *suck* — Thou shalt draw to thyself and enjoy all that is valuable of the possessions of the Gentiles, etc. (^{<2423>}Isaiah 49:23 61:6 66:11,12).

know — by the favors bestowed on thee, and through thee on the Gentiles.

17. Poetically, with figurative allusion to the furniture of the temple; all things in that happy age to come shall be changed for the better.

exactors — namely, of tribute.

righteousness — All rulers in restored Jerusalem shall not only be peaceable and righteous, but shall be, as it were, “peace” and “righteousness” itself in their administration.

18. (^{<2304>}Isaiah 2:4). Not only shall thy walls keep thee *safe* from foes, but “Salvation” shall serve as thy walls, converting thy foes into friends, and ensuring thee perfect safety (^{<2301>}Isaiah 26:1,2).

gates — once the scene of “destruction” when victorious foes burst through them (^{<1603>}Nehemiah 1:3); henceforth to be not only the scene of

praises, but “Praise” itself; the “gates,” as the place of public concourse, were the scene of thanksgivings (^{<4302>}2 Chronicles 31:2 ^{<4304>}Psalm 9:14 24:7 100:4). “Judah,” the favored tribe, means “praise.”

19. The sun and moon, the brightest objects by day and night, shall be eclipsed by the surpassing glory of God manifesting Himself to thee (^{<2303>}Isaiah 30:26 ^{<3005>}Zechariah 2:5 ^{<6223>}Revelation 21:23 22:5).

20. There shall be no national and spiritual obscurity again as formerly (^{<2403>}Joel 2:10 ^{<3008>}Amos 8:9).

mourning ... ended — (^{<2308>}Isaiah 25:8 ^{<6204>}Revelation 21:4).

21. all righteous — (^{<2403>}Isaiah 4:3 52:1 ^{<6227>}Revelation 21:27).

inherit ... land — (^{<2408>}Isaiah 49:8 54:3 65:9 ^{<4371>}Psalm 37:11,22 ^{<4053>}Matthew 5:5).

branch of my planting — (^{<2303>}Isaiah 61:3 ^{<4923>}Psalm 92:13 ^{<4053>}Matthew 15:13).

work of my hands — the converted Israelites (^{<2303>}Isaiah 29:23 45:11).

that I may be glorified — the final end of all God’s gracious dealings (^{<2403>}Isaiah 49:3 61:3).

22. little one — Even one, and that the smallest in number and rank, shall be multiplied a thousandfold in both respects (^{<3002>}Micah 5:2 ^{<4039>}Matthew 13:31,32).

his time — not *our* time; *we* might wish to hasten it, but it will come in due time, as in the case of Jesus’ first coming (^{<4004>}Galatians 4:4); so in that of the restoration of Israel and the conversion of the world (^{<2308>}Isaiah 66:8 ^{<3003>}Habakkuk 2:3 ^{<4007>}Acts 1:7 ^{<5037>}Hebrews 10:37).

CHAPTER 61

ISAIAH 61:1-11.

MESSIAH'S OFFICES: RESTORATION OF ISRAEL.

Messiah announces His twofold commission to bring gospel mercy at His first coming, and judgments on unbelievers and comfort to Zion at His second coming (^{<260E>}Isaiah 61:1-9); the language can be applied to Isaiah, comforting by his prophecies the exiles in Babylon, only in a subordinate sense.

1. *is upon me; because ... hath anointed me* — quoted by Jesus as His credentials in preaching (^{<404E>}Luke 4:18-21). The Spirit *is* upon Me in preaching, because Jehovah *hath* anointed Me from the womb (^{<403E>}Luke 1:35), and at baptism, with the Spirit “without measure,” and permanently “abiding” on Me (^{<2910E>}Isaiah 11:2 ^{<401E>}John 1:32 3:34 ^{<4981E>}Psalms 45:7; with which compare ^{<1013E>}1 Kings 1:39,40 ^{<11916E>}1 Kings 19:16 ^{<1220E>}Exodus 29:7). “Anointed” as *Messiah*, Prophet, Priest, and King.

good tidings — as the word “gospel” means.

the meek — rather, “the poor,” as ^{<404E>}Luke 4:18 has it; that is, those afflicted with calamity, poor in circumstances and in spirit (^{<4010E>}Matthew 11:5).

proclaim liberty — (^{<418E>}John 8:31-36). Language drawn from the deliverance of the Babylonian captives, to describe the deliverance from sin and death (^{<3025E>}Hebrews 2:15); also from the “liberty proclaimed” to all bond-servants in the year of jubilee (^{<2901E>}Isaiah 61:2 ^{<4250E>}Leviticus 25:10 ^{<3418E>}Jeremiah 34:8,9).

opening of the prison — The *Hebrew* rather is, “the *most complete* opening,” namely, of the *eyes* to them that are bound, that is, deliverance from *prison*, for captives are as it were *blind* in the darkness of prison (^{<2947E>}Isaiah 14:17 35:5 42:7) [EWALD]. So ^{<404E>}Luke 4:18 and the *Septuagint* interpret it; ^{<404E>}Luke 4:18, under inspiration, adds to this, for the fuller explanation of the *single* clause in the *Hebrew*, “to set at liberty them that are bruised”; thus expressing the *double* “opening” implied; namely, that of the eyes (^{<418E>}John 9:39), and that of the prison (^{<418E>}Romans 6:18 7:24,25 ^{<3025E>}Hebrews 2:15). His miracles were *acted parables*.

2. **acceptable year** — the year of jubilee on which “liberty was proclaimed to the captives” (^{2301E}Isaiah 61:1 ^{4062E}2 Corinthians 6:2).

day of vengeance — The “acceptable time of grace” is a “year”; the time of “vengeance” but “a day” (so ^{2308E}Isaiah 34:8 63:4 ^{3001E}Malachi 4:1). Jesus (^{4040E}Luke 4:20,21) “closed the book” before this clause; for the interval from His first to His second coming is “the acceptable year”; the day of vengeance” will not be till He comes again (^{5007E}2 Thessalonians 1:7-9).

our God — The saints call Him “our God”; for He cometh to “avenge” them (^{6100E}Revelation 6:10 19:2).

all that mourn — The “all” seems to include the *spiritual* Israelite mourners, as well as the *literal*, who are in ^{2303E}Isaiah 61:3 called “them that mourn in Zion,” and to whom ^{2578E}Isaiah 57:18 refers.

3. **To appoint ... to give** — The double verb, with the one and the same accusative, imparts glowing vehemence to the style.

beauty for ashes — There is a play on the sound and meaning of the Hebrew words, *peer*, *epher*, literally, “ornamental headdress” or *tiara* (^{3247E}Ezekiel 24:17), worn in times of joy, instead of a headdress of “ashes,” cast on the head in mourning (^{4039E}2 Samuel 13:19).

oil of joy — Perfumed ointment was poured on the guests at joyous feasts (^{4237E}Psalms 23:5 45:7,8 ^{3006E}Amos 6:6). On occasions of grief its use was laid aside (^{4042E}2 Samuel 14:2).

garment of praise — bright-colored garments, indicative of thankfulness, instead of those that indicate despondency, as sackcloth (^{6160E}John 16:20).

trees of righteousness — Hebrew, *terebinth* trees; symbolical of men strong in righteousness, instead of being, as heretofore, bowed down as a reed with sin and calamity (^{2102E}Isaiah 1:29,30 ^{2348E}Isaiah 42:3 ^{1145E}1 Kings 14:15 ^{4008E}Psalms 1:3 92:12-14 ^{3478E}Jeremiah 17:8).

planting of ... Lord — (See on ^{2301E}Isaiah 60:21).

that he might be glorified — (^{6158E}John 15:8).

4. **old wastes** — Jerusalem and the cities of Judah which long lay in ruins (see on ^{2582E}Isaiah 58:12).

5. **stand** — shall wait on you as servants (^{2340E}Isaiah 14:1,2 60:10).

6. **But ye** — as contrasted with the *strangers*. Ye shall have no need to attend to your flocks and lands: “strangers” will do that for you; your exclusive business will be the service of Jehovah as His “priests”

(^{<096>}Exodus 19:6, which remains yet to be realized; compare as to the spiritual Israel, ^{<262>}Isaiah 66:21 ^{<015>}1 Peter 2:5,9 ^{<006>}Revelation 1:6 5:10).

Ministers — (^{<341>}Ezekiel 44:11).

eat ... riches of ... Gentiles — (^{<205>}Isaiah 60:5-11).

in their glory ... boast yourselves — rather, “in their splendor ye shall *be substituted* in their stead”; ye shall substitute yourselves [MAURER].

7. double — Instead of your past share, ye shall have not merely as much, but “double” as much reward (^{<202>}Isaiah 40:2 ^{<392>}Zechariah 9:12; compare the third clause in this verse).

confusion — rather, “humiliation,” or “contumely.”

rejoice — They shall *celebrate with jubilation* their portion [MAURER].
Transition from the second to the third person.

in their land — marking the reference to literal Israel, not to the Church at large.

everlasting joy — (^{<250>}Isaiah 35:10).

8. judgment — justice, which requires that I should restore My people, and give them double in compensation for their sufferings.

robbery for burnt offering — rather, from a different *Hebrew* root, *the spoil of iniquity* [HORSLEY]. So in ^{<386>}Job 5:6. Hating, as I do, the *rapine*, combined *with iniquity*, perpetrated on My people by their enemies, I will vindicate Israel.

direct ... work in truth — rather, “I will give them the *reward of their work*” (compare ^{<240>}Isaiah 40:10, *Margin*; ^{<244>}Isaiah 49:4, *Margin*; ^{<261>}Isaiah 62:11, *Margin*).

9. known — honorably; shall be *illustrious* (^{<562>}Psalms 67:2).

people — rather, “peoples.”

seed ... blessed — (^{<262>}Isaiah 65:23).

10. Zion (^{<268>}Isaiah 61:3) gives thanks for God’s returning favor (compare ^{<014>}Luke 1:46,47 ^{<388>}Habakkuk 3:18).

salvation ... righteousness — inseparably connected together. The “robe” is a loose mantle thrown over the other parts of the dress (^{<300>}Psalms 132:9,16 149:4 ^{<602>}Revelation 21:2 19:8).

decketh himself with ornaments — rather “maketh himself a *priestly headdress*,” that is, a magnificent headdress, such as was worn by the high priest, namely, a miter and a plate, or crown of gold worn in front of it [AQUILA, etc.]; appropriate to the “kingdom of priests,” dedicated to the offering of spiritual sacrifices to God continually (^{<1250>}Exodus 19:6 ^{<650>}Revelation 5:10 20:6).

jewels — rather, “ornaments” in general [BARNES].

11. (^{<258>}Isaiah 45:8,55:10,11 ^{<1728>}Psalm 72:3 85:11).

bud — the tender shoots.

praise — (^{<208>}Isaiah 60:18 62:7).

CHAPTER 62

ISAIAH 62:1-12.

INTERCESSORY PRAYERS FOR ZION'S RESTORATION, ACCOMPANYING GOD'S PROMISES OF IT, AS THE APPOINTED MEANS OF ACCOMPLISHING IT.

1. **I** — the prophet, as representative of all the praying people of God who love and intercede for Zion (compare ²³⁵¹⁰Isaiah 62:6,7 ⁴⁹⁴²¹³Psalms 102:13-17), or else Messiah (compare ²³⁵¹⁶Isaiah 62:6). So Messiah is represented as unfainting in His efforts for His people (²³⁰⁴⁵Isaiah 42:4 50:7).

righteousness thereof — not its own inherently, but imputed to it, for its restoration to God's favor: hence "*salvation*" answers to it in the parallelism. "Judah" is to be "*saved*" through "the Lord *our* (Judah's and the Church's) *righteousness*" (²³²¹⁶Jeremiah 23:6).

as brightness — properly the bright shining of the rising sun (²³⁰¹⁹Isaiah 60:19 4:5 ⁴²³⁰⁴2 Samuel 23:4 ²³⁰⁴⁸Proverbs 4:18).

lamp — blazing torch.

2. (²³¹¹⁰Isaiah 11:10 42:1-6 49:7,22,23 60:3,5,16).

new name — expression of thy new and improved condition (²³⁵¹⁶Isaiah 62:4), the more valuable and lasting as being conferred by Jehovah Himself (²³⁵¹²Isaiah 62:12 ²³⁵¹⁵Isaiah 65:15 ⁶⁰²¹⁷Revelation 2:17 3:12).

3. (²³⁰⁴⁵Zechariah 9:16)

in ... hand of ... Lord — As a crown is worn on the *head*, not "in the hand," *hand* must here be figurative for "under the Lord's *protection*" (compare ⁶³³⁸Deuteronomy 33:3). "All His saints are in thy hand." His people are *in His hand* at the same time that they are "a crown of glory" to Him (⁶⁰¹²Revelation 6:2 19:12); reciprocally, He is "a crown of glory and a diadem of beauty" to them (²³⁵¹⁵Isaiah 28:5; compare ³⁴⁸¹⁷Malachi 3:17).

4. **be termed** — *be* "forsaken," so as that that term could be applicable to thee.

Hepzi-bah — (⁴²⁰⁰2 Kings 21:1), the name of Hezekiah's wife, a type of Jerusalem, as Hezekiah was of Messiah (²³⁰¹Isaiah 32:1): "my delight is in her."

Beulah — "Thou art married." See the same contrast of Zion's past and future state under the same figure (²⁵⁰⁴Isaiah 54:4-6 ⁶²⁰²Revelation 21:2,4).

land ... married — to Jehovah as its *Lord and Husband*: implying not only ownership, but *protection* on the part of the Owner [HORSLEY].

5. thy sons — rather, changing the points, which are of no authority in *Hebrew*, "thy builder" or "restorer," that is, God; for in the parallel clause, and in ²³⁰¹Isaiah 62:4, God is implied as being "married" to her; whereas her "sons" could hardly be said to marry their mother; and in ²³⁰⁸Isaiah 49:18, they are said to be her *bridal ornaments*, not her husband. The plural form, *builders*, is used of God in reverence as "husbands" (see on ²⁵⁰⁵Isaiah 54:5).

over the bride — in the possession of the bride (²³⁶⁹Isaiah 65:19 ²⁶³⁴Jeremiah 32:41 ³¹⁸⁷Zephaniah 3:17).

6. I — Isaiah speaking in the person of the Messiah.

watchmen upon ... walls — image from the watches set upon a city's wall to look out for the approach of a messenger with good tidings (²³⁰⁷Isaiah 52:7,8); the good tidings of the return of the Jewish exiles from Babylon, prefiguring the return from the present dispersion (compare ²³⁰⁶Isaiah 21:6-11 ^{56:10} ²¹⁸⁷Ezekiel 3:17 33:7). The watches in the East are announced by a loud cry to mark the vigilance of the watchmen.

ye that ... mention ... Lord — *Hebrew*, "ye that are the Lord's remembrancers"; God's servants who by their prayers "put God in remembrance" of His promises (²³⁶⁶Isaiah 43:26); we are required to remind God, as if God could, which He cannot, *forget* His promises (⁴³⁴⁹Psalms 119:49 ²⁴²¹Jeremiah 14:21).

7. no rest — *Hebrew*, "silence"; keep not silence *yourselves*, nor let *Him* rest in silence. Compare as to Messiah Himself, "I will not hold ... peace ... not rest" (²³⁰¹Isaiah 62:1); Messiah's watchmen (²³⁰⁶Isaiah 62:6,7) imitate *Him* (²³⁰¹Isaiah 62:1) in intercessory "prayer without ceasing" for Jerusalem (⁴³⁴⁹Psalms 122:6 51:18); also for the spiritual Jerusalem, the Church (²⁸⁰¹Luke 18:1,7 ⁴¹⁰⁹Romans 1:9).

a praise — (See on ²³⁰¹Isaiah 61:11; ³¹⁸⁷Zephaniah 3:20).

8. sworn by ... right hand — His mighty instrument of accomplishing His will (compare ²³⁵²³Isaiah 45:23 ³⁰⁶³Hebrews 6:13).

sons of ... stranger — *Foreigners* shall no more rob thee of the fruit of thy labors (compare ²³⁶²¹Isaiah 65:21,22).

9. eat ... and praise — not consume it on their own lusts, and without thanksgiving.

drink it in ... courts — They who have *gathered* the vintage shall drink it at the feasts held in the courts surrounding the temple (⁶¹²¹⁷Deuteronomy 12:17,18 14:23, etc.).

10. What Isaiah in the person of Messiah had engaged in (²³¹⁰⁷Isaiah 62:1) unrestingly to seek, and what the watchmen were unrestingly to pray for (²³¹⁰⁷Isaiah 62:7), and what Jehovah solemnly promised (²³¹⁰⁸Isaiah 62:8,9), is now to be fulfilled; the Gentile nations are commanded to “go through the gates” (either of their own cities [ROSENMULLER] or of Jerusalem [MAURER]), in order to remove all obstacles out of “the way of *the* people (Israel)” (see on ²³⁰⁷⁴Isaiah 7:14; ²³⁰⁸Isaiah 40:3 52:10-12).

standard — for the dispersed Jews to rally round, with a view to their return (²³⁴²²Isaiah 49:22 11:12).

11. salvation — embodied in the Savior (see ³⁰⁹⁹Zechariah 9:9).

his work — rather, *recompense* (²³⁰¹⁰Isaiah 40:10).

12. Sought out — *Sought after and highly prized* by Jehovah; answering to “not forsaken” in the parallel clause; no longer abandoned, but loved; image from a wife (²³¹⁰⁴Isaiah 62:4 ²³⁰⁴⁵Jeremiah 30:14).

CHAPTER 63

ISAIAH 63:1-19.

MESSIAH COMING AS THE AVENGER, IN ANSWER TO HIS PEOPLE'S PRAYERS.

Messiah, approaching Jerusalem after having avenged His people on His and their enemies, is represented under imagery taken from the destruction of “Edom,” the type of the last and most bitter foes of God and His people (see ²³⁴⁵Isaiah 34:5, etc.).

1. *Who* — the question of the prophet in prophetic vision.

died — scarlet with blood (²³⁵¹Isaiah 63:2,3 ⁴⁶⁹³Revelation 19:13).

Bozrah — (See on ²³⁴⁶Isaiah 34:6).

travelling — rather, stately; literally, “throwing back the head” [GESENIUS].

speak in righteousness — answer of Messiah. I, who have in faithfulness given a promise of deliverance, am now about to fulfill it. Rather, speak of righteousness (²³⁵⁹Isaiah 45:19 46:13); *salvation* being meant as the result of His “righteousness” [MAURER].

save — The same Messiah that destroys the unbeliever *saves* the believer.

2. The prophet asks why His garments are “died” and “red.”

winefat — rather, the “wine-press,” wherein the grapes were trodden with the feet; the juice would stain the garment of him who trod them (⁴⁶⁴⁹Revelation 14:19,20 19:15). The image was appropriate, as the country round Bozrah abounded in grapes. This final blow inflicted by Messiah and His armies (⁴⁶⁹³Revelation 19:13-15) shall decide His claim to the kingdoms usurped by Satan, and by the “beast,” to whom Satan delegates his power. It will be a day of judgment to the hostile Gentiles, as His first coming was a day of judgment to the unbelieving Jews.

3. Reply of Messiah. For the image, see ²⁵¹⁵Lamentations 1:15. He “treads the wine-press” here not as a *sufferer*, but as an *inflicter* of vengeance.

will tread ... shall be ... will stain — rather preterites, “I trod ... trampled ... was sprinkled ... I stained.”

blood — literally, “spirited juice” of the grape, pressed out by treading [GESENIUS].

4. is — rather, “was.” This assigns the reason why He has thus destroyed the foe (³⁰⁸⁸Zephaniah 3:8).

my redeemed — My people *to be redeemed*.

day ... year — here, as in ²³⁰⁸Isaiah 34:8 61:2, the time of “vengeance” is described as a “day”; that of grace and of “recompense” to the “redeemed,” as a “year.”

5. The same words as in ²⁵⁹⁶Isaiah 59:16, except that *there* it is His “righteousness,” *here* it is His “fury,” which is said to have upheld Him.

6. Rather, preterites, “I *trod* down ... made them drunk.” The same image occurs ²⁵¹⁷Isaiah 51:17,21-23 ⁴⁹⁷⁸Psalms 75:8 ⁴²⁵³Jeremiah 25:26,27.

will bring down ... strength to ... earth — rather, “I *spilled* their life-blood (the same *Hebrew* words as in ²³³⁸Isaiah 63:3) on the earth” [LOWTH and *Septuagint*].

7. Israel’s penitential confession and prayer for restoration (⁴⁹²⁷Psalms 102:17,20), extending from ²⁶⁰⁷Isaiah 63:7-64:12.

loving-kindnesses ... praises ... mercies ... loving-kindnesses — The *plurals* and the repetitions imply that language is inadequate to express the full extent of God’s goodness.

us — the dispersed Jews at the time just preceding their final restoration.

house of Israel — of all ages; God was good not merely to the Jews now dispersed, but to Israel in every age of its history.

8. he — Jehovah “said,” that is, thought, in choosing them as His covenant-people; so “said” (⁴⁹⁵⁰Psalms 95:10). Not that God was ignorant that the Jews would not keep faith with Him; but God is here said, according to *human* modes of thought to *say within Himself* what He might *naturally* have expected, as the result of His goodness to the Jews; thus the enormity of their *unnatural* perversity is the more vividly set forth.

lie — prove false to Me (compare ⁴⁹⁴⁷Psalms 44:17).

so — in virtue of His having *chosen* them, He became their *Savior*. So the “therefore” (²⁸¹³Jeremiah 31:33). His eternal *choice* is the ground of His actually saving men (⁴⁰⁰⁸Ephesians 1:3,4).

9. *he was afflicted* — *English Version* reads the *Hebrew* as the *Keri* (*Margin*), does, “There was affliction *to Him*.” But the *Chetib* (text) reads, “There was no affliction” (the change in *Hebrew* being only of one letter); that is, “In all their affliction there was no (utterly overwhelming) affliction” [GESENIUS]; or, for “*Hardly* had an affliction befallen them, *when* the angel of His presence saved them” [MAURER]; or, as best suits the parallelism, “In all their straits there was no straitness in His goodness to them” [HOUBIGANT], (⁰⁷⁰¹⁶Judges 10:16 ³³¹⁰⁷Micah 2:7 ⁴⁰⁶²2 Corinthians 6:12).

angel of his presence — literally, “of His face,” that is, who stands before Him continually; Messiah (⁰²⁴⁴⁹Exodus 14:19 23:20,21 ³¹⁰⁸⁰Proverbs 8:30), language applicable to no *creature* (⁰²³³⁴Exodus 32:34 33:2,14 ⁰⁴¹¹⁶Numbers 20:16 ³⁴⁸⁸Malachi 3:1).

bare them — (²⁴⁶⁸Isaiah 46:3,4 40:11 ⁰²⁹⁰Exodus 19:4 ⁰⁵²¹Deuteronomy 32:11,12).

10. *vexed* — grieved (⁰⁷⁸⁰Psalms 78:40 95:10 ⁴⁰⁷⁵Acts 7:51 ⁴⁰⁰³Ephesians 4:30 ³⁸⁸⁰Hebrews 3:10,17).

he fought — rather, “He it was that fought,” namely, the angel of His presence [HORSLEY], (²¹¹⁸Lamentations 2:5).

11. *remembered* — Notwithstanding *their* perversity, He forgot not *His* covenant of old; therefore He did not wholly forsake them (⁰³³⁰Leviticus 26:40-42,44,45 ⁰⁹⁶⁶Psalms 106:45,46); the Jews make this their plea with God, that He should not now forsake them.

saying — God is represented, in human language, mentally speaking of Himself and His former acts of love to Israel, as His ground for pitying them notwithstanding their rebellion.

sea — Red Sea.

shepherd — Moses; or if the *Hebrew* be read *plural*, “shepherds,” Moses, Aaron, and the other leaders (so ³⁷⁷¹Psalms 77:20).

put ... Spirit ... within him — *Hebrew*, “in the inward parts of him,” that is, Moses; or it refers to the flock, “in the midst of his people” (⁰⁴¹¹⁷Numbers 11:17,25 ⁴⁶⁹⁰Nehemiah 9:20 ³⁷⁰⁵Haggai 2:5).

12. The *right hand* of Moses was but the instrument; the *arm* of God was the real mover (⁰²⁵¹⁶Exodus 15:6 14:21).

dividing the water — (⁴⁶⁹¹Nehemiah 9:11 ⁴⁷⁸³Psalms 78:13).

13. *deep* — literally, “the tossing and roaring sea.”

wilderness — rather, the “open plain” [HORSLEY], wherein there is no obstacle to cause a horse in its course the danger of stumbling.

14. As a beast ... rest — image from a herd led “down” from the hills to a fertile and well-watered “valley” (^{<423P>}Psalm 23:2); so God’s Spirit “caused Israel to rest” in the promised land after their weary wanderings.

to make ... name — (So ^{<236D>}Isaiah 63:12 ^{<1072>}2 Samuel 7:23).

15. Here begins a fervent appeal to God to pity Israel now on the ground of His former benefits.

habitation of ... holiness — (^{<2575>}Isaiah 57:15 ^{<6345>}Deuteronomy 26:15 ^{<4872>}2 Chronicles 30:27 ^{<4884>}Psalm 33:14 80:14).

zeal ... strength — evinced formerly for Thy people.

sounding of ... bowels — *Thine emotions of compassion* (^{<236E>}Isaiah 16:11 ^{<2820>}Jeremiah 31:20 48:36 ^{<3108>}Hosea 11:8).

16. thou ... father — of Israel, by right not merely of creation, but also of electing adoption (^{<2648>}Isaiah 64:8 ^{<6310>}Deuteronomy 32:6 ^{<1390>}1 Chronicles 29:10).

though Abraham ... Israel — It had been the besetting temptation of the Jews to rest on the mere privilege of their descent from faithful Abraham and Jacob (^{<1089>}Matthew 3:9 ^{<4839>}John 8:39 4:12); now at last they renounce this, to trust in God alone as their Father, notwithstanding all appearances to the contrary. Even though Abraham, our earthly father, on whom we have prided ourselves, disown us, *Thou* wilt not (^{<2345>}Isaiah 49:15 ^{<4970>}Psalm 27:10). Isaac is not mentioned, because not *all* his posterity was admitted to the covenant, whereas all Jacob’s was; Abraham is specified because he was the first father of the Jewish race.

everlasting — an argument why He should help them, namely, because of His *everlasting immutability*.

17. made us to err — that is, “suffer” us to err and to be hardened in our heart. They do not mean to deny their own blameworthiness, but confess that through their own fault God gave them over to a reprobate mind (^{<2069>}Isaiah 6:9,10 ^{<4990>}Psalm 119:10 ^{<6128>}Romans 1:28).

Return — (^{<0406>}Numbers 10:36 ^{<4903>}Psalm 90:13).

18. people of ... holiness — Israel dedicated as holy unto God (^{<2322>}Isaiah 62:12 ^{<6106>}Deuteronomy 7:6).

possessed — namely, the Holy Land, or Thy “sanctuary,” taken from the following clause, which is parallel to this (compare ²³⁴⁰Isaiah 64:10,11 ²⁹⁷⁶Psalm 74:6-8).

thy — an argument why God should help them; their cause is *His* cause.

19. thine ... never — rather, “We are Thine *from of old*; Thou barest not rule over them” [BARNES]. LOWTH translates, “We for long have been as those over whom Thou hast not ruled, who are not called by Thy name”; “for long” thus stands in contrast to “but a little while” (²⁶⁸⁹Isaiah 63:18). But the analogy of ²⁶⁸⁸Isaiah 63:18 makes it likely that the first clause in this verse refers to the Jews, and the second to their foes, as *English Version* and BARNES translate it. The Jews’ foes are aliens who have unjustly intruded into the Lord’s heritage.

CHAPTER 64

ISAIAH 64:1-12.

TRANSITION FROM COMPLAINT TO PRAYER.

1. **rend ... heavens** — bursting forth to execute vengeance, suddenly descending on Thy people's foe (^{<498B>}Psalm 18:9 144:5 ^{<388B>}Habakkuk 3:5,6).

flow down — (^{<078B>}Judges 5:5 ^{<300E>}Micah 1:4).

2. Oh, that Thy wrath would consume Thy foes *as the fire*. Rather, “as the fire burneth *the dry brushwood*” [GESENIUS].

3. **When** — Supply from ^{<260D>}Isaiah 64:2, “As when.”

terrible things — (^{<498B>}Psalm 65:5).

we looked not for — far exceeding the expectation of any of our nation; unparalleled before (^{<0240>}Exodus 34:10 ^{<498B>}Psalm 68:8).

camest down — on Mount Sinai.

mountains flowed — Repeated from ^{<260E>}Isaiah 64:1; they pray God to do the *very same things* for Israel now as in former ages. GESENIUS, instead of “flowed” here, and “flow” in ^{<260E>}Isaiah 64:1, translates from a different Hebrew root, “quake ... quaked”; but “fire” *melts* and *causes to flow*, rather than to *quake* (^{<260D>}Isaiah 64:2).

4. **perceived by the ear** — Paul (^{<400B>}1 Corinthians 2:9) has for this, “nor have entered into the heart of man”; the virtual sense, sanctioned by his inspired authority; men might hear with the outward ear, but they could only by the Spirit “perceive” with the “heart” the spiritual significance of God's acts, both those in relation to Israel, primarily referred to here, and those relating to the Gospel secondarily, which Paul refers to.

O God ... what he ... prepared — rather, “nor hath eye seen *a god* beside thee *who doeth such things*.” They refer to God's *past* marvellous acts in behalf of Israel as a plea for His now interposing for His people; but the Spirit, as Paul by inspiration shows, contemplated *further* God's revelation in the Gospel, which abounds in marvellous paradoxes never before heard of by carnal ear, not to be understood by mere human sagacity, and when foretold by the prophets not fully perceived or credited; and even after the

manifestation of Christ not to be understood save through the inward teaching of the Holy Ghost. These are partly past and present, and partly future; therefore Paul substitutes “prepared” for “doeth,” though his context shows he includes all three. For “waiteth” he has “love Him”; godly *waiting* on Him must flow from love, and not mere fear.

5. meetest — that is, Thou makest peace, or enterest into covenant with him (see on ^{<3408>}Isaiah 47:3).

rejoiceth and worketh — that is, who *with joyful willingness* worketh [GESENIUS] (^{<4105>}Acts 10:35 ^{<4077>}John 7:17).

those — Thou meetest “those,” in apposition to “him” who represents a class whose characteristics “those that,” etc., more fully describes.

remember thee in thy ways — (^{<2308>}Isaiah 26:8).

sinned — literally, “tripped,” carrying on the figure in “ways.”

in those is continuance — a plea to deprecate the *continuance* of God’s *wrath*; it is not in Thy wrath that there is continuance (^{<2547>}Isaiah 54:7,8 ^{<3815>}Psalms 30:5 103:9), but in Thy ways (“those”), namely, of covenant mercy to Thy people (^{<3075>}Micah 7:18-20 ^{<3006>}Malachi 3:6); on the strength of the everlasting continuance of His covenant they infer by faith, “we shall be saved.” God “remembered” for them His covenant (^{<4966>}Psalms 106:45), though *they* often “remembered not” Him (^{<4782>}Psalms 78:42). CASTELLIO translates, “we have sinned for long in them (‘thy ways’), and could we then be saved?” But they hardly would use such a plea when their very object was to be saved.

6. unclean thing — legally unclean, as a leper. True of Israel, everywhere now cut off by unbelief and by God’s judgments from the congregation of the saints.

righteousness — plural, “uncleanness” extended to *every particular act* of theirs, even to their prayers and praises. True of the best doings of the unregenerate (^{<3086>}Philippians 3:6-8 ^{<3015>}Titus 1:15 ^{<3106>}Hebrews 11:6).

filthy rags — literally, a “menstruous rag” (^{<4853>}Leviticus 15:33 20:18 ^{<2317>}Lamentations 1:17).

fade ... leaf — (^{<4905>}Psalms 90:5,6).

7. stirreth — *rouseth* himself from spiritual drowsiness.

take hold — (^{<2705>}Isaiah 27:5).

8. father — (^{<2696>}Isaiah 63:16).

clay ... potter — (²³⁹⁶Isaiah 29:16 45:9). Unable to mould themselves aright, they beg the sovereign will of God to mould them unto salvation, even as He *made* them at the first, and is their “Father.”

9. (⁴⁷⁴⁰Psalms 74:1,2).

we are ... thy people — (²⁴⁴⁹Jeremiah 14:9,21).

10. **holy cities** — No city but Jerusalem is called “the holy city” (²³⁸²Isaiah 48:2 52:1); the *plural*, therefore, refers to *the upper and the lower parts* of the same city Jerusalem [VITRINGA]; or all Judea was holy to God, so its *cities* were deemed “holy” [MAURER]. But the parallelism favors VITRINGA. *Zion* and *Jerusalem* (the one city) answering to “holy cities.”

11. **house** — the temple.

beautiful — includes the idea of *glorious* (⁴¹³⁰Mark 13:1 ⁴⁴⁸²Acts 3:2).

burned — (⁴⁷⁴⁷Psalms 74:7 ²¹⁰⁷Lamentations 2:7 ⁴⁴⁶⁹2 Chronicles 36:19). Its destruction under Nebuchadnezzar prefigured that under Titus.

pleasant things — *Hebrew*, “objects of desire”; our homes, our city, and all its dear associations.

12. **for these things** — Wilt Thou, *notwithstanding* these calamities of Thy people, still refuse Thy aid (²³²⁴Isaiah 42:14)?

CHAPTER 65

ISAIAH 65:1-25.

GOD'S REPLY IN JUSTIFICATION OF HIS DEALINGS WITH ISRAEL.

In ^{<2609>}Isaiah 64:9, their plea was, “we are all Thy people.” In answer, God declares that *others* (Gentiles) would be taken into covenant with Him, while His ancient people would be rejected. The Jews were slow to believe this; hence Paul says (^{<5109>}Romans 10:20) that Isaiah was “very bold” in advancing so unpopular a sentiment; he implies what Paul states (^{<8128>}Romans 2:28 9:6,7 11:1-31), that “they are not *all* (in opposition to the Jews’ plea, ^{<2609>}Isaiah 64:9) Israel which are of Israel.” God’s reason for so severely dealing with Israel is not changeableness in Him, but sin in them (^{<2381>}Isaiah 65:2-7). Yet the whole nation shall not be destroyed, but only the wicked; a remnant shall be saved (^{<2368>}Isaiah 65:8-10,11-16). There shall be, finally, universal blessedness to Israel, such as they had prayed for (^{<2377>}Isaiah 65:17-25).

1. *I am sought* — Hebrew, “I have granted access unto Me to them,” etc. (so ^{<3408>}Ezekiel 14:3, “Should I be *inquired of*”; ^{<4028>}Ephesians 2:18).

found — ^{<5109>}Romans 10:20 renders this, “I was made manifest.” As an instance of the sentiment in the clause, “I am sought,” etc., see ^{<6021>}John 12:21; of the sentiment in this clause, ^{<4018>}Acts 9:5. Compare as to the Gentile converts, ^{<4012>}Ephesians 2:12,13.

Behold me — (^{<2352>}Isaiah 45:22).

nation ... not called by my name — that is, the Gentiles. God retorts in their own words (^{<2609>}Isaiah 63:19) that their plea as being exclusively “called by His name” will not avail, for God’s gospel invitation is not so exclusive (^{<8125>}Romans 9:25 1:16).

2. *spread out ... hands* — inviting them earnestly (^{<2024>}Proverbs 1:24).

all ... day — continually, late and early (^{<2473>}Jeremiah 7:13).

rebellious people — Israel, whose rebellion was the occasion of God’s turning to the Gentiles (^{<5111>}Romans 11:11,12,15).

way ... not good — that is, the very reverse of good, very bad (²⁶⁶¹Ezekiel 36:31).

3. continually — answering to “all the day” (²³⁸¹Isaiah 65:2). God was continually inviting them, and they *continually* offending Him (⁴⁶³²Deuteronomy 32:21).

to my face — They made no attempt to hide their sin (²³⁸¹Isaiah 3:9). Compare “before Me” (⁴²¹⁸Exodus 20:3).

in gardens — (See on ²⁰²⁹Isaiah 1:29; ²³⁶⁷Isaiah 66:17 ⁴⁸⁷⁶Leviticus 17:5).

altars of brick — *Hebrew*, “bricks.” God had commanded His altars to be of *unhewn stone* (⁴²¹⁸Exodus 20:25). This was in order to separate them, even in *external respects*, from idolaters; also, as all chiselling was forbidden, they could not inscribe superstitious symbols on them as the heathen did. Bricks were more easily so inscribed than stone; hence their use for the cuneiform inscriptions at Babylon, and also for idolatrous altars. Some, not so well, have supposed that the “bricks” here mean the flat brick-paved *roofs* of houses on which they sacrificed to the sun, etc. (⁴²⁹²2 Kings 23:12 ²⁴⁹³Jeremiah 19:13).

4. remain among ... graves — namely, for purposes of necromancy, as if to hold converse with the dead (²³⁸⁹Isaiah 8:19,20; compare ⁴¹¹⁸Mark 5:3); or, for the sake of purifications, usually performed at night among sepulchres, to appease the manes [MAURER].

monuments — *Hebrew*, “pass the night in *hidden recesses*,” either the idol’s *inmost shrines* (“consecrated precincts”) [HORSLEY], where they used to sleep, in order to have divine communications in dreams [JEROME]; or better, on account of the parallel “graves,” *sepulchral caves* [MAURER].

eat swine’s flesh — To eat it at all was contrary to God’s law (⁴⁸¹⁷Leviticus 11:7), but it much increased their guilt that they ate it in idolatrous sacrifices (compare ²³⁶⁷Isaiah 66:17). VARRO (*On Agriculture*, 2.4) says that swine were first used in sacrifices; the Latins sacrificed a pig to Ceres; it was also offered on occasion of treaties and marriages.

broth — so called from the “pieces” (*Margin*) or fragments of bread over which the broth was poured [GESENIUS]; such broth, made of swine’s flesh, offered in sacrifice, was thought to be especially acceptable to the idol and was used in magic rites. Or, “fragments (pieces) of abominable foods,” etc. This fourth clause explains more fully the third, as the second does the first [MAURER].

is in — rather, literally, “is their vessels,” that is, constitute their vessels’ contents. The Jews, in our Lord’s days, and ever since the return from Babylon, have been free from idolatry; still the imagery from idolatrous abominations, as being the sin most loathsome in God’s eyes and that most prevalent in Isaiah’s time, is employed to describe the foul sin of Israel in all ages, culminating in their killing Messiah, and still rejecting Him.

5. (⁴⁰¹¹Matthew 9:11 ⁴⁰³⁰Luke 5:30 18:11 ⁴⁰¹⁹Jude 1:19). Applicable to the hypocritical self-justifiers of our Lord’s time.

smoke — alluding to the smoke of their self-righteous sacrifices; the fire of God’s *wrath* was kindled at the sight, and exhibited itself in the *smoke* that breathed forth from His nostrils; in *Hebrew* the nose is the seat of anger; and the nostrils distended in wrath, as it were, breathe forth smoke [ROSENMULLER] (⁴⁹⁸⁸Psalms 18:8).

6. **written before me** — “it is decreed by Me,” namely, what follows (⁴⁸³⁵Job 13:26), [MAURER]; or, their guilt is recorded before Me (compare ⁴⁷⁷⁰Daniel 7:10 ⁴¹²¹Revelation 20:12 ⁴³¹⁶Malachi 3:16).

into ... bosom — (⁴⁷⁹²Psalms 79:12 ⁴⁴²⁸Jeremiah 32:18 ⁴⁰³⁸Luke 6:38). The Orientals used the loose fold of the garment falling on “the bosom” or lap, as a receptacle for carrying things. The sense thus is: I will repay their sin so *abundantly* that the hand will not be able to receive it; it will need the spacious *fold on the bosom* to contain it [ROSENMULLER]. Rather it is, “I will repay it to *the very person from whom it has emanated*.” Compare “God did render the evil of the men of Shechem upon their heads” (⁴⁰⁵⁷Judges 9:57 ⁴⁹⁷⁶Psalms 7:16) [GESENIUS].

7. Their sin had been accumulating from age to age until God at last repaid it in full.

mountains — (²⁵⁰⁷Isaiah 57:7 ³⁶⁸⁰Ezekiel 18:6 20:27,28 ²⁰⁴³Hosea 4:13).

their — “Your” had preceded. From speaking *to*, He speaks *of* them; this implies growing alienation from them and greater distance.

work — the full *recompense* of their work (so ²³⁰⁶Isaiah 49:4).

8. **new wine** — *as if some grapes having good wine-producing juice in them*, be found in a cluster which the vinedresser was about to throw away as bad, and one saith, etc.

blessing — that is, good wine-producing juice (compare ⁴⁰⁹³Judges 9:13 ⁴⁰⁹⁴Joel 2:14).

so — God will spare the godly “remnant,” while the ungodly mass of the nation shall be destroyed (²³⁰⁹Isaiah 1:9 6:13 10:21 11:11,12-16).

my servants — the godly remnant. But HORSLEY, “for the sake of my servant, Messiah.”

9. seed — “the holy seed” (²¹⁶³Isaiah 6:13), a posterity from Jacob, designed to repossess the Holy Land, forfeited by the sin of the former Jews.

my mountains — Jerusalem and the rest of Judea, peculiarly God’s (compare ²³⁰²Isaiah 2:2 11:9 14:32).

it — the Holy Land.

elect — (²³⁶⁵Isaiah 65:15,22).

10. Sharon — (See on ²³³⁹Isaiah 33:9; ²³⁸²Isaiah 35:2).

Achor — meaning “trouble”; a valley near Jericho, so called from the trouble caused to Israel by Achan’s sin (⁴⁰⁷⁴Joshua 7:24). “The valley of Achor,” proverbial for whatever caused calamity, shall become proverbial joy and prosperity (³²²⁵Hosea 2:15).

11. holy mountain — Moriah, on which the temple was.

troop — rather “Gad,” the Babylonian god of fortune, the planet Jupiter, answering to Baal or Bel; the Arabs called it “the Greater Good Fortune”; and the planet Venus answering to Meni, “the Lesser Good Fortune” [GESENIUS, KIMCHI, etc.]. Tables were laid out for their idols with all kinds of viands, and a cup containing a mixture of wine and honey, in Egypt especially, on the last day of the year [JEROME].

drink offering — rather, “mixed drink.”

number — rather, “Meni”; as goddess of fortune she was thought to number the fates of men. VITRINGA understands Gad to be the sun; Meni the moon, or Ashtaroth or Astarte (⁴¹¹³1 Kings 11:33).

12. number — “doom” you. Alluding to the “number,” as Meni (²³⁶¹Isaiah 65:11) means. Retribution in kind, the punishment answering to the sin (compare ⁴³³⁴2 Chronicles 36:14-17).

I called, ye ... not answer — “I called,” though “none had called” upon Me (²³⁴⁷Isaiah 64:7); yet even then none “answered” (²¹²⁸Proverbs 1:24). Contrast with this God and His people’s mutual fellowship in prayer (²³³⁴Isaiah 65:24).

13. eat — enjoy all blessings from me (So 5:1).

hungry — (³⁰⁰⁶Amos 4:6 8:11). This may refer to the siege of Jerusalem under Titus, when 1,100,000 are said to have perished by famine; thus ²³⁶⁵Isaiah 65:15 will refer to God's people without distinction of Jew and Gentile receiving "another name," namely, that of *Christians* [HOUBIGANT]. A further fulfillment may still remain, just before the creation of the "new heavens and earth," as the context, ²³⁶⁷Isaiah 65:17, implies.

14. howl — (²³⁵⁰Isaiah 15:2 ⁴⁰⁸²Matthew 8:12).

15. curse — The name of "Jew" has been for long a formula of execration (compare ³⁰²²Jeremiah 29:22); if one wishes to curse another, he can utter nothing worse than this, "God make thee what the Jew is!" Contrast the formula (⁰⁴⁸¹Genesis 48:20) [MAURER].

my chosen — the elect Church, gathered from Jews and Gentiles, called by "another name," *Christians* (⁴¹¹²Acts 11:26). However (see on ²³⁶³Isaiah 65:13), as "My chosen," or "elect," in ²³⁵¹Isaiah 65:3, refers to the "seed of Jacob," *the believing Jews*, hereafter about to possess their land (²³⁶⁹Isaiah 65:19,22), are *ultimately* meant by "My chosen," as contrasted with the unbelieving Jews ("ye"). These elect Jews shall be called by "another," or a *new name*, that is, shall no longer be "forsaken" of God for unbelief, but shall be His "delight" and "married" to Him (²³¹⁰Isaiah 62:2,4).

thee — unbelieving Israel. *Isaiah* here speaks of God, whereas in the preceding sentences *God Himself* spake. This change of persons marks without design how completely the prophet realized God with him and in him, so that he passes, without formally announcing it, from God's words to his own, and vice versa, both alike being from God.

16. That he — rather, "he who," etc.

blesseth, etc. — (³⁹²⁷Psalms 72:17 ³⁰⁰²Jeremiah 4:2).

God of truth — very God, as opposed to *false gods*; *Hebrew, Amen*: the very name of Messiah (⁴⁰⁰²2 Corinthians 1:20 ⁴¹⁸⁴Revelation 3:14), faithful to His promises (⁴⁰¹⁷John 1:17 6:32). Real, substantial, spiritual, eternal, as opposed to the shadowy types of the law.

sweareth, etc. — God alone shall be appealed to as God (²³⁰⁸Isaiah 19:18 ⁴⁰³³Deuteronomy 6:13 ³⁶⁶¹Psalms 63:11).

troubles — that is, sins, provocations [LOWTH]. Rather, *calamities* caused by your sins; so far from these visiting you again, the very *remembrance* of

them is “hid from Mine eyes” by the magnitude of the blessings I will confer on you (²³⁶⁷Isaiah 65:17, etc.). [MAURER].

17. As Caleb inherited the same land which his feet trod on (⁴⁰⁸³Deuteronomy 1:36 ⁶⁴⁴⁹Joshua 14:9), so Messiah and His saints shall inherit the renovated earth which once they trod while defiled by the enemy (²³⁰⁴Isaiah 34:4 51:16 66:22 ³⁷²⁷Ezekiel 21:27 ⁴⁰⁸⁸Psalms 2:8 37:11 ⁶¹⁸³2 Peter 3:13 ⁸¹²⁶Hebrews 12:26-28 ⁶²⁰¹Revelation 21:1).

not be remembered — See on ²²⁶¹⁶Isaiah 65:16, note on “troubles”; the words here answer to “the former ... forgotten,” etc. The former sorrows of the earth, under the fall, shall be so far from recurring, that their very remembrance shall be obliterated by the many mercies I will bestow on the new earth (⁶²⁰¹Revelation 21:4-27).

18. *rejoice for ever ... Jerusalem* — (²⁵¹¹Isaiah 51:11). “Everlasting joy ... Zion.” Spiritually (³¹⁸⁶1 Thessalonians 5:16).

19. (²³³¹Isaiah 62:5).

weeping ... no more — (²²²¹Isaiah 25:7,8 35:10 ⁶⁰⁷⁷Revelation 7:17 21:4), primarily, foretold of *Jerusalem*; secondarily, of *all* the redeemed.

20. The longevity of men in the first age of the world shall be enjoyed again.

thence — from that time forward.

infant of days — that is, an infant who shall only complete a few days; short-lived.

filled ... days — None shall die without attaining a full old age.

child ... die ... hundred years — that is “he that dieth an hundred years old shall die a mere child” [LOWTH].

sinner ... hundred ... be accursed — “The sinner that dieth at an hundred years shall be deemed accursed,” that is, his death at so early an age, which in those days the hundredth year will be regarded, just as if it were mere childhood, shall be deemed the effect of God’s special visitation in wrath [ROSENMULLER]. This passage proves that the better age to come on earth, though much superior to the present will not be a perfect state; sin and death shall have place in it (compare ⁶¹⁰⁷Revelation 20:7,8), but much less frequently than now.

21. (See on ²³³⁸Isaiah 62:8; ³⁰⁹⁴Amos 9:14).

22. They shall not experience the curse pronounced (^{<0336>}Leviticus 26:16 ^{<6330>}Deuteronomy 28:30).

tree — among the most *long-lived* of objects in nature. They shall live as long as the trees they “plant” (compare ^{<2308>}Isaiah 61:3, end of verse; ^{<1922>}Psalms 92:12).

enjoy — *Hebrew*, “consume,” “wear out”; they shall live to enjoy the last of it (^{<2639>}Isaiah 62:9).

23. *bring forth for trouble* — literally, “for terror,” that is, “They shall not bring forth children for a *sudden death*” (^{<0336>}Leviticus 26:16 ^{<2458>}Jeremiah 15:8).

seed ... blessed — (^{<2309>}Isaiah 61:9).

offspring with them — (^{<2002>}Hosea 9:12). “Their offspring shall be with themselves” [MAURER]; not “brought forth” only to be cut off by “sudden death” (see the parallel clause).

24. Contrast ^{<2607>}Isaiah 64:7, “none ... calleth,” etc.; and see on ^{<2612>}Isaiah 65:12, “I called, ye did not answer.” MAURER translates, “They shall hardly (literally, “not yet”) call, when (literally, “and”) I will answer; they shall be still speaking, when I will hear” (^{<4936>}Psalms 32:5; ^{<2001>}Daniel 9:20,21).

25. (See on ^{<2310>}Isaiah 11:6).

and the lion shall eat straw like the bullock — (See on ^{<2310>}Isaiah 11:7).

and dust — rather, “but dust,” etc. The curse shall *remain* on the serpent [HORSLEY], (^{<0034>}Genesis 3:14 ^{<3317>}Micah 7:17). “*To lick the dust*” is figurative of the utter and perpetual *degradation* of Satan and his emissaries (^{<2423>}Isaiah 49:23 ^{<1929>}Psalms 72:9). Satan fell *self-tempted*; therefore no atonement was contrived for him, as there was for man, who fell by *his* temptation (^{<6106>}Jude 1:6 ^{<4044>}John 8:44). From his peculiar connection with the earth and man, it has been conjectured that the exciting cause of his rebellion was God’s declaration that human nature was to be raised into union with the Godhead; this was “the truth” concerning the person of the Son of God which “he abode not in”; it galled his pride that a lower race was to be raised to that which he had aspired to (^{<3001>}1 Timothy 3:6). How exultingly he might say, when man fell through him, “*God would raise manhood into union with Himself; I have brought it down below the beasts by sin!*” At that very moment and spot he was told that the seed of the abhorred race, man, should bruise his head (^{<6103>}1 John 3:8). He was raised up for this, to show forth God’s glory (^{<0106>}Exodus 9:16 ^{<6017>}Romans 9:17). In his unfallen state he may have been God’s vicegerent over the earth and

the animal kingdom before man: this will account for his assuming the form of a serpent (^{<0033>}Genesis 3:1). Man succeeded to that office (^{<0029>}Genesis 2:19,20), but forfeited it by sin, whence Satan became “prince of this world”; Jesus Christ supplants the usurper, and as “Son of man” regains the lost inheritance (^{<0088>}Psalms 8:4-8). The steps in Satan’s overthrow are these: he is cast out, first, from heaven (^{<6017>}Revelation 12:7-9) on earth; next, he is bound a thousand years (^{<6010>}Revelation 20:2,3); finally, he is cast into the lake of fire for ever (^{<6010>}Revelation 20:10).

the serpent’s meat — (See on ^{<2008>}Isaiah 11:8).

They shall not hurt nor destroy in all my holy mountain — (See on ^{<2009>}Isaiah 11:9).

CHAPTER 66

ISAIAH 66:1-24.

THE HUMBLE COMFORTED, THE UNGODLY CONDEMNED, AT THE LORD'S APPEARING: JERUSALEM MADE A JOY ON EARTH.

This closing chapter is *the summary* of Isaiah's prophecies as to the last days, hence the similarity of its sentiments with what went before.

1. heaven ... throne ... where is ... house ... ye build — The same sentiment is expressed, as a precautionary proviso for the majesty of God in deigning to own any earthly temple as His, as if He could be circumscribed by space (^{<1827>}1 Kings 8:27) in inaugurating the temple of stone; next, as to the temple of the Holy Ghost (^{<478>}Acts 7:48,49); lastly here, as to "the tabernacle of God with men" (^{<211>}Isaiah 2:2,3 ^{<361>}Ezekiel 43:4,7 ^{<613>}Revelation 21:3).

where — rather, "what is this house that ye are building, etc. — what place is this for My rest?" [VITRINGA].

2. have been — namely, made by Me. Or, absolutely, *were* things *made*; and therefore belong to Me, the Creator [JEROME].

look — have regard.

poor — humble (^{<2575>}Isaiah 57:15).

trembleth at ... word — (^{<2211>}2 Kings 22:11,19 ^{<1909>}Ezra 9:4). The spiritual temple of the heart, though not superseding the outward place of worship, is God's favorite dwelling (^{<4143>}John 14:23). In the final state in heaven there shall be "no temple," but "the Lord God" Himself (^{<6122>}Revelation 21:22).

3. God loathes even the sacrifices of the wicked (^{<2111>}Isaiah 1:11 ^{<1518>}Proverbs 15:8 28:9).

is as if — LOWTH not so well omits these words: "He that killeth an ox (presently after) murders a man" (as in ^{<3239>}Ezekiel 23:39). But the omission in the *Hebrew* of "is as if" — increases the force of the *comparison*. *Human* victims were often offered by the heathen.

dog's neck — an abomination according to the Jewish law (^{<1238>}Deuteronomy 23:18); perhaps made so, because dogs were venerated in Egypt. He does not honor this abomination by using the word “sacrifice,” but uses the degrading term, “cut off a dog’s neck” (^{<1233>}Exodus 13:13 ^{<1220>}34:20). Dogs as unclean are associated with swine (^{<1106>}Matthew 7:6 ^{<1222>}2 Peter 2:22).

oblation — unbloody: in antithesis to “swine’s *blood*” (^{<2606>}Isaiah 65:4).

burneth — *Hebrew*, “he who offereth as a memorial oblation” (^{<1011>}Leviticus 2:2).

they have chosen — opposed to the two first clauses of ^{<2606>}Isaiah 66:4: “as they have chosen their own ways, etc., so I will choose their delusions.

4. delusions — (^{<1211>}2 Thessalonians 2:11), answering to “their own ways” (^{<2606>}Isaiah 66:3; so ^{<1013>}Proverbs 1:31). However, the *Hebrew* means rather “vexations,” “calamities,” which also the parallelism to “fears” requires; “choose *their* calamities” means, “choose the calamities which they thought to escape by their own ways.”

their fears — the things they feared, to avert which their idolatrous “abominations” (^{<2606>}Isaiah 66:3) were practiced.

I called ... none ... answer — (See on ^{<2602>}Isaiah 65:12; ^{<2604>}Isaiah 65:24; ^{<1073>}Jeremiah 7:13).

did ... chose — not only *did* the evil deed, but did it deliberately as a matter of choice (^{<1013>}Romans 1:32). “*They* chose that in which *I* delighted not”; therefore, “*I* will choose” that in which *they* delight not, the “calamities” and “fears” which they were most anxious to avert.

before mine eyes — (See on ^{<2606>}Isaiah 65:3).

5. tremble at ... word — the same persons as in ^{<2602>}Isaiah 66:2, the believing few among the Jews.

cast you out for my name’s sake — excommunicate, as if too polluted to worship with them (^{<2606>}Isaiah 65:5). So in Christ’s first sojourn on earth (^{<1102>}Matthew 10:22 ^{<1102>}John 9:22,34 16:2 15:21). So it shall be again in the last times, when the believing shall be few (^{<1238>}Luke 18:8).

Let the Lord be glorified — the mocking challenge of the persecutors, as if their violence towards you was from zeal for God. “Let the Lord show Himself glorious,” namely, *by manifesting Himself in your behalf*; as the parallelism to, “He shall *appear to your joy*,” requires (as in ^{<2606>}Isaiah 5:19;

compare ^{<2385>}Isaiah 28:15 ^{57:4}). So again Christ on the cross (^{<4170>}Matthew 27:42,43).

appear to your joy — giving you “joy” instead of your “rebuke” (^{<2318>}Isaiah 25:8,9).

6. God, from Jerusalem and His “temple,” shall take vengeance on the enemy (^{<361E>}Ezekiel 43:1-8 ^{<301E>}Zechariah 12:2,3 14:3,19-21). The abrupt language of this verse marks the suddenness with which God destroys the hostile *Gentile* host outside: as ^{<216E>}Isaiah 66:5 refers to the confounding of the unbelieving *Jews*.

voice of noise — that is, the *Lord’s* loud-sounding voice (^{<1083>}Psalms 68:33 29:3-9 ^{<1041>}1 Thessalonians 4:16).

7. she — Zion.

Before ... travailed ... brought forth — The accession of numbers, and of prosperity to her, shall be *sudden beyond all expectation* and *unattended with painful effort* (^{<251E>}Isaiah 54:1,4,5). Contrast with this case of the future Jewish Church the *travail-pains* of the *Christian Church* in bringing forth “a man child” (^{<612E>}Revelation 12:2,5). A man child’s birth is in the East a matter of special joy, while that of a female is not so; therefore, it here means the *manly sons* of the restored Jewish Church, the singular being used collectively for the *plural*: or the many sons being regarded as *one* under Messiah, who shall then be manifested as their *one representative Head*.

8. earth — rather, to suit the parallelism, “is a *country* (put for the *people* in it) *brought forth* in one day?” [LOWTH]. In *English Version* it means, The earth brings forth its productions gradually, not in one day (^{<4028>}Mark 4:28).

at once — In this case, contrary to the usual growth of the nations by degrees, Israel starts into maturity at once.

for — rather, “is a nation born at once, *that Zion has*, so soon as she travailed, brought forth?” [MAURER].

9. cause to bring forth, and shut — rather, “Shall I who *beget*, restrain the birth?” [LOWTH], (^{<250E>}Isaiah 37:3 ^{<216E>}Hosea 13:13); that is, Shall I who have begun, not finish My work of restoring Israel? (^{<4012>}1 Samuel 3:12 ^{<510E>}Romans 11:1 ^{<500E>}Philippians 1:6).

shut — (compare ^{<601E>}Revelation 3:7,8).

10. love ... mourn for her — (^{<3924>}Psalms 102:14,17,20 122:6).

11. **suck** — (²³⁰⁵Isaiah 60:5,16 61:6 49:23).

abundance — *Hebrew*, “the ray-like flow of her opulence,” that is, with the milk spouting out from her full breasts (answering to the parallel, “breast of her consolations”) in ray-like streams [GESENIUS].

12. **extend** — I will *turn* peace (prosperity) upon her, like a river turned in its course [GESENIUS]. Or, “I will *spread* peace *over* her as an *overflowing* river” [BARNES], (²³⁸⁸Isaiah 48:18).

flowing stream — as the Nile by its overflow fertilizes the whole of Egypt.

borne upon ... sides — (See on ²⁶⁰⁴Isaiah 60:4).

her ... her — If “ye” refers to the Jews, translate, “ye shall be borne upon *their sides ... their knees*,” namely, those of the *Gentiles*, as in ²³⁴²Isaiah 49:22; and as “suck” (²³⁰⁶Isaiah 60:16) refers to the *Jews* sucking the *Gentile* wealth. However, *English Version* gives a good sense: The Jews, and all who love Jehovah (²³⁶⁰Isaiah 66:10), “shall suck, and be borne” by *her* as a mother.

13. **mother** — (²³⁰⁵Isaiah 49:15).

comforteth — (²³⁰¹Isaiah 40:1,2).

14. **bones** — which once were “dried up” by the “fire” of God’s wrath (²⁰¹³Lamentations 1:13), shall live again (²⁰⁸⁸Proverbs 3:8 15:30 ²⁵⁰¹Ezekiel 37:1, etc.).

flourish ... herb — (⁶¹¹⁵Romans 11:15-24).

known toward — manifested in behalf of.

15. (²³⁰⁵Isaiah 9:5 ²⁸⁰⁸Psalms 50:3 ²⁸⁸⁵Habakkuk 3:5 ⁵⁰⁰⁸2 Thessalonians 1:8 ⁶¹⁰²2 Peter 3:7).

chariots ... whirlwind — (²⁴⁰³Jeremiah 4:13).

render — as the *Hebrew* elsewhere (²⁸⁰³Job 9:13 ²⁵⁸⁸Psalms 78:38) means to “allay” or “stay wrath.” MAURER translates it so here: *He stays His anger with nothing but fury*,” etc.; nothing short of pouring out all His fiery fury will satisfy His wrath.

fury — “burning heat” [LOWTH], to which the parallel, “flames of fire,” answers.

16. Rather, “With fire will Jehovah judge, and with His sword (He will judge) all flesh.” The parallelism and collocation of the *Hebrew* words favor this (²³⁶¹Isaiah 65:12).

all flesh — that is, *all* who are the objects of His wrath. The *godly* shall be hidden by the Lord in a place of safety away from the scene of judgment (²³³¹Isaiah 26:20,21 ⁴³¹¹Psalms 31:20 ⁵¹¹⁶1 Thessalonians 4:16,17).

17. *in ... gardens* — *Hebrew* and the *Septuagint* rather require, “for (entering into) gardens,” namely, to sacrifice there [MAURER].

behind one tree — rather, “following one,” that is, some idol or other, which, from contempt, he does not name [MAURER]. VITRINGA, etc., think the *Hebrew* for “one,” *Ahhadh*, to be the name of the god; called *Adad* (meaning *One*) in Syria (compare ⁴⁴⁷³Acts 17:23). The idol’s power was represented by inclined rays, as of the sun shining on the earth. GESENIUS translates, “following one,” namely, *Hierophant* (“priest”), who led the rest in performing the sacred rites.

in ... midst — namely, of the garden (see on ²⁷⁸⁸Isaiah 65:3,4).

mouse — legally unclean (⁴⁸¹³Leviticus 11:29) because it was an idol to the heathen (see on ²³⁷⁶Isaiah 37:36; ⁴¹⁰⁴1 Samuel 6:4). Translate, “the field mouse,” or “dormouse” [BOCHART]. The Pharisees with their self-righteous purifications, and all mere formalists, are included in the same condemnation, described in language taken from the idolatries prevalent in Isaiah’s times.

18. *know* — not in the *Hebrew*. Rather, understand the words by aposiopesis; it is usual in threats to leave the persons threatened to supply the hiatus from their own fears, owing to conscious guilt: “For I ... their works and thoughts,” etc.; namely, will punish [MAURER].

it shall come — the time *is come* that I will, etc. [MAURER].

gather ... nations — against Jerusalem, where the *ungodly* Jews shall perish; and then the Lord at last shall fight for Jerusalem against those nations: and the survivors (²³⁶⁹Isaiah 66:19) shall “see God’s glory” (³¹¹⁸Zechariah 12:8,9 14:1-3,9).

tongues — which have been *many* owing to sin, being confounded at Babel, but which shall again be *one* in Christ (²⁰⁷⁴Daniel 7:14 ³⁶⁰⁷Zephaniah 3:9 ⁶¹⁰⁹Revelation 7:9,10).

19. sign — a *banner* on a high place, to indicate the place of meeting for the dispersed Jewish exiles, preparatory to their return to their land (^{<2768>}Isaiah 5:26 ^{<3112>}11:12 ^{<2162>}62:10).

those that escape of them — the Gentile survivors spared by God (see on ^{<2768>}Isaiah 66:18; ^{<3140>}Zechariah 14:16). ^{<2112>}Isaiah 2:2,3 ^{<3117>}Micah 5:7; and ^{<3140>}Zechariah 14:16-19 represent it, not that the Jews go as missionaries to the Gentiles, but that the Gentiles come up to Jerusalem to learn the Lord's ways there.

Tarshish — Tartessus in Spain, in the west.

Pul — east and north of Africa: probably the same as *Philoe*, an island in the Nile, called by the Egyptians *Pilak*, that is, the border country, being between Egypt and Ethiopia [BOCHART].

Lud — the Libyans of Africa (^{<0113>}Genesis 10:13), Ludim being son of Mizraim (Egypt): an Ethiopian people famous as bowmen (^{<2410>}Jeremiah 46:9): employed as mercenaries by Tyre and Egypt (^{<2370>}Ezekiel 27:10 30:5).

Tubal — Tibarenians, in Asia Minor, south of the Caucasus, between the Black Sea and Araxes. Or, the Iberians [JOSEPHUS]. Italy [JEROME].

Javan — the Greeks; called Ionians, including all the descendants of Javan, both in Greece and in Asia Minor (^{<0110>}Genesis 10:2-4).

my glory ... Gentiles — (^{<3011>}Malachi 1:11).

20. they — the Gentiles (^{<2769>}Isaiah 66:19).

bring ... your brethren — the Jews, back to the Holy Land (^{<2412>}Isaiah 49:22). It cannot mean the mere entrance of the Jews into the Christian Church; for such an entrance would be by *faith*, not upon "horses, litters, and mules" [HOUBIGANT]. "Offering" is metaphorical, as in ^{<6159>}Romans 15:16.

horses — not much used by the Jews. The Gentiles are here represented as using *their* modes of conveyance to "bring" the Jews to Jerusalem.

chariots — as these are not found in Oriental caravans, translate, "vehicles," namely, borne, not drawn on wheels.

litters — covered sedans for the rich.

upon swift beasts — dromedaries: from *Hebrew* root, "to dance," from their bounding motion, often accelerated by music [BOCHART]. Panniers were thrown across the dromedaries' back for poorer women [HORSLEY].

21. of them — the Gentiles.

priests ... Levites — for spiritual worship: enjoying the direct access to God which was formerly enjoyed by the ministers of the temple alone (^{<412>}1 Peter 2:9 ^{<600>}Revelation 1:6).

22. (^{<267>}Isaiah 65:17 ^{<613>}2 Peter 3:13 ^{<620>}Revelation 21:1).

23. Literally, “As often as the new moon (shall be) in its own new moon,” that is, every month (^{<340>}Zechariah 14:16).

sabbath — which is therefore perpetually obligatory on earth.

all flesh — (^{<96>}Psalms 65:2 72:11).

before me — at Jerusalem (^{<486>}Jeremiah 3:16,17).

24. go forth, and look — as the Israelites looked at the carcasses of the Egyptians destroyed at the Red Sea (^{<240>}Exodus 14:30; compare ^{<234>}Isaiah 26:14-19 ^{<580>}Psalms 58:10 49:14 ^{<300>}Malachi 4:1-3).

carcasses, etc. — (^{<266>}Isaiah 66:16), those slain by the Lord in the last great battle near Jerusalem (^{<302>}Zechariah 12:2-9 14:2-4); type of the final destruction of *all* sinners.

worm ... not die — (^{<404>}Mark 9:44,46,48). Image of hell, from bodies left unburied in the valley of Hinnom (whence comes *Gehenna*, or “hell”), south of Jerusalem, where a *perpetual fire* was kept to consume the refuse thrown there (^{<233>}Isaiah 30:33). It shall not be inconsistent with true love for the godly to look with satisfaction on God’s vengeance on the wicked (^{<640>}Revelation 14:10). May God bless this Commentary, and especially its solemn close, to His glory, and to the edification of the writer and the readers of it, for Jesus’ sake!

THE BOOK OF THE PROPHET

JEREMIAH

Commentary by A. R. FAUSSETT

INTRODUCTION

JEREMIAH, son of Hilkiah, one of the ordinary priests, dwelling in Anathoth of Benjamin (^{<300>}Jeremiah 1:1), not the Hilkiah the high priest who discovered the book of the law (^{<1228>}2 Kings 22:8); had he been the same, the designation would have been “*the priest*”, or “*the high priest*”. Besides, his residence at Anathoth shows that he belonged to the line of Abiathar, who was deposed from the high priesthood by Solomon (^{<1026>}1 Kings 2:26-35), after which the office remained in Zadok’s line. Mention occurs of Jeremiah in ^{<1635>}2 Chronicles 35:25 36:12,21. In 629 B.C. the thirteenth year of King Josiah, while still very young (^{<2105>}Jeremiah 1:5), he received his prophetic call in Anathoth (^{<2100>}Jeremiah 1:2); and along with Hilkiah the high priest, the prophetess Huldah, and the prophet Zephaniah, he helped forward Josiah’s reformation of religion (^{<1230>}2 Kings 23:1-25). Among the first charges to him was one that he should go and proclaim God’s message in Jerusalem (^{<2100>}Jeremiah 2:2). He also took an official tour to announce to the cities of Judah the contents of the book of the law, found in the temple (^{<2106>}Jeremiah 11:6) five years after his call to prophesy. On his return to Anathoth, his countrymen, offended at his reproofs, conspired against his life. To escape their persecutions (^{<2112>}Jeremiah 11:21), as well as those of his own family (^{<2106>}Jeremiah 12:6), he left Anathoth and resided at Jerusalem. During the eighteen years of his ministry in Josiah’s reign he was unmolested; also during the three months of Jehoahaz or Shallum’s reign (^{<2210>}Jeremiah 22:10-12). On Jehoiakim’s accession it became evident that Josiah’s reformation effected nothing more than a forcible repression of idolatry and the establishment of the worship of God outwardly. The priests, prophets, and people then brought Jeremiah before the authorities, urging that he should be put to death for his denunciations of evil against the city (^{<2318>}Jeremiah 26:8-11). The princes, however, especially Ahikam, interposed in his behalf (^{<2316>}Jeremiah 26:16,24), but he was put under restraint, or at least deemed it prudent not to appear in public. In the fourth year of Jehoiakim (606 B.C.), he was commanded to write the predictions

given orally through him, and to read them to the people. Being “shut up”, he could not himself go into the house of the Lord (²⁴³⁶Jeremiah 36:5); he therefore deputed Baruch, his amanuensis, to read them in public on the fast day. The princes thereupon advised Baruch and Jeremiah to hide themselves from the king’s displeasure. Meanwhile they read the roll to the king, who was so enraged that he cut it with a knife and threw it into the fire; at the same time giving orders for the apprehension of the prophet and Baruch. They escaped Jehoiakim’s violence, which had already killed the prophet Urijah (²⁴³⁷Jeremiah 26:20-23). Baruch rewrote the words, with additional prophecies, on another roll (²⁴³⁷Jeremiah 36:27-32). In the three months’ reign of Jehoiachin or Jeconiah, he prophesied the carrying away of the king and the queen mother (²⁴³⁸Jeremiah 13:18 22:24-30; compare ²⁴²²2 Kings 24:12). In this reign he was imprisoned for a short time by Pashur (²⁴³⁹Jeremiah 20:1-18), the chief governor of the Lord’s house; but at Zedekiah’s accession he was free (²⁴³⁹Jeremiah 37:4), for the king sent to him to “inquire of the Lord” when Nebuchadnezzar came up against Jerusalem (²⁴²⁰Jeremiah 21:1-3, etc. ²⁴³⁷Jeremiah 37:3). The Chaldeans drew off on hearing of the approach of Pharaoh’s army (²⁴³⁵Jeremiah 37:5); but Jeremiah warned the king that the Egyptians would forsake him, and the Chaldeans return and burn up the city (²⁴³⁷Jeremiah 37:7,8). The princes, irritated at this, made the departure of Jeremiah from the city during the respite a pretext for imprisoning him, on the allegation of his deserting to the Chaldeans (²⁴³⁸Jeremiah 38:1-5). He would have been left to perish in the dungeon of Malchiah, but for the intercession of Ebed-melech, the Ethiopian (²⁴³⁸Jeremiah 38:6-13). Zedekiah, though he consulted Jeremiah in secret yet was induced by his princes to leave Jeremiah in prison (²⁴³⁴Jeremiah 38:14-28) until Jerusalem was taken. Nebuchadnezzar directed his captain, Nebuzar-adan, to give him his freedom, so that he might either go to Babylon or stay with the remnant of his people as he chose. As a true patriot, notwithstanding the forty and a half years during which his country had repaid his services with neglect and persecution, he stayed with Gedaliah, the ruler appointed by Nebuchadnezzar over Judea (²⁴³⁹Jeremiah 40:6). After the murder of Gedaliah by Ishmael, Johanan, the recognized ruler of the people, in fear of the Chaldeans avenging the murder of Gedaliah, fled with the people to Egypt, and forced Jeremiah and Baruch to accompany him, in spite of the prophet’s warning that the people should perish if they went to Egypt, but be preserved by remaining in their land (²⁴⁴⁰Jeremiah 41:1-43:13). At Tahpanhes, a boundary city on the Tanitic or Pelustan branch of the Nile, he prophesied the overthrow of Egypt (²⁴³⁸Jeremiah 43:8-13). Tradition says he died in Egypt. According to the PSEUDO-EPIPHANIUS, he was stoned at Taphnae or Tahpanhes. The Jews so venerated him that they believed he would rise from the dead and be the forerunner of Messiah (²⁴⁶⁴Matthew 16:14).

HAVERNICK observes that the combination of features in Jeremiah's character proves his divine mission; mild, timid, and susceptible of melancholy, yet intrepid in the discharge of his prophetic functions, not sparing the prince any more than the meanest of his subjects — the Spirit of prophecy controlling his natural temper and qualifying him for his hazardous undertaking, without doing violence to his individuality. Zephaniah, Habakkuk, Daniel, and Ezekiel were his contemporaries. The last forms a good contrast to Jeremiah, the Spirit in his case acting on a temperament as strongly marked by firmness as Jeremiah's was by shrinking and delicate sensitiveness. Ezekiel views the nation's sins as opposed to righteousness — Jeremiah, as productive of misery; the former takes the objective, the latter the subjective, view of the evils of the times. Jeremiah's style corresponds to his character: he is peculiarly marked by pathos, and sympathy with the wretched; his Lamentations illustrate this; the whole series of elegies has but one object — to express sorrow for his fallen country; yet the lights and images in which he presents this are so many, that the reader, so far from feeling it monotonous, is charmed with the variety of the plaintive strains throughout. The language is marked by Aramaeisms, which probably was the ground of JEROME'S charge that the style is "rustic". LOWTH denies the charge and considers him in portions not inferior to Isaiah. His heaping of phrase on phrase, the repetition of stereotyped forms — and these often *three times* — are due to his affected feelings and to his desire to intensify the expression of them; he is at times more concise, energetic, and sublime, especially against foreign nations, and in the rhythmical parts.

The principle of the arrangement of his prophecies is hard to ascertain. The order of kings was — Josiah (under whom he prophesied eighteen years), Jehoahaz (three months), Jehoiakim (eleven years), Jeconiah (three months), Zedekiah (eleven years). But his prophecies under Josiah (the first through twentieth chapters) are immediately followed by a portion under Zedekiah (the twenty-first chapter). Again, ²⁴¹⁸Jeremiah 24:8-10, as to Zedekiah, comes in the midst of the section as to Jehoahaz, Jehoiakim, and Jeconiah (the twenty-second, twenty-third, twenty-fifth chapters, etc.) So the thirty-fifth and thirty-sixth chapters as to Jehoiakim, follow the twenty-seventh, twenty-eighth, twenty-ninth, thirty-third, thirty-fourth chapters, as to Zedekiah; and the forty-fifth chapter, dated the fourth year of Jehoiakim, comes after predictions as to the Jews who fled to Egypt after the overthrow of Jerusalem. EWALD thinks the present arrangement substantially Jeremiah's own; the various portions are prefaced by the same formula, "The word which came to Jeremiah from the Lord" (²⁴¹⁹Jeremiah 7:1 11:1 18:1 ²⁴²⁰Jeremiah 21:1 25:1 30:1 32:1 34:1,8 35:1 40:1 44:1; compare ²⁴⁴¹Jeremiah 14:1 46:1 47:1 49:34). Notes of time mark other

divisions more or less historical (^{260E}Jeremiah 26:1 27:1 36:1 37:1). Two other portions are distinct of themselves (^{249E}Jeremiah 29:1 45:1). The second chapter has the shorter introduction which marks the beginning of a strophe; the third chapter seems imperfect, having as the introduction merely “saying” (^{248E}Jeremiah 3:1, *Hebrew*). Thus in the poetical parts, there are twenty-three sections divided into strophes of from seven to nine verses, marked some way thus, “The Lord said also unto me”. They form five books: I. The Introduction, first chapter II. Reproofs of the Jews, the second through twenty-fourth chapters, made up of seven sections:

- (1) the second chapter
- (2) the third through sixth chapters;
- (3) the seventh through tenth chapters;
- (4) the eleventh through thirteenth chapters;
- (5) the fourteenth through seventeenth chapters;
- (6) the seventeenth through nineteenth and twentieth chapters;
- (7) the twenty-first through twenty-fourth chapters.

III. Review of all nations in two sections: the twenty-fifth and twenty-sixth through forty-ninth chapters, with a historical appendix of three sections,

- (1) the twenty-sixth chapter;
- (2) the twenty-seventh chapter;
- (3) the twenty-eighth and twenty-ninth chapters.

IV. Two sections picturing the hopes of *brighter times*,

- (1) the thirtieth and thirty-first chapters;
- (2) the thirty-second and thirty-third chapters;

and an historical appendix in three sections:

- (1) ^{260E}Jeremiah 34:1-7;
- (2) ^{260E}Jeremiah 34:8-22;
- (3) ^{261E}Jeremiah 35:1-19.

V. The conclusion, in two sections:

- (1) ^{261E}Jeremiah 36:2;

(2) ^{<2463>}Jeremiah 45:1-5.

Subsequently, in Egypt, he added ^{<2463>}Jeremiah 46:13-26 to the previous prophecy as to Egypt; also the three sections, the thirty-seventh through thirty-ninth chapters; fortieth through forty-third chapters; and forty-fourth chapter. The fifty-second chapter was probably (see ^{<2506>}Jeremiah 51:64) an appendix from a later hand, taken from ^{<2248>}2 Kings 24:18, etc. ^{<2250>}2 Kings 25:30. The prophecies against the several foreign nations stand in a different order in the *Hebrew* from that of the *Septuagint*; also the prophecies against them in the *Hebrew* (the forty-sixth through fifty-first chapters) are in the *Septuagint* placed after ^{<2254>}Jeremiah 25:14, forming the twenty-sixth and thirty-first chapters; the remainder of the twenty-fifth chapter of the *Hebrew* is the thirty-second chapter of the *Septuagint*. Some passages in the *Hebrew* (^{<2279>}Jeremiah 27:19-22 33:14-26 39:4-14 ^{<2485>}Jeremiah 48:45-47) are not found in the *Septuagint*; the *Greek* translators must have had a different recension before them; probably an earlier one. The *Hebrew* is probably the latest and fullest edition from Jeremiah's own hand. See on ^{<2253>}Jeremiah 25:13.

The canonicity of his prophecies is established by quotations of them in the New Testament (see ^{<4127>}Matthew 2:17 16:14 ^{<3808>}Hebrews 8:8-12; on ^{<4129>}Matthew 27:9, see on *Introduction to Zechariah*); also by the testimony of Ecclesiasticus 49:7, which quotes ^{<2010>}Jeremiah 1:10; of PHILO, who quotes his word as an "oracle"; and of the list of canonical books in MELITO, ORIGEN, JEROME, and the Talmud.

CHAPTER 1

Jeremiah 1:1-19.

THE GENERAL TITLE OR INTRODUCTION

Jeremiah 1:1-3, probably prefixed by Jeremiah, when he collected his prophecies and gave them to his countrymen to take with them to Babylon [MICHAELIS].

1. *Anathoth* — a town in Benjamin, twenty stadia, that is, two or three miles north of Jerusalem; now Anata (compare Isaiah 10:30, and the context, Isaiah 10:28-32). One of the four cities allotted to the Kohathites in Benjamin (Joshua 21:18). Compare 1 Kings 2:26,27; a stigma was cast thenceforth on the whole sacerdotal family resident there; this may be alluded to in the words here, “the priests ... in Anathoth.” God chooses “the weak, base, and despised things ... to confound the mighty.”

2, 3. *Jehoiakim ... Josiah ... Zedekiah* — Jehoahaz and Jehoiachin are omitted for they reigned only three months each. The first and last of the kings under whom each prophet prophesied are often thus specified in the general title. See on these kings, and Jeremiah’s life, my *Introduction*.

thirteenth ... of his reign — (Jeremiah 25:3).

fifth month — (2 Kings 25:8).

4-10. *Jeremiah’s call to the prophetic office.*

unto me — other manuscripts read “to him”; but *English Version* probably represents the true *Hebrew* text; this inscription was doubtless made by Jeremiah himself.

5. *knew* — approved of thee as My chosen instrument (Exodus 33:12,17; compare Isaiah 49:1,5 Romans 8:29).

sanctified — rather, “separated.” The primary meaning is, “to set apart” from a common to a special use; hence arose the secondary sense, “to sanctify,” ceremonially and morally. It is not here meant that Jehovah cleansed Jeremiah from original sin or regenerated him by His Spirit; but separated him to his peculiar *prophetic office*, including in its range, not merely the Hebrews, but also the nations hostile to them (Jeremiah

25:12-38 27:46-51), [HENDERSON]. Not the effect, but the predestination in Jehovah's secret counsel, is meant by the sanctification here (compare ^{<015>}Luke 1:15,41 ^{<45>}Acts 15:18 ^{<015>}Galatians 1:15 ^{<011>}Ephesians 1:11).

6. From the long duration of his office (^{<002>}Jeremiah 1:2,3 ^{<400>}Jeremiah 40:1, etc. ^{<448>}Jeremiah 43:8, etc.), it is supposed that he was at the time of his call under twenty-five years of age.

child — the same word is translated, “young man” (^{<0052>}2 Samuel 18:5). The reluctance often shown by inspired ministers of God (^{<040>}Exodus 4:10 6:12,30 Jon 1:3) to accept the call, shows that they did not assume the office under the impulse of self-deceiving fanaticism, as false prophets often did.

7. **to all that** — to all “to whom” [ROSENMULLER]. Rather, “to all *against* whom”; in a hostile sense (compare ^{<2008>}Jeremiah 1:8,17,18,19) [MAURER]. Such was the perversity of the rulers and people of Judea at that time, that whoever would desire to be a faithful prophet needed to arm himself with an intrepid mind; Jeremiah was naturally timid and sensitive; yet the Spirit moulded him to the necessary degree of courage without taking away his peculiar individuality.

8. (^{<006>}Ezekiel 2:6 3:9).

I am with thee — (^{<002>}Exodus 3:12 ^{<006>}Joshua 1:5).

9. **touched my mouth** — a symbolical act in supernatural vision, implying that God would give him *utterance*, notwithstanding *his* inability to speak (^{<2008>}Jeremiah 1:6). So Isaiah's lips were touched with a living coal (^{<2007>}Isaiah 6:7; compare ^{<2008>}Ezekiel 2:8,9,10 ^{<2106>}Daniel 10:16).

10. **set thee over** — literally, “appointed thee to the oversight.” He was to have his eye upon the nations, and to *predict* their destruction, or restoration, according as their conduct was bad or good. Prophets are said to *do* that which they *foretell* shall be done; for their word is God's word; and His word is His instrument whereby He doeth all things (^{<0008>}Genesis 1:3 ^{<0006>}Psalms 33:6,9). Word and deed are one thing with Him. What His prophet *saith* is as certain as if it were *done*. The prophet's own consciousness was absorbed into that of God; so closely united to God did he feel himself, that Jehovah's words and deeds are described as his. In ^{<0028>}Jeremiah 31:28, God is said to do what Jeremiah here is represented as doing (compare ^{<2400>}Jeremiah 18:7 ^{<1197>}1 Kings 19:17 ^{<0028>}Ezekiel 43:3).

root out — (^{<0153>}Matthew 15:13).

pull down — change of metaphor to architecture (⁴⁷⁰⁴2 Corinthians 10:4). There is a play on the similar sounds, *lintbosh*, *linthotz*, in the *Hebrew* for “root out ... pull down.”

build ... plant — restore upon their repenting. His predictions were to be chiefly, and in the first instance, denunciatory; therefore the destruction of the nations is put first, and with a greater variety of terms than their restoration.

11. rod — shoot, or branch.

almond tree — literally, “the wakeful tree,” because it awakes from the sleep of winter earlier than the other trees, flowering in January, and bearing fruit in March; symbol of God’s *early* execution of His purpose; ³⁰¹²Jeremiah 1:12, “*hasten My word*” (compare ³⁰⁸⁸Amos 8:3).

12. hasten — rather, “I will *be wakeful* as to My word,” etc.; alluding to ³⁰¹¹Jeremiah 1:11, “the wakeful tree” [MAURER].

13. Another vision, signifying what is the “word” about to be “performed,” and by what instrumentality.

seething — literally, “blown under”; so *boiling* by reason of the flame under it kept brisk by blowing. An Oriental symbol of a raging war.

toward — rather, “*from* the north.” Literally, “from the face of the region situated towards the north” (compare ³⁰¹⁴Jeremiah 1:14,15) [MAURER]. The pot in the north rested on one side, its mouth being about to pour forth its contents southwards, namely, on Judea. Babylon, though east of Judea, was regarded by the Hebrews as north, because they appropriated the term “east” to Arabia-Deserta, stretching from Palestine to the Euphrates; or rather [BOCHART], the reference here is not to the site, but to the *route* of the Babylonians; not being able to cross the desert, they must enter the Holy Land by the northern frontier, through Riblah in Hamath (³⁰¹⁵Jeremiah 39:5 52:9).

14. break forth — “shall disclose itself.”

Out of the north — (³⁰⁰⁵Jeremiah 4:6 6:1,22 10:22 25:9 ³⁰⁰⁷Ezekiel 26:7). The Chaldeans did not cast off the yoke of Assyria till several years after, under Nabopolassar, 625 B.C.; but long previously they had so increased as to threaten Assyria, which was now grown weak, and other neighboring peoples.

15. *families* — the tribes or clans composing the various kingdoms of Babylon; the specification of these aggravates the picture of calamity (^{<228B>}Jeremiah 25:9).

throne at ... gates — the usual place of administering *justice*. The conquering princes will set up their tribunal there (^{<240B>}Jeremiah 39:3,5 52:9). Or the reference is to the military pavilion (^{<243B>}Jeremiah 43:10) [MAURER].

16. *utter* — pronounce. *The judicial sentences, pronounced* against the Jews by the invading princes, would be virtually the “judgments of God” (^{<230B>}Isaiah 10:5).

works — idols.

17. *gird ... loins* — resolutely prepare for thy appointed task. Metaphor from the flowing robes worn in the East, which have to be *girt up* with a girdle, so as not to incommode one, when undertaking any active work (^{<338B>}Job 38:3 ^{<212B>}Luke 12:35 ^{<411B>}1 Peter 1:13).

dismayed ... confound — the same *Hebrew* word; literally, “to break.” Be not *dismayed* at their faces (before them), lest I make thee *dismayed* before their faces (before them), that is, “lest I should permit thee to be overcome by them” (compare ^{<248B>}Jeremiah 49:37).

18. *defenced city*, etc. — that is, I will give thee strength which no power of thine enemies shall overcome (^{<246B>}Jeremiah 6:27 15:20 ^{<250B>}Isaiah 50:7 54:17 ^{<221B>}Luke 21:15 ^{<406B>}Acts 6:10).

walls — *plural*, to express the *abundant* strength to be given him. DE ROSSI’S S manuscripts read *singular*, “wall.”

people of the land — the general masses, as distinguished from the princes and priests.

CHAPTER 2

◀111▶ JEREMIAH 2:1-37.

EXPOSTULATION WITH THE JEWS, REMINDING THEM OF THEIR FORMER DEVOTEDNESS, AND GOD'S CONSEQUENT FAVOR, AND A DENUNCIATION OF GOD'S COMING JUDGMENTS FOR THEIR IDOLATRY.

Probably in the thirteenth year of the reign of Josiah (◀2002▶ Jeremiah 1:2; compare ▶2416▶ Jeremiah 3:6, “also ... in ... days of Josiah”). The warning not to rely as they did on Egypt (◀2128▶ Jeremiah 2:18), was in accordance with Josiah’s policy, who took part with Assyria and Babylon against Egypt (◀1239▶ 2 Kings 23:29). Jeremiah, doubtless, supported the reformation begun by Josiah, in the previous year (the twelfth of his reign), and fully carried out in the eighteenth.

2. *cry* — proclaim.

Jerusalem — the headquarters and center of their idolatry; therefore addressed first.

thee — rather, “I remember *in regard to thee*” [HENDERSON]; “for thee” [MAURER].

kindness of thy youth — not so much Israel’s kindness towards God, as *the kindness which Israel experienced from God* in their early history (compare ▶2368▶ Ezekiel 16:8,22,60 23:3,8,19 ▶2425▶ Hosea 2:15). For Israel from the first showed perversity rather than *kindness* towards God (compare ▶2441▶ Exodus 14:11,12 15:24 32:1-7, etc.). The greater were God’s favors to them from the first, the fouler was their ingratitude in forsaking Him (◀2428▶ Jeremiah 2:3,5, etc.).

espousals — the intervals between Israel’s betrothal to God at the exodus from Egypt, and the formal execution of the marriage contract at Sinai. EWALD takes the “kindness” and “love” to be Israel’s towards God at first (◀12918▶ Exodus 19:8 24:3 35:20-29 36:5 ▶1246▶ Joshua 24:16-17). But compare ▶15216▶ Deuteronomy 32:16,17 ▶2365▶ Ezekiel 16:5,6,15,22 (“days of thy youth”) implies that the *love* here meant was on God’s side, not Israel’s.

thou wentest after me in ... wilderness — the next act of God’s love, His leading them in the desert without needing any strange god, such as they since worshipped, to help Him (⁽¹⁸¹⁷⁾Deuteronomy 2:7 32:12). ⁽³¹⁰⁶⁾Jeremiah 2:6 shows it is *God’s* “leading” of them, not *their* following after God in the wilderness, which is implied.

3. *holiness unto the Lord* — that is, was *consecrated* to the service of *Jehovah* (⁽¹²⁹⁵⁾Exodus 19:5,6). They thus answered to the motto on their high priest’s breastplate, “Holiness to the Lord” (⁽⁸¹⁰⁶⁾Deuteronomy 7:6 14:2,21).

first-fruits of his increase — that is, of *Jehovah’s* produce. As the *first-fruits* of the whole *produce* of the land were devoted to God (⁽¹²³⁹⁾Exodus 23:19 ⁽⁴¹⁸²⁾Numbers 18:12,13), so Israel was devoted to Him as the first-fruit and representative nation among all nations. So the spiritual Israel (⁽⁵⁰¹⁸⁾James 1:18 ⁽⁶⁶⁴⁴⁾Revelation 14:4).

devour — carrying on the image of *first-fruits* which were *eaten* before the Lord by the priests as the Lord’s representatives; all who *ate* (injured) *Jehovah’s* first-fruits (Israel), contracted guilt: for example, Amalek, the Amorites, etc., were extirpated for their guilt towards Israel.

shall come — rather, “came.”

4. *Jacob ... Israel* — the whole nation.

families — (See on ⁽²¹¹⁵⁾Jeremiah 1:15). Hear God’s word not only collectively, but individually (⁽³⁸²⁵⁾Zechariah 12:12-14).

5. *iniquity* — *wrong* done to them (⁽²¹⁰⁴⁾Isaiah 5:4 ⁽³¹⁰⁸⁾Micah 6:3; compare ⁽⁶⁵⁰⁸⁾Deuteronomy 32:4).

walked after vanity — contrasted with “*walkest after me* in the wilderness” (⁽²³¹⁰⁾Jeremiah 2:2): then *I* was their guide in the barren desert; now they take *idols* as their guides.

vanity ... vain — An idol is not only *vain* (impotent and empty), but *vanity* itself. Its worshippers acquire its character, becoming *vain* as it is (⁽⁶¹²⁾Deuteronomy 7:26 ⁽⁴⁹⁵⁸⁾Psalms 115:8). A people’s character never rises above that of its gods, which are its “better nature” [BACON] (⁽¹²⁷¹⁵⁾2 Kings 17:15 Jon 2:8).

6. *Neither said they, Where*, etc. — The very words which *God* uses (⁽²³¹⁰⁾Isaiah 63:9,11,13), when, as it were, reminding Himself of His former acts of love to Israel as a ground for interposing in their behalf again. When *they* would not say, Where is *Jehovah*, etc., *God Himself* at last said it for them (compare see on ⁽²¹¹⁵⁾Jeremiah 2:2).

deserts ... pits — The desert between Mount Sinai and Palestine abounds in chasms and pits, in which beasts of burden often sink down to the knees. “Shadow of death” refers to the *darkness* of the caverns amidst the rocky precipices (^{<4885>}Deuteronomy 8:15 32:10).

7. plentiful — literally, “a land of Carmel,” or “well-cultivated land”: a garden land, in contrast to the “land of deserts” (^{<2116>}Jeremiah 2:6).

defiled — by idolatries (^{<1020>}Judges 2:10-17 ^{<4988>}Psalms 78:58,59 106:38).

you ... ye — change to the second person from the third, “they” (^{<2116>}Jeremiah 2:6), in order to bring home the guilt to the living generation.

8. The three leading classes, whose very office under the theocracy was to lead the people to God, disowned Him in the same language as the nation at large, “Where is the Lord?” (See ^{<2116>}Jeremiah 2:6).

priests — whose office it was to expound the law (^{<3116>}Malachi 2:6,7).

handle — are occupied with the law as the subject of their profession.

pastors — civil, not religious: princes (^{<2115>}Jeremiah 3:15), whose duty it was to tend their people.

prophets — who should have reclaimed the people from their apostasy, encouraged them in it by pretended oracles from Baal, the Phoenician false god.

by Baal — in his name and by his authority (compare ^{<2112>}Jeremiah 11:21).

walked after things ... not profit — answering to, “walked after *vanity*,” that is, idols (^{<2115>}Jeremiah 2:5; compare ^{<2111>}Jeremiah 2:11 ^{<2118>}Habakkuk 2:18).

9. yet plead — namely, by inflicting still further judgments on you.

children’s children — Three manuscripts and JEROME omit “children’s”; they seem to have thought it unsuitable to read “children’s children,” when “children” had not preceded. But it is designedly so written, to intimate that the final judgment on the nation would be suspended *for* many generations [HORSLEY]. (Compare ^{<2115>}Ezekiel 20:35,36 ^{<2116>}Micah 6:2).

10. pass over the isles — rather, “cross over to the isles.”

Chittim ... Kedar — that is, the heathen nations, *west* and *east*. Go where you will, you cannot find an instance of any heathen nation forsaking their own for other gods. Israel alone does this. Yet the heathen gods are false

gods; whereas Israel, in forsaking Me for other gods, forsake their “glory” for unprofitable idols.

Chittim — Cyprus, colonized by Phoenicians, who built in it the city of Citium, the modern *Chitti*. Then the term came to be applied to all maritime coasts of the Mediterranean, especially Greece (^{<400B>}Numbers 24:24 ^{<2730E>}Isaiah 23:1 ^{<2713D>}Daniel 11:30).

Kedar — descended from Ishmael; the Bedouins and Arabs, east of Palestine.

11. glory — Jehovah, the glory of Israel (^{<194G1>}Psalm 106:20 ^{<6123>}Romans 1:23). The Shekinah, or cloud resting on the sanctuary, was the symbol of “the glory of the Lord” (^{<1081D>}1 Kings 8:11; compare ^{<6104>}Romans 9:4). The golden calf was intended as an image of the true God (compare ^{<1234>}Exodus 32:4,5), yet it is called an “idol” (^{<4021>}Acts 7:41). It (like Roman Catholic images) was a violation of the *second* commandment, as the heathen multiplying of gods is a violation of the *first*.

not profit — (^{<240B>}Jeremiah 2:8).

12. Impassioned personification (^{<2100E>}Isaiah 1:2).

horribly afraid — rather, be horrified.”

be ... very desolate — rather, “be exceedingly aghast” at the monstrous spectacle. Literally, “to be dried up,” or “devastated,” (places devastated have such an unsightly look) [MAURER].

13. two evils — not merely *one* evil, like the idolaters who know no better; besides *simple* idolatry, My people *add* the sin of forsaking the true God whom they have known; the heathen, though having the sin of idolatry, are free from the further sin of changing the true God for idols (^{<2401E>}Jeremiah 2:11).

forsaken me — The *Hebrew* collocation brings out the only living God into more prominent contrast with idol nonentities. “*Me* they have forsaken, the Fountain,” etc. (^{<2473>}Jeremiah 17:13 ^{<4930D>}Psalm 36:9 ^{<6144>}John 4:14).

broken cisterns — tanks for rain water, common in the East, where wells are scarce. The tanks not only cannot give forth an ever-flowing fresh supply as fountains can, but cannot even retain the water poured into them; the stonework within being broken, the earth drinks up the collected water. So, in general, all earthly, compared with heavenly, means of satisfying man’s highest wants (^{<2381D>}Isaiah 55:1,2; compare ^{<6123>}Luke 12:33).

14. *is he a homeborn slave* — No. “Israel is Jehovah’s *son*, even His first-born” (^{<1002>}Exodus 4:22). ^{<3126>}Jeremiah 2:16,18,36, and the absence of any *express* contrast of the two parts of the nation are against EICHORN’s view, that the prophet proposes to Judah, as yet spared, the case of Israel (the ten tribes) which had been carried away by Assyria as a warning of what they might expect if they should still put their trust in Egypt. “Were Israel’s ten tribes of meaner birth than Judah? Certainly not. If, then, the former fell before Assyria, what can Judah hope from Egypt against Assyria? ... Israel” is rather here the whole of the remnant still left in their own land, that is, Judah. “How comes it to pass that the nation which once was under God’s special protection (^{<2413>}Jeremiah 2:3) is now left at the mercy of the foe as a worthless slave?” The prophet sees this event *as if* present, though it was still *future* to Judah (^{<3129>}Jeremiah 2:19).

15. *lions* — the Babylonian princes (^{<2401>}Jeremiah 4:7; compare ^{<3183>}Amos 3:4). The disaster from the Babylonians in the fourth year of Jehoiakim’s reign, and again three years later when, relying on Egypt, he revolted from Nebuchadnezzar, is here referred to (^{<2442>}Jeremiah 46:2 ^{<1231>}2 Kings 24:1,2).

16. *Noph ... Tahapanes* — *Memphis*, capital of Lower Egypt, on the west bank of the Nile, near the pyramids of Gizeh, opposite the site of modern Cairo. *Daphne*, on the Tanitic branch of the Nile, near Pelusium, on the frontier of Egypt towards Palestine. ^{<2304>}Isaiah 30:4 contracts it, *Hanes*. These two cities, one the capital, the other that with which the Jews came most in contact, stand for the whole of Egypt. *Tahapanes* takes its name from a goddess, Tphnet [CHAMPOLLION]. *Memphis* is from *Man-nofri*, “the abode of good men”; written in *Hebrew*, *Moph* (^{<3106>}Hosea 9:6), or *Noph*. The reference is to the coming invasion of Judah by Pharaoh-necho of Egypt, on his return from the Euphrates, when he deposed Jehoahaz and levied a heavy tribute on the land (^{<1233>}2 Kings 23:33-35). Josiah’s death in battle with the same Pharaoh is probably included (^{<1232>}2 Kings 23:29,30).

have broken — rather, *shall feed down* the crown, etc., that is, affect with the greatest ignominy, such as *baldness* was regarded in the East (^{<2487>}Jeremiah 48:37 ^{<1123>}2 Kings 2:23). Instead of “also,” translate, “even” the Egyptians, in whom thou dost trust, shall miserably disappoint thy expectation [MAURER]. Jehoiakim was twice leagued with them (^{<1234>}2 Kings 23:34,35): when he received the crown from them, and when he revolted from Nebuchadnezzar (^{<1241>}2 Kings 24:1,2,7). The Chaldeans, having become masters of Asia, threatened Egypt. Judea, situated between the contending powers, was thus exposed to the inroads of the one or other of the hostile armies; and unfortunately, except in Josiah’s reign, took side with Egypt, contrary to God’s warnings.

17. Literally, “Has not thy forsaking the Lord ... procured this (calamity) to thee?” So the *Septuagint*: the Masoretic accents make “this” the *subject* of the verb, leaving the *object* to be understood. “Has not this procured (*it*, that is, the impending calamity) unto thee, that hast forsaken?” etc. (²¹¹⁸Jeremiah 4:18).

led — (⁶²⁰Deuteronomy 32:10).

the way — The article expresses *the right way, the way of the Lord*: namely, the moral training which they enjoyed in the Mosaic covenant.

18. now — used in a *reasoning* sense, not of *time*.

the way of Egypt — What hast thou to do *with the way*, that is, with going down *to Egypt*; or *what ... with going to Assyria*?

drink ... waters — that is, to seek *reinvigorating aid* from them; so ²¹²³Jeremiah 2:13,36; compare “waters,” meaning *numerous forces* (²¹⁸⁷Isaiah 8:7).

Sihor — that is, the *black river*, in *Greek, Melas* (“black”), the Nile: so called from the black deposit or soil it leaves after the inundation (²¹³¹Isaiah 23:3). The *Septuagint* identifies it with Gihon, one of the rivers of Paradise.

the river — *Euphrates*, called by pre-eminence, *the river*; figurative for the Assyrian power. In 625 B.C., the seventeenth year of Josiah, and the fourth of Jeremiah’s office, the kingdom of Assyria fell before Babylon, therefore *Assyria* is here put for *Babylon* its successor: so in ¹²³⁹2 Kings 23:29 ²¹⁸⁷Lamentations 5:6. There was doubtless a league between Judea and Assyria (that is, Babylon), which caused Josiah to march against Pharaoh-necho of Egypt when that king went against Babylon: the evil consequences of this league are foretold in this verse and ²¹²⁶Jeremiah 2:36.

19. correct ... reprove — rather, in the severer sense, “chastise ... punish” [MAURER].

backslidings — “apostasies”; *plural*, to express the number and variety of their defections. The very confederacies they entered into were the occasion of their overthrow (²¹³¹Proverbs 1:31 ²¹⁸⁷Isaiah 3:9 ²¹⁸⁵Hosea 5:5).

know ... see — *imperative for futures: Thou shalt know and see* to thy cost.

my fear — rather, “the fear of Me.”

20. I — the *Hebrew* should be pointed as the second person *feminine*, a form common in Jeremiah: “*Thou* hast broken,” etc. So the *Septuagint*, and the sense requires it.

thy yoke ... bands — the yoke and bands which I laid *on thee*, My laws (^{<2185>}Jeremiah 5:5).

transgress — so the *Keri*, and many manuscripts read. But the *Septuagint* and most authorities read, “I will not serve,” that is, obey. The sense of *English Version* is, “I broke thy yoke (in Egypt),” etc., “and (at that time) thou saidst, I will not transgress; whereas thou hast (since then) wandered (from Me)” (^{<1298>}Exodus 19:8).

hill ... green tree — the scene of idolatries (^{<1512>}Deuteronomy 12:2 ^{<2505>}Isaiah 57:5,7).

wanderest — rather, “thou hast *bowed down* thyself” (for the act of adultery: figurative of shameless idolatry, ^{<1245>}Exodus 34:15,16; compare ^{<1810>}Job 31:10).

21. The same image as in ^{<1522>}Deuteronomy 32:32 ^{<1808>}Psalms 80:8,9 ^{<2181>}Isaiah 5:1, etc.

unto me — with respect to Me.

22. **nitre** — not what is now so called, namely, saltpeter; but the *natron* of Egypt, a mineral alkali, an incrustation at the bottom of the lakes, after the summer heat has evaporated the water: used for washing (compare ^{<1810>}Job 9:30 ^{<1250>}Proverbs 25:20).

soap — potash, the carbonate of which is obtained impure from burning different plants, especially the *kali* of Egypt and Arabia. Mixed with oil it was used for washing.

marked — deeply ingrained, indelibly marked; the *Hebrew*, *catham*, being equivalent to *cathab*. Others translate, “is treasured up,” from the *Arabic*. MAURER from a *Syriac* root, “is polluted.”

23. (^{<1812>}Proverbs 30:12).

Baalim — plural, to express manifold excellency: compare *Elohim*.

see — consider.

the valley — namely, of Hinnom, or Tophet, south and east of Jerusalem: rendered infamous by the human sacrifices to Moloch in it (compare ^{<1810>}Jeremiah 19:2,6,13,14 32:35; see on ^{<2183>}Isaiah 30:33).

thou art — omit. The substantive that follows in this verse (and also that in ^{<1212>}Jeremiah 2:24) is in apposition with the preceding “thou.”

dromedary — rather, a “young she-camel.”

traversing — literally, “enfolding”; making its ways *complicated* by wandering hither and thither, lusting after the male. Compare as to the Jews’ spiritual lust, ^{<2810>}Hosea 2:6,7.

24. (^{<2446>}Jeremiah 14:6 ^{<3895>}Job 39:5). “A wild ass,” agreeing with “thou” (^{<2423>}Jeremiah 2:23).

at her pleasure — rather, “in her ardor,” namely, in pursuit of a male, sniffing the wind to ascertain where one is to be found [MAURER].

occasion — either from a *Hebrew* root, “to meet”; “her meeting (with the male for sexual intercourse), who can avert it?” Or better from an *Arabic* root: “her *heat* (sexual impulse), who can allay it?” [MAURER].

all they — whichever of the males desire her company [HORSLEY].

will not weary themselves — have no need to weary themselves in searching for her.

her month — in the *season of the year when her sexual impulse is strongest*, she puts herself in the way of the males, so that they have no difficulty in *finding* her.

25. Withhold, etc. — that is, abstain from incontinence; figuratively for idolatry [HOUBIGANT].

unshod, etc. — do not run so violently in pursuing lovers, as to *wear out thy shoes*: do not “thirst” so incontinently after sexual intercourse. HITZIG thinks the reference is to penances performed *barefoot* to idols, and the *thirst* occasioned by loud and continued invocations to them.

no hope — (^{<2482>}Jeremiah 18:12 ^{<2570>}Isaiah 57:10). “It is hopeless,” that is, I am *desperately* resolved to go on in my own course.

strangers — that is, laying aside the metaphor, “strange gods” (^{<2483>}Jeremiah 3:13 ^{<15216>}Deuteronomy 32:16).

26. is ashamed — is *put to shame*.

thief — (^{<4801>}John 10:1).

Israel — that is, Judah (^{<2428>}Jeremiah 2:28).

27. Thou art my father — (Contrast ^{<2484>}Jeremiah 3:4 ^{<2348>}Isaiah 64:8).

in ... trouble they will say — namely, to God (^{<4784>}Psalms 78:34 ^{<2316>}Isaiah 26:16). Trouble often brings men to their senses (^{<2156>}Luke 15:16-18).

28. *But* — God sends them to the gods for whom they forsook Him, to see if *they* can help them (^{<1625>}Deuteronomy 32:37,38 ^{<1704>}Judges 10:14).

according to the number of thy cities — Besides national deities, each city had its tutelary god (^{<2413>}Jeremiah 11:13).

29. *plead with me* — that is, contend with Me for afflicting you (^{<2423>}Jeremiah 2:23,35).

30. (^{<2458>}Jeremiah 5:3 6:29 ^{<2466>}Isaiah 1:5 9:13).

your children — that is, your people, you.

your ... sword ... devoured ... prophets — (^{<4496>}2 Chronicles 36:16 ^{<4495>}Nehemiah 9:26 ^{<4239>}Matthew 23:29,31).

31. The *Hebrew* collocation is, “O, the generation, ye,” that is, “O ye who now live.” The generation needed only to be named, to call its degeneracy to view, so palpable was it.

wilderness — in which all the necessities of life are wanting. On the contrary, Jehovah was a never-failing source of supply for all Israel’s wants in the wilderness, and afterwards in Canaan.

darkness — literally, “darkness of Jehovah,” the strongest *Hebrew* term for “darkness; the densest darkness”; compare “land of the shadow of death” (^{<2416>}Jeremiah 2:6).

We are lords — that is, We are our own masters. We will worship what gods we like (^{<9124>}Psalms 12:4 82:6). But it is better to translate from a different *Hebrew* root: “We ramble at large,” without restraint pursuing our idolatrous lusts.

32. Oriental women greatly pride themselves on their ornaments (compare ^{<2310>}Isaiah 61:10).

attire — girdles for the breast.

forgotten me — (^{<2425>}Jeremiah 13:25 ^{<2084>}Hosea 8:14).

33. *Why trimmest* — MAURER translates, “*How skilfully* thou dost prepare thy way,” etc. But see ^{<1289>}2 Kings 9:30. “Trimmed” best suits the image of one *decking* herself as a harlot.

way — course of life.

therefore — accordingly. Or else, “*nay*, thou hast even,” etc.

also ... wicked ones — *even* the wicked harlots, that is, (laying aside the metaphor) even the Gentiles who are wicked, thou teachest to be still more so [GROTIUS].

34. Also — not only art thou polluted with idolatry, but *also* with the guilt of shedding innocent blood [MAURER]. ROSENMULLER not so well translates, “even in thy skirts,” etc.; that is, there is no part of thee (*not even thy skirts*) that is not stained with innocent blood (^{<2150>}Jeremiah 19:4 ^{<2216>}2 Kings 21:16 ^{<1946>}Psalm 106:38). See as to innocent blood shed, not as here in honor of idols, but of *prophets* for having reproved them (^{<2129>}Jeremiah 2:30 ^{<2030>}Jeremiah 26:20-23).

souls — that is, persons.

search — I did not need to “search deep” to find proof of thy guilt; for it was “upon all these” thy skirts. Not in deep caverns didst thou perpetrate these atrocities, but openly in the vale of Hinnom and within the precincts of the temple.

35. (^{<2123>}Jeremiah 2:23,29).

36. gaddest — runnest to and fro, now seeking help from Assyria (^{<1486>}2 Chronicles 28:16-21), now from Egypt (^{<2470>}Jeremiah 37:7,8 ^{<2308>}Isaiah 30:3).

37. him — Egypt.

hands upon ... head — expressive of mourning (^{<1039>}2 Samuel 13:19).

in them — in those stays in which thou trustest.

CHAPTER 3

~~2418E~~ JEREMIAH 3:1-25.

GOD'S MERCY NOTWITHSTANDING JUDAH'S VILENESS.

Contrary to all precedent in the case of adultery, Jehovah offers a return to Judah, the spiritual adulteress (~~2418E~~ Jeremiah 3:1-5). A new portion of the book, ending with the sixth chapter. Judah worse than Israel; yet both shall be restored in the last days (~~2418E~~ Jeremiah 3:6-25).

1. *They say* — rather, as *Hebrew*, “saying,” in agreement with “the LORD”; (~~2418E~~ Jeremiah 2:37 Of last chapter [MAURER]. Or, it is equivalent to, “Suppose this case.” Some copyist may have omitted, “The word of the Lord came to me,” *saying*).

shall he return unto her — will he take her back? It was unlawful to do so (~~2418E~~ Deuteronomy 24:1-4).

shall not — Should not the land be polluted if this were done?

yet return — (~~2418E~~ Jeremiah 3:22 ~~2418E~~ Jeremiah 4:1 ~~2418E~~ Zechariah 1:3; compare ~~2418E~~ Ezekiel 16:51,58,60). “Nevertheless,” etc. (see on ~~2418E~~ Isaiah 50:1).

2. *high places* — the scene of idolatries which were spiritual adulteries.

In ... ways ... sat for them — watching for lovers like a prostitute (~~2418E~~ Genesis 38:14,21 ~~2418E~~ Proverbs 7:12 23:28 ~~2418E~~ Ezekiel 16:24,25), and like an Arab who lies in wait for travelers. The Arabs of the desert, east and south of Palestine, are still notorious as robbers.

3. *no latter rain* — essential to the crops in Palestine; withheld in judgment (~~2418E~~ Leviticus 26:19; compare ~~2418E~~ Joel 2:23).

whore's forehead — (~~2418E~~ Jeremiah 8:12 ~~2418E~~ Ezekiel 3:8).

4. *from this time* — not referring, as MICHAELIS thinks, to the reformation begun the year before, that is, the twelfth of Josiah; it means — now at once, now at last.

me — contrasted with the “stock” whom they had heretofore called on as “father” (~~2418E~~ Jeremiah 2:27 ~~2418E~~ Luke 15:18).

thou art — rather, “thou wast.”

guide of ... youth — that is, husband (^{<240D>}Jeremiah 2:2 ^{<240E>}Proverbs 2:17 ^{<240F>}Hosea 2:7,15). *Husband* and *father* are the two most endearing of ties.

5. he — “thou,” the second person, had preceded. The change to the third person implies a putting away of God to a *greater distance* from them; instead of repenting and forsaking their idols, they merely deprecate the continuance of their *punishment*. ^{<240G>}Jeremiah 3:12 and ^{<240H>}Psalm 103:9, answer their question in the event of their penitence.

spoken and — rather (God’s reply to them), “Thou hast spoken (thus), *and yet* (all the while) thou hast done evil,” etc.

as thou couldst — with all thy might; with incorrigible persistency [CALVIN].

6. From here to ^{<240I>}Jeremiah 6:30, is a new discourse, delivered in Josiah’s reign. It consists of two parts, the former extending to ^{<240J>}Jeremiah 4:3, in which he warns Judah from the example of Israel’s doom, and yet promises Israel final restoration; the latter a threat of Babylonian invasion; as Nabopolassar founded the Babylonian empire, 625 B.C., the seventeenth of Josiah, this prophecy is perhaps not earlier than that date (^{<240K>}Jeremiah 4:5, etc.; ^{<240L>}Jeremiah 5:14, etc.; ^{<240M>}Jeremiah 6:1, etc.; ^{<240N>}Jeremiah 22:1-30); and probably not later than the second thorough reformation in the eighteenth year of the same reign.

backsliding — literally, “apostasy”; not merely *apostate*, but *apostasy itself*, the essence of it (^{<240O>}Jeremiah 3:14,22).

7. I said — (^{<240P>}2 Kings 17:13).

sister — (^{<240Q>}Ezekiel 16:46 23:2,4).

8. I saw that, though (whereas) it was for this very reason (namely), because backsliding (apostate) Israel had committed adultery I had put her away (^{<240R>}2 Kings 17:6,18), and given her a bill of divorce, yet Judah, etc. (^{<240S>}Ezekiel 23:11, etc.).

bill of divorce — literally, “a writing of *cuttings* off.” The *plural* implies the completeness of the severance. The use of this metaphor here, as in the former discourse (^{<240T>}Jeremiah 3:1), implies a close connection between the discourses. The epithets are characteristic; Israel “apostate” (as the *Hebrew* for “backsliding” is better rendered); Judah, not as yet utterly *apostate*, but *treacherous* or *faithless*.

also — herself also, like Israel.

9. *it* — Some take this verse of *Judah*, to whom the end of ^{<2488>}Jeremiah 3:8 refers. But ^{<2480>}Jeremiah 3:10 puts *Judah* in contrast to *Israel* in this verse. “Yet for all this,” referring to the sad example of *Israel*; if ^{<2488>}Jeremiah 3:9 referred to *Judah*, “she” would have been written in ^{<2480>}Jeremiah 3:10, not “*Judah*.” Translate, “It (the putting away of Israel) had come to pass through ... whoredom; and (that is, for) she (Israel) had defiled the land” etc. [MAURER]. *English Version*, however, *may* be explained to refer to *Israel*.

lightness — “infamy.” [EWALD]. MAURER not so well takes it from the *Hebrew* root, “voice,” “fame.”

10. *yet* — notwithstanding the lesson given in Israel’s case of the fatal results of apostasy.

not ... whole heart — The reformation in the eighteenth year of Josiah was not thorough on the part of the people, for at his death they relapsed into idolatry (^{<4883>}2 Chronicles 34:33 ^{<2074>}Hosea 7:14).

11. *justified herself* — has been made to appear almost just (that is, comparatively innocent) by the surpassing guilt of *Judah*, who adds hypocrisy and treachery to her sin; and who had the example of *Israel* to warn her, but in vain (compare ^{<2658>}Ezekiel 16:51 23:11).

more than — in comparison with.

12. *Go* — not actually; but turn and proclaim towards the north (*Media* and *Assyria*, where the ten tribes were located by Tiglath-pileser and Shalmaneser, ^{<2159>}2 Kings 15:29 17:6 18:9,11).

Return ... backsliding — *Hebrew*, *Shubah*, *Meshubah*, a play on sounds. In order to excite *Judah* to godly jealousy (^{<5114>}Romans 11:14), *Jehovah* addresses the exiled ten tribes of *Israel* with a loving invitation.

cause ... anger to fall — literally, “I will not let fall My countenance” (compare ^{<1005>}Genesis 4:5,6 ^{<3293>}Job 29:3), that is, I will not *continue* to frown on you.

keep — “anger” is to be supplied (see on ^{<2485>}Jeremiah 3:5).

13. *Only acknowledge* — (^{<6501>}Deuteronomy 30:1,3 ^{<1885>}Proverbs 28:13).

***scattered thy ways*, etc.** — (^{<2125>}Jeremiah 2:25). Not merely the calves at Beth-el, but the idols in every direction, were the objects of their worship (^{<2365>}Ezekiel 16:15,24,25).

14. *I am married* — literally, “I am Lord,” that is, husband to you (so ^{<363>}Jeremiah 31:32; compare ^{<329>}Hosea 2:19,20 ^{<354>}Isaiah 54:5). GESENIUS, following the *Septuagint* version of ^{<363>}Jeremiah 31:32, and Paul’s quotation of it (^{<389>}Hebrews 8:9), translates, “I have *rejected* you”; so the corresponding *Arabic*, and the idea of *lordship*, may pass into that of *looking down upon*, and so *rejecting*. But the *Septuagint* in *this* passage translates, “I will be Lord over you.” And the “for” has much more force in *English Version* than in that of GESENIUS. The *Hebrew* hardly admits the rendering *though* [HENGSTENBERG].

take you one of a city — Though but *one or two* Israelites were in a (foreign) city, they shall not be forgotten; *all* shall be restored (^{<309>}Amos 9:9). So, in the spiritual Israel, God gathers one convert here, another there, into His Church; not the least one is lost (^{<384>}Matthew 18:14 ^{<515>}Romans 11:5; compare ^{<315>}Jeremiah 24:5-7).

family — a clan or tribe.

15. *pastors* — not religious, but civil rulers, as Zerubbabel, Nehemiah (^{<323>}Jeremiah 23:4 2:8).

16. *they shall say no more* — The Jews shall no longer glory in the possession of the ark; it shall not be missed, so great shall be the blessings of the new dispensation. The throne of the Lord, *present Himself*, shall eclipse and put out of mind the ark of the covenant and the mercy seat between the cherubim, God’s former throne. The ark, containing the two tables of the law, disappeared at the Babylonian captivity, and was not restored to the second temple, implying that the symbolical “glory” was to be superseded by a “greater glory” (^{<319>}Haggai 2:9).

neither ... visit it — rather, “neither shall *it be missed*” (so in ^{<324>}Jeremiah 23:4).

done — rather, “neither shall it (the ark) *be made* (that is, be restored) any more” [MAURER].

17. *Jerusalem* — *the whole city*, not merely the temple. As it has been the center of the *Hebrew* theocracy, so it shall be the point of attraction to the whole earth (^{<310>}Isaiah 2:2-4 ^{<320>}Zechariah 2:10,11 14:16-21).

throne of ... Lord — The Shekinah, the symbol of God’s peculiar nearness to Israel (^{<307>}Deuteronomy 4:7) shall be surpassed by the antitype, God’s own throne in Jerusalem (^{<311>}Psalms 2:6,8 ^{<382>}Ezekiel 34:23,24 ^{<318>}Zechariah 2:5).

imagination — rather, as *Margin*, “the obstinacy” or stubbornness.

18. *Judah ... Israel ... together* — Two distinct apostasies, that of Israel and that of Judah, were foretold (^{<2488>}Jeremiah 3:8,10). The two have never been united since the Babylonish captivity; therefore their joint restoration must be still future (^{<2312>}Isaiah 11:12,13 ^{<2379>}Ezekiel 37:16-22 ^{<2011>}Hosea 1:11).

north — (^{<2482>}Jeremiah 3:12).

land ... given ... inheritance — (^{<2095>}Amos 9:15).

19. The good land covenanted to Abraham is to be restored to his seed. But the question arises, How shall this be done?

put ... among ... children — the *Greek* for *adoption* means, literally, “putting among the sons.”

the children — that is, My children. “How shall I receive thee back into My family, after thou hast so long forsaken Me for idols?” The answer is, they would acknowledge Him as “Father,” and no longer turn away from Him. God assumes the language of one wondering how so desperate apostates could be restored to His family and its privileges (compare ^{<2578>}Ezekiel 37:3; CALVIN makes it, *How the race of Abraham can be propagated again*, being as it were dead); yet as His purpose has decreed it so, He shows how it shall be effected, namely, they shall receive from Him the spirit of adoption to cry, “My Father” (^{<2012>}John 1:12 ^{<2006>}Galatians 4:6). The elect are “children” already in God’s purpose; this is the ground of the subsequent realization of this relationship (^{<2005>}Ephesians 1:5 ^{<2023>}Hebrews 2:13).

pleasant land — (^{<2405>}Jeremiah 11:5 ^{<2306>}Ezekiel 20:6 ^{<2116>}Daniel 11:16, *Margin*).

heritage of ... hosts — a heritage the most goodly of all nations [MAURER]; or a “heritage possessed by powerful hosts” (^{<2088>}Deuteronomy 4:38 ^{<2109>}Amos 2:9). The rendering “splendors,” instead of “hosts,” is opposed by the fact that the *Hebrew* for “splendor” is not found in the *plural*.

20. *Surely* — rather, “But.”

husband — literally, “friend.”

21. In harmony with the preceding promises of God, the penitential confessions of Israel are heard.

high places — The scene of their idolatries is the scene of their confessions. Compare ^{<2423>}Jeremiah 3:23, in which they cast aside their trust in these idolatrous high places. The publicity of their penitence is also implied (compare ^{<2472>}Jeremiah 7:29 48:38).

22. Jehovah's renewed invitation (^{<4818>}Jeremiah 3:12,14) and their immediate response.

heal — forgive (^{<4818>}2 Chronicles 30:18,20 ^{<2840>}Hosea 14:4).

unto thee — rather, “in obedience to thee”; literally, “for thee” [ROSENMULLER].

23. *multitude of mountains* — that is, the multitude of *gods* worshipped on them (compare ^{<4801>}Psalm 121:1,2, *Margin*).

24. *shame* — that is, the *idols*, whose worship only covers us with *shame* (^{<2811>}Jeremiah 11:13 ^{<2890>}Hosea 9:10). So far from bringing us “salvation,” they have cost us our cattle and even our children, whom we have sacrificed to them.

25. (^{<4801>}Ezra 9:7).

CHAPTER 4

JEREMIAH 4:1-31.

CONTINUATION OF ADDRESS TO THE TEN TRIBES OF ISRAEL. (²⁰⁰¹JEREMIAH 4:1,2). THE PROPHET TURNS AGAIN TO JUDAH, TO WHOM HE HAD ORIGINALLY BEEN SENT (²⁰⁰⁸JEREMIAH 4:3-31).

1. **return ... return** — play on words. “If thou wouldest *return to thy land* (thou must first), return (by conversion and repentance) to *Me*.”

not remove — no longer be an unsettled *wanderer* in a strange land. So Cain (⁰⁰⁰²Genesis 4:12,14).

2. **And thou** — rather, “And *if* (carried on from ²⁰⁰¹Jeremiah 4:1) thou shalt swear, ‘Jehovah liveth,’ in truth, etc.”, that is, if thou shalt *worship* Him (for we *swear* by the God whom we worship; compare ⁰⁰⁰³Deuteronomy 6:13 10:20 ²⁰⁰⁸Isaiah 19:18 ³⁰⁰⁴Amos 8:14) in sincerity, etc.

and the nations — Rather, this is apodosis to the “if”; *then* shall the nations bless themselves in (by) Him” (²⁰⁰⁶Isaiah 65:16). The conversion of the nations will be the consequence of Israel’s conversion (⁰⁹⁰²Psalms 102:13,15 ⁶¹⁰²Romans 11:12,15).

3. Transition to Judah. Supply mentally. All which (the foregoing declaration as to Israel) applies to Judah.

and Jerusalem — that is, and *especially* the men of Jerusalem, as being the most prominent in Judea.

Break ... fallow ground — that is, Repent of your idolatry, and so be prepared to serve the Lord in truth (²⁰⁰²Hosea 10:12 ⁴⁰⁰⁷Matthew 13:7). The unhumbled heart is like ground which may be improved, being let out to us for that purpose, but which is as yet fallow, overgrown with weeds, its natural product.

4. Remove your natural corruption of heart (⁰⁵⁰⁰Deuteronomy 10:16 30:6 ⁶¹⁰⁹Romans 2:29 ⁵⁰⁰¹Colossians 2:11).

5. **cry, gather together** — rather, “cry fully” that is, loudly. The Jews are warned to take measures against the impending Chaldean invasion (compare ^{<2184>}Jeremiah 8:14).

6. **Zion** — The standard *toward* Zion intimated that the people of the surrounding country were to fly *to* it, as being the strongest of their fortresses.

7. **lion** — Nebuchadnezzar and the Chaldeans (^{<2185>}Jeremiah 2:15 5:6 ^{<2184>}Daniel 7:14).

his thicket — lair; Babylon.

destroyer of the Gentiles — rather, “the nations” (^{<2189>}Jeremiah 25:9).

8. Nothing is left to the Jews but to bewail their desperate condition.

anger ... not turned back — (^{<2192>}Isaiah 9:12,17,21).

9. **heart** — The *wisdom* of the most leading men will be utterly at a loss to devise means of relief.

10. **thou hast ... deceived** — God, having even the false prophets in His hands, is here said to do that which for inscrutable purposes He *permits* them to do (^{<2192>}Exodus 9:12 ^{<2121>}2 Thessalonians 2:11; compare ^{<2185>}Jeremiah 8:15; which passage shows that the dupes of error were *self-prepared* for it, and that God’s predestination did not destroy their moral freedom as voluntary agents). The false prophets foretold “peace,” and the Jews believed them; God overruled this to His purposes (^{<2182>}Jeremiah 5:12 14:13 ^{<2149>}Ezekiel 14:9).

soul — rather, “reacheth to the *life*.”

11. **dry wind** — the *simoom*, terrific and destructive, blowing from the southeast across the sandy deserts east of Palestine. Image of the invading Babylonian army (^{<2135>}Hosea 13:15). Babylon in its turn shall be visited by a similar “destroying wind” (^{<2185>}Jeremiah 51:1).

of ... high places — that is, that sweeps over the high places.

daughter — that is, the *children* of my people.

not to fan — a very different wind from those ordinary winds employed for fanning the grain in the open air.

12. **full ... from those places** — rather, “a wind *fuller* (that is, more impetuous) *than* those winds” (which fan the corn) (^{<2111>}Jeremiah 4:11) [ROSENMULLER].

unto me — “for Me,” as My instrument for executing My purpose.

sentence — *judgments* against them (^{2416J}Jeremiah 1:16).

13. clouds — continuing the metaphor in ^{2401J}Jeremiah 4:11:12. Clouds of sand and dust accompany the simoom, and after rapid gyrations ascend like a pillar.

eagles — (^{4538D}Deuteronomy 28:49 ^{3008H}Habakkuk 1:8).

Woe unto us — The people are graphically presented before us, without it being formally so stated, bursting out in these exclamations.

14. Only one means of deliverance is left to the Jews — a thorough repentance.

vain thoughts — namely, projects for deliverance, such as enlisting the Egyptians on their side. GESENIUS translates, “How long wilt thou harbor vain thoughts?”

15. For ... from Daniel — The connection is: There is danger in delay; *for* the voice of a messenger announces the approach of the Chaldean enemy from Dan, the northern frontier of Palestine (^{2486J}Jeremiah 8:16; compare ^{2406J}Jeremiah 4:6 ^{2414J}Jeremiah 1:14).

Mount Ephraim — which borders closely on Judah; so that the foe is coming nearer and nearer. Daniel and Beth-el in *Ephraim* were the two places where Jeroboam set up the idolatrous calves (¹¹²⁹⁻¹1 Kings 12:29); just retribution.

16. The neighboring foreign “nations” are summoned to witness Jehovah’s judgments on His rebel people (^{2408J}Jeremiah 6:18,19).

watchers — that is, besiegers (compare ²⁴¹¹⁶⁻²2 Samuel 11:16); observed or watched, that is, besieged.

their voice — the war shout.

17. keepers of a field — metaphor from those who watch a field, to frighten away the wild beasts.

18. (^{2417J}Jeremiah 2:17,19 ^{4947P}Psalms 107:17).

this is thy wickedness — that is, the fruit of thy wickedness.

19. The prophet suddenly assumes the language of the Jewish state personified, lamenting its affliction (^{2409J}Jeremiah 10:19,20 9:1,10 ^{2485I}Isaiah 15:5; compare ^{2941L}Luke 19:41).

at my very heart — *Hebrew*, “at the walls of my heart”; the muscles round the heart. There is a climax, the “bowels,” the *pericardium*, the “heart” itself.

maketh ... noise — moaneth [HENDERSON].

alarm — the battle shout.

20. Destruction ... cried — Breach upon breach is announced (⁴⁹⁰⁷Psalm 42:7 ⁴³⁷²Ezekiel 7:26). The war “trumpet” ... the battle shout ... the “destructions” ... the havoc throughout “the whole land” ... the spoiling of the shepherds “tents” (⁴⁸¹⁰Jeremiah 10:20; or, “tents” means *cities*, which should be overthrown as easily as *tents* [CALVIN]), form a gradation.

21. Judah in perplexity asks, How long is this state of things to continue?

22. Jehovah’s reply; they cannot be otherwise than miserable, since they persevere in sin. The repetition of clauses gives greater force to the sentiment.

wise ... evil ... to do good ... no knowledge — reversing the rule (⁴⁵⁶⁹Romans 16:19) “wise unto ... good, simple concerning evil.”

23. Graphic picture of the utter desolation about to visit Palestine. “I beheld, and lo!” four times solemnly repeated, heightens the awful effect of the scene (compare ²³⁴⁹Isaiah 24:19 34:11).

without form and void — reduced to the primeval chaos (⁴⁰⁰²Genesis 1:2).

24. mountains — (²¹⁵⁵Isaiah 5:25).

moved lightly — shook vehemently.

25. no man ... birds — No vestige of the human, or of the feathered creation, is to be seen (⁴⁷⁸⁰Ezekiel 38:20 ⁴³⁰⁵Zephaniah 1:3).

26. fruitful place — *Hebrew*, *Carmel*.

a wilderness — *Hebrew*, “the wilderness,” in contrast to “the fruitful place”; the great desert, where *Carmel* was, there is now *the desert* of Arabia [MAURER].

cities — in contrast to *the fruitful place* or field.

27. full end — utter destruction: I will leave some hope of restoration (⁴¹⁸⁰Jeremiah 5:10,18 30:11 46:28; compare ⁴³⁶⁴Leviticus 26:44).

28. For this — on account of the desolations just described (²¹⁵⁰Isaiah 5:30 ⁴³⁰⁵Hosea 4:3).

not repent — (^{<0239}Numbers 23:19).

29. whole city — Jerusalem: to it the inhabitants of the country had fled for refuge; but when it, too, is likely to fall, they flee out of it to hide in the “thickets.” HENDERSON translates, “every city.”

noise — The mere noise of the hostile horsemen shall put you to flight.

30. when thou art spoiled — rather, “thou, O *destroyed* one” [MAURER].

rentest ... face with painting — Oriental women paint their eyes with stibium, or antimony, to make them look full and sparkling, the black margin causing the white of the eyes to appear the brighter by contrast (^{<1180}2 Kings 9:30). He uses the term “distendest” in derision of their effort to make their eyes look large [MAURER]; or else, “rentest,” that is, dost lacerate by puncturing the eyelid in order to make the antimony adhere [ROSENMULLER]. So the Jews use every artifice to secure the aid of Egypt against Babylon.

face — rather, thy eyes (^{<2340}Ezekiel 23:40).

31. anguish — namely, occasioned by the attack of the enemy.

daughter of Zion — There is peculiar beauty in suppressing the name of the person in trouble, until that trouble had been fully described [HENDERSON].

bewaileth herself — rather, “draweth her breath short” [HORSLEY]; “panteth.”

spreadeth ... hands — (^{<2017}Lamentations 1:17).

CHAPTER 5

JEREMIAH 5:1-31.

THE CAUSE OF THE JUDGMENTS TO BE INFLICTED IS THE UNIVERSAL CORRUPTION OF THE PEOPLE.

1. *a man* — As the pious Josiah, Baruch, and Zephaniah lived in Jerusalem at that time, Jeremiah must here mean the mass of the people, the king, his counsellors, the false prophets, and the priests, as distinguished from the faithful few, whom God had openly separated from the reprobate people; among the latter not even *one* just person was to be found (²³⁹⁶Isaiah 9:16) [CALVIN]; the godly, moreover, were forbidden to intercede for them (²⁴⁷⁶Jeremiah 7:16; compare ⁴¹⁸³Genesis 18:23, etc. ⁴⁹¹¹Psalms 12:1 ⁴²²³Ezekiel 22:30).

see ... know — look ... ascertain.

judgment — justice, righteousness.

pardon it — rather, *her*.

2. (³⁰¹⁶Titus 1:16).

swear falsely — not a judicial oath; but their profession of the worship of Jehovah is insincere (²⁴⁶⁷Jeremiah 5:7 ²⁴⁰²Jeremiah 4:2). The reformation under Josiah was merely superficial in the case of the majority.

3. *eyes upon the truth* — (⁶⁵³⁴Deuteronomy 32:4 ⁴⁴⁶²2 Chronicles 16:9). “Truth” is in contrast with “swear falsely” (²⁴⁶⁷Jeremiah 5:2). The false-professing Jews could expect nothing but judgments from the God of truth.

stricken ... not grieved — (²⁴²³Jeremiah 2:30 ²⁴⁰⁶Isaiah 1:5 9:13).

refused ... correction — (²⁴⁷⁸Jeremiah 7:28 ³⁴⁹²Zephaniah 3:2).

4. *poor* — rather, “*the poor*.” He supposes for the moment that this utter depravity is confined to the uninstructed poor, and that he would find a different state of things in the higher ranks: but there he finds unbridled profligacy.

5. *they have known* — rather, “they must know.” The prophet *supposes it as probable*, considering their position.

but these — I found the very reverse to be the case.

burst ... bonds — set God's law at defiance (^{<311B>}Psalm 2:3).

6. lion ... wolf ... leopard — the strongest, the most ravenous, and the swiftest, respectively, of beasts: illustrating the formidable character of the Babylonians.

of the evenings — Others not so well translate, *of the deserts*. The plural means that it goes forth *every evening* to seek its prey (^{<344D>}Psalm 104:20 ^{<300S>}Habakkuk 1:8 ^{<311B>}Zephaniah 3:3).

leopard ... watch ... cities — (^{<283U>}Hosea 13:7). It shall lie in wait about their cities.

7. It would not be consistent with God's holiness to let such wickedness pass unpunished.

sworn by — (^{<311B>}Jeremiah 5:2 ^{<300E>}Jeremiah 4:2); that is, worshipped.

no gods — (^{<352I>}Deuteronomy 32:21).

fed ... to the full — so the *Keri* (*Hebrew Margin*) reads, God's bountifulness is contrasted with their apostasy (^{<352S>}Deuteronomy 32:15). Prosperity, the gift of God, designed to lead men to Him, often produces the opposite effect. The *Hebrew Chetib* (text), reads: "I bound them (to Me) by oath," namely, in the *marriage covenant*, sealed at Sinai between God and Israel; in contrast to which stands their "adultery"; the antithesis favors this.

adultery ... harlots' houses — spiritually: idolatry in temples of idols; but literal prostitution is also included, being frequently part of idol-worship: for example, in the worship of the Babylonian *Mylitta*.

8. in the morning — (^{<235I>}Isaiah 5:11). "Rising early in the morning" is a phrase for unceasing eagerness in any pursuit; such was the Jews' avidity after idol-worship. MAURER translates from a different *Hebrew* root, "continually wander to and fro," inflamed with lust (^{<342S>}Jeremiah 2:23). But *English Version* is simpler (compare ^{<343V>}Jeremiah 13:27 ^{<352I>}Ezekiel 22:11).

9. (^{<245S>}Jeremiah 5:29 ^{<349B>}Jeremiah 9:9 44:22).

10. Abrupt apostrophe to the Babylonians, to take Jerusalem, but *not to destroy the nation utterly* (see on ^{<340Z>}Jeremiah 4:27).

battlements — rather, *tendrils* [MAURER]: the state being compared to a *vine* (^{<342I>}Jeremiah 12:10), the stem of which was to be spared, while the tendrils (the chief men) were to be removed.

11. (^{248D}Jeremiah 3:20).

12. *belied* — denied.

It is not he — rather, “(Jehovah) is not HE,” that is, the true and only God (^{244D}Jeremiah 14:22 ^{652D}Deuteronomy 32:39 ^{236D}Isaiah 43:10,13). By their idolatry they virtually denied Him. Or, referring to what follows, and to ^{248D}Jeremiah 5:9, “(Jehovah) is not,” namely, about to be the punisher of our sins (^{244D}Jeremiah 14:13 ^{238D}Isaiah 28:15).

13. Continuation of the unbelieving language of the Jews.

the prophets — who prophesy punishment coming on us.

the word — the Holy Spirit, who speaks through true prophets, is not in them [MAURER]. Or else, “There is no word (divine communication) in them” (^{300D}Hosea 1:2) [ROSENMULLER].

thus, etc. — Their ill-omened prophecies shall fall on themselves.

14. *ye ... thy ... this people* — He turns away from addressing the people to the prophet; implying that He puts them to a distance from Him, and only communicates with them through His prophet (^{248D}Jeremiah 5:19).

fire ... wood — Thy denunciations of judgments shall be fulfilled and shall consume them as fire does wood. In ^{242D}Jeremiah 23:29 it is the *penetrating energy* of fire which is the point of comparison.

15. (^{241D}Jeremiah 1:15 6:22). Alluding to ^{658D}Deuteronomy 28:49, etc.

Israel — that is, Judah.

mighty — from an *Arabic* root, “enduring.” The fourfold repetition of “nation” heightens the force.

ancient — The Chaldeans came originally from the Carduchian and Armenian mountains north of Mesopotamia, whence they immigrated into Babylonia; like all mountaineers, they were brave and hardy (see on ^{233D}Isaiah 23:13).

language ... knowest not — ^{236D}Isaiah 36:11 shows that *Aramaic* was not understood by the “multitude,” but only by the educated classes [MAURER]. HENDERSON refers it to the *original language* of the Babylonians, which, he thinks, they brought with them from their native hills, akin to the Persic, not to the *Aramaic*, or any other Semitic tongue, the parent of the modern *Kurd*.

16. *open sepulcher* — (Compare ^{<4989>}Psalm 5:9). Their quiver is all-devouring, as the grave opened to receive the dead: as many as are the arrows, so many are the deaths.

17. (^{<4936>}Leviticus 26:16).

18. *Not even* in those days of judgments, will God utterly exterminate His people.

I will not make a full end with you — (^{<2450>}Jeremiah 5:10 ^{<2427>}Jeremiah 4:27).

19. Retribution in kind. As ye have forsaken Me (^{<2423>}Jeremiah 2:13), so shall ye be forsaken by Me. As ye have served strange (foreign) gods in your land, so shall ye serve strangers (foreigners) in a land not yours. Compare the similar retribution in ^{<4587>}Deuteronomy 28:47,48.

21. *eyes ... ears, and* — Translate, “and yet” (compare ^{<4634>}Deuteronomy 29:4 ^{<2469>}Isaiah 6:9). Having powers of perception, they did not use them: still they were responsible for the exercise of them.

22. *sand* — Though made up of particles easily shifting about, I render it sufficient to curb the violence of the sea. Such is your monstrous perversity, that the raging, senseless sea sooner obeys Me, than ye do who profess to be intelligent [CALVIN], (^{<4830>}Job 26:10 38:10 11 ^{<2429>}Proverbs 8:29 ^{<4654>}Revelation 15:4).

23. (^{<2458>}Jeremiah 6:28).

24. *rain ... former ... latter* — The “former” falls from the middle of October to the beginning of December. The “latter,” or spring rain in Palestine, falls before harvest in March and April, and is essential for ripening the crops (^{<4614>}Deuteronomy 11:14 ^{<2423>}Joel 2:23).

weeks of ... harvest — the seven weeks between passover and pentecost, beginning on the sixteenth of Nisan (^{<4649>}Deuteronomy 16:9). By God’s special providence no rain fell in Palestine during the harvest weeks, so that harvest work went on without interruption (see ^{<4422>}Genesis 8:22).

25. National guilt had caused the suspension of these national mercies mentioned in ^{<2424>}Jeremiah 5:24 (compare ^{<2433>}Jeremiah 3:3).

26. (^{<2411>}Proverbs 1:11,17,18 ^{<3115>}Habakkuk 1:15).

as he that setteth snares — rather, “as fowlers crouch” [MAURER].

trap — literally, “destruction”: the instrument of destruction.

catch men — not as Peter, to save (^{<480>}Luke 5:10), but to destroy men.

27. *full of deceit* — full of treasures got by deceit.

rich — (^{<4752>}Psalm 73:12,18-20).

28. *shine* — the effect of fatness on the skin (^{<4605>}Deuteronomy 32:15). They live a life of self-indulgence.

overpass ... the wicked — exceed even the Gentiles in wickedness (^{<4123>}Jeremiah 2:33 ^{<3866>}Ezekiel 5:6,7).

judge not ... fatherless — (^{<2123>}Isaiah 1:23).

yet ... prosper — (^{<2401>}Jeremiah 12:1).

29. (^{<2189>}Jeremiah 5:9 ^{<3485>}Malachi 3:5).

30. (^{<2244>}Jeremiah 23:14 ^{<2860>}Hosea 6:10).

31. *bear rule by their means* — literally, “according to their hands,” that is, under their guidance (^{<1328>}1 Chronicles 25:3). As a sample of the priests lending themselves to the deceits of the false prophets, to gain influence over the people, see ^{<224>}Jeremiah 29:24-32.

love to have it so — (^{<3211>}Micah 2:11).

end thereof — the fatal issue of this sinful course when divine judgments shall come.

CHAPTER 6

~~2101~~ JEREMIAH 6:1-30.

ZION'S FOES PREPARE WAR AGAINST HER: HER SINS ARE THE CAUSE.

1. **Benjamin** — Jerusalem was situated in the tribe of Benjamin, which was here separated from that of Judah by the valley of Hinnom. Though it was inhabited partly by Benjamites, partly by men of Judah, he addresses the former as being his own countrymen.

blow ... trumpet ... Tekoa — *Tikehu*, *Tekoa* form a play on sounds. The birthplace of Amos.

Beth-haccerem — meaning in *Hebrew*, “vineyard-house.” It and Tekoa were a few miles south of Jerusalem. As the enemy came from the north, the inhabitants of the surrounding country would naturally flee southwards. The fire-signal on the hills gave warning of danger approaching.

2. **likened** — rather, “I lay waste.” Literally, “O comely and delicate one, I lay waste the daughter of Zion,” that is, “thee.” So ~~3819~~ Zechariah 3:9, “before *Joshua*,” that is, “before *thee*” [MAURER].

3. **shepherds** — hostile leaders with their armies (~~2415~~ Jeremiah 1:15 4:17 49:20 50:45).

feed — They shall consume each one all that is near him; literally, “his hand,” that is, the *place* which he occupies (~~4017~~ Numbers 2:17; see on ~~2305~~ Isaiah 56:5).

4, 5. The invading soldiers encourage one another to the attack on Jerusalem.

Prepare — literally, “Sanctify” war, that is, Proclaim it formally with solemn rites; the invasion was solemnly ordered by God (compare ~~2318~~ Isaiah 13:3).

at noon — the hottest part of the day when attacks were rarely made (~~2455~~ Jeremiah 15:8 20:16). Even at this time they wished to attack, such is their eagerness.

Woe unto us — The words of the invaders, mourning the approach of *night* which would suspend their hostile operations; still, even in spite of the darkness, at night they renew the attack (²¹⁶⁵Jeremiah 6:5).

6. cast — *Hebrew*, “pour out”; referring to the emptying of the baskets of earth to make the *mound*, formed of “trees” and earthwork, to overtop the city walls. The “trees” were also used to make warlike engines.

this — pointing the invaders to Jerusalem.

visited — that is, punished.

wholly oppression — or join “wholly” with “visited,” that is, she is altogether (in her whole extent) to be punished [MAURER].

7. fountain — rather, a *well* dug, from which water springs; distinct from a natural spring or fountain.

casteth out — causeth to flow; literally, “causeth to dig,” the cause being put for the effect (²²¹⁶2 Kings 21:16,24 ²⁵⁷¹Isaiah 57:20).

me — Jehovah.

8. Tender appeal in the midst of threats.

depart — *Hebrew*, “be torn away”; Jehovah’s affection making Him unwilling to depart; His attachment to Jerusalem was such that an effort was needed to tear Himself from it (²³³⁸Ezekiel 23:18; ³⁹⁹²Hosea 9:12 11:8).

9. The Jews are the grapes, their enemies the unsparing gleaners.

turn back ... hand — again and again bring freshly gathered handfuls to the baskets; referring to the repeated carrying away of captives to Babylon (²⁶²⁸Jeremiah 52:28-30 ²²⁴⁴2 Kings 24:14 25:11).

10. ear is uncircumcised — closed against the precepts of God by the foreskin of carnality (¹³³⁴Leviticus 26:41 ²⁴⁴⁷Ezekiel 44:7 ⁴¹⁷⁵Acts 7:51).

word ... reproach — (²⁰¹⁸Jeremiah 20:8).

11. fury of ... Lord — His denunciations against Judah communicated to the prophet.

weary with holding in — (²⁰¹⁹Jeremiah 20:9).

I will pour — or else imperative: the command of God (see ²¹⁶²Jeremiah 6:12), “Pour it out” [MAURER].

aged ... full of days — The former means *one becoming old*; the latter a *decrepit old man* [MAURER] (^{<38E3>}Job 5:26 ^{<2351>}Isaiah 65:20).

12. The very punishments threatened by Moses in the event of disobedience to God (^{<6331>}Deuteronomy 28:30).

turned — transferred.

13. (^{<2481>}Jeremiah 8:10 ^{<2351>}Isaiah 56:11 ^{<3311>}Micah 3:11).

14. **hurt** — the spiritual *wound*.

slightly — as if it were but a *slight* wound; or, *in a slight manner*, pronouncing all sound where there is no soundness.

saying — namely, the prophets and priests (^{<2483>}Jeremiah 6:13). Whereas they ought to warn the people of impending judgments and the need of repentance, they say there is nothing to fear.

peace — including soundness. All is *sound* in the nation's moral state, so all will be *peace* as to its political state (^{<2481>}Jeremiah 4:10 8:11 14:13 23:17 ^{<3335>}Ezekiel 13:5,10 22:28).

15. ROSENMULLER translates, "They *ought to have been* ashamed, because ... but," etc.; the *Hebrew* verb often expressing, not the action, but the *duty* to perform it (^{<4111>}Genesis 20:9 ^{<3311>}Malachi 2:7). MAURER translates, "They shall be put to shame, for they commit abomination; nay (the prophet correcting himself), there is no shame in them" (^{<2483>}Jeremiah 3:3 8:12 ^{<3311>}Ezekiel 3:7 ^{<3311>}Zephaniah 3:5).

them that fall — They shall fall with the rest of their people who are doomed to fall, that is, I will now cease from words; I will execute vengeance [CALVIN].

16. Image from travelers who have lost their road, stopping and inquiring which is the right way on which they once had been, but from which they have wandered.

old paths — Idolatry and apostasy are the modern way; the worship of God the *old* way. Evil is not coeval with good, but a *modern degeneracy* from good. The forsaking of God is not, in a true sense, a "way cast up" at all (^{<2485>}Jeremiah 18:15 ^{<1311>}Psalms 139:24 ^{<3004>}Malachi 4:4).

rest — (^{<2322>}Isaiah 28:12 ^{<4112>}Matthew 11:29).

17. **watchmen** — prophets, whose duty it was to announce impending calamities, so as to lead the people to repentance (^{<2311>}Isaiah 21:11 58:1 ^{<3311>}Ezekiel 3:17 ^{<3311>}Habakkuk 2:1).

18. congregation — parallel to “nations”; it therefore means *the gathered peoples* who are invited to be witnesses as to how great is the perversity of the Israelites (²¹⁶⁶Jeremiah 6:16,17), and that they deserve the severe punishment about to be inflicted on them (²¹⁶⁹Jeremiah 6:19).

what is among them — what *deeds* are committed by the *Israelites* (²¹⁶⁶Jeremiah 6:16,17) [MAURER]. Or, “what *punishments* are about to be inflicted on them” [CALVIN].

19. (²¹⁰²Isaiah 1:2).

fruit of ... thoughts — (²¹⁰³Proverbs 1:31).

nor to my law, but rejected it — literally, “and (as to) My law they have rejected it.” The same construction occurs in ¹⁰²²⁴Genesis 22:24. Literally, “To what purpose is this to Me, that incense cometh to Me?”

incense ... cane — (²³⁶³Isaiah 43:24 60:6). No external services are accepted by God without obedience of the heart and life (²⁴⁷²Jeremiah 7:21 ⁴⁸⁰⁷Psalms 50:7-9 ²¹¹¹Isaiah 1:11 ³¹⁶⁹Micah 6:6, etc.).

sweet ... sweet — antithesis. Your *sweet* cane is not *sweet* to Me. The calamus.

21. stumbling-blocks — instruments of the Jews’ ruin (compare ¹²⁴⁴Matthew 21:44 ²³⁸⁴Isaiah 8:14 ¹⁰¹⁸1 Peter 2:8). God Himself (“I”) *lays* them before the reprobate (³⁶²²Psalms 69:22 ⁸¹²⁸Romans 1:28 11:9).

fathers ... sons ... neighbor ... friend — indiscriminate ruin.

22. north ... sides of the earth — The ancients were little acquainted with the *north*; therefore it is called *the remotest regions* (as the *Hebrew* for “sides” ought to be translated, see on ²³⁴³Isaiah 14:13) *of the earth*. The Chaldees are meant (²⁰¹⁵Jeremiah 1:15 5:15). It is striking that the very same calamities which the Chaldeans had inflicted on Zion are threatened as the retribution to be dealt in turn to themselves by Jehovah (²⁸⁴¹Jeremiah 50:41-43).

23. like the sea — (²¹⁶¹Isaiah 5:30).

as men for war — not that they were *like* warriors, for they *were* warriors; but “arrayed *most perfectly as warriors*” [MAURER].

24. fame thereof — the report of them.

25. He addresses “the daughter of Zion” (²⁰²³Jeremiah 6:23); caution to the citizens of Jerusalem not to expose themselves to the enemy by going outside of the city walls,

sword of the enemy — literally “there is a sword to the enemy”; the enemy hath a sword.

26. wallow ... in ashes — (²⁴⁵³Jeremiah 25:34 ³⁰⁰¹Micah 1:10). As they usually in mourning only “cast ashes on the head,” *wallowing in them* means something more, namely, so entirely to cover one’s self with ashes as to be like one who had rolled in them (³²⁷³Ezekiel 27:30).

as for an only son — (³¹⁸⁰Amos 8:10 ³⁸²⁰Zechariah 12:10).

lamentation — literally, “lamentation expressed by beating the breast.”

27. tower ... fortress — (³⁰¹⁸Jeremiah 1:18), rather, “an assayer (and) explorer.” By a metaphor from metallurgy in ³⁰²⁷Jeremiah 6:27-30, Jehovah, in conclusion, confirms the prophet in his office, and the latter sums up the description of the reprobate people on whom he had to work. The *Hebrew* for “assayer” (*English Version*, “tower”) is from a root “to try” metals. “Explorer” (*English Version*, “fortress”) is from an *Arabic* root, “keen-sighted”; or a *Hebrew* root, “cutting,” that is, separating the metal from the dross [EWALD]. GESENIUS translates as *English Version*, “fortress,” which does not accord with the previous “assayer.”

28. grievous revolvers — literally “contumacious of the contumacious,” that is, most contumacious, the *Hebrew* mode of expressing a superlative. So “the strong among the mighty,” that is, the strongest (³⁵²³Ezekiel 32:21). See ³¹²³Jeremiah 5:23 ³⁰⁴⁶Hosea 4:16.

walking with slanders — (³⁰⁰⁴Jeremiah 9:4). “Going about for the purpose of slandering” [MAURER].

brass, etc. — that is, copper. It and “iron” being the baser and harder metals express the debased and obdurate character of the Jews (³⁸⁰⁴Isaiah 48:4 60:17).

29. bellows ... burned — So intense a heat is made that the very bellows are almost set on fire. ROSENMULLER translates not so well from a *Hebrew* root, “pant” or “snort,” referring to the sound of the bellows blown hard.

lead — employed to separate the baser metal from the silver, as quicksilver is now used. In other words, the utmost pains have been used to purify Israel in the furnace of affliction, but in vain (³⁰¹⁸Jeremiah 5:3 ⁴⁰⁰⁷1 Peter 1:7).

consumed of the fire — In the *Chetib*, or *Hebrew* text, the “consumed” is supplied out of the previous “burned.” Translating as ROSENMULLER, “pant,” this will be inadmissible; and the *Keri* (*Hebrew Margin*) division of

the *Hebrew* words will have to be read, to get “is consumed of the fire.” This is an argument for the translation, “are burned.”

founder — the refiner.

wicked ... not plucked away — answering to the dross which has no good metal to be separated, the mass being all dross.

30. *Reprobate* — silver so full of alloy as to be utterly worthless (⁻²⁴¹⁰²Isaiah 1:22). The Jews were fit only for rejection.

CHAPTER 7

Jeremiah 7:1-34.

THE SEVENTH THROUGH NINTH CHAPTERS. DELIVERED IN THE BEGINNING OF JEHOIAKIM'S REIGN, ON THE OCCASION OF SOME PUBLIC FESTIVAL.

The prophet stood at the gate of the temple in order that the multitudes from the country might hear him. His life was threatened, it appears from ^{2401E}Jeremiah 26:1-9, for this prophecy, denouncing the fate of Shiloh as about to befall the temple at Jerusalem. The prophecy given in detail here is summarily referred to there. After Josiah's death the nation relapsed into idolatry through Jehoiakim's bad influence; the worship of Jehovah was, however, combined with it (^{2401E}Jeremiah 7:4,10).

2. *the gate* — that is, the gate of the court of Israel within that of the women. Those whom Jeremiah addresses came through the gate leading into the court of the women, and the gate leading into the outer court, or court of the Gentiles ("these gates").

3. *cause you to dwell* — permit you still to dwell (^{2481E}Jeremiah 18:11 26:13).

4. The Jews falsely thought that because their temple had been chosen by Jehovah as His peculiar dwelling, it could never be destroyed. Men think that ceremonial observances will supersede the need of holiness (^{2381E}Isaiah 48:2 ^{2411E}Micah 3:11). The triple repetition of "the temple of Jehovah" expresses the intense confidence of the Jews (see ^{2402E}Jeremiah 22:29 ^{2303E}Isaiah 6:3).

these — the temple buildings which the prophet points to with his finger (^{2402E}Jeremiah 7:2).

5. *For* — "But" [MAURER].

judgment — justice (^{2421E}Jeremiah 22:3).

6. *this place* — this city and land (^{2402E}Jeremiah 7:7).

to your hurt — so ^{2407E}Jeremiah 7:19; "to the confusion or their own faces" (^{2430E}Jeremiah 13:10 ^{2103E}Proverbs 8:36).

7. The apodosis to the “if ... if” (²⁴⁰³Jeremiah 7:5,6).

to dwell — to continue to dwell.

for ever and ever — joined with “to dwell,” not with the words “gave to your fathers” (compare ²⁴⁸⁸Jeremiah 3:18 ⁶⁰⁴⁰Deuteronomy 4:40).

8. *that cannot profit* — MAURER translates, “so that you profit nothing” (see ²⁴⁰⁴Jeremiah 7:4 ²⁴⁵³Jeremiah 5:31).

9, 10. “Will ye steal ... *and then* come and stand before Me?”

whom ye know not — Ye have no grounds of “knowing” that *they* are gods; but I have manifested My Godhead by My law, by benefits conferred, and by miracles. This aggravates their crime [CALVIN] (⁰⁰⁸⁸Judges 5:8).

10. *And come* — And yet come (³²³⁹Ezekiel 23:39).

We are delivered — namely, from all impending calamities. In spite of the prophet’s threats, we have nothing to fear; we have offered our sacrifices, and therefore Jehovah will “deliver” us.

to do all these abominations — namely, those enumerated (²⁴⁰⁹Jeremiah 7:9). These words are not to be connected with “we are delivered,” but thus: “Is it *with this design* that ye come and stand before Me in this house,” in order that having offered your worthless sacrifices ye may be taken into My favor and so do all these abominations (²⁴⁰⁹Jeremiah 7:9) with impunity? [MAURER].

11. *den of robbers* — Do you regard My temple as being what robbers make their den, namely, an asylum wherein ye may obtain impunity for your abominations (²⁴⁷⁰Jeremiah 7:10)?

seen it — namely, that ye treat My house as if it were a den of thieves. Jehovah implies more than is expressed, “I have seen *and will punish it*” (²⁸⁰⁷Isaiah 56:7 ⁴²¹³Matthew 21:13).

12. *my place ... in Shiloh* — God caused His tabernacle to be set up in Shiloh in Joshua’s days (⁶⁸¹⁶Joshua 18:1 ⁰⁷⁸¹Judges 18:31). In Eli’s time God gave the ark, which had been at Shiloh, into the hands of the Philistines (²³⁰⁶Jeremiah 26:6 ⁰⁰⁴⁰1 Samuel 4:10,11 ⁴⁷⁸⁶Psalms 78:56-61). Shiloh was situated between Beth-el and Shechem in Ephraim.

at the first — implying that *Shiloh* exceeded the Jewish temple in antiquity. But God’s favor is not tied down to localities (⁴⁰⁷⁴Acts 7:44).

my people Israel — Israel was *God's* people, yet He spared it not when rebellious: neither will He spare Judah, now that it rebels, though heretofore it has been His people.

13. rising ... early — implying unwearied earnestness in soliciting them (^{<4025>}Jeremiah 7:25 ^{<24117>}Jeremiah 11:17 ^{<4635>}2 Chronicles 36:15).

14. I gave — and I therefore can revoke the gift for it is still Mine (^{<4025>}Leviticus 25:23), now that ye fail in the only object for which it was given, the promotion of My glory.

Shiloh — as I ceased to dwell there, transferring My temple to Jerusalem; so I will cease to dwell at Jerusalem.

15. your brethren — children of Abraham, as much as you.

whole seed of Ephraim — They were superior to you in numbers and power: they were *ten* tribes: ye but *two*. “Ephraim,” as the leading tribe, stands for the whole ten tribes (^{<2072>}2 Kings 17:23 ^{<4967>}Psalms 78:67,68).

16. When people are given up to judicial hardness of heart, intercessory prayer for them is unavailing (^{<24114>}Jeremiah 11:14 14:11 15:1 ^{<4020>}Exodus 32:10 ^{<4156>}1 John 5:16).

17. Jehovah leaves it to Jeremiah himself to decide, is there not good reason that prayers should not be heard in behalf of such rebels?

18. children ... fathers ... women — Not merely isolated individuals practiced idolatry; young and old, men and women, and whole families, contributed their joint efforts to promote it. Oh, that there were the same zeal for the worship of God as there is for error (^{<24417>}Jeremiah 44:17,19:19:13)!

cakes ... queen of heaven — Cakes were made of honey, fine flour, etc., in a round flat shape to resemble the disc of *the moon*, to which they were offered. Others read as *Margin*, “the frame of heaven,” that is, the planets generally; so the *Septuagint* here; but elsewhere the *Septuagint* translates, “queen of heaven.” The Phoenicians called the moon *Ashtoreth* or *Astarte*: the wife of Baal or Moloch, the *king* of heaven. The male and female pair of deities symbolized the generative powers of nature; hence arose the introduction of prostitution in the worship. The Babylonians worshipped *Ashtoreth* as *Mylitta*, that is, generative. Our Monday, or *Moon-day*, indicates the former prevalence of moon worship (see on ^{<24511>}Isaiah 65:11).

that they may provoke me — implying *design*: in worshipping strange gods they seemed as if *purposely* to provoke Jehovah.

19. Is it I that they provoke to anger? Is it not *themselves*? (⁴⁶²⁶Deuteronomy 32:16,21 ⁴⁸⁸⁶Job 35:6,8 ³⁰⁸⁶Proverbs 8:36).

20. *beast ... trees ... ground* — Why doth God vent His fury on these? On account of man, for whom these were created, that the sad spectacle may strike terror into him (⁴⁸⁸⁹Romans 8:20-22).

21. *Put ... burnt offerings unto ... sacrifices ... eat flesh* — Add the former (which the law required to be *wholly* burnt) to the latter (which were burnt only *in part*), and “eat flesh” even off the holocausts or burnt offerings. As far as I am concerned, saith Jehovah, you may do with one and the other alike. I will have neither (²³¹¹Isaiah 1:11 ²⁸⁸³Hosea 8:13 ³⁰⁵²Amos 5:21,22).

22. Not contradicting the divine obligation of the legal sacrifices. But, “I did not require sacrifices, unless combined with moral obedience” (⁴⁸¹⁸Psalms 50:8 51:16,17). The superior claim of the *moral* above the *positive* precepts of the law was marked by the ten commandments having been delivered first, and by the two tables of stone being deposited alone in the ark (⁴⁸⁸⁶Deuteronomy 5:6). The negative in *Hebrew* often supplies the want of the comparative: not excluding the thing denied, but only implying the prior claim of the thing set in opposition to it (²⁸⁰⁹Hosea 6:6). “I will have mercy, and *not* sacrifice” (⁴⁹⁵²1 Samuel 15:22). Love to God is the supreme *end*, external observances only *means* towards that end. “The mere sacrifice was not *so much* what I commanded, as the sincere submission to My will gives to the sacrifice all its virtue” [MAGEE, *Atonement*, Note 57].

23. (⁴⁹⁵⁶Exodus 15:26 19:5).

24. *hearkened not* — They did not give even a partial hearing to Me (⁴⁸¹¹Psalms 81:11,12).

imagination — rather, as *Margin*, “the stubbornness”

backward, etc. — (²⁴²⁷Jeremiah 2:27 32:33 ²⁸⁰⁶Hosea 4:16).

25. *rising ... early* — (²⁴⁷³Jeremiah 7:13).

26. *hardened ... neck* — (⁴⁶²⁷Deuteronomy 31:27 ²⁸⁰⁴Isaiah 48:4 ⁴⁰⁵¹Acts 7:51).

worse than their fathers — (²⁴⁶²Jeremiah 16:12). In ²⁴⁷²Jeremiah 7:22 He had said, “*your fathers*”; here He says, “*their fathers*”; the change to the third person marks growing alienation from them. He no longer addresses *themselves*, as it would be a waste of words in the case of such hardened rebels.

27. *Therefore* — rather, “*Though* thou speak ... yet they will not hearken” [MAURER], (^{<3100>}Ezekiel 2:7), a trial to the prophet’s faith; though he knew his warnings would be unheeded, still he was to give them in obedience to God.

28. *unto them* — that is, in reference to them.

a nation — The word usually applied to the Gentile *nations* is here applied to the Jews, as being east off and classed by God among the Gentiles.

nor receiveth correction — (^{<2483>}Jeremiah 5:3).

truth ... perished — (^{<2483>}Jeremiah 9:3).

29. Jeremiah addresses Jerusalem under the figure of a woman, who, in grief for her lost children, deprives her head of its chief ornament and goes up to the hills to weep (^{<0113>}Judges 11:37,38 ^{<2345>}Isaiah 15:2).

hair — flowing locks, like those of a Nazarite.

high places — The scene of her idolatries is to be the scene of her mourning (^{<3083>}Jeremiah 3:21).

generation of his wrath — the generation with which He is wroth. So ^{<3005>}Isaiah 10:6; “the people of My wrath.”

30. *set their abominations in the house* — (^{<2424>}Jeremiah 32:34 ^{<2204>}2 Kings 21:4,7 23:4 ^{<3085>}Ezekiel 8:5-14).

31. *high places of Tophet* — the *altars* [HORSLEY] of Tophet; erected to Moloch, on the heights along the south of the valley facing Zion.

burn ... sons — (^{<1963>}Psalm 106:38).

commanded ... not — put for, “I forbade expressly” (^{<6173>}Deuteronomy 17:3 12:31). See on ^{<3123>}Jeremiah 2:23; ^{<2333>}Isaiah 30:33.

32. *valley of slaughter* — so named because of the great slaughter of the Jews about to take place at Jerusalem: a just retribution of their sin in slaying their children to Moloch in Tophet.

no place — no room, namely, to bury in, so many shall be those slain by the Chaldeans (^{<2491>}Jeremiah 19:11 ^{<3185>}Ezekiel 6:5).

33. *fray* — *scare* or *frighten* (^{<1833>}Deuteronomy 28:26). Typical of the last great battle between the Lord’s host and the apostasy (^{<6677>}Revelation 19:17,18,21).

34. Referring to the joyous songs and music with which the bride and bridegroom were escorted in the procession to the home of the latter from that of the former; a custom still prevalent in the East (²¹¹¹⁹Jeremiah 16:9 ²¹¹¹⁷Isaiah 24:7,8 ⁶¹⁸³Revelation 18:23).

CHAPTER 8

JEREMIAH 8:1-22.

THE JEW'S COMING PUNISHMENT; THEIR UNIVERSAL AND INCURABLE IMPENITENCE.

1. The victorious Babylonians were about to violate the sanctuaries of the dead in search of plunder; for ornaments, treasures, and insignia of royalty were usually buried with kings. Or rather, their purpose was to do the *greatest dishonor* to the dead (^{<2346>}Isaiah 14:19).

2. *spread ... before the sun*, etc. — retribution in kind. The very objects which received their idolatries shall unconcernedly witness their dishonor.

lover ... served ... after ... walked ... sought ... worshipped — Words are accumulated, as if enough could not be said fully to express the mad fervor of their idolatry to the heavenly host (^{<1236>}2 Kings 23:5).

nor ... buried — (^{<2076>}Jeremiah 22:19).

dung — (^{<2102>}Jeremiah 9:22 ^{<1880>}Psalms 83:10).

3. The survivors shall be still worse off than the dead (^{<802>}Job 3:21,22 ^{<6106>}Revelation 9:6).

which remain in all the places — “in all places of them that remain, whither I ... that is, in all places whither I have driven them that remain [MAURER].

4. “Is it not a natural instinct, that if one falls, he *rises again*; if one turns away (that is, wanders from the way), he will *return* to the point from which he wandered? Why then does not Jerusalem do so?” He plays on the double sense of *return*; literal and metaphorical (^{<2482>}Jeremiah 3:12 4:1).

5. *slidden ... backsliding* — rather, as the *Hebrew* is the same as in ^{<2408>}Jeremiah 8:4, to which this verse refers, “*turned away with a perpetual turning away.*”

perpetual — in contrast to the “arise” (“rise again,” ^{<2408>}Jeremiah 8:4).

refuse to return — in contrast to, “shall he ... not return” (^{<2408>}Jeremiah 8:4 ^{<2408>}Jeremiah 5:3).

6. *spake not aright* — that is, not so as *penitently to confess* that they acted wrong. Compare what follows.

every one ... his course — The *Keri* reads “course,” but the *Chetib*, “courses.” “They persevere in the *courses* whatever they have once entered on.” Their wicked *ways* were *diversified*.

horse rusheth — literally, “pours himself forth,” as water that has burst its embankment. The *mad rapidity* of the war horse is the point of comparison (^{<3899>}Job 39:19-25).

7. The instinct of the migratory birds leads them with unfailling regularity to return every spring from their winter abodes in summer climes (So 2:12); but God’s people will not return to Him even when the winter of His wrath is past, and He invites them back to the spring of His favor.

in the heaven — emphatical. The birds whose very element is the *air*, in which they are never at rest, yet show a steady sagacity, which God’s people do not.

times — namely, of migrating, and of returning.

my people — This honorable title aggravates the unnatural perversity of the Jews towards *their* God.

know not, etc. — (^{<3184>}Jeremiah 5:4 5 ^{<2003>}Isaiah 1:3).

8. *law ... with us* — (^{<3127>}Romans 2:17). Possessing the law, on which they prided themselves, the Jews might have become the wisest of nations; but by their neglecting its precepts, the law became given “in vain,” as far as they were concerned.

scribes — copyists. “In vain” copies were multiplied. MAURER translates, “The false pen of the scribes hath converted it [the law] into a lie.” See *Margin*, which agrees with *Vulgate*.

9. *dismayed* — confounded.

what wisdom — literally, “the wisdom of what?” that is, “wisdom in what respect?” the Word of the Lord being the only true source of wisdom (^{<3185>}Psalms 119:98-100 ^{<2007>}Proverbs 1:7 9:10).

10-12. Repeated from ^{<3162>}Jeremiah 6:12-15. See a similar repetition, ^{<3185>}Jeremiah 8:15 ^{<3449>}Jeremiah 14:19.

inherit — *succeed to the possession* of them.

11. (^{<3330>}Ezekiel 13:10).

13. *surely consume* — literally, “gathering I will gather,” or “consuming I will consume.”

no grapes ... nor figs — (²⁰⁰⁷Joel 1:7 ⁴²¹⁹Matthew 21:19).

things that I have given ... shall pass away — rather, “I will appoint to them those who shall overwhelm (pass over) them,” that is, I will send the enemy upon them [MAURER]. *English Version* accords well with the context; Though their grapes and figs ripen, they shall not be allowed to enjoy them.

14. *assemble* — for defense.

let us be silent — not assault the enemy, but merely defend ourselves in quiet, until the storm blow over.

put us to silence — brought us to that state that we can no longer resist the foe; implying silent despair.

water of gall — literally, “water of the poisonous plant,” perhaps the poppy (²⁴⁰³Jeremiah 9:15 23:15).

15. Repeated (²⁴⁴⁹Jeremiah 14:19).

We looked for — owing to the expectations held out by the false prophets.

health — healing; that is, restoration from adversity.

16. *his horses* — the Chaldean’s.

was heard — the prophetic past for the future.

from Daniel — bordering on Phoenicia. This was to be Nebuchadnezzar’s route in invading Israel; the *cavalry* in advance of the infantry would scour the country.

strong ones — a poetical phrase for *steeds*, peculiar to Jeremiah (²⁴⁰³Jeremiah 47:3; compare ²⁴⁰³Jeremiah 4:13,29 6:23).

17. *I* — Jehovah.

cockatrices — basilisks (²⁵⁰⁸Isaiah 11:8), that is, enemies whose destructive power no means, by persuasion or otherwise, can counteract. Serpent-charmers in the East entice serpents by music, and by a particular pressure on the neck render them incapable of darting (¹⁸⁰⁴Psalms 58:4,5).

18. (²²⁰⁴Isaiah 22:4). The lamentation of the prophet for the impending calamity of his country.

against sorrow — or, *with respect to sorrow*. MAURER translates, “Oh, my exhilaration as to sorrow!” that is, “Oh, that exhilaration (‘comfort’, from an *Arabic* root, to *shine* as the rising sun) would shine upon me as to my sorrow!”

in me — within me.

19. The prophet in vision hears the cry of the exiled Jews, wondering that God should have delivered them up to the enemy, seeing that He is Zion’s king, dwelling in her (^{381B}Micah 3:11). In the latter half of the verse God replies that their own idolatry, not want of faithfulness on His part, is the cause.

because of them that dwell in a far country — rather, “from a land of distances,” that is, a distant land (^{381B}Isaiah 39:3). *English Version* understands the cry to be of the Jews *in their own land*, because of the enemy *coming from their far-off country*.

strange vanities — foreign gods.

20. Proverbial. Meaning: One season of hope after another has passed, but the looked-for deliverance never came, and now all hope is gone.

21. **black** — sad in visage with grief (^{381B}Joel 2:6).

22. **balm** — *balsam*; to be applied to the wounds of my people. Brought into Judea first from Arabia Felix, by the queen of Sheba, in Solomon’s time [JOSEPHUS, *Antiquities*, 8.2]. The *opobalsamum* of PLINY; or else [BOCHART] the resin drawn from the terebinth. It abounded in Gilead, east of Jordan, where, in consequence, many “physicians” established themselves (^{381B}Jeremiah 46:11 51:8 ^{037Z}Genesis 37:25 43:11).

health ... recovered — The *Hebrew* is literally, “lengthening out ... gone up”; hence, *the long bandage applied* to bind up a wound. So the *Arabic* also [GESENIUS].

CHAPTER 9

JEREMIAH 9:1-26.

JEREMIAH'S LAMENTATION FOR THE JEWS' SINS AND CONSEQUENT PUNISHMENT.

1. This verse is more fitly joined to the last chapter, as ^{<3023>}Jeremiah 9:23 in the *Hebrew* (compare ^{<3204>}Isaiah 22:4 ^{<3211>}Lamentations 2:11 3:48).

2. *lodging-place* — a caravanseral for caravans, or companies travelling in the desert, remote from towns. It was a square building enclosing an open court. Though a lonely and often filthy dwelling, Jeremiah would prefer even it to the comforts of Jerusalem, so as to be removed from the pollutions of the capital (^{<3557>}Psalms 55:7,8).

3. *bend ... tongues ... for lies* — that is, with lies as their arrows; they direct lies on their tongue as their bow (^{<3668>}Psalms 64:3,4).

not valiant for ... truth — (^{<3028>}Jeremiah 7:28). MAURER translates, “They do not prevail by truth” or *faith* (^{<3924>}Psalms 12:4). Their *tongue*, not *faith*, is their weapon.

upon ... earth — rather, “in the land.”

know not me — (^{<3001>}Hosea 4:1).

4. *supplant* — literally, “trip up by the heel” (^{<3028>}Hosea 12:3).

walk with slanders — (^{<3068>}Jeremiah 6:28).

5. *weary themselves* — *are at laborious pains* to act perversely [MAURER]. Sin is a hard bondage (^{<3013>}Habakkuk 2:13).

6. *Thine* — God addresses Jeremiah, who dwelt in the midst of deceitful men.

refuse to know me — Their ignorance of God is wilful (^{<3008>}Jeremiah 9:3 5:4,5).

7. *melt ... try them* — by sending calamities on them.

for how shall I do — “What *else* can I do for the sake of the daughter of My people?” [MAURER], (^{<3025>}Isaiah 1:25 ^{<3008>}Malachi 3:3).

8. *tongue ... arrow shot out* — rather, “a murdering arrow” [MAURER] (²⁴⁹⁸Jeremiah 9:3).

speakech peaceably ... in heart ... layeth ... wait — layeth his ambush [HENDERSON], (⁴⁸⁵²Psalms 55:21).

9. (²⁴⁸⁹Jeremiah 5:9,29).

10. Jeremiah breaks in upon Jehovah’s threats of wrath with lamentation for his desolated country.

mountains — once cultivated and fruitful: the hillsides were cultivated in terraces between the rocks.

habitations of ... wilderness — rather, “the pleasant herbage (literally, ‘the choice parts’ of any thing) of the pasture plain.” The *Hebrew* for “wilderness” expresses not a barren desert, but an untilled plain, fit for pasture.

burned up — because no one waters them, the inhabitants being all gone.

none can pass through them — much less *inhabit* them.

fowl — (²⁰²⁵Jeremiah 4:25).

11. *And* — omit “And.” Jehovah here resumes His speech from ²⁴⁸⁹Jeremiah 9:9.

heaps — (see on ²³⁵⁷Isaiah 25:2).

dragons — jackals.

12. Rather, “Who is a wise man? (that is, *Whosoever* has inspired wisdom, ⁶¹⁸⁵2 Peter 3:15); let him understand this (weigh well the evils impending, and the causes of their being sent); and he to whom the mouth of the Lord hath spoken (that is, *whosoever is prophetically inspired*), let him declare it to his fellow countrymen,” if haply they may be roused to repentance, the only hope of safety.

13. Answer to the “for what the land perisheth” (²⁴⁹²Jeremiah 9:12).

14. (²⁴⁷²Jeremiah 7:24).

Baalim — plural of Baal, to express his supposed manifold powers.

fathers taught them — (⁸⁰¹⁴Galatians 1:14 ⁶⁰¹⁸1 Peter 1:18). We are not to follow the errors of the fathers, but the authority of Scripture and of God [JEROME].

15. *feed* — (²¹⁸⁴Jeremiah 8:14 23:15 ²³⁰¹Psalms 80:5).

16. *nor their fathers have known* — alluding to ²¹⁹⁴Jeremiah 9:14, “Their fathers taught them” idolatry; therefore the children shall be scattered to a land which neither their fathers nor they have known.

send a sword after them — Not even in flight shall they be safe.

17. *mourning women* — hired to heighten lamentation by plaintive cries baring the breast, beating the arms, and suffering the hair to flow dishevelled (²¹³⁵2 Chronicles 35:25 ²¹³⁵Ecclesiastes 12:5 ²¹⁰²Matthew 9:23).

cunning — skilled in wailing.

18. (²¹⁴⁷Jeremiah 14:17).

19. The cry of “the mourning women.”

spoiled — laid waste.

dwellings cast us out — fulfilling ²¹⁸³Leviticus 18:28 20:22. CALVIN translates, “*The enemy have cast down our habitations.*”

20. *Yet* — rather, “Only” [HENDERSON]. This particle calls attention to what follows.

teach ... daughters wailing — The deaths will be so many that there will be a lack of mourning women to bewail them. The mothers, therefore, must teach their daughters the science to supply the want.

21. *death ... windows* — The death-inflicting soldiery, finding the doors closed, burst in by the windows.

to cut off ... children from ... streets — Death cannot be said to enter the windows to cut off the children in the streets, but to cut them off, so as no more to play in the streets without (²³⁰⁵Zechariah 8:5).

22. *saieth the Lord* — continuing the thread of discourse from ²¹⁰¹Jeremiah 9:20.

dung — (²¹⁰¹Jeremiah 8:2).

handful ... none ... gather them — implying that the handful has been so trodden as to be not worth even the poor *gleaner's* effort to gather it. Or the Eastern custom may be referred to: the reaper cuts the grain and is followed by another who *gathers it*. This grain shall not be worth gathering. How galling to the pride of the Jews to hear that so shall their carcasses be trodden contemptuously under foot!

23. *wisdom* — political sagacity; as if *it* could rescue from the impending calamities.

might — military prowess.

24. Nothing but an experimental knowledge of God will save the nation.

understandeth — *theoretically*; in the intellect.

knoweth — *practically*: so as to walk in My ways (^{<3276>}Jeremiah 22:16 ^{<3221>}Job 22:21 ^{<4131>}1 Corinthians 1:31).

loving kindness — God's mercy is put in the first and highest place, because without it we should flee from God in fear and despair.

judgment ... righteousness — *loving-kindness* towards the godly; *judgment* towards the ungodly; *righteousness* the most perfect fairness in all cases [GROTIUS]. *Faithfulness to His promises* to preserve the godly, as well as stern execution of judgment on the ungodly, is included in "righteousness."

in the earth — contrary to the dogma of some philosophers, that God does not interfere in terrestrial concerns (^{<3581>}Psalms 58:11).

in these ... I delight — as well in doing them as in seeing them done by others (^{<3168>}Micah 6:8 7:18).

25. *with the uncircumcised* — rather, "all that are circumcised *in uncircumcision*" [HENDERSON]. The *Hebrew* is an *abstract* term, not a *concrete*, as *English Version* translates, and as the pious "circumcised" is. The nations specified, Egypt, Judah, etc., were *outwardly* "circumcised," but *in heart* were "uncircumcised." The heathen nations were defiled, in spite of their literal circumcision, by idolatry. The Jews, with all their glorying in their spiritual privileges, were no better (^{<2404>}Jeremiah 4:4 ^{<5109>}Deuteronomy 10:16 30:6 ^{<4128>}Romans 2:28,29 ^{<5121>}Colossians 2:11). However, ^{<2518>}Ezekiel 31:18 32:19, may imply that the Egyptians were uncircumcised; and it is uncertain as to the other nations specified whether they were at that early time circumcised. HERODOTUS says the Egyptians were so; but others think this applies only to the priests and others having a sacred character, not to the mass of the nation; so *English Version* may be fight (^{<4128>}Romans 2:28,29).

26. *Egypt* — put first to degrade Judah, who, though in privileges above the Gentiles, by unfaithfulness sank below them ... Egypt, too, was the power in which the Jews were so prone to trust, and by whose instigation they, as well as the other peoples specified, revolted from Babylon.

in the utmost corners — rather, “having the hair shaven (or *clipped*) in angles,” that is, having the beard on the cheek narrowed or *cut*: a Canaanitish custom, forbidden to the Israelites (¹⁸⁹²⁷Leviticus 19:27 21:5). The Arabs are hereby referred to (compare ³⁰⁵²³Jeremiah 25:23 49:32), as the words in apposition show, “that dwell in the wilderness.”

uncircumcised ... uncircumcised in the heart — The addition of “in the heart” in *Israel’s* case marks *its* greater guilt in proportion to its greater privileges, as compared with the rest.

CHAPTER 10

<3100> JEREMIAH 10:1-25.

CONTRAST BETWEEN THE IDOLS AND JEHOVAH. THE PROPHET'S LAMENTATION AND PRAYER.

1. *Israel* — the Jews, the surviving representatives of the nation.
2. EICHORN thinks the reference here to be to some celestial portent which had appeared at that time, causing the Jews' dismay. Probably the reference is general, namely, to the Chaldeans, famed as astrologers, through contact with whom the Jews were likely to fall into the same superstition.
way — the precepts or ordinances (<6883>Leviticus 18:3 <4402>Acts 9:2).
signs of heaven — The Gentiles did not acknowledge a Great First Cause: many thought events depended on the power of the stars, which some, as PLATO, thought to be endowed with spirit and reason. All heavenly phenomena, eclipses, comets, etc. are included.
one cutteth a tree, etc. — rather, "It (that which they busy themselves about: a sample of their 'customs') is a tree cut out of the forest" [MAURER].
4. *fasten ... move not* — that is, that it may stand upright without risk of falling, which the god (!) would do, if left to itself (<2340>Isaiah 41:7).
5. *upright* — or, "They are of turned work, resembling a palm tree" [MAURER]. The point of comparison between the idol and the palm is in the pillar-like uprightness of the latter, it having no branches except at the top.
speak not — (<4951>Psalm 115:5).
cannot go — that is, walk (<4950>Psalm 115:7 <2340>Isaiah 46:1,7).
neither ... do good — (<2342>Isaiah 41:23).
6. *none* — literally, "no particle of nothing": nothing whatever; the strongest possible denial (<6251>Exodus 15:11 <4908>Psalm 86:8,10).
7. (<6504>Revelation 15:4).

to thee doth it appertain — to Thee it properly belongs, namely, that Thou shouldest be “feared” (taken out of the previous “fear Thee”) (compare ^{<327>}Ezekiel 21:27). He alone is the *becoming* object of worship. To worship any other is unseemly and an infringement of His inalienable prerogative.

none — nothing whatever (see on ^{<240>}Jeremiah 10:6; ^{<380>}Psalms 89:6).

8. altogether — rather, “all alike” [MAURER]. Even the so-called “wise” men (^{<240>}Jeremiah 10:7) of the Gentiles are on a level with the *brutes* and “foolish,” namely, because they connive at the popular idolatry (compare ^{<612>}Romans 1:21-28). Therefore, in Daniel and Revelation, the world power is represented under a bestial form. Man divests himself of his true humanity, and sinks to the level of the *brute*, when he severs his connection with God (^{<135>}Psalms 115:8 Jon 2:8).

stock is a doctrine of vanities — The stock (put for the worship of *all idols whatever*, made out of a stock) speaks for itself that the whole theory of idolatry is vanity (^{<240>}Isaiah 44:9-11). CASTALIO translates, “the very wood itself confuting the vanity” (of the idol).

9. Everything connected with idols is the result of human effort.

Silver spread — (See on ^{<312>}Isaiah 30:22; ^{<309>}Isaiah 40:19).

Tarshish — Tartessus, in Spain, famed for precious metals.

Uphaz — (^{<705>}Daniel 10:5). As the *Septuagint* in the *Syrian Hexapla* in the *Margin*, THEODOTUS, the *Syrian* and *Chaldee versions* have “*Ophir*,” GESENIUS thinks “Uphaz” a colloquial corruption (one letter only being changed) for “Ophir.” Ophir, in ^{<103>}Genesis 10:29, is mentioned among Arabian countries. Perhaps Malacca is the country meant, the natives of which still call their gold mines Ophirs. HEEREN thinks Ophir the general name for the rich countries of the south, on the Arabian, African, and Indian coasts; just as our term, East Indies.

cunning — skillful.

10. true God — literally, “God Jehovah is truth”; not merely *true*, that is, veracious, but *truth* in the reality of His essence, as opposed to the “vanity” or emptiness which all idols are (^{<240>}Jeremiah 10:3,8,15 ^{<415>}2 Chronicles 15:3 ^{<336>}Psalms 31:5 ^{<131>}John 5:20).

living God — (^{<135>}John 5:26 ^{<507>}1 Timothy 6:17). He hath life *in Himself* which no creature has. All else “live in Him” (^{<417>}Acts 17:28). In contrast to *dead* idols.

everlasting — (^{<3906>}Psalm 10:16). In contrast to the *temporary* existence of all other objects of worship.

11. This verse is in *Chaldee*, Jeremiah supplying his countrymen with a formula of reply to Chaldee idolaters in the tongue most intelligible to the latter. There may be also derision intended in imitating their barbarous dialect. ROSENMULLER objects to this view, that not merely the words put in the mouths of the Israelites, but *Jeremiah's* own introductory words, “Thus shall ye say to them,” are in *Chaldee*, and thinks it to be a *marginal* gloss. But it is found in all the oldest versions. It was an old *Greek* saying: “Whoever thinks himself a god besides the one God, let him make another world” (^{<3916>}Psalm 96:5).

shall perish — (^{<2125>}Isaiah 2:18 ^{<3812>}Zechariah 13:2).

these heavens — the speaker pointing to them with his fingers.

12. Continuation of ^{<2100>}Jeremiah 10:10, after the interruption of the thread of the discourse in ^{<2101>}Jeremiah 10:11 (^{<3905>}Psalm 136:5,6).

13. Literally, “At the voice of His giving forth,” that is, when He thunders. (^{<3834>}Job 38:34 ^{<3925>}Psalm 29:3-5).

waters — (^{<1007>}Genesis 1:7) — above the firmament; heavy rains accompany thunder.

vapours ... ascend — (^{<3926>}Psalm 135:7).

treasures — His stores.

14. in his knowledge — “is rendered brutish *by* his skill,” namely, in idol-making (^{<2108>}Jeremiah 10:8,9). Thus the parallel, “confounded by the graven image,” corresponds (so ^{<3817>}Jeremiah 51:17). Others not so well translate, “without knowledge,” namely, of God (see ^{<3927>}Isaiah 42:17 45:16 ^{<3105>}Hosea 4:6).

15. errors — deceptions; from a *Hebrew* root, “to stutter”; then meaning “to mock.”

their visitation they — When God shall punish the idol-worshippers (namely, by Cyrus), the idols themselves shall be destroyed [ROSENMULLER] (^{<2101>}Jeremiah 10:11).

16. portion — from a *Hebrew* root, “to divide.” God is *the all-sufficient Good* of His people (^{<0820>}Numbers 18:20 ^{<3915>}Psalm 16:5 73:26 ^{<3124>}Lamentations 3:24).

not like them — not like the idols, a vain object of trust (⁴⁶³²Deuteronomy 32:31).

former of all things — the Fashioner (as a potter, ²⁶⁴⁸Isaiah 64:8) of the universe.

rod of his inheritance — The portion marked off as His inheritance by the measuring rod (³⁶⁸²Ezekiel 48:21). As He is their portion, so are they His portion (⁴⁶³¹Deuteronomy 32:9). A reciprocal tie (compare ⁴⁵¹⁹Jeremiah 51:19 ⁴⁷⁴⁸Psalms 74:2, *Margin*). Others make “rod” refer to the tribal rod or scepter.

17. wares — thine effects or movable goods (³⁴¹⁸Ezekiel 12:3). Prepare for migrating as captives to Babylon. The address is to Jerusalem, as representative of the whole people.

inhabitant of the fortress — rather, “*inhabitr*ess of the fortress.” Though thou now seemest to *inhabit* an impregnable *fortress*, thou shalt have to remove. “The land” is the champaign region opposed to the “fortified” cities. The “fortress” being taken, the whole “land” will share the disaster. HENDERSON translates, “Gather up thy *packages* from the ground.” ROSENMULLER, for “fortress,” translates, “siege,” that is, the besieged city. The various articles, in this view, are supposed to be lying about in confusion on the ground during the siege.

18. sling out — expressing the violence and suddenness of the removal to Babylon. A similar image occurs in ²⁴⁶³Jeremiah 16:13 ⁴⁹²⁹1 Samuel 25:29 ⁴³²⁷Isaiah 22:17,18.

at this once — at this time, now.

find it so — find it by experience, that is, feel it (²⁶⁵⁰Ezekiel 6:10). MICHAELIS translates, “I will bind them together (as in a sling) that they may reach the goal” (Babylon). *English Version* is best: “that they may find it so as I have said” (⁴⁰²⁹Numbers 23:19 ²⁶⁵⁰Ezekiel 6:10).

19. Judea bewails its calamity.

wound — the stroke I suffer under.

I must bear — not humble submission to God’s will (³⁰⁰⁹Micah 7:9), but sullen impenitence. Or, rather, it is prophetic of their ultimate acknowledgment of their guilt as the cause of their calamity (²³⁸⁹Lamentations 3:39).

20. *tabernacle is spoiled* — metaphor from the tents of nomadic life; as these are taken down in a few moments, so as not to leave a vestige of them, so Judea (^{200B}Jeremiah 4:20).

cords — with which the coverings of the tent are extended.

curtains — tent-curtains.

21. *pastors* — the rulers, civil and religious. This verse gives the cause of the impending calamity.

22. *bruit* — rumor of invasion. The antithesis is between the *voice of God* in His prophets to whom they turned a deaf ear, and the *cry of the enemy*, a new teacher, whom they must hear [CALVIN].

north country — Babylon (^{201B}Jeremiah 1:15).

23. Despairing of influencing the people, he turns to God.

way of man not in himself — (^{202B}Proverbs 16:1 20:24 ^{203B}James 4:13,14). I know, O Jehovah, that the march of the Babylonian conqueror against me (Jeremiah identifying himself with his people) is not at his own discretion, but is overruled by Thee (^{204B}Isaiah 10:5-7; compare ^{205B}Jeremiah 10:19).

that walketh — when he walketh, that is, sets out in any undertaking.

direct ... steps — to give a prosperous issue to (^{206B}Psalms 73:23).

24, 25. Since I (my nation) must be corrected (justice requiring it because of the deep guilt of the nation), I do not deprecate all chastisement, but pray only for moderation in it (^{207B}Jeremiah 30:11 ^{208B}Psalms 6:1 38:1); and that the full tide of Thy fury may be poured out on the heathen invaders for their cruelty towards *Thy* people. ^{209B}Psalms 79:6,7, a psalm to be referred to the time of the captivity, its composer probably repeated this from Jeremiah. The imperative, "Pour out," is used instead of the future, expressing vividly the *certainty* of the prediction, and that the word of God itself effects its own declarations. Accordingly, the Jews were restored after *correction*; the Babylonians were utterly extinguished.

know thee ... call ... on thy name — Knowledge of God is the beginning of piety; *calling* on Him the fruit.

heathen ... Jacob — He reminds God of the distinction He has made between His people whom *Jacob* represents, and the heathen aliens. *Correct* us as Thy adopted sons, the seed of Jacob; *destroy* them as outcasts (^{210B}Zechariah 1:14,15,21).

CHAPTER 11

JEREMIAH 11:1-23.

EPITOME OF THE COVENANT FOUND IN THE TEMPLE IN JOSIAH'S REIGN. JUDAH'S REVOLT FROM IT, AND GOD'S CONSEQUENT WRATH.

2. *this covenant* — alluding to the book of the law (^{<6319>}Deuteronomy 31:26) found in the temple by Hilkiah the high priest, five years after Jeremiah's call to the prophetic office (^{<1218>}2 Kings 22:8-23:25).

Hear ye — Others besides Jeremiah were to promulgate God's will to the people; it was the duty of the priests to read the law to them (^{<3117>}Malachi 2:7).

3. (^{<6723>}Deuteronomy 27:26 ^{<8810>}Galatians 3:10).

4. *in the day* — that is, when. The Sinaitic covenant was made some time after the exodus, but the two events are so connected as to be viewed as one.

iron furnace — (^{<6003>}Deuteronomy 4:20 ^{<1051>}1 Kings 8:51). "Furnace" expresses the searching ordeal; "iron," the long duration of it. The furnace was *of earth*, not *of iron* (^{<3116>}Psalms 12:6); a furnace, in heat and duration enough to melt even iron. God's deliverance of them from such an ordeal aggravates their present guilt.

do them — namely, the words of the covenant (^{<2113>}Jeremiah 11:3).

so, etc. — (^{<6313>}Leviticus 26:3,12).

5. *oath* — (^{<19519>}Psalms 105:9,10).

a land flowing with milk and honey — (See on ^{<0448>}Numbers 14:8).

as it is this day — These are the concluding words of God to the Israelites when formerly brought out of Egypt, "Obey ... that I may *at this time* make good the promise I made to your fathers, to give," etc. [MAURER]. *English Version* makes the words apply to *Jeremiah's time*, "As ye know at this time, that God's promise has been fulfilled," namely, in Israel's acquisition of Canaan.

So be it — *Hebrew, Amen.* Taken from ^{<6275>}Deuteronomy 27:15-26.

Jeremiah hereby solemnly concurs in the justice of the curses pronounced there (see ^{<2418>}Jeremiah 11:3).

6. Jeremiah was to take a prophetic tour throughout Judah, to proclaim everywhere the denunciations in the book of the law found in the temple.

Hear ... do — (^{<4103>}Romans 2:13 ^{<3022>}James 1:22).

7. rising early — (^{<2073>}Jeremiah 7:13).

8. imagination — rather, “stubbornness.”

will bring — The words, “even unto this day” (^{<2410>}Jeremiah 11:7), confirm *English Version* rather than the rendering of ROSENMULLER: “I brought upon them.”

words — threats (^{<2418>}Jeremiah 11:3 ^{<6275>}Deuteronomy 27:15-26).

9. conspiracy — a *deliberate combination* against God and against Josiah’s reformation. Their idolatry is not the result of a hasty impulse (^{<3936>}Psalms 83:5 ^{<3225>}Ezekiel 22:25).

11. cry unto me — contrasted with “cry unto the gods,” (^{<2412>}Jeremiah 11:12).

not hearken — (^{<3841>}Psalms 18:41 ^{<3028>}Proverbs 1:28 ^{<2015>}Isaiah 1:15 ^{<3304>}Micah 3:4).

12. cry unto the gods ... not save — (^{<6327>}Deuteronomy 32:37,38). Compare this verse and beginning of ^{<2413>}Jeremiah 11:13 ^{<2028>}Jeremiah 2:28.

in the time of their trouble — that is, calamity (^{<2027>}Jeremiah 2:27).

13. shameful thing — *Hebrew*, “shame,” namely, the idol, not merely shameful, but the *essence* of all that is shameful (^{<2424>}Jeremiah 3:24 ^{<3940>}Hosea 9:10), which will bring shame and confusion on yourselves [CALVIN].

14. There is a climax of guilt which admits of no further intercessory prayer (^{<1230>}Exodus 32:10, in the *Chaldee version*, “leave off praying”; ^{<2416>}Jeremiah 7:16 ^{<3941>}1 Samuel 16:1 15:35 ^{<3156>}1 John 5:16). Our mind should be at one with God in all that He is doing, even in the rejection of the reprobate.

for their trouble — on account of their trouble. Other manuscripts read, “in the time of their trouble” a gloss from ^{<2412>}Jeremiah 11:12.

15. my beloved — My elect people, Judea; this aggravates their ingratitude (^{<2427>}Jeremiah 12:7).

lewdness with many — (^{<3165>}Ezekiel 16:25). Rather, “that great (or, manifold) enormity”; literally, “the enormity, the manifold”; namely, their idolatry, which made their worship of God in the temple a mockery (compare ^{<3170>}Jeremiah 7:10 ^{<3239>}Ezekiel 23:39) [HENDERSON].

holy flesh — (^{<3102>}Haggai 2:12-14 ^{<3115>}Titus 1:15), namely, the sacrifices, which, through the guilt of the Jews, were no longer *holy*, that is, acceptable to God. The sacrifices on which they relied will, therefore, no longer protect them. Judah is represented as a priest’s wife, who, by adultery, has forfeited her share in the flesh of the sacrifices, and yet boasts of her prerogative at the very same time [HORSLEY].

when thou doest evil — literally, “when thy evil” (is at hand). PISCATOR translates, “When thy *calamity* is at hand (according to God’s threats), thou gloriest” (against God, instead of humbling thyself). *English Version* is best (compare ^{<3124>}Proverbs 2:14).

16. called thy name — made thee.

olive — (^{<3538>}Psalms 52:8 ^{<3117>}Romans 11:17). The “olive” is chosen to represent the adoption of Judah by the *free grace* of God, as its *oil* is the image of *richness* (compare ^{<3236>}Psalms 23:5 104:15).

with ... noise of ... tumult — or, “at the noise,” etc. namely, at the tumult of the invading army (^{<2334>}Isaiah 13:4) [MAURER]. Or, rather, “with the sound of a mighty voice,” namely, that of God, that is, the thunder; thus there is no confusion of metaphors. The tree stricken with lightning has “*fire kindled* upon it, and the branches are *broken*,” at one and the same time [HOUBIGANT].

17. that planted thee — (^{<3123>}Jeremiah 2:21 ^{<3182>}Isaiah 5:2).

against themselves — The sinner’s sin is to his own hurt (see on ^{<3179>}Jeremiah 7:19).

18, 19. Jeremiah here digresses to notice the attempt on his life plotted by his townsmen of Anathoth. He had no suspicion of it, until Jehovah revealed it to him (^{<3126>}Jeremiah 12:6).

the Lord ... thou — The change of person from the third to the second accords with the excited feelings of the prophet.

then — when I was in peril of my life.

their doings — those of the men of Anathoth. His thus alluding to them, before he has mentioned their name, is due to his excitement.

19. *lamb* — literally, a “pet lamb,” such as the Jews often had in their houses, for their children to play with; and the Arabs still have (^{<1118>}2 Samuel 12:3). His own *familiar* friends had plotted against the prophet. The language is exactly the same as that applied to Messiah (^{<2511>}Isaiah 53:7). Each prophet and patriarch exemplified in his own person some one feature or more in the manifold attributes and sufferings of the Messiah to come; just as the saints have done since His coming (^{<4121>}Galatians 2:20 ^{<1080>}Philippians 3:10 ^{<5024>}Colossians 1:24). This adapted both the more experimentally to testify of Christ.

devices — (^{<2488>}Jeremiah 18:18).

tree with ... fruit — literally, “in its fruit” or “food,” that is, when it is in fruit. Proverbial, to express the destruction of cause and effect together. The man is the tree; his teaching, the fruit. Let us destroy the prophet and his prophecies; namely, those threatening destruction to the nation, which offended them. Compare ^{<4117>}Matthew 7:17, which also refers to *prophets* and their *doctrines*.

20. *triest ... heart* — (^{<6123>}Revelation 2:23).

revealed — committed *my cause*. Jeremiah’s wish for vengeance was not personal but ministerial, and accorded with God’s purpose revealed to him against the enemies alike of God and of His servant (^{<1574>}Psalms 37:34 54:7 112:8 118:7).

21. *Prophecy not* — (^{<2307>}Isaiah 30:10 ^{<3112>}Amos 2:12 ^{<3116>}Micah 2:6). If Jeremiah had not uttered his denunciatory predictions, they would not have plotted against him. None were more bitter than his own fellow townsmen. Compare the conduct of the Nazarites towards Jesus of Nazareth (^{<1108>}Luke 4:24-29).

22. The retribution of their intended murder shall be in kind; just as in Messiah’s case (^{<1908>}Psalms 69:8-28).

23. (^{<2312>}Jeremiah 23:12).

the year of ... visitation — The *Septuagint* translates, “in the year of their,” etc., that is, at the time when I shall visit them in wrath. JEROME supports *English Version*. “Year” often means *a determined time*.

CHAPTER 12

<212> JEREMIAH 12:1-17.

CONTINUATION OF THE SUBJECT AT THE CLOSE OF THE ELEVENTH CHAPTER.

He ventures to expostulate with Jehovah as to the prosperity of the wicked, who had plotted against his life (<210>Jeremiah 12:1-4); in reply he is told that he will have worse to endure, and that from his own relatives (<210>Jeremiah 12:5,6). The heaviest judgments, however, would be inflicted on the faithless people (<212>Jeremiah 12:7-13); and then on the nations co-operating with the Chaldeans against Judah, with, however, a promise of mercy on repentance (<2124>Jeremiah 12:14-17).

1. (<2504>Psalm 51:4).

let me talk, etc. — only let me reason the case with Thee: inquire of Thee the causes why such wicked men as these plotters against my life prosper (compare <2806>Job 12:6 21:7 <2950>Psalm 37:1,35 73:3 <2485>Malachi 3:15). It is right, when hard thoughts of God's providence suggest themselves, to fortify our minds by *justifying God beforehand* (as did Jeremiah), even before we hear the *reasons* of His dealings.

2. *grow* — literally “go on,” “progress.” Thou givest them sure dwellings and increasing prosperity.

near in ... mouth ... far from ... reins — (<2203>Isaiah 29:13 <2158>Matthew 15:8). Hypocrites.

3. *knowest me* — (<2904>Psalm 139:1).

tried ... heart — (<2113>Jeremiah 11:20).

toward thee — rather, “with Thee,” that is, entirely devoted to Thee; contrasted with the hypocrites (<2112>Jeremiah 12:2), “near in ... mouth, and far from ... reins.” This being so, how is it that I fare so ill, they so well?

pull ... out — containing the metaphor, from a “rooted tree” (<2112>Jeremiah 12:2).

prepare — literally, “separate,” or “set apart as devoted.”

day of slaughter — (³⁹⁸⁵James 5:5).

4. *land mourn* — personification (³⁴⁴²Jeremiah 14:2 23:10).

for the wickedness — (³⁹⁷⁸Psalms 107:34).

beasts — (³⁰⁰⁸Hosea 4:3).

He shall not see our last end — *Jehovah* knows not what is about to happen to us (³⁴⁵²Jeremiah 5:12) [ROSENMULLER]. So the *Septuagint*. (³⁹⁰¹Psalms 10:11 ³⁶⁸²Ezekiel 8:12 9:9). Rather, “*The prophet* (Jeremiah, to whom the whole context refers) shall not see our last end.” We need not trouble ourselves about his boding predictions. We shall not be destroyed as he says (³⁴⁵²Jeremiah 5:12,13).

5. *Jehovah’s reply to Jeremiah’s complaint.*

horses — that is, horsemen: the argument *a fortiori*. A proverbial phrase. The injuries done thee by the men of Anathoth (“the footmen”) are small compared with those which the men of Jerusalem (“the horsemen”) are about to inflict on thee. If the former weary thee out, how wilt thou contend with the king, the court, and the priests at Jerusalem?

wherein thou trustedst, they wearied thee — *English Version* thus fills up the sentence with the italicized words, to answer to the parallel clause in the first sentence of the verse. The parallelism is, however, sufficiently retained with a less ellipsis: “If (it is only) in a land of peace thou art confident” [MAURER].

swelling of Jordan — In harvest-time and earlier (April and May) it overflows its banks (¹⁰⁶⁵Joshua 3:15), and fills the valley called the Ghor. Or, “the *pride* of Jordan,” namely, its wooded banks abounding in lions and other wild beasts (²⁴⁹⁹Jeremiah 49:19 50:44 ³⁸¹⁸Zechariah 11:3; compare ¹²⁸²2 Kings 6:2). MAUNDRELL says that between the Sea of Tiberias and Lake Merom the banks are so wooded that the traveler cannot see the river at all without first passing through the woods. If in the campaign country (alone) thou art secure, how wilt thou do when thou fallest into the wooded haunts of wild beasts?

6. *even thy brethren* — as in Christ’s case (⁴⁵⁹⁸Psalms 69:8 ⁴⁶¹¹John 1:11 7:5; compare ³¹⁹⁸Jeremiah 9:4 11:19,21 ⁴⁰⁰⁸Matthew 10:36). Godly faithfulness is sure to provoke the ungodly, even of one’s own family.

called a multitude after thee — (²³⁰⁴Isaiah 31:4). JEROME translates, “cry after thee with a loud (literally, ‘full’) voice.”

believe ... not ... though ... speak fair — (⁴⁰²⁵Proverbs 26:25).

7. *I have forsaken* — Jehovah will forsake His temple and the people peculiarly His. The mention of God's close tie to them, as heretofore *His*, aggravates their ingratitude, and shows that their past spiritual privileges will not prevent God from punishing them.

beloved of my soul — image from a *wife* (³⁴¹¹⁵Jeremiah 11:15 ²⁸⁴⁶Isaiah 54:5).

8. *is unto me* — is become unto Me: behaves towards Me as a lion which roars against a man, so that he withdraws from the place where he hears it: so I withdrew from My people, once beloved, but now an object of abhorrence because of their rebellious cries against Me.

9. *speckled bird* — Many translate, “a ravenous beast, the hyena”; the corresponding *Arabic* word means *hyena*; so the *Septuagint*. But the *Hebrew* always elsewhere means “a bird of prey.” The *Hebrew* for “speckled” is from a root “to color”; answering to the Jewish *blending together* with paganism the altogether *diverse* Mosaic ritual. The neighboring nations, *birds of prey* like herself (for she had sinfully assimilated herself to them), were ready to pounce upon her.

assemble ... beasts of ... field — The Chaldeans are told to gather the surrounding heathen peoples as allies against Judah (²⁸⁰⁹Isaiah 56:9 ³³⁴⁶Ezekiel 34:5).

10. *pastors* — the Babylonian leaders (compare ³⁴²¹²Jeremiah 12:12 ²⁴⁰⁸Jeremiah 6:3).

my vineyard — (²¹⁰⁰Isaiah 5:1,5).

trodden my portion — (²³⁵⁸Isaiah 63:18).

11. *mourneth unto me* — that is, before Me. EICHORN translates, “by reason of Me,” because I have given it to desolation (³⁴¹⁷Jeremiah 12:7).

because no man layeth it to heart — because none by repentance and prayer seek to deprecate God's wrath. Or, “yet none lays it to heart”; as in ³⁴¹⁸Jeremiah 5:3 [CALVIN].

12. *high places* — Before, He had threatened the plains; now, the hills.

wilderness — not an uninhabited desert, but high lands of pasturage, lying between Judea and Chaldea (³⁴¹¹Jeremiah 4:11).

13. Description in detail of the devastation of the land (³³⁶⁵Micah 6:15).

they shall be ashamed of your — The change of persons, in passing from indirect to direct address, is frequent in the prophets. Equivalent to, “Ye

shall be put to the shame of disappointment at the smallness of your produce.”

14-17. Prophecy as to the surrounding nations, the Syrians, Ammonites, etc., who helped forward Judah’s calamity: they shall share her fall; and, on their conversion, they shall share with her in the future restoration. This is a brief anticipation of the predictions in the forty-seventh, forty-eighth, and forty-ninth chapters.

touch — (^{<3018>}Zechariah 2:8).

pluck them out ... pluck out ... Judah — (Compare end of ^{<3126>}Jeremiah 12:16). During the thirteen years that the Babylonians besieged Tyre, Nebuchadnezzar, after subduing Coelo-Syria, brought Ammon, Moab, etc., and finally Egypt, into subjection [JOSEPHUS, *Antiquities*, 10:9.7]. On the restoration of these nations, they were to exchange places with the Jews. The latter were now in the midst of them, but on their restoration *they* were to be “in the midst of the Jews,” that is, as proselytes to the true God (compare ^{<3107>}Micah 5:7 ^{<3346>}Zechariah 14:16). “Pluck *them*,” namely, the Gentile nations: in a bad sense. “Pluck Judah”: in a good sense; used to express the force which was needed to snatch Judah from the tyranny of those nations by whom they had been made captives, or to whom they had fled; otherwise they never would have let Judah go. Previously he had been forbidden to pray for the mass of the Jewish people. But here he speaks consolation to the elect remnant among them. Whatever the Jews might be, God keeps *His* covenant.

15. A promise, applying to Judah, as well as to the nations specified (^{<3194>}Amos 9:14). As to Moab, compare ^{<3487>}Jeremiah 48:47; as to Ammon, ^{<3486>}Jeremiah 49:6.

16. swear by my name — (^{<3002>}Jeremiah 4:2 ^{<3398>}Isaiah 19:18 65:16); that is, confess solemnly the true God.

built — be made spiritually and temporally prosperous: fixed in sure habitations (compare ^{<3205>}Jeremiah 24:6 42:10 45:4 ^{<3570>}Psalms 87:4,5 ^{<4129>}Ephesians 2:20,21 ^{<6125>}1 Peter 2:5).

17. (^{<3102>}Isaiah 60:12).

CHAPTER 13

~~2417D~~ JEREMIAH 13:1-27.

SYMBOLICAL PROPHECY (~~2418E~~ JEREMIAH 13:1-7).

Many of these figurative acts being either not possible, or not probable, or decorous, seem to have existed only in the mind of the prophet as part of his inward vision. [So CALVIN]. The world he moved in was not the sensible, but the spiritual, world. Inward acts were, however, when it was possible and proper, materialized by outward performance but not always, and necessarily so. The internal act made a naked statement more impressive and presented the subject when extending over long portions of space and time more concentrated. The interruption of Jeremiah's official duty by a journey of more than two hundred miles twice is not likely to have *literally* taken place.

1. *put it upon thy loins*, etc. — expressing the close intimacy wherewith Jehovah had joined Israel and Judah to Him (~~2418E~~ Jeremiah 13:11).

linen — implying it was the inner garment next the skin, not the outer one.

put it not in water — signifying the moral filth of His people, like the literal filth of a garment worn constantly next the skin, without being washed (~~2418E~~ Jeremiah 13:10). GROTIUS understands a garment not bleached, but left in its native roughness, just as Judah had no beauty, but was adopted by the sole grace of God (~~2418E~~ Ezekiel 16:4-6). “Neither wast thou washed in water,” etc.

4. *Euphrates* — In order to support the view that Jeremiah's act was outward, HENDERSON considers that the *Hebrew Phrath* here is *Ephratha*, the original name of Beth-lehem, six miles south of Jerusalem, a journey easy to be made by Jeremiah. The non-addition of the word “river,” which usually precedes *Phrath*, when meaning Euphrates, favors this view. But I prefer *English Version*. The Euphrates is specified as being near Babylon, the Jews future place of exile.

hole — typical of the prisons in which the Jews were to be confined.

the rock — some well-known rock. A sterile region, such as was that to which the Jews were led away (compare ~~2417E~~ Isaiah 7:19) [GROTIUS].

6. *after many days* — Time enough was given for the girdle to become unfit for use. So, in course of time, the Jews became corrupted by the heathen idolatries around, so as to cease to be witnesses of Jehovah; they must, therefore, be cast away as a “marred” or spoiled girdle.

9. (^{<1339>}Leviticus 26:19).

10. *imagination* — rather, “obstinacy.”

11. (^{<2319>}Jeremiah 33:9 ^{<12416>}Exodus 19:5).

glory — an ornament to glory in.

12. A new image.

Do we not ... know ... wine — The “bottles” are those used in the East, made of skins; our word “hogshead,” originally “oxhide,” alludes to the same custom. As they were used to hold water, milk, and other liquids, what the prophet said (namely, that they should be all filled with wine) was not, as the Jews’ taunting reply implied, a truism even *literally*. The figurative sense which is what Jeremiah chiefly meant, they affected not to understand. As wine intoxicates, so God’s wrath and judgments shall reduce them to that state of helpless distraction that they shall rush on to their own ruin (^{<24515>}Jeremiah 25:15 49:12 ^{<25117>}Isaiah 51:17,21,22 63:6).

13. *upon David’s throne* — literally, who sit *for David on his throne*; implying the succession of the Davidic family (^{<3214>}Jeremiah 22:4).

all — indiscriminately of every rank.

14. *dash* — (^{<1119>}Psalm 2:9). As a potter’s vessel (^{<1127>}Revelation 2:27).

15. *be not proud* — Pride was the cause of their contumacy, as humility is the first step to obedience (^{<2137>}Jeremiah 13:17 ^{<1910>}Psalm 10:4).

16. *Give glory*, etc. — Show by repentance and obedience to God, that you revere His majesty. So Joshua exhorted Achan to “give glory to God” by confessing his crime, thereby showing he revered the All-knowing God.

stumble — image from travelers stumbling into a fatal abyss when overtaken by nightfall (^{<2313>}Isaiah 5:30 59:9,10 ^{<108>}Amos 8:9).

dark mountains — literally, “mountains of twilight” or “gloom,” which cast such a gloomy shadow that the traveler stumbles against an opposing rock before he sees it (^{<3110>}John 11:10 12:35).

shadow of death — the densest gloom; death shade (^{<1449>}Psalm 44:19). *Light* and *darkness* are images of prosperity and adversity.

17. *hear it* — my exhortation.

in secret — as one mourning and humbling himself for their sin, not self-righteously condemning them (^{<318>}Philippians 3:18).

pride — (see on ^{<2415>}Jeremiah 13:15; ^{<1837>}Job 33:17).

flock — (^{<2433>}Jeremiah 13:20), just as kings and leaders are called pastors.

18. *king* — Jehoiachin or Jeconiah.

queen — the queen mother who, as the king was not more than eighteen years old, held the chief power. Nehushta, daughter of Elnathan, carried away captive with Jehoiachin by Nebuchadnezzar (^{<1248>}2 Kings 24:8-15).

Humble yourselves — that is, Ye shall be humbled, or brought low (^{<2228>}Jeremiah 22:26 28:2).

your principalities — rather, “your *head ornament*.”

19. *cities of the south* — namely, south of Judea; farthest off from the enemy, who advanced from the north.

shut up — that is, deserted (^{<2340>}Isaiah 24:10); so that none shall be left to open the gates to travelers and merchants again [HENDERSON]. Rather, *shut up so* closely by Nebuchadnezzar’s forces, sent on before (^{<1240>}2 Kings 24:10,11), that none shall be allowed by the enemy to get out (compare ^{<2433>}Jeremiah 13:20).

wholly — literally, “fully”; completely.

20. *from ... north* — Nebuchadnezzar and his hostile army (^{<2414>}Jeremiah 1:14 6:22).

flock ... given thee — Jeremiah, amazed at the depopulation caused by Nebuchadnezzar’s forces, addresses Jerusalem (a *noun of multitude*, which accounts for the blending of *plural* and *singular*, *Your eyes ... thee ... thy flock*), and asks where is the population (^{<2437>}Jeremiah 13:17, “flock”) which God had given her?

21. *captains, and as chief* — literally, “princes as to headship”; or “over thy head,” namely, the Chaldeans. Rather, translate, “What wilt thou say when God will set them (the enemies, ^{<2433>}Jeremiah 13:20) above thee, seeing that thou thyself hast accustomed them (to be) with thee as (thy) *lovers in the highest place* (literally, ‘at thy head’)? Thou canst not say God does thee wrong, seeing it was thou that gave occasion to His dealing so with thee, by so eagerly courting their intimacy.” Compare ^{<2418>}Jeremiah 2:18,36 ^{<1239>}2 Kings 23:29, as to the league of Judah with Babylon, which

led Josiah to march against Pharaoh-necho, when the latter was about to attack Babylon [MAURER].

sorrows — pains, throes.

22. if thou say — connecting this verse with “What wilt thou say” (²⁴¹³³Jeremiah 13:21)?

skirts discovered — that is, are thrown up so as to expose the person (²⁴¹³³Jeremiah 13:26 ²⁴¹⁸⁷Isaiah 3:17 Na 3:5).

heels made bare — The sandal was fastened by a thong above the heel to the instep. The *Hebrew*, is, “are violently handled,” or “torn off”; that is, thou art exposed to ignominy. Image from an adulteress.

23. Ethiopian — the Cushite of Abyssinia. Habit is second nature; as therefore it is morally impossible that the Jews can alter their inveterate habits of sin, nothing remains but the infliction of the extremest punishment, their expatriation (²⁴¹³³Jeremiah 13:24).

24. (²⁵⁰⁰⁴Psalms 1:4).

by the wind — *before* the wind.

of the wilderness — where the wind has full sweep, not being broken by any obstacle.

25. portion of thy measures — the portion which I have measured out to thee (²⁴¹¹⁹Job 20:29 ²⁵⁰⁰⁶Psalms 11:6).

falsehood — (²⁴¹³⁷Jeremiah 13:27), false gods and alliances with foreign idolaters.

26. discover ... upon thy face — rather, “throw up thy skirts over thy face,” or head; done by way of ignominy to captive women and to prostitutes (Na 3:5). The Jews’ punishment should answer to their crime. As their sin had been perpetrated in the most public places, so God would expose them to the contempt of other nations most openly (²⁵⁰⁰⁸Lamentations 1:8).

27. neighings — (²⁴¹¹⁸Jeremiah 5:8), image from the lust of horses; the lust after idols degrades to the level of the brute.

hills — where, as being nearer heaven, sacrifices were thought most acceptable to the gods.

wilt thou not ... ? when — literally, “*thou wilt not be made clean after how long a time yet.*” (So ²⁴¹³³Jeremiah 13:23). Jeremiah *denies* the moral

possibility of one so long hardened in sin becoming *soon* cleansed. But see ~~Jeremiah~~ Jeremiah 32:17 ~~Luke~~ Luke 18:27.

CHAPTER 14

~~(244)~~ JEREMIAH 14:1-22.

PROPHECIES ON THE OCCASION OF A DROUGHT SENT IN JUDGMENT ON JUDEA.

1. Literally, “That which was the word of Jehovah to Jeremiah concerning the dearth”

drought — literally, the “withholdings,” namely, of rain (~~(451)~~ Deuteronomy 11:17 ~~(447)~~ 2 Chronicles 7:13). This word should be used especially of the withholding of rain because rain is in those regions of all things the one chiefly needed (~~(247)~~ Jeremiah 17:8, *Margin*).

2. **gates** — *The place of public concourse* in each city looks sad, as being no longer frequented (~~(238)~~ Isaiah 3:26 24:4).

black — that is, they mourn (blackness being indicative of sorrow), (~~(242)~~ Jeremiah 8:21).

unto the ground — bowing towards it.

cry — of distress (~~(465)~~ 1 Samuel 5:12 ~~(234)~~ Isaiah 24:11).

3. **little ones** — rather, “their inferiors,” that is, domestics.

pits — cisterns for collecting rain water, often met with in the *East* where there are no springs.

covered ... heads — (~~(453)~~ 2 Samuel 15:30). A sign of humiliation and mourning.

5. The brute creation is reduced to the utmost extremity for the want of food. The “hind,” famed for her affection to her young, abandons them.

6. **wild asses** — They repair to “the high places” most exposed to the winds, which they “snuff in” to relieve their thirst.

dragons — jackals [HENDERSON].

eyes — which are usually most keen in detecting grass or water from the “heights,” so much so that the traveler guesses from their presence that there must be herbage and water near; but now “their eyes fail.” Rather the

reference is to the great boas and python serpents which raise a large portion of their body up in a vertical column ten or twelve feet high, to survey the neighborhood above the surrounding bushes, while with open jaws they drink in the air. These giant serpents originated the widely spread notions which typified the deluge and all destructive agents under the form of a dragon or monster serpent; hence, the dragon temples always near water, in Asia, Africa, and Britain; for example, at Abury, in Wiltshire; a symbol of the ark is often associated with the dragon as the preserver from the waters [KITTO, *Biblical Cyclopaedia*].

7. *do thou it* — what we beg of Thee; interpose to remove the drought. Jeremiah pleads in the name of his nation (^{<1942>}Psalm 109:21). So “work for us,” absolutely used (^{<1941>}1 Samuel 14:6).

for thy name’s sake — “for *our* backslidings are so many” that we cannot urge Thee for the sake of *our* doings, but for the glory of *Thy* name; lest, if Thou give us not aid, it should be said it was owing to Thy want of power (^{<1809>}Joshua 7:9 ^{<1941>}Psalm 79:9 106:8 ^{<2343>}Isaiah 48:9 ^{<1304>}Ezekiel 20:44). The same appeal to God’s mercy, “for *His* name’s sake,” as our only hope, since *our* sin precludes trust in ourselves, occurs in ^{<1251>}Psalm 25:11.

8. The reference is, not to the faith of *Israel* which had almost ceased, but to the promise and everlasting covenant of *God*. None but the true Israel make God their “hope.” (^{<2473>}Jeremiah 17:13).

turneth aside to tarry — The *traveler* cares little for the land he tarries but a night in; but Thou hast promised to *dwell* always in the midst of Thy people (^{<4812>}2 Chronicles 33:7,8). MAURER translates, “spreadeth,” namely, his tent.

9. *astonied* — like a “mighty man,” at other times able to help (^{<2501>}Isaiah 59:1). but now *stunned* by a sudden calamity so as to disappoint the hopes drawn from him.

art in the midst of us — (^{<1295>}Exodus 29:45,46 ^{<1331>}Leviticus 26:11,12).

called by thy name — (^{<2098>}Daniel 9:18,19) as Thine own peculiar people (^{<1802>}Deuteronomy 9:29).

10. Jehovah’s reply to the prayer (^{<2447>}Jeremiah 14:7-9 ^{<2123>}Jeremiah 2:23-25).

Thus — *So greatly*.

loved — (^{<2153>}Jeremiah 5:31).

not refrained ... feet — They did not obey God’s command; “withhold thy foot” (^{<2425>}Jeremiah 2:25), namely, from following after idols.

remember ... iniquity — (^{<383>}Hosea 8:13 9:9). Their sin is so great, God must punish them.

11. (^{<2176>}Jeremiah 7:16 ^{<1220>}Exodus 32:10).

12. **not hear** — because their prayers are hypocritical: their hearts are still idolatrous. God never refuses to hear *real* prayer (^{<2172>}Jeremiah 7:21,22 ^{<1028>}Proverbs 1:28 ^{<2115>}Isaiah 1:15 58:3).

sword ... famine ... pestilence — the three sorest judgments at once; any one of which would be enough for their ruin (^{<1242>}2 Samuel 24:12,13).

13. Jeremiah urges that much of the guilt of the people is due to the false prophets' influence.

assured peace — solid and lasting peace. Literally, “peace of truth” (^{<2308>}Isaiah 39:8).

14. (^{<2321>}Jeremiah 23:21).

15. (^{<2152>}Jeremiah 5:12,13).

By sword and famine ... consumed — retribution in kind both to the false prophets and to their hearers (^{<2446>}Jeremiah 14:16).

16. **none to bury** — (^{<1748>}Psalms 79:3).

pour their wickedness — that is, the punishment incurred by their wickedness (^{<2129>}Jeremiah 2:19).

17. (^{<2101>}Jeremiah 9:1 ^{<2116>}Lamentations 1:16). Jeremiah is desired to weep ceaselessly for the calamities coming on his nation (called a “virgin,” as being heretofore never under foreign yoke), (^{<2204>}Isaiah 23:4).

18. **go about** — that is, shall have to migrate into a land of exile. HORSLEY translates, “go *trafficking* about the land (see ^{<2451>}Jeremiah 5:31, *Margin*; ^{<4042>}2 Corinthians 4:2 ^{<6012>}2 Peter 2:3), and take no knowledge” (that is, pay no regard to the miseries before their eyes) (^{<2108>}Isaiah 1:3 58:3). If the sense of the *Hebrew* verb be retained, I would with *English Version* understand the words as referring to the exile to Babylon; thus, “the prophet and the priest shall have to go to a strange land to *practice their religious traffic*” (^{<2861>}Isaiah 56:11 ^{<3642>}Ezekiel 34:2,3 ^{<3111>}Micah 3:11).

19. The people plead with God, Jeremiah being forbidden to do so.

no healing — (^{<24518>}Jeremiah 15:18).

peace ... no good — (^{<2485>}Jeremiah 8:15).

20. (²⁰⁰⁸Daniel 9:8).

21. *us* — “the throne of Thy glory” may be the object of “abhor not” (“reject not”); or “Zion” (²⁴⁴⁹Jeremiah 14:19).

throne of thy glory — Jerusalem, or, *the temple*, called God’s “footstool” and “habitation” (¹³³⁰1 Chronicles 28:2 ¹⁴⁰⁶Psalm 132:5).

thy covenant — (¹⁹⁶⁶Psalm 106:45 ²⁰⁹⁹Daniel 9:19).

22. *vanities* — idols (⁰⁵²¹Deuteronomy 32:21).

rain — (³⁸⁰⁷Zechariah 10:1,2).

heavens — namely, of themselves without God (¹⁰⁵⁵Matthew 5:45 ⁴⁴⁴⁷Acts 14:17); they are not the First Cause, and ought not to be deified, as they were by the heathen. The disjunctive “or” favors CALVIN’S explanation: “Not even the heavens themselves can give rain, much less can the idol vanities.”

art not thou he — namely, who canst give rain?

CHAPTER 15

JEREMIAH 15:1-21.

GOD'S REPLY TO JEREMIAH'S INTERCESSORY PRAYER.

1. *Moses ... Samuel* — eminent in intercessions (^{<12311>}Exodus 32:11,12 ^{<1310>}1 Samuel 7:9 ^{<13106>}Psalms 99:6).

be toward — could not be favorably inclined toward them.

out of my sight — God speaks as if the people were present before Him, along with Jeremiah.

2. *death* — deadly plague (^{<131821>}Jeremiah 18:21 43:11 ^{<131812>}Ezekiel 5:2,12 ^{<131107>}Zechariah 11:9).

3. *appoint* — (^{<131307>}Leviticus 26:16).

kinds — of punishments.

4. *cause ... to be removed* — (^{<131525>}Deuteronomy 28:25 ^{<131346>}Ezekiel 23:46). Rather, “I will give them up to vexation,” I will cause them to wander so as nowhere to have repose [CALVIN]; (^{<131082>}2 Chronicles 29:8, “trouble;” Margin, “commotion”).

because of Manasseh — He was now dead, but the effects of his sins still remained. How much evil one bad man can cause! The evil fruits remain even after he himself has received repentance and forgiveness. The people had followed his wicked example ever since; and it is implied that it was only through the long-suffering of God that the penal consequences had been suspended up to the present time (compare ^{<131461>}1 Kings 14:16 ^{<132112>}2 Kings 21:11,23:26 24:3,4).

5. *go aside ... how thou doest* — Who will turn aside (in passing by) to salute thee (to wish thee “peace”)?

6. *weary with repenting* — (^{<131314>}Hosea 13:14 11:8). I have so often *repented* of the evil that I threatened (^{<131619>}Jeremiah 26:19 ^{<131314>}Exodus 32:14 ^{<132115>}1 Chronicles 21:15), and have spared them, without My forbearance moving them to repentance, that I will not again change My purpose (God speaking in condescension to human modes of thought), but will take vengeance on them now.

7. fan — tribulation — from *tribulum*, a threshing instrument, which separates the chaff from the wheat (^{<4182>}Matthew 3:12).

gates of the land — that is, the extreme bounds of the land through which the entrance to and exit from it lie. MAURER translates, “I will fan,” that is, cast them forth “to the gates of the land” (Na 3:13). “In the gates”; *English Version* draws the image from a man cleaning corn with a fan; he stands at the gate of the threshing-floor in the open air, to remove the wheat from the chaff by means of the wind; so God threatens to remove Israel out of the bounds of the land [HOUBIGANT].

8. Their widows — My people’s (^{<2457>}Jeremiah 15:7).

have brought — prophetic past: I will bring.

mother of the young men — “mother” is collective; after the “widows,” He naturally mentions bereavement of their sons (“young men”), brought on the “mothers” by “the spoiler”; it was owing to the number of men slain that the “widows” were so many [CALVIN]. Others take “mother,” as in ^{<118>}2 Samuel 20:19, of Jerusalem, the metropolis; “I have brought on them, against the ‘mother,’ a young spoiler,” namely, Nebuchadnezzar, sent by his father, Nabopolassar, to repulse the Egyptian invaders (^{<123>}2 Kings 23:29 24:1), and occupy Judea. But ^{<2457>}Jeremiah 15:7 shows the future, not the past, is referred to; and “widows” being literal, “mother” is probably so, too.

at noonday — the hottest part of the day, when military operations were usually suspended; thus it means *unexpectedly*, answering to the parallel, “suddenly”; *openly*, as others explain it, will not suit the parallelism (compare ^{<910>}Psalms 91:6).

it — *English Version* seems to understand by “it” the mother city, and by “him” the “spoiler”; thus “it” will be parallel to “city.” Rather, “I will cause to fall upon *them* (the ‘mothers’ about to be bereft of their sons) suddenly *anguish* and terrors.”

the city — rather, from a root “heat,” *anguish*, or consternation. So the *Septuagint*.

9. borne seven — (^{<915>}1 Samuel 2:5). Seven being the perfect number indicates full fruitfulness.

languisheth — because not even one is left of all her sons (^{<2458>}Jeremiah 15:8).

sun is gone down while ... yet day — Fortune deserts her at the very height of her prosperity (^{300B}Amos 8:9).

she ... ashamed — The mothers (*she* being collective) are put to the shame of disappointed hopes through the loss of all their children.

10. (^{2014F}Jeremiah 20:14 ^{180E}Job 3:1, etc.). Jeremiah seems to have been of a peculiarly sensitive temperament; yet the Holy Spirit enabled him to deliver his message at the certain cost of having his sensitiveness wounded by the enmities of those whom his words offended.

man of strife — exposed to strifes on the part of “the whole earth” (^{180E}Psalms 80:6).

I have neither lent, etc. — proverbial for, “I have given no cause for strife against me.”

11. Verily — literally, “Shall it not be?” that is, “Surely it shall be.”

thy remnant — the *final issue* of thy life; thy life, which now seems to thee so sad, shall eventuate in prosperity [CALVIN]. They who think that they shall be the surviving remnant, whereas thou shalt perish, shall themselves fall, whereas *thou shalt remain* and be favored by the conquerors [JUNIUS], (^{240E}Jeremiah 40:4,5 39:11,12). The *Keri* reads, “I will *set thee free* (or as MAURER, ‘I will establish thee’) for good” (^{244E}Jeremiah 14:11 ^{180E}Ezra 8:22 ^{180E}Psalms 119:122).

to entreat thee well — literally, “to meet thee”; so “to be placable, nay, of their own accord to *anticipate in meeting* thee with kindness” [CALVIN]. I prefer this translation as according with the event (^{291E}Jeremiah 39:11,12 40:4,5). GESENIUS, from ^{247E}Jeremiah 7:16 27:18 ^{180E}Job 21:15, translates (not only will I relieve thee from the enemy’s vexations, but) “I will make thine enemy (that now vexeth thee) *apply to thee with prayers*” (^{298E}Jeremiah 38:14 42:2-6).

12. steel — rather, *brass* or *copper*, which mixed with “iron” (by the Chalybes near the Euxine Pontus, far north of Palestine), formed the hardest metal, like our *steel*. Can *the Jews*, hardy like common iron though they be, break the still hardier *Chaldees* of the north (^{2014F}Jeremiah 1:14), who resemble the Chalybian iron hardened with copper? Certainly not [CALVIN]. HENDERSON translates. “Can *one* break iron, (even) the northern iron, and brass,” on the ground that *English Version* makes ordinary *iron* not so hard as brass. But it is not brass, but a particular mixture of iron and *brass*, which is represented as harder than *common iron*, which was probably then of inferior texture, owing to ignorance of modern modes of preparation.

13. *Thy substance ... sins* — Judea's, not Jeremiah's.

without price — God casts His people away as a thing *worth naught* (^{<39412>}Psalm 44:12). So, on the contrary, Jehovah, when about to restore His people, says, He will give Egypt, etc., for their “ransom” (^{<2368B>}Isaiah 43:3).

even in all thy borders — joined with “Thy substance ... treasures, as also with “all thy sins,” their sin and punishment being commensurate (^{<347B>}Jeremiah 17:3).

14. *thee* — MAURER supplies “them,” namely, “thy treasures.” EICHORN, needlessly, from *Syriac* and the *Septuagint*, reads, “I will *make thee* to serve thine enemies”; a reading doubtless interpolated from ^{<3470B>}Jeremiah 17:4.

fire — (^{<4622>}Deuteronomy 32:22).

15. *thou knowest* — namely, my case; what wrongs my adversaries have done me (^{<341B>}Jeremiah 12:3).

revenge me — (See on ^{<341D>}Jeremiah 11:20). The prophet in this had regard to, not his own personal feelings of revenge, but the cause of God; he speaks by inspiration God's will against the ungodly. Contrast in this the law with the gospel (^{<4234>}Luke 23:34 ^{<407B>}Acts 7:60).

take me not away in thy long-suffering — By Thy long-suffering towards them, suffer them not meanwhile to take away my life.

for thy sake I have suffered rebuke — the very words of the antitype, Jesus Christ (^{<3917>}Psalm 69:7,22-28), which last compare with Jeremiah's prayer in the beginning of this verse.

16. *eat* — (^{<348B>}Ezekiel 2:8 3:1,3 ^{<609>}Revelation 10:9,10). As soon as Thy words were found by me, I eagerly laid hold of and appropriated them. The *Keri* reads, “Thy word.”

thy word ... joy — (^{<3212>}Job 23:12 ^{<4972>}Psalm 119:72,111; compare ^{<134>}Matthew 13:44).

called by thy name — I am Thine, Thy minister. So the antitype, Jesus Christ (^{<1231>}Exodus 23:21).

17. My “rejoicing” (^{<3456>}Jeremiah 15:16) was not that of the profane mockers (^{<3001>}Psalm 1:1 26:4,5) at feasts. So far from having fellowship with these, he was expelled from society, and made to sit “alone,” because of his faithful prophecies.

because of thy hand — that is, Thine inspiration (²³⁸¹Isaiah 8:11 ³⁰⁰⁸Ezekiel 1:3 3:14).

filled me with indignation — So ²⁴⁶¹Jeremiah 6:11, “full of the fury of the Lord”; so full was he of the subject (God’s “indignation” against the ungodly) with which God had inspired him, as not to be able to contain himself from expressing it. The same comparison by contrast between the effect of *inspiration*, and that of *wine*, both taking a man out of himself, occurs (⁴⁴²³Acts 2:13,15,18).

18. (²⁸⁰⁵Jeremiah 30:15). “Pain,” namely, the perpetual persecution to which he was exposed, and his being left by God without consolation and “alone.” Contrast his feeling here with that in ²⁴⁵⁶Jeremiah 15:16, when he enjoyed the full presence of God, and was inspired by His words. Therefore he utters words of his natural “infirmity” (so David, ⁴⁹⁷⁰Psalms 77:10) here; as before he spoke under the higher spiritual nature given him.

as a liar, and as — rather, “as a *deceiving* (river) ... waters that are not sure (lasting)”; opposed to “tiring (perennial) waters” (³⁰⁶⁵Job 6:15). Streams that the thirsty traveler had calculated on being full in winter, but which disappoint him in his sorest need, having run dry in the heat of summer. Jehovah had promised Jeremiah protection from his enemies (²⁰⁰⁸Jeremiah 1:18,19); his infirmity suggests that God had failed to do so.

19. God’s reply to Jeremiah.

return ... bring ... again — Jeremiah, by his impatient language, had left his proper posture towards God; God saith, “If thou wilt return (to thy former *patient* discharge of thy prophetic function) I will bring thee back” to thy former position: in the *Hebrew* there is a play of words, “*return ... turn again*” (²⁴⁰⁸Jeremiah 8:4 4:1).

stand before me — minister acceptably to Me (⁶⁵⁰⁸Deuteronomy 10:8 ⁴¹⁷⁰1 Kings 17:1 18:15).

take ... precious from ... vile — image from metals: “If thou wilt separate what is precious *in thee* (the divine graces imparted) from what is vile (thy natural corruptions, impatience, and hasty words), thou shalt be as My mouth”: my mouthpiece (¹⁰⁴⁶Exodus 4:16).

return not thou unto them — Let not them lead you into their profane ways (as Jeremiah had spoken irreverently, ²⁴⁵⁸Jeremiah 15:18), but lead thou them to the ways of godliness (²⁴⁵⁶Jeremiah 15:16,17). ³²²⁶Ezekiel 22:26 accords with the other interpretation, which, however, does not so well suit the context, “If thou wilt separate from the promiscuous mass the better ones, and lead them to conversion by faithful warnings,” etc.

20, 21. The promise of ^{<2418>}Jeremiah 1:18,19, in almost the same words, but with the addition, adapted to the present attacks of Jeremiah's formidable enemies, "I will deliver thee out of ... wicked ... redeem ... terrible"; the repetition is in order to assure Jeremiah that God is *the same now* as when He first made the promise, in opposition to the prophet's irreverent accusation of unfaithfulness (^{<2458>}Jeremiah 15:18).

CHAPTER 16

JEREMIAH 16:1-21.

CONTINUATION OF THE PREVIOUS PROPHECY.

2. *in this place* — in Judea. The direction to remain single was (whether literally obeyed, or only in prophetic vision) to symbolize the coming calamities of the Jews (^{<3245>}Ezekiel 24:15-27) as so severe that the single state would be then (contrary to the ordinary course of things) preferable to the married (compare ^{<4178>}1 Corinthians 7:8,26,29 ^{<1245>}Matthew 24:19 ^{<1229>}Luke 23:29).

4. *grievous deaths* — rather, “deadly diseases” (^{<2452>}Jeremiah 15:2).

not ... lamented — so many shall be the slain (^{<1228>}Jeremiah 22:18).

dung — (^{<1830>}Psalms 83:10).

5. (^{<3247>}Ezekiel 24:17,22,23).

house of mourning — (^{<4158>}Mark 5:38). *Margin*, “mourning-feast”; such feasts were usual at funerals. The *Hebrew* means, in ^{<3167>}Amos 6:7, the *cry of joy* at a banquet; here, and ^{<2129>}Lamentations 2:19, the *cry of sorrow*.

6. *cut themselves* — indicating extravagant grief (^{<2445>}Jeremiah 41:5 47:5), prohibited by the law (^{<1828>}Leviticus 19:28).

bald — (^{<2172>}Jeremiah 7:29 ^{<3212>}Isaiah 22:12).

7. *tear themselves* — rather, “break bread,” namely, that eaten at the funeral-feast (^{<1534>}Deuteronomy 26:14 ^{<1821>}Job 42:11 ^{<3247>}Ezekiel 24:17 ^{<3304>}Hosea 9:4). “Bread” is to be supplied, as in ^{<2104>}Lamentations 4:4; compare “take” (food) (^{<1423>}Genesis 42:33).

give ... cup of consolation ... for ... father — It was the Oriental custom for friends to send viands and wine (the “cup of consolation”) to console relatives in mourning-feasts, for example, to children upon the death of a “father” or “mother.”

8. *house of feasting* — joyous: as distinguished from mourning-feasts. Have no more to do with this people whether in mourning or joyous feasts.

9. (²⁴⁷³Jeremiah 7:34 25:10; ²⁵⁸³Ezekiel 26:13).

10. (¹⁶²⁴Deuteronomy 29:24 ¹⁰⁰⁸1 Kings 9:8,9).

11. (²¹⁵⁹Jeremiah 5:19 13:22 22:8,9).

12. *ye* — emphatic: so far from avoiding your fathers' bad example, ye have done worse (²⁴⁷⁶Jeremiah 7:26 ¹¹⁴⁹1 Kings 14:9).

imagination — rather, “stubborn perversity.”

that they may not hearken — rather, connected with “ye”; “ye have walked ... so as not to hearken to Me.”

13. *serve other gods* — That which was their sin in their own land was their punishment in exile. Retribution in kind. They *voluntarily* forsook God for idols at home; they were *not allowed* to serve God, if they wished it, in captivity (²⁷⁸²Daniel 3:12 6:7).

day and night — irony. You may there serve idols, which ye are so mad after, even to satiety, and without intermission.

14. *Therefore* — So severe shall be the Jews' bondage that their deliverance from it shall be a greater benefit than that out of Egypt. The consolation is incidental here; the prominent thought is the *severity* of their punishment, so great that their rescue from it will be greater than that from Egypt [CALVIN]; so the context, ²⁴⁶³Jeremiah 16:13,17,18, proves (²²³⁷Jeremiah 23:7,8 ²⁶⁸⁸Isaiah 43:18).

15. *the north* — Chaldea. But while the return from Babylon is primarily meant, the return hereafter is the full and final accomplishment contemplated, as “from *all* the lands” proves. “*Israel*” was not, save in a very limited sense, “gathered from all the lands” at the return from Babylon (see on ²²¹⁶Jeremiah 24:6; ²⁸¹⁸Jeremiah 30:3; ²⁶⁹⁵Jeremiah 32:15).

16. *send for* — translate, “I will send many”; “I will give the commission to many” (⁴⁴⁷²2 Chronicles 17:7).

fishers ... hunters — successive invaders of Judea (³⁰⁰²Amos 4:2 ³⁰¹⁴Habakkuk 1:14,15). So “net” (²²²³Ezekiel 12:13). As to “hunters,” see ¹¹⁰⁹Genesis 10:9 ³¹⁰⁷Micah 7:2. The Chaldees were famous in hunting, as the Egyptians, the other enemy of Judea, were in fishing. “Fishers” expresses the *ease* of their victory over the Jews as that of the angler over fishes; “hunters,” the keenness of their pursuit of them into every cave and nook. It is remarkable, the same image is used in a good sense of the Jews' restoration, implying that just as their enemies were employed by God to take them in hand for destruction, so the same shall be employed for their

restoration (²⁶⁷⁰Ezekiel 47:9,10). So spiritually, those once enemies by nature (*fishermen* many of them literally) were employed by God to be heralds of salvation, “catching men” for life (⁴¹⁰⁹Matthew 4:19 ⁴²⁵⁰Luke 5:10 ⁴⁴²¹Acts 2:41 4:4); compare here ²⁴⁶⁹Jeremiah 16:19, “the Gentiles shall come unto thee” (⁴⁷²⁶2 Corinthians 12:16).

17. (²⁶²⁹Jeremiah 32:19 ²¹⁵²Proverbs 5:21 15:3).

their iniquity — the cause of God’s judgments on them.

18. *first ... double* — HORSLEY translates, “I will recompense ... *once and again*”; literally, “the first time repeated”: alluding to the two captivities — the Babylonian and the Roman. MAURER, “I will recompense their *former* iniquities (those *long ago* committed by their fathers) and their (own) *repeated* sins” (²⁴⁶¹Jeremiah 16:11,12). *English Version* gives a good sense, “*First* (before ‘I bring them again into their land’), I will doubly (that is, *fully and amply*, ²⁴⁷⁸Jeremiah 17:18 ²³⁰²Isaiah 40:2) recompense.”

carcasses — not sweet-smelling *sacrifices* acceptable to God, but “carcasses” offered to idols, an offensive odor to God: human victims (²⁴⁹⁸Jeremiah 19:5 ²³⁶¹Ezekiel 16:20), and unclean animals (²³⁸⁴Isaiah 65:4 66:17). MAURER explains it, “the carcasses” *of the idols*: their images void of sense and life, Compare ²⁴⁶⁹Jeremiah 16:19,20. ⁴³³¹Leviticus 26:30 favors this.

19, 20. The result of God’s judgments on the Jews will be that both the Jews when restored, and the Gentiles who have witnessed those judgments, shall renounce idolatry for the worship of Jehovah. Fulfilled partly at the return from Babylon, after which the Jews entirely renounced idols, and many proselytes were gathered in from the Gentiles, but not to be realized in its fullness till the final restoration of Israel (²³⁰⁰Isaiah 2:1-17).

20. indignant protest of Jeremiah against idols.

and they (are) no gods — (²⁴²¹Jeremiah 2:11 ²³⁷⁹Isaiah 37:19 ⁴⁸⁰⁸Galatians 4:8). “They” refers to the idols. A *man* (a creature himself) making *God* is a contradiction in terms. *Vulgate* takes “they” thus: “Shall man make gods, though *men* themselves are not gods?”

21. *Therefore* — In order that all may be turned from idols to Jehovah, He will now give awful proof of His divine power in the judgments He will inflict.

this once — If the punishments I have heretofore inflicted *have* not been severe enough to teach them.

my name ... Lord — *Jehovah* (^{<1818>}Psalm 83:18): God's incommunicable name, to apply which to idols would be blasphemy. Keeping His threats and promises (^{<1118>}Exodus 6:3).

CHAPTER 17

JEREMIAH 17:1-27.

THE JEWS' INVETERATE LOVE OF IDOLATRY.

The the *Septuagint* omits the first four verses, but other *Greek* versions have them.

1. The first of the four clauses relates to the third, the second to the fourth, by alternate parallelism. The sense is: They are as keen after idols as if their propensity was “graven with an iron pen (^{<389D4>}Job 19:24) on their hearts,” or as if it were sanctioned by a law “inscribed with a diamond point” on their altars. The names of their gods used to be written on “the horns of the altars” (^{<417Z>}Acts 17:23). As the clause “on their hearts” refers to their *inward* propensity, so “on ... altars,” the *outward* exhibition of it. Others refer “on the horns of ... altars” to their staining them with the blood of victims, in imitation of the Levitical precept (^{<129C>}Exodus 29:12 ^{<134D>}Leviticus 4:7,18), but “written ... graven,” would thus be inappropriate.

table of ... heart — which God intended to be inscribed very differently, namely, with His truths (^{<318B>}Proverbs 3:3 ^{<418B>}2 Corinthians 3:3).

your — Though “their” preceded, He directly addresses them to charge the guilt home to them in particular.

2. **children remember** — Instead of forsaking the idolatries of their fathers, they keep them up (^{<347B>}Jeremiah 7:18). This is given as proof that their sin is “graven upon ... altars” (^{<317E>}Jeremiah 17:1), that is, is not merely temporary. They corrupt their posterity after them. CASTALIO less probably translates, “They remember their altars as (fondly as) they do their children.”

groves — rather, “images of Astarte,” the goddess of the heavenly hosts, represented as a sacred tree, such as is seen in the Assyrian sculptures (^{<1217>}2 Kings 21:7 ^{<448B>}2 Chronicles 24:18). “Image of the grove.” The *Hebrew* for “grove” is *Asherah*, that is, Assarak, Astarte, or Ashtaroth.

by the green trees — that is, near them: the sacred trees (idol symbols) of Astarte being placed in the midst of natural trees: “green trees” is thus distinguished from “groves,” *artificial* trees. HENDERSON, to avoid taking the same *Hebrew* particle in the same sentence differently, “by ... upon”

translates “images of Astarte *on* the green trees.” But it is not probable that images, in the form of a sacred tree, should be hung *on* trees, rather than *near* them.

3. *mountain* — Jerusalem, and especially Zion and the temple.

in the field — As Jerusalem was surrounded by *mountains* (⁴³⁵⁰Psalm 125:2), the sense probably is, Ye rely on your mountainous position (²⁴⁸²Jeremiah 3:23), but I will make “My mountain” to become as if it were *in a plain* (field), so as to give thy substance an easy prey to the enemy [CALVIN]. “Field” may, however, mean *all Judea*; it and “My mountain” will thus express *the country and its capital*. (GESENIUS translates, “together with,” instead of “in”; as the *Hebrew* is translated in ²⁴¹¹⁹Jeremiah 11:19 ²³⁸⁶Hosea 5:6; but this is not absolutely needed), “the substance” of both of which God “will give to the spoil.”

thy high places — corresponding in parallelism to “My mountain” (compare ²³¹⁰⁹Isaiah 11:9), as “all thy borders,” to “the field” (which confirms the view that “field” means *all Judea*).

for sin — connected with high places” in *English Version*, namely, frequented for sin, that is, for idolatrous sacrifices. But ²⁴⁵¹³Jeremiah 15:13 makes the rendering probable, “I will give thy substance ... to ... spoil ... *on account of thy sin throughout all thy borders.*”

4. *even thyself* — rather, “owing to thyself,” that is, by thy own fault (²⁴⁵¹³Jeremiah 15:13).

discontinue from — be dispossessed of. Not only thy substance, but thyself shall be carried off to a strange land (²⁴⁵¹⁴Jeremiah 15:14).

5. Referring to the Jews’ proneness to rely on Egypt, in its fear of Assyria and Babylon (²³¹⁰¹Isaiah 31:1,3).

trusteth — This word is emphatic. We may expect help from men, so far as God enables them to help us, but we must rest our trust in God alone (²³⁶¹⁵Psalm 62:5).

6. *heath* — In ¹⁹⁴²⁷Psalm 102:17 ²³²¹¹Isaiah 32:11 ²³⁸⁸⁹Habakkuk 3:9, the *Hebrew* is translated, “bare,” “naked,” “destitute”; but as the parallel in ²⁴⁷⁰⁸Jeremiah 17:8 is “tree,” some plant must be meant of which this is the characteristic epithet (²⁴⁸⁰⁶Jeremiah 48:6, *Margin*), “a naked tree.” ROBINSON translates, “the juniper tree,” found in the Arabah or Great Valley, here called “the desert,” south of the Dead Sea. The “heath” was one of the plants, according to PLINY (13.21; 16.26), excluded from religious uses, because it has neither fruit nor seed, and is neither sown nor planted.

not see ... good — (^{<1807>}Job 20:17).

salt land — (^{<1225>}Deuteronomy 29:23), barren ground.

7. (^{<1848>}Psalms 34:8 ^{<1060>}Proverbs 16:20 ^{<2308>}Isaiah 30:18). Jeremiah first removed the weeds (false trusts), so that there might be room for the good grain [CALVIN].

8. (^{<1008>}Psalms 1:3).

shall not see — that is, feel. Answering to ^{<2476>}Jeremiah 17:6; whereas the unbelievers “shall not see (even) when *good* cometh,” the believer “shall not see (so as to be overwhelmed by it even) when heat (fiery trial) cometh.” Trials shall come upon him as on all, nay, upon him especially (^{<3217>}Hebrews 12:6); but he shall not sink under them, because the Lord is his secret strength, just as the “roots spread out by a river” (or, “water-course”) draw hidden support from it (^{<1008>}2 Corinthians 4:8-11).

careful — anxious, as one desponding (^{<1229>}Luke 12:29 ^{<1617>}1 Peter 5:7).

drought — literally, “withholding,” namely, of rain (^{<2441>}Jeremiah 14:1); he here probably alludes to the drought which had prevailed, but makes it the type of all kinds of distress.

9. *deceitful* — from a root, “supplanting,” “tripping up insidiously by the heel,” from which Jacob (^{<2808>}Hosea 12:3) took his name. In speaking of the Jews’ *deceit of heart*, he appropriately uses a term alluding to their forefather, whose deceit, but not whose faith, they followed. *His* “supplanting” was in order to obtain Jehovah’s blessing. They plant Jehovah for “trust in man” (^{<2476>}Jeremiah 17:5), and then think to *deceive God*, as if it could escape His notice, that it is in *man*, not in Him, they trust.

desperately wicked — “incurable” [HORSLEY], (^{<3001>}Micah 1:9). Trust in one’s own heart is as foolish as in our fellow man (^{<1837>}Proverbs 28:26).

10. Lest any should infer from ^{<2479>}Jeremiah 17:9, “who can know it?” that even *the Lord* does not know, and therefore cannot punish, the hidden treachery of the heart, He says, “I the Lord search the heart,” etc. (^{<1339>}1 Chronicles 28:9 ^{<1009>}Psalms 7:9 ^{<1078>}Proverbs 17:3 ^{<1123>}Revelation 2:23).

even to give — *and that* in order that I may give (^{<2329>}Jeremiah 32:19).

11. *partridge* — (^{<1821>}1 Samuel 26:20). *Hebrew, korea*, from a root, “to call,” alluding to its cry; a name still applied to a bustard by the Arabs. Its nest is liable, being on the ground, to be trodden under foot, or robbed by carnivorous animals, notwithstanding all the beautiful manoeuvres of the

parent birds to save the brood. The translation, “sitteth on eggs *which it has not laid*,” alludes to the ancient notion that she stole the eggs of other birds and hatched them as her own; and that the young birds when grown left her for the true mother. It is not needful to make Scripture allude to an exploded notion, as if it were true. MAURER thinks the reference is to Jehoiakim’s grasping cupidity (^{<3223>}Jeremiah 22:13-17). Probably the sense is more general; as previously He condemned trust in man (^{<2178>}Jeremiah 17:5), He now condemns another object of the deceitful hearts’ trust, *unjustly gotten riches* (^{<3916>}Psalms 39:6 49:16,17 55:23).

fool — (^{<2218>}Proverbs 23:5 ^{<2221>}Luke 12:20); “their folly” (^{<3903>}Psalms 49:13). He himself, and all, shall at last perceive he was not the wise man he thought he was.

12. throne — the temple of Jerusalem, the throne of Jehovah. Having condemned false objects of trust, “*high places* for sin” (^{<2173>}Jeremiah 17:3), and an “arm of flesh,” he next sets forth Jehovah, and *His temple*, which was ever open to the Jews, as the true object of confidence, and sanctuary to flee to. HENDERSON makes Jehovah, in ^{<2173>}Jeremiah 17:13, the subject, and this verse predicate, “A throne of glory, high from the beginning, the place of our sanctuary, the hope of Israel is Jehovah.” “Throne” is thus used for Him who sits on it; compare *thrones* (^{<5116>}Colossians 1:16). He is called a “sanctuary” to His people (^{<2184>}Isaiah 8:14 ^{<23116>}Ezekiel 11:16). So *Syriac* and *Arabic*.

13. me — “Jehovah.” Though “Thee” precedes. This sudden transition is usual in the prophetic style, owing to the prophet’s continual realization of Jehovah’s presence.

all that forsake thee — (^{<3727>}Psalms 73:27 ^{<23128>}Isaiah 1:28).

written in the earth — in the dust, that is, shall be consigned to oblivion. So Jesus’ significant writing “on the ground (probably the accusers’ names)” (^{<3886>}John 8:6). Names written in the dust are obliterated by a very slight wind. Their hopes and celebrity are wholly *in the earth*, not in the heavenly book of life (^{<6138>}Revelation 13:8 20:12,15). The Jews, though boasting that they were the people of God, had no portion in heaven, no status before God and His angels. Contrast “written in heaven,” that is, in the muster-roll of its blessed citizens (^{<2101>}Luke 10:20). Also, contrast “written in a book,” and “in the rock *for ever*” (^{<3823>}Job 19:23,24).

living waters — (^{<2113>}Jeremiah 2:13).

14-18. Prayer of the prophet for deliverance from the enemies whom he excited by his faithful denunciations.

Heal ... save — not only *make me whole* (as to the evils of soul as well as body which I am exposed to by contact with ungodly foes, ^{<24518>}Jeremiah 15:18), but *keep me so*.

my praise — He whom I have to praise for past favors, and therefore to whom alone I look for the time to come.

15. Where is the word? — (^{<21519>}Isaiah 5:19 ^{<31518>}Amos 5:18). Where is the fulfillment of the threats which thou didst utter as from God? A characteristic of the last stage of apostasy (^{<61304>}2 Peter 3:4).

16. I have not refused Thy call of me to be a prophet (Jon 1:3), however painful to me it was to utter what would be sure to irritate the hearers (^{<21004>}Jeremiah 1:4, etc.); therefore Thou shouldest not forsake me (^{<24515>}Jeremiah 15:15, etc.).

to follow thee — literally, “after thee”; as an under-pastor following Thee, the Chief Shepherd (^{<21211>}Ecclesiastes 12:11 ^{<41304>}1 Peter 5:4).

neither ... desired — I have not *wished* for the day of calamity, though I foretell it as about to come on my countrymen; therefore they have no reason for persecuting me.

thou knowest — I appeal to Thee for the truth of what I assert.

that which came out of my lips — my words (^{<41223>}Deuteronomy 23:23).

right before thee — rather, “was before Thee”; was *known to Thee* — (^{<21321>}Proverbs 5:21).

17. a terror — namely, by deserting me: all I fear is Thine abandoning me; if Thou art with me, I have no fear of evil from enemies.

18. destroy ... destruction — “break them with a double breach,” *Hebrew* (^{<24477>}Jeremiah 14:17). On “double,” see on ^{<24168>}Jeremiah 16:18.

19-27. Delivered in the reign of Jehoiakim, who undid the good effected by Josiah’s reformation, especially as to the observance of the Sabbath [EICHORN].

gate of ... children of ... people — The gate next the king’s palace, called *the gate of David, and the gate of the people*, from its being the principal thoroughfare: now the Jaffa gate. It is probably the same as “the gate of the fountain” at the foot of Zion, near which were the king’s garden and pool (^{<24304>}Jeremiah 39:4 ^{<22504>}2 Kings 25:4 ^{<41214>}Nehemiah 2:14 3:15 12:37).

20. kings — He begins with the kings, as they ought to have repressed such a glaring profanation.

21. *Take heed to yourselves* — literally, “to your souls.” MAURER explains, “as ye love your lives”; a phrase used here to give the greater weight to the command.

sabbath — The non-observance of it was a chief cause of the captivity, the number of years of the latter, seventy, being exactly made to agree with the number of Sabbaths which elapsed during the four hundred ninety years of their possession of Canaan from Saul to their removal (⁻⁰³³⁴Leviticus 26:34,35 ⁻⁴⁸²¹2 Chronicles 36:21). On the restoration, therefore, stress was especially laid on Sabbath observance (⁻⁴⁶³⁹Nehemiah 13:19).

Jerusalem — It would have been scandalous anywhere; but in the capital, *Jerusalem*, it was an open insult to God. Sabbath-hallowing is intended as a symbol of holiness in general (⁻²³¹²Ezekiel 20:12); therefore much stress is laid on it; the Jews’ gross impiety is manifested in their setting God’s will at naught, in the case of such an easy and positive command.

23. (⁻²¹²⁴Jeremiah 7:24,26).

24. A part put for the whole, “If ye keep the Sabbath and *My* other laws.”

25. *kings ... in chariots* — The kingdom at this time had been brought so low that this promise here was a special favor.

remain — *Hebrew*, “be inhabited” (⁻²⁴⁷⁶Jeremiah 17:6 ⁻²⁸³¹Isaiah 13:20).

26. *plain mountains ... south* — (⁻⁰⁶⁵¹Joshua 15:1-4). The southern border had extended to the river of Egypt, but was now much curtailed by Egyptian invasions (⁻⁴⁶³¹2 Chronicles 35:20 36:3,4). The *Hebrew* for “south” means *dry*; the arid desert *south* of Judea is meant. The enumeration of all the parts of Judea, city, country, plain, hill, and desert, implies that no longer shall there be aught wanting of the integrity of the Jewish land (⁻³¹⁰⁵Zechariah 7:7).

sacrifices — As in ⁻²⁴⁷²Jeremiah 17:22, one constituent of Judea’s prosperity is mentioned, namely, its *kings* on David’s throne, the pledge of God being its guardian; so in this verse another constituent, namely, its *priests*, a pledge of God being propitious to it (⁻³⁹⁷²Psalms 107:22).

27. *burden ... in ... gates ... fire in the gates* — retribution answering to the sin. The scene of their sin shall be the scene of their punishment (⁻³⁶²³Jeremiah 52:13 ⁻⁴²¹⁹2 Kings 25:9).

CHAPTER 18

JEREMIAH 18:1-23.

GOD, AS THE SOLE SOVEREIGN, HAS AN ABSOLUTE RIGHT TO DEAL WITH NATIONS ACCORDING TO THEIR CONDUCT TOWARDS HIM; ILLUSTRATED IN A TANGIBLE FORM BY THE POTTER'S MOULDING OF VESSELS FROM CLAY.

2. *go down* — namely, from the high ground on which the temple stood, near which Jeremiah exercised his prophetic office, to the low ground, where some well-known (this is the force of “the”) potter had his workshop.

3. *wheels* — literally, “on *both stones*.” The potter’s horizontal lathe consisted of two round plates, the lower one larger, the upper smaller; of stone originally, but afterwards of wood. On the upper the potter moulded the clay into what shapes he pleased. They are found represented in Egyptian remains. In ^{<3116>}Exodus 1:16 alone is the *Hebrew* word found elsewhere, but in a different sense.

4. *marred* — spoiled. “*Of clay*” is the true reading, which was corrupted into “*as clay*” (*Margin*), through the similarity of the two *Hebrew* letters, and from ^{<2416>}Jeremiah 18:6, “*as the clay*.”

6. Refuting the Jews’ reliance on their external privileges as God’s elect people, as if God could never cast them off. But if the potter, a mere creature, has power to throw away a marred vessel and raise up other clay from the ground, *a fortiori* God, the Creator, can cast away the people who prove unfaithful to His election and can raise others in their stead (compare ^{<2419>}Isaiah 45:9 64:8 ^{<3117>}Romans 9:20,21). It is curious that the *potter’s field* should have been the purchase made with the price of Judas’ treachery (^{<4170>}Matthew 27:9,10: a potter’s vessel dashed to pieces, compare ^{<3118>}Psalm 2:8,9 ^{<4127>}Revelation 2:27), because of its failing to answer the maker’s design, being the very image to depict God’s sovereign power to give reprobates to destruction, not by caprice, but in the exercise of His righteous judgment. Matthew quotes Zechariah’s words (^{<3112>}Zechariah 11:12,13) *as Jeremiah’s* because the latter (^{<2418>}Jeremiah 18:1-19:15) was the source from

which the former derived his summary in ^{<38112>}Zechariah 11:12,13 [HENGSTENBERG].

7. *At what instant* — in a moment, when the nation least expects it. Hereby he reminds the Jews how marvellously God had delivered them from their original degradation, that is, In one and the same day ye were the most wretched, and then the most favored of all people [CALVIN].

8. *their evil* — in antithesis to, “the evil that *I* thought to do.”

repent — God herein adapts Himself to human conceptions. The change is not in God, but in the circumstances which regulate God’s dealings: just as we say the land recedes from us when we sail forth, whereas it is we who recede from the land (^{<24821>}Ezekiel 18:21 33:11). God’s unchangeable principle is to do the best that can be done under all circumstances; if then He did not take into account the moral change in His people (their prayers, etc.), He would not be acting according to His own unchanging principle (^{<24839>}Jeremiah 18:9,10). This is applied practically to the Jews’ case (^{<24851>}Jeremiah 18:11; see ^{<24878>}Jeremiah 26:3 Jon 3:10).

11. *frame evil* — alluding to the preceding image of “the potter,” that is, I, Jehovah, am now as it were the potter *framing* evil against you; but in the event of your repenting, it is in My power to *frame anew* My course of dealing towards you.

return, etc. — (^{<24713>}2 Kings 17:13).

12. *no hope* — Thy threats and exhortations are all thrown away (^{<24825>}Jeremiah 2:25). Our case is desperate; we are hopelessly abandoned to our sins and their penalty. In this and the following clauses, “We will walk after our own devices,” Jeremiah makes them express the *real* state of the case, rather than the hypocritical subterfuges which *they* would have been inclined to put forth. So ^{<23007>}Isaiah 30:10,11.

13. (^{<24810>}Jeremiah 2:10,11). Even among the heathen it was a thing unheard of, that a nation should lay aside its gods for foreign gods, though their gods are false gods. But Israel forsook the true God for foreign false gods.

virgin of Israel — (^{<24821>}2 Kings 19:21). It enhances their guilt, that Israel was *the virgin* whom God had specially betrothed to Him.

horrible thing — (^{<24831>}Jeremiah 5:30).

14. Is there any man (living near it) who would leave the snow of Lebanon (that is, the cool melted snow water of Lebanon, as he presently explains), which cometh from the rock of the field (a poetical name for Lebanon,

which towers aloft above the surrounding *field*, or comparatively plain country)? None. Yet Israel forsakes Jehovah, the living fountain close at hand, for foreign broken cisterns. ⁽⁻²⁴⁷³⁾Jeremiah 17:13 2:13, accord with *English Version* here. MAURER translates, “Shall the snow of Lebanon cease from the rock to water (literally, ‘forsake’) My fields” (the whole land around being peculiarly *Jehovah’s*)? *Lebanon* means the “white mountain”; so called from the perpetual snow which covers that part called Hermon, stretching northeast of Palestine.

that come from another place — that come from far, namely, from the distant lofty rocks of Lebanon. HENDERSON translates, “the *compressed* waters,” namely, contracted within a narrow channel while descending through the gorges of the rocks; “flowing” may in this view be rather “flowing down” (So 4:15). But the parallelism in *English Version* is better, “which cometh from the rock,” “that cometh from another place.”

be forsaken — answering to the parallel, “Will a man leave,” etc. MAURER translates, “dry up,” or “fail” (⁽⁻²³⁹⁵⁾Isaiah 19:5); the sense thus being, Will nature ever turn aside from its fixed course? The “cold waters” (compare ⁽⁻²¹²⁵⁾Proverbs 25:25) refer to the perennial streams, fed from the partial melting of the snow in the hot weather.

15. Because — rather, “And yet”; in defiance of the natural order of things.

forgotten me — (⁽⁻²⁴²³⁾Jeremiah 2:32). This implies a previous knowledge of God, whereas He was unknown to the Gentiles; the Jews’ forgetting of God, therefore, arose from determined perversity.

they have caused ... to stumble — namely the false prophets and idolatrous priests have.

ancient paths — (⁽⁻²⁴⁶⁶⁾Jeremiah 6:16): the paths which their pious ancestors trod. Not antiquity indiscriminately, but the example of the fathers who trod the right way, is here commended.

them — the Jews.

not cast up — not duly prepared: referring to the raised center of the road. CALVIN translates, “not trodden.” They had no precedent of former saints to induce them to devise for themselves a new worship.

16. hissing — (⁽⁻¹⁰⁰⁸⁾1 Kings 9:8). In sign of contempt. That which was to be only the *event* is ascribed to the *purpose* of the people, although altogether different from what they would have been likely to hope for. Their *purpose* is represented as being the destruction of their country, because it was the *inevitable result* of their course of acting.

wag ... head — in mockery (^{<1292>}2 Kings 19:21 ^{<1073>}Matthew 27:39). As “wag ... head” answers to “hissing,” so “astonished” answers to “desolate,” for which, therefore, MUNSTER and others rather translate, “an object of wonder” (^{<3408>}Jeremiah 19:8).

17. as with an east wind — literally, “I will scatter them, *as an east wind* (scatters all before it)”: a most violent wind (^{<8071>}Job 27:21 ^{<1980>}Psalms 48:7 ^{<3278>}Isaiah 27:8). Thirty-two manuscripts read (without *as*), “*with an east wind*.”

I will show them the back ... not ... face — just retribution: as “they turned their back unto Me ... not their face” (^{<2427>}Jeremiah 2:27).

18. (^{<24119>}Jeremiah 11:19). Let us bring a capital charge against him, as a false prophet; “for (whereas he foretells that this land shall be left without priests to teach the law, ^{<34107>}Malachi 2:7; without scribes to explain its difficulties; and without prophets to reveal God’s will), the law shall not perish from the prophet,” etc.; since God has made these a lasting institution in His church, and the law declares they shall never perish (^{<1068>}Leviticus 6:18 10:11; compare ^{<24512>}Jeremiah 5:12) [GROTIUS].

the wise — scribes and elders joined to the priests. Perhaps they mean to say, we must have right on our side, in spite of Jeremiah’s words against us and our prophets (^{<24085>}Jeremiah 28:15,16 29:25,32 5:31); “for the law shall not perish,” etc. I prefer GROTIUS’ explanation.

with ... tongue — by a false accusation (^{<15704>}Psalms 57:4 64:3 12:4 50:19). “For the tongue” (*Margin*), that is, for his speaking against us. “In the tongue,” that is, let us kill him, that he may speak no more against us [CASTALIO].

19. Give heed — contrasted with, “let us not give heed” (^{<24088>}Jeremiah 18:18). As *they* give no heed to me, do Thou, O Lord, give heed to me, and let my words at least have their weight with Thee.

20. In the particulars here specified, Jeremiah was a type of Jesus Christ (^{<194904>}Psalms 109:4,5 ^{<81525>}John 15:25).

my soul — my life; me (^{<198107>}Psalms 35:7).

I stood before thee ... to turn away thy wrath — so Moses (^{<194623>}Psalms 106:23; compare ^{<32230>}Ezekiel 22:30). So Jesus Christ, the antitype of previous partial intercessors (^{<23546>}Isaiah 59:16).

21. pour out their blood by the force of the sword — literally, “by the hands of the sword.” So ^{<35818>}Ezekiel 35:5. MAURER with JEROME translates,

“*deliver them over to the power of the sword.*” But compare ^{<6610>}Psalm 63:10, *Margin*; ^{<2612>}Isaiah 53:12. In this prayer he does not indulge in personal revenge, as if it were his own cause that was at stake; but he speaks under the dictation of the Spirit, ceasing to intercede, and speaking prophetically, knowing they were doomed to destruction as reprobates; for those not so, he doubtless ceased not to intercede. *We* are not to draw an example from this, which is a special case.

put to death — or, as in ^{<4142>}Jeremiah 15:2, “perish by the *death plague*” [MAURER].

men ... young men — HORSLEY distinguishes the former as *married men* past middle age; the latter, the flower of *unmarried youth*.

22. *cry* — by reason of the enemy bursting in: let their houses be no shelter to them in their calamities [CALVIN].

digged ... pit — (^{<4182>}Jeremiah 18:20 ^{<4576>}Psalm 57:6 119:85).

23. *forgive not* — (^{<4949>}Psalm 109:9,10,14).

blot out — image from an account-book (^{<6712>}Revelation 20:12).

before thee — Hypocrites suppose God is not near, so long as they escape punishment; but when He punishes, they are said to stand before Him, because they can no longer flatter themselves they can escape His eye (compare ^{<4908>}Psalm 90:8).

deal thus — exert Thy power against them [MAURER].

time of thine anger — Though He seems to tarry, His time shall come at last (^{<2081>}Ecclesiastes 8:11,12 ^{<4182>}2 Peter 3:9,10).

CHAPTER 19

JEREMIAH 19:1-15.

THE DESOLATION OF THE JEWS FOR THEIR SINS FORETOLD IN THE VALLEY OF HINNOM; THE SYMBOL OF BREAKING A BOTTLE.

Referred by MAURER, etc., to the beginning of Zedekiah's reign.

1. **bottle** — *Hebrew, bakuk*, so called from the gurgling sound which it makes when being emptied.

ancients — elders. As witnesses of the symbolic action (^{<2490>}Jeremiah 19:10 ^{<2381>}Isaiah 8:1,2), that the Jews might not afterwards plead ignorance of the prophecy. The seventy-two elders, composing the Sanhedrim, or Great Council, were taken partly from “the priests,” partly from the other tribes, that is, “the people,” the former presiding over spiritual matters, the latter over civil; the seventy-two represented the whole people.

2. **valley of the son of Hinnom** — or Tophet, south of Jerusalem, where human victims were offered, and children made to pass through the fire, in honor of Molech.

east gate — *Margin*, “sun gate,” sunrise being in the *east*. MAURER translates, the “potter's gate.” Through it lay the road to the valley of Hinnom (^{<6158>}Joshua 15:8). The potters there formed vessels for the use of the temple, which was close by (compare ^{<2490>}Jeremiah 19:10,14 ^{<2482>}Jeremiah 18:2 ^{<3813>}Zechariah 11:13). The same as “*the water gate toward the east*” (^{<4183>}Nehemiah 3:26 12:37); so called from the brook Kedron. CALVIN translates, as *English Version* and *Margin*. “It was monstrous perversity to tread the law under foot in so conspicuous a place, over which the sun daily rising reminded them of the light of God's law.”

3. The scene of their guilt is chosen as the scene of the denunciation against them.

kings — the king and queen (^{<2418>}Jeremiah 13:18); or including the king's counsellors and governors under him.

tingle — as if struck by a thunder peal (^{<9181>}1 Samuel 3:11 ^{<1212>}2 Kings 21:12).

4. (²⁶⁵¹Isaiah 65:11).

estranged this place — devoted it to the worship of strange gods: alienating a portion of the sacred city from God, the rightful Lord of the temple, city, and whole land.

nor their fathers — namely, the *godly* among them; their *ungodly* fathers God makes no account of.

blood of innocents — slain in honor of Molech (²⁴⁷³Jeremiah 7:31 ¹⁹⁴⁶⁷Psalms 106:37).

5. *commanded not* — nay, more, I commanded the opposite (¹⁸⁸²¹Leviticus 18:21; see ²⁴⁷³Jeremiah 7:31,32).

6. *no more ... Tophet* — from *Hebrew*, *toph*, “drum”; for in sacrificing children to Molech drums were beaten to drown their cries. Thus the name indicated the joy of the people at the fancied propitiation of the god by this sacrifice; in antithesis to its joyless name subsequently.

valley of slaughter — It should be the scene of slaughter, no longer of children, but of men; not of “innocents” (²⁴⁹⁰⁴Jeremiah 19:4), but of those who richly deserved their fate. The city could not be assailed without first occupying the valley of Hinnom, in which was the only fountain: hence arose the violent battle there.

7. *make void the counsel* — defeat their plans for repelling the enemy (⁴⁴³¹²Chronicles 32:1-4 ²⁴⁹⁰⁸Isaiah 19:3 22:9,11). Or their schemes of getting help by having recourse to idols [CALVIN].

in this place — The valley of Hinnom was to be the place of the Chaldean encampment; the very place where they looked for help from idols was to be the scene of their own slaughter.

8. (See on ²⁴⁸⁶⁶Jeremiah 18:16).

9. (¹⁸⁸⁵⁵Deuteronomy 28:53 ²⁵⁰¹⁰Lamentations 4:10).

10. *break ... bottle* — a symbolical action, explained in ²⁴⁸⁹¹Jeremiah 19:11.

the men — the elders of the people and of the priests (²⁴⁹⁰³Jeremiah 19:1; compare ²⁵⁰⁶⁶Jeremiah 51:63,64).

11. *as one breaketh a potters vessel* — expressing God’s absolute sovereignty (²⁴⁸⁰⁶Jeremiah 18:6 ⁴⁹⁰⁹Psalms 2:9 ²³¹⁴⁴Isaiah 30:14, *Margin*; ²⁴⁰⁸Lamentations 4:2 ⁴⁸⁰⁰Romans 9:20,21).

cannot be made whole again — A broken potter's vessel cannot be restored, but a new one may be made of the same material. So God raised a new Jewish seed, not identical with the destroyed rebels, but by substituting another generation in their stead [GROTIUS].

no place to bury — (³⁴⁷²Jeremiah 7:32).

12. *make this city as Tophet* — that is, as defiled with dead bodies as Tophet.

13. *shall be defiled* — with dead bodies (³⁴⁹²Jeremiah 19:12 ⁴²³⁰2 Kings 23:10).

because of all the houses — Rather, (explanatory of the previous “the houses ... and ... houses”), “*even all the houses,*” etc. [CALVIN].

roofs — being flat, they were used as high places for sacrifices to the sun and planets (³⁴⁷²Jeremiah 32:29 ⁴²³¹2 Kings 23:11,12 ³⁰⁰⁵Zephaniah 1:5). The Nabateans, south and east of the Dead Sea, a nation most friendly to the Jews, according to STRABO, had the same usage.

14. *court of the Lord's house* — near Tophet; the largest court, under the open air, where was the greatest crowd (⁴⁰¹⁵2 Chronicles 20:5).

15. *her towns* — the suburban villages and towns near Jerusalem, such as Bethany.

CHAPTER 20

JEREMIAH 20:1-18.

JEREMIAH'S INCARCERATION BY PASHUR, THE PRINCIPAL OFFICER OF THE TEMPLE, FOR PROPHECYING WITHIN ITS PRECINCTS; HIS RENEWED PREDICTIONS AGAINST THE CITY, ETC., ON HIS LIBERATION.

1. **son** — descendant.

of Immer — one of the original “governors of the sanctuary and of the house of God,” twenty-four in all, that is, sixteen of the sons of Eleazar and eight of the sons of Ithamar (^{<1344>}1 Chronicles 24:14). This Pashur is distinct from Pashur, *son of Melchiah* (^{<2103>}Jeremiah 21:1). The “captains” (^{<2214>}Luke 22:4) seem to have been over the twenty-four guards of the temple, and had only the right of *apprehending* any who were guilty of delinquency within it; but the Sanhedrim had the *judicial power* over such delinquents [GROTIUS] (^{<2618>}Jeremiah 26:8,10,16).

2. The fact that Pashur was of the same order and of the same family as Jeremiah aggravates the indignity of the blow (^{<1224>}1 Kings 22:24 ^{<1167>}Matthew 26:67).

stocks — an instrument of torture with five holes, in which the neck, two hands, and two feet were thrust, the body being kept in a crooked posture (^{<2926>}Jeremiah 29:26). From a *Hebrew* root, to “turn,” or “rack.” This marks Pashur’s cruelty.

high — that is, *the upper gate* (^{<1259>}2 Kings 15:35).

gate of Benjamin — a gate in the temple wall, corresponding to the gate of Benjamin, properly so called, in the city wall, in the direction of the territory of Benjamin (^{<2103>}Jeremiah 7:2 37:13 38:7). The temple gate of Benjamin, being on a lofty position, was called “the high gate,” to distinguish it from the city wall gate of Benjamin.

3. **Pashur** — compounded of two roots, meaning “largeness (and so ‘security’) *on every side*”; in antithesis to *Magor-missabib*, “terror *round about*” (^{<2110>}Jeremiah 20:10 ^{<2165>}Jeremiah 6:25 46:5 49:29 ^{<9813>}Psalms 31:13).

4. terror ... to all thy friends — who have believed thy false promises (²⁴⁰⁶Jeremiah 20:6). The sense must be in order to accord with “fear round about” (²⁴⁰⁸Jeremiah 20:3). I will bring terror on thee and on all thy friends, that terror arising from thyself, namely, thy false prophecies. Thou and thy prophecies will be seen, to the dismay both of thee and thy dupes, to have caused their ruin and thine. MAURER’S translation is therefore not needed, “I will give up thee and all thy friends to terror.”

5. strength — that is, resources.

labors — fruits of labor, gain, wealth.

6. prophesied lies — namely, that God cannot possibly leave this land without prophets, priests, and teachers (“the wise”) (²⁴⁸⁸Jeremiah 18:18; compare ²⁴³³Jeremiah 5:31).

7. Jeremiah’s complaint, not unlike that of Job, breathing somewhat of human infirmity in consequence of his imprisonment. Thou didst promise never to give me up to the will of mine enemies, and yet Thou hast done so. But Jeremiah misunderstood God’s promise, which was not that he should have nothing to suffer, but that God would deliver him out of sufferings (²⁴¹⁹Jeremiah 1:19).

deceived — Others translate as *Margin*, “Thou hast enticed” or “persuaded me,” namely, to undertake the prophetic office, “and I was persuaded,” that is, suffered myself to be persuaded to undertake what I find too hard for me. So the *Hebrew* word is used in a good sense (⁴⁰²⁷Genesis 9:27, *Margin*; ²¹⁵⁵Proverbs 25:15 ²¹²⁴Hosea 2:14).

stronger than I — Thou whose strength I could not resist hast laid this burden on me, and hast prevailed (hast made me prophesy, in spite of my reluctance) (²⁴⁰⁵Jeremiah 1:5-7); yet, when I exercise my office, I am treated with derision (²¹⁶⁴Lamentations 3:14).

8. Rather, “Whenever I speak, I cry out. Concerning violence and spoil, I (am compelled to) cry out,” that is, complain [MAURER]. *English Version* in the last clause is more graphic, “I cried violence and spoil” (²⁴⁰⁷Jeremiah 6:7)! I could not speak in a calm tone; their desperate wickedness compelled me to “cry out.”

because — rather, “therefore,” the apodosis of the previous sentence; *because* in discharging my prophetic functions, I not merely *spoke*, but *cried*; and *cried, violence ...*; *therefore* the word of the Lord was made a reproach to me (²⁴⁰⁷Jeremiah 20:7).

9. *his word was* — or literally, “there was in my heart, as it were, a burning fire,” that is, the divine afflatus or impulse to speak was as ... (^{<4828>}Job 32:18,19 ^{<4918>}Psalms 39:3).

weary with forbearing, and I could not — “I labored to contain myself, but I could not” (^{<4816>}Acts 18:5; compare ^{<4239>}Jeremiah 23:9 ^{<4016>}1 Corinthians 9:16,17).

10. *For* — not referring to the words immediately preceding, but to “I will not make mention of Him.” The “defaming” or *detractio*n of the enemy on every side (see ^{<4913>}Psalms 31:13) tempted him to think of prophesying no more.

Report ... we will report — The words of his adversaries one to the other; give any information against him (true or false) which will give color for accusing him; and “we will report it,” namely, to the Sanhedrim, in order to crush him.

familiars — literally, “men of my peace”; those who pretended to be on peaceable terms with me (^{<3419>}Psalms 41:9). Jeremiah is a type of Messiah, referred to in that Psalm. (See ^{<2422>}Jeremiah 38:22 ^{<4399>}Job 19:19 ^{<4913>}Psalms 55:13,14 ^{<4115>}Luke 11:53,54).

watched for my halting — (^{<4915>}Psalms 35:15, *Margin*, “halting”; ^{<4907>}Psalms 38:17 71:10, *Margin*). GESENIUS not so well translates, according to *Arabic* idiom, “those guarding my side” (that is, my most intimate friends *always at my side*), in apposition to “familiars,” and the subject of “say” (instead of “saying”). The *Hebrew* means properly “side,” then “halting,” as the halt bend on one side.

enticed — to commit some sin.

11. *not prevail* — as they hoped to do (^{<2410>}Jeremiah 20:10 ^{<2410>}Jeremiah 15:20).

prosper — in their plot.

12. *triest the righteous* — in latent contrast to the hasty judgments of men (^{<2410>}Jeremiah 11:20 17:10).

opened — that is, committed (compare ^{<4294>}2 Kings 19:14 ^{<4910>}Psalms 35:1).

13. *delivered ... soul* — This deliverance took place when Zedekiah succeeded Jeconiah.

14-18. The contrast between the spirit of this passage and the preceding *thanksgiving* is to be explained thus: to show how great was the deliverance

(²⁰¹³Jeremiah 20:13), he subjoins a picture of what his wounded spirit *had been* previous to his deliverance; I *had said* in the time of my imprisonment, “Cursed be the day”; my feeling was that of Job (³⁰⁰⁸Job 3:3,10,11, whose words Jeremiah therefore copies). Though Jeremiah’s zeal had been stirred up, not so much for self as for God’s honor trampled on by the rejection of the prophet’s words, yet it was intemperate when he made his birth a subject for *cursing*, which was really a ground for thanksgiving.

15. *A man child* — The birth of a son is in the *East* a special subject of joy; whereas that of a daughter is often not so.

16. *the cities* — Sodom and Gomorrah.

cry ... morning ... noontide — that is, Let him be kept in alarm the *whole day* (not merely at *night* when terrors ordinarily prevail, but in *daytime* when it is something extraordinary) with terrifying war shouts, as those in a besieged city (²⁴⁸²Jeremiah 18:22).

17. *he* — “that man” (²⁰¹⁵Jeremiah 20:15,16).

from the womb — that is, at that time while I was still in the womb.

CHAPTER 21

JEREMIAH 21:1-14.

ZEDEKIAH CONSULTS JEREMIAH WHAT IS TO BE THE EVENT OF THE WAR: GOD'S ANSWER.

Written probably when, after having repulsed the Egyptians who brought succors to the Jews (^{<3676>}Jeremiah 37:5-8 ^{<12475>}2 Kings 24:7), the Chaldees were a second time advancing against Jerusalem, but were not yet closely besieging it (^{<3206>}Jeremiah 21:4,13) [ROSENMULLER]. This chapter probably ought to be placed between the thirty-seventh and thirty-eight chapters; since what the “princes,” in ^{<3800>}Jeremiah 38:2, represent Jeremiah as having said, is exactly what we find in ^{<3209>}Jeremiah 21:9. Moreover, the same persons as here (^{<3206>}Jeremiah 21:1) are mentioned in ^{<3678>}Jeremiah 37:3 ^{<3801>}38:1, namely, Pashur and Zephaniah. What is here more fully related is there simply referred to in the historical narrative. Compare ^{<3524>}Jeremiah 52:24 ^{<1258>}2 Kings 25:18 [MAURER].

1. *Zedekiah* — a prince having some reverence for sacred things, for which reason he sends an honorable embassy to Jeremiah; but not having moral courage to obey his better impulses.

Pashur — son of Melchiah, of the fifth order of priests, distinct from Pashur, son of Immer (^{<3206>}Jeremiah 20:1), of the sixteenth order (^{<4304>}1 Chronicles 24:9,14).

Zephaniah — of the twenty-fourth order. They are designated, not by their father, but by their family (^{<4308>}1 Chronicles 24:18).

2. *Nebuchadrezzar* — the more usual way of spelling the name in Jeremiah than Nebuchadnezzar. From *Persiac* roots, meaning either “Nebo, the chief of the gods,” or, “Nebo, the god of fire.” He was son of Nabopolassar, who committed the command of the army against Egypt, at Carchemish, and against Judea, to the Brown prince.

according to all his wondrous works — Zedekiah hopes for God’s special interposition, such as was vouchsafed to Hezekiah against Sennacherib (^{<12685>}2 Kings 19:35,36).

he — Nebuchadnezzar.

go up from us — rise up from the siege which he sat down to lay (²⁶⁷⁶Jeremiah 37:5,11, *Margin*; ⁴¹⁶³Numbers 16:24,27 ¹¹⁵⁹1 Kings 15:19, *Margin*).

4. God of Israel — Those “wondrous works” (²⁹⁰²Jeremiah 21:2) do not belong to you; *God* is faithful; it is *you* who forfeit the privileges of the covenant by unfaithfulness. “God will always remain *the God of Israel*, though He destroy thee and thy people” [CALVIN].

turn back the weapons — I will turn them to a very different use from what you intend them. With them you now fight against the Chaldees “without the walls” (the Jewish defenders being as yet able to sally forth more freely, and defend the fountains outside the walls in the valley under Mount Zion; see ²⁹¹³Jeremiah 21:13 ³⁴⁰⁶Jeremiah 19:6,7); but soon ye shall be driven back within the city [MAURER], and “in the midst” of it, I will cause all your arms to be gathered in one place (“I will assemble *them*,” namely, your arms) by the Chaldean conquerors [GROTIUS], who shall slay you with those very arms [MENOCHIUS].

5. The Jews shall have not merely the Chaldees, but Jehovah Himself in wrath at their provocations, fighting against them. Every word enhances the formidable character of God’s opposition, “I myself ... outstretched hand ... strong arm (no longer as in ¹⁰⁶⁹Exodus 6:6, and in the case of Sennacherib, in your behalf, but) in anger ... fury ... great wrath.”

7. the people, and such — rather, explanatory, “the people,” namely, “such as are left.”

seek their life — content with nothing short of their death; not content with plundering and enslaving them.

smite with ... sword — This was the fate of Zedekiah’s sons and many of the Jewish nobles. Zedekiah himself, though not put to a violent death, died of grief. Compare as to the accurate fulfillment, ²⁶⁰⁸Jeremiah 34:4 ²⁹²³Ezekiel 12:13 ²²⁶2 Kings 25:6,7.

8. “Life,” if ye surrender; “death,” if ye persist in opposing the Chaldees (compare ⁶⁰⁹Deuteronomy 30:19). The individuality of Jeremiah’s mission from God is shown in that he urges to unconditional surrender; whereas all former prophets had urged the people to oppose their invaders (²³⁷⁶Isaiah 7:16 37:33,35).

9. (²⁸⁰²Jeremiah 38:2,17,18).

falleth to — deserts to.

life ... a prey — proverbial, to make one's escape with life, like a valuable spoil or prey that one carries off; the narrowness of the escape, and the joy felt at it, are included in the idea (^{<2318>}Jeremiah 39:18).

10. set ... face against — determined to punish (See on ^{<1870>}Leviticus 17:10).

12. house of David — the royal family and all in office about the king. He calls them so, because it was the greater disgrace that they had so degenerated from the piety of their forefather, *David*; and to repress their glorying in their descent from him, as if they were therefore inviolable; but God will not spare them as apostates.

in the morning — alluding to *the time* of dispensing justice (^{<1847>}Job 24:17 ^{<1948>}Psalms 101:8); but the sense is mainly proverbial, for “with promptness” (^{<1904>}Psalms 90:14 143:8). MAURER translates, “every morning.”

lest my fury ... like fire — Already it was kindled, and the decree of God gone forth against the city (^{<2104>}Jeremiah 21:4,5), but the king and his house may yet be preserved by repentance and reformation. God urges to righteousness, not as if they can thereby escape punishment wholly, but as the condition of a *mitigation* of it.

13. inhabitant of the valley, and rock of the plain — Jerusalem personified; situated for the most part on hills, with valleys at the bottom of them, as the valley of Hinnom, etc.; and beyond the valleys and mountains again, a position most fortified by nature, whence the inhabitants fancied themselves beyond the reach of enemies; but since God is “against” them, their position will avail nothing for them. The “valley” between Mount Zion and Moriah is called Tyropoeon. ROBINSON takes, “rock of the plain” as Mount Zion, *on which* is a *level tract* of some extent. It is appropriately here referred to, being the site of the royal residence of the “house of David,” addressed (^{<2112>}Jeremiah 21:12).

14. fruit of your doings — (^{<2039>}Proverbs 1:31 ^{<2180>}Isaiah 3:10,11).

forest thereof — namely of your city, taken from ^{<2113>}Jeremiah 21:13. “Forest” refers to the dense mass of houses built of cedar, etc. brought from Lebanon (^{<2217>}Jeremiah 22:7 52:13 ^{<2239>}2 Kings 25:9).

CHAPTER 22

JEREMIAH 22:1-30.

EXHORTATION TO REPENTANCE; JUDGMENT ON SHALLUM, JEHOIAKIM, AND CONIAH.

Belonging to an earlier period than the twenty-first chapter, namely, the reigns of Shallum or Jehoahaz, Jehoiakim, and Jeconiah (^{22:10}Jeremiah 22:10,13,20). Jeremiah often groups his prophecies, not by chronological order, but by *similarity of subjects*; thus ^{22:3}Jeremiah 22:3 corresponds to ^{21:12}Jeremiah 21:12. GROTIUS thinks that Jeremiah here *repeats* to Zedekiah what he had announced to that king's predecessors *formerly* (namely, his brother and brother's son), of a similar bearing, and which had since come to pass; a warning to Zedekiah. Probably, in *arranging* his prophecies they were grouped for the first time in the present order, designed by the Holy Spirit to set forth the series of kings of Judah, all four alike, failing in "righteousness," followed at last by the "King," *a righteous Branch raised unto David*, in the house of Judah, "the Lord our righteousness" (^{23:6}Jeremiah 23:6). The unrighteousness of Zedekiah suggested the review of his predecessors' failure in the same respects, and consequent punishment, which ought to have warned him, but did not.

1. *Go down* — The temple (where Jeremiah had been prophesying) was higher than the king's palace on Mount Zion (^{36:10,12}Jeremiah 36:10,12 ^{23:20}2 Chronicles 23:20). Hence the phrase, "Go down."

the king of Judah — perhaps including *each of the four successive kings*, to whom it was consecutively addressed, here brought together in one picture: Shallum, Jeremiah 22: 11; Jehoiakim, Jeremiah 22: 13-18; Jeconiah, ^{22:24}Jeremiah 22:24; Zedekiah, the address to whom (^{21:1,11,12}Jeremiah 21:1,11,12) suggests notice of the rest.

2. *these gates* — of the king's palace.

3. *Jehoiakim* is meant here especially: he, by oppression, levied the tribute imposed on him by Pharaoh-necho, king of Egypt (^{36:3}2 Chronicles 36:3), and taxed his people, and took their labor without pay, to build gorgeous palaces for himself (^{22:13-17}Jeremiah 22:13-17), and shed innocent blood, for example, that of Urijah the prophet (^{26:20-24}Jeremiah 26:20-24 ^{23:35}2 Kings 23:35 24:4).

4. upon the throne of David — literally, “or David on his throne” (see on ^{<2433>}Jeremiah 13:13). This verse is repeated substantially from ^{<2475>}Jeremiah 17:25.

his servants — so the *Keri*. But *Chetib*, singular, “his servant;” that is, distributively, “each with his servants;” ^{<2475>}Jeremiah 17:25, “their princes.”

5. I swear by myself — (^{<2663>}Hebrews 6:13,17). God swears because it seemed to them incredible that the family of David should be cast off.

this house — the king’s, where Jeremiah spake (^{<2214>}Jeremiah 22:4).

6. Though thou art as beautiful as Gilead, and as majestic in Mine eyes (before Me) as the summit of Lebanon, yet surely (the *Hebrew* is a formula of swearing to express *certainly*: “If I do not make thee ... believe Me not ever hereafter”: so “as truly as I live,” ^{<0448>}Numbers 14:28; “surely,” ^{<0445>}Numbers 14:35). The mention of Gilead may allude not only to its past beauty, but covertly also to its desolation by the judgment on Israel; a warning now to Judah and the house of “David.” “Lebanon” is appropriately mentioned, as the king’s house was built of its noble cedars.

cities — not other *cities*, but the different *parts* of the *city* of Jerusalem (^{<1022>}Samuel 12:27 ^{<1205>}2 Kings 10:25) [MAURER].

7. prepare — literally, “sanctify,” or solemnly set apart for a particular work (compare ^{<2318>}Isaiah 13:3).

thy choice cedars — (^{<2524>}Isaiah 37:24). Thy palaces built of choice cedars (So 1:17).

8. (^{<1324>}Deuteronomy 29:24,25). The Gentile nations, more intelligent than you, shall understand that which ye do not, namely, that this city is a spectacle of God’s vengeance [CALVIN].

9. (^{<1227>}2 Kings 22:17).

10, 11. Weep ... not for — that is, not so much for Josiah, who was taken away by death from the evil to come (^{<1220>}2 Kings 22:20 ^{<2571>}Isaiah 57:1); as for Shallum or Jehoahaz, his son (^{<1230>}2 Kings 23:30), who, after a three months’ reign, was carried off by Pharaoh-necho into Egypt, never to see his native land again (^{<1231>}2 Kings 23:31-34). Dying saints are justly to be envied, while living sinners are to be pitied. The allusion is to the great weeping of the people at the death of Josiah, and on each anniversary of it, in which Jeremiah himself took a prominent part (^{<1454>}2 Chronicles 35:24,25). The name “Shallum” is here given in irony to Jehoahaz, who reigned but three months; as if he were a second Shallum, son of Jabesh,

who reigned only *one month* in Samaria (^{<2153>}2 Kings 15:13 ^{<4801>}2 Chronicles 36:1-4). Shallum means “retribution,” a name of no good omen to him [GROTIUS]; originally the people called him *Shallom*, indicative of *peace* and prosperity. But Jeremiah applies it in irony. ^{<1185>}1 Chronicles 3:15, calls Shallum the *fourth* son of Josiah. The people raised him to the throne before his brother Eliakim or Jehoiakim, though the latter was the older (^{<2281>}2 Kings 23:31,36 ^{<4801>}2 Chronicles 36:1); perhaps on account of Jehoiakim’s extravagance (^{<3223>}Jeremiah 22:13,15). Jehoiakim was put in Shallum’s (Jehoahaz’) stead by Pharaoh-necho. Jeconiah, his son, succeeded. Zedekiah (Mattaniah), uncle of Jeconiah, and brother of Jehoiakim and Jehoahaz, was last of all raised to the throne by Nebuchadnezzar.

He shall not return — The people perhaps entertained hopes of Shallum’s return from Egypt, in which case they would replace him on the throne, and thereby free themselves from the oppressive taxes imposed by Jehoiakim.

13. Not only did Jehoiakim tax the people (^{<2235>}2 Kings 23:35) for Pharaoh’s tribute, but also took their forced labor, without pay, for building a splendid palace; in violation of ^{<1893>}Leviticus 19:13 ^{<5244>}Deuteronomy 24:14,15. Compare ^{<3180>}Micah 3:10 ^{<3110>}Habakkuk 2:9 ^{<3014>}James 5:4. God will repay in justice those who will not in justice pay those whom they employ.

14. *wide* — literally, “a house of dimensions” (“measures”). Compare ^{<4152>}Numbers 13:32, *Margin*, “men of statures.”

large — rather, as *Margin*, “airy” from *Hebrew* root, “to breathe freely.” Upper rooms in the East are the principal apartments.

cutteth him out windows — The *Hebrew*, if a noun, is rather, “my windows”; then the translation ought to be, “and let my windows (Jehoiakim speaking) be cut out for it,” that is, in the house; or, “and let (the workman) cut out my windows for it.” But the word is rather an adjective; “he cutteth it (the house) out for himself, so as to be *full of windows*.” The following words accord with this construction, “and (he makes it) ceiled with cedar,” etc. [MAURER]. Retaining *English Version*, there must be understood something remarkable about the windows, since they are deemed worthy of notice. GESENIUS thinks thinks the word *dual*, “double windows,” the *blinds* being *two-leaved*.

vermilion — *Hebrew*, *shashar*, called so from a people of India beyond the Ganges, by whom it is exported [PLINY, 6.19]. The old vermilion was composed of sulphur and quicksilver; not of red lead, as our vermilion.

15. *closest thyself* — rather, “thou viest,” that is, art emulous to surpass thy forefathers in the magnificence of thy palaces.

eat and drink — Did not Josiah, thy father, enjoy all that man *really needs* for his bodily wants? Did he need to build costly palaces to secure his throne? Nay, he *did secure* it by “judgment and justice”; whereas thou, with all thy luxurious building, sittest on a *tottering* throne.

then — on that account, therefore.

16. *was not this to know me* — namely, to show by *deeds* that one knows God’s will, as was the case with Josiah (compare ^{<4817>}John 13:17; contrast ^{<5016>}Titus 1:16).

17. *thine* — as opposed to thy father, Josiah.

18. *Ah my brother! ... sister!* — addressing him with such titles of affection as one would address to a deceased friend beloved as a *brother* or *sister* (compare ^{<1130>}1 Kings 13:30). This expresses, They shall not lament him with the lamentation of *private individuals* [VATABLUS], or of *blood relatives* [GROTIUS]: as “Ah! lord,” expresses *public* lamentation *in the case of a king* [VATABLUS], or that of *subjects* [GROTIUS]. HENDERSON thinks, “Ah! sister,” refers to Jehoiakim’s queen, who, though taken to Babylon and not left unburied on the way, as Jehoiakim, yet was not honored at her death with royal lamentations, such as would have been poured forth over her at Jerusalem. He notices the beauty of Jeremiah’s manner in his prophecy against Jehoiakim. In ^{<3213>}Jeremiah 22:13,14 he describes him in general terms; then, in ^{<3215>}Jeremiah 22:15-17, he directly addresses him without naming him; at last, in ^{<3218>}Jeremiah 22:18, he names him, but in the third person, to imply that God puts him to a distance from Him. The boldness of the Hebrew prophets proves their divine mission; were it not so, their reproofs to the Hebrew kings, who held the throne by divine authority, would have been treason.

Ah his glory! — “Alas! his majesty.”

19. *burial of an ass* — that is, he shall have the same burial as an ass would get, namely, he shall be left a prey for beasts and birds [JEROME]. This is not formally narrated. But ^{<4816>}2 Chronicles 36:6 states that “Nebuchadnezzar bound him in fetters to carry him to Babylon”; his treatment there is nowhere mentioned. The prophecy here, and in ^{<3630>}Jeremiah 36:30, harmonizes these two facts. He was slain by Nebuchadnezzar, who changed his purpose of taking him to Babylon, on the way thither, and left him unburied outside Jerusalem. ^{<2416>}2 Kings 24:6, “Jehoiakim slept with his fathers,” does not contradict this; it simply

expresses his being gathered to his fathers by *death*, not his being *buried* with his fathers (^{<4969>}Psalm 49:19). The two phrases are found together, as expressing two distinct ideas (^{<1258>}2 Kings 15:38 16:20).

20. Delivered in the reign of Jehoiachin (Jeconiah or Coniah), son of Jehoiakim; appended to the previous prophecy respecting Jehoiakim, on account of the similarity of the two prophecies. He calls on Jerusalem, personified as a mourning female, to go up to the highest points visible from Jerusalem, and lament there (see on ^{<3492>}Jeremiah 3:21) the calamity of herself, bereft of allies and of her princes, who are one after the other being cast down.

Bashan — north of the region beyond Jordan; the mountains of Anti-libanus are referred to (^{<4985>}Psalm 68:15).

from the passages — namely, of the rivers (^{<4726>}Judges 12:6); or else the borders of the country (^{<4933>}1 Samuel 13:23 ^{<2109>}Isaiah 10:29). The passes (^{<4944>}1 Samuel 14:4). MAURER translates, “Abarim,” a mountainous tract beyond Jordan, opposite Jericho, and south of Bashan; this accords with the mention of the mountains Lebanon and Bashan (^{<472>}Numbers 27:12 33:47).

lovers — the allies of Judea, especially Egypt, now unable to help the Jews, being crippled by Babylon (^{<1247>}2 Kings 24:7).

21. I admonished thee in time. Thy sin has not been a sin of ignorance or thoughtlessness, but wilful.

prosperity — given thee by Me; yet thou wouldest not hearken to the gracious Giver. The *Hebrew* is *plural*, to express, “In *the height* of thy prosperity”; so “droughts” (^{<2881>}Isaiah 58:11).

thou saidst — not in words, but in thy conduct, virtually.

thy youth — from the time that I brought thee out of Egypt, and formed thee into a people (^{<3475>}Jeremiah 7:25 2:2 ^{<2372>}Isaiah 47:12).

22. wind — the Chaldees, as a parching wind that sweeps over rapidly and withers vegetation (^{<2411>}Jeremiah 4:11,12 ^{<4936>}Psalm 103:16 ^{<2107>}Isaiah 40:7).

eat up ... pastors — that is, thy kings (^{<2108>}Jeremiah 2:8). There is a happy play on words. The *pastors*, whose office it is to feed the sheep, shall themselves be *fed on*. They who should *drive* the flock from place to place for pasture shall be *driven* into exile by the Chaldees.

23. inhabitant of Lebanon — namely, Jerusalem, whose temple, palaces, and principal habitations were built of cedars of Lebanon.

how gracious — irony. How graciously thou wilt be treated by the Chaldees, when they come on thee suddenly, as pangs on a woman in travail (^{<2163>}Jeremiah 6:24)! Nay, all thy fine buildings will win no favor for thee from them. MAURER translates, “How shalt thou be *to be pitied!*”

24. As I live — God’s most solemn formula of oath (^{<2468>}Jeremiah 46:18 4:2 ^{<1630>}Deuteronomy 32:40 ^{<1253>}1 Samuel 25:34).

Coniah — Jeconiah or Jehoiachin. The contraction of the name is meant in contempt.

signet — Such ring seals were often of the greatest value (So 8:6 ^{<3122>}Haggai 2:23). Jehoiachin’s popularity is probably here referred to.

right hand — the hand most valued.

I would pluck thee thence — (Compare ^{<3100>}Obadiah 1:4); on account of thy father’s sins, as well as thine own (^{<4802>}2 Chronicles 36:9). There is a change here, as often in *Hebrew* poetry, from the third to the second person, to bring the threat more directly home to him. After a three months’ and ten days’ reign, the Chaldees deposed him. In Babylon, however, by God’s favor he was ultimately treated more kindly than other royal captives (^{<2825>}Jeremiah 52:31-34). But none of his direct posterity ever came to the throne.

25. give ... into ... hand — “I will pluck thee” from “*my right hand,*” and “will give thee *into the hand of them that seek thy life.*”

26. thy mother — Nehushta, the queen dowager (^{<1216>}2 Kings 24:6,8,15; see ^{<2438>}Jeremiah 13:18).

27. they — Coniah and his mother. He passes from the second person (^{<2523>}Jeremiah 22:26) to the third person here, to express alienation. The king is as it were put out of sight, as if unworthy of being spoken with directly.

desire — literally, “lift up their soul” (^{<2444>}Jeremiah 44:14 ^{<2241>}Psalm 24:4 25:1). Judea was the land which they in Babylon should pine after in vain.

28. broken idol — Coniah was idolized once by the Jews; Jeremiah, therefore, in their person, expresses their astonishment at one from whom so much had been expected being now so utterly cast aside.

vessel ... no pleasure — (^{<1812>}Psalm 31:12 ^{<3888>}Hosea 8:8). The answer to this is given (^{<6110>}Romans 9:20-23; contrast ^{<5121>}2 Timothy 2:21).

his seed — (See on ^{<1229>}Jeremiah 22:29).

29, 30. *O earth! earth! earth!* — Jeconiah was not actually without offspring (compare ^{<4228>}Jeremiah 22:28, “his seed”; ^{<4387>}1 Chronicles 3:17,18 ^{<4012>}Matthew 1:12), but he was to be “written childless,” as a warning to posterity, that is, without a lineal heir to his throne. It is with a reference to the *three* kings, Shallum, Jehoiakim, and Jeconiah, that the earth is *thrice* invoked [BENGEL]. Or, the *triple* invocation is to give intensity to the call for attention to the announcement of the end of the royal line, so far as Jehoiachin’s seed is concerned. Though Messiah (^{<4003>}Matthew 1:1-17), the heir of David’s throne, was lineally descended from Jeconiah, it was only through Joseph, who, though His legal, was not His real father. Matthew gives the legal pedigree through *Solomon* down to Joseph; Luke the real pedigree, from Mary, the real parent, through *Nathan*, brother of Solomon, upwards (^{<4131>}Luke 3:31).

no man of his seed ... upon the throne — This explains the sense in which “childless” is used. Though the succession to the throne failed in his line, still the promise to David (^{<4388>}Psalms 89:30-37) was revived in Zerubbabel and consummated in Christ.

CHAPTER 23

JEREMIAH 23:1-40.

THE WICKED RULERS TO BE SUPERSEDED BY THE KING, WHO SHOULD REIGN OVER THE AGAIN UNITED PEOPLES, ISRAEL AND JUDAH.

This forms the *epilogue* to the denunciations of the four kings, in
221Jeremiah 21:1-22:30.

1. *pastors* — Shallum, Jehoiakim, Jeconiah, and Zedekiah (340Ezekiel 34:2).

2. *Ye have not ... visited them ... I will visit upon you* — just retribution. Play upon the double sense of “visit.” “Visit upon,” namely, in wrath (423Exodus 32:34).

3, 4. Restoration of Judah from Babylon foretold in language which in its fullness can only apply to the final restoration of *both* “Judah” and “Israel” (compare 226Jeremiah 23:6); also “out of *all* countries,” in this verse and 228Jeremiah 23:8; also, “neither shall they be lacking,” that is, none shall be missing or detached from the rest: a prophecy never yet fully accomplished. It holds good also of the spiritual Israel, the elect of both Jews and Gentiles (318Malachi 3:16,17 603John 10:28 17:12). As to the literal Israel also, see 427Jeremiah 32:37 254Isaiah 54:13 60:21 341Ezekiel 34:11-16.

shepherds ... shall feed them — (415Jeremiah 3:15 342Ezekiel 34:23-31). Zerubbabel, Ezra, Nehemiah, and the Maccabees were but typical of the consummating fulfillment of these prophecies under Messiah.

5. As Messianic prophecy extended over many years in which many political changes took place in harmony with these, it displayed its riches by a variety more effective than if it had been manifested all at once. As the moral condition of the Jews required in each instance, so Messiah was exhibited in a corresponding phase, thus becoming more and more the soul of the nation’s life: so that He is represented as the antitypical Israel (240Isaiah 49:3).

unto David — HENGSTENBERG observes that Isaiah dwells more on His *prophetical* and *priestly* office, which had already been partly set forth

(^{<688F>}Deuteronomy 18:18 ^{<680F>}Psalm 110:4). Other prophets dwell more on His *kingly* office. Therefore here He is associated with “David” *the king*: but in ^{<230E>}Isaiah 11:1 with the then poor and unknown “Jesse.”

righteous Branch — “the Branch of righteousness” (^{<263F>}Jeremiah 33:15); “The Branch” simply (^{<380F>}Zechariah 3:8 6:12); “The Branch of the Lord” (^{<200E>}Isaiah 4:2).

prosper — the very term applied to Messiah’s undertaking (^{<292B>}Isaiah 52:13, *Margin*; ^{<2530>}Isaiah 53:10). *Righteousness* or *justice* is the characteristic of Messiah elsewhere, too, in connection with our *salvation* or *justification* (^{<2531>}Isaiah 53:11 ^{<0204>}Daniel 9:24 ^{<380F>}Zechariah 9:9). So in the New Testament He is not merely “righteous” Himself, but “righteousness to us” (^{<403>}1 Corinthians 1:30), so that we become “the righteousness of God in Him” (^{<450B>}Romans 10:3,4 ^{<4759>}2 Corinthians 5:19-21 ^{<508D>}Philippians 3:9).

execute judgment and justice in the earth — (^{<472E>}Psalm 72:2 ^{<230E>}Isaiah 9:7 32:1,18). Not merely a spiritual reign in the sense in which He is “our righteousness,” but a righteous reign “in the earth” (^{<2487>}Jeremiah 3:17,18). In some passages He is said to come to *judge*, in others to *reign*. In ^{<4259>}Matthew 25:34, He is called “the King.” ^{<4907>}Psalm 9:7 unites them. Compare ^{<0222>}Daniel 7:22,26,27.

6. *Judah ... Israel ... dwell safely* — Compare ^{<2636>}Jeremiah 33:16, where “Jerusalem” is substituted for “Israel” here. Only *Judah*, and that only in part, has as yet returned. So far are the Jews from having enjoyed, as yet, the temporal blessings here foretold as the result of Messiah’s reign, that their lot has been, for eighteen centuries, worse than ever before. The accomplishment must, therefore, be still future, when both Judah and Israel in their own land shall dwell safely under a Christocracy, far more privileged than even the old theocracy (^{<2627>}Jeremiah 32:37 ^{<6838>}Deuteronomy 33:28 ^{<254E>}Isaiah 54:1-17 60:1-22 65:17-25 ^{<384E>}Zechariah 14:11).

shall be called, the Lord — that is, shall be (^{<2306>}Isaiah 9:6) “Jehovah,” God’s incommunicable name. Though when applied to created things, it expresses only some peculiar *connection* they have with Jehovah (^{<0224>}Genesis 22:14 ^{<0275>}Exodus 17:15), yet when applied to Messiah it must express His *Godhead* manifested in justifying power *towards us* (^{<5486>}1 Timothy 3:16).

our — marks His *manhood*, which is also implied in His being a *Branch raised unto David*, whence His human title, “Son of David” (compare ^{<4222>}Matthew 22:42-45).

Righteousness — marks His *Godhead*, for God alone can justify the ungodly (compare ^{<3145>}Romans 4:5 ^{<3517>}Isaiah 45:17,24,25).

7, 8. Repeated from ^{<2164>}Jeremiah 16:14,15. The prophet said the same things often, in order that his sayings might make the more impression. The same promise as in ^{<2238>}Jeremiah 23:3,4. The wide dispersion of the Jews at the Babylonish captivity prefigures their present wider dispersion (^{<2311>}Isaiah 11:11 ^{<2406>}Joel 3:6). Their second deliverance is to exceed far the former one from Egypt. But the deliverance from Babylon was inferior to that from Egypt in respect to the miracles performed and the numbers delivered. The final deliverance under Messiah must, therefore, be meant, of which that from Babylon was the earnest.

9. because of the prophets — so the Masorites and Targum. But *Vulgate*, *Septuagint*, etc., make this the inscription of the prophecy, CONCERNING THE PROPHETS: as in ^{<2440>}Jeremiah 46:2 48:1 49:1. Jeremiah expresses his horror at the so-called “prophets” not warning the people, though iniquity so fearfully abounded, soon to be followed by awful judgments.

bones shake — (^{<2316>}Habakkuk 3:16).

drunken — God’s judgments are represented as stupefying like wine. The effects of the Holy Spirit also are compared to those of wine (^{<4217>}Acts 2:17). In both cases ecstasy was produced. This accounts for the denial of wine to those likely to be inspired, Nazarites, etc. (^{<4215>}Luke 1:15). It was necessary to put it out of men’s power to ascribe inspired ecstasy to the effects of wine.

because of ... words of ... holiness — because of Jehovah’s holy words, wherewith He threatened severe penalties, soon to be inflicted, against the breakers of His law.

10. adulterers — spiritual, that is, forsakers of God, Israel’s true Husband (^{<2545>}Isaiah 54:5) for idols, at the instigation of the false “prophets” (^{<2239>}Jeremiah 23:9,15). *Literal* adultery and fornication, the usual concomitants of idolatry, are also meant.

swearing — MAURER, etc., translate, “Because of the curse (of God on it), the land mourneth” (^{<1575>}Deuteronomy 27:15-26 28:15-68 ^{<2316>}Isaiah 24:6). More than usual notoriety had been given to the curses of the law, by the finding and reading of it in Josiah’s time (^{<4221>}2 Kings 22:11, etc.). But ^{<2040>}Hosea 4:2,3, favors *English Version* (compare ^{<2424>}Jeremiah 12:4). A drought was sent by God on the pastures (“pleasant places,” oases) in the desert, on account of the “profaneness” of the priests, prophets, and people (^{<2231>}Jeremiah 23:11).

course ... evil — They (both prophets and people) rush into wickedness (²³⁰⁷Jeremiah 23:21 ²³⁰⁷Isaiah 59:7).

force ... not right — Their *powers* are used not on the side of *rectitude*, but on that of falsehood.

11. profane — (²³²⁹Ezekiel 23:39 ²³⁰⁵Zephaniah 3:4).

in my house — (²⁴⁰⁹Jeremiah 7:30). They built altars to idols in the very temple (¹²³¹²2 Kings 23:12 ²⁴⁰⁸Ezekiel 8:3-16). Compare as to covetousness under the roof of the sanctuary, ⁴²¹³Matthew 21:13 ²⁴¹⁶John 2:16.

12. slippery ways in ... darkness — Their “way” is their false doctrine which proves fatal to them (²⁴³⁶Jeremiah 13:16 ²³⁸⁹Psalms 35:6 ²⁴⁴⁹Proverbs 4:19).

I will bring evil ... visitation — still more calamities than those already inflicted. See on ²⁴¹²³Jeremiah 11:23; “visitation,” namely, in wrath.

13. folly — literally, “insipidity,” “unsavouriness” (²⁴⁰⁶Job 6:6), not having the salt of godliness (²⁴⁰⁶Colossians 4:6).

in Baal — in the name of Baal; in connection with his worship (see ²⁴⁰⁸Jeremiah 2:8).

caused ... to err — (²³⁹⁶Isaiah 9:16).

14. “Jerusalem” and Judah were even worse than “Samaria” and the ten tribes; the greater were the privileges of the former, the greater was their guilt. They had the temple in their midst, which the ten tribes had not; yet in the temple itself they practiced idolatry.

strengthen ... hands of evildoers — (²³³²Ezekiel 13:22).

as Sodom — (²³²⁹Deuteronomy 32:32 ²³¹⁰Isaiah 1:10).

15. gall — poison (see on ²⁴⁸⁴Jeremiah 8:14; ²⁴⁹⁵Jeremiah 9:15).

16. make you vain — They seduce you to vanity, that is, idolatry, which will prove a vain trust to you (²⁴¹⁵Jeremiah 2:5 ²⁷¹⁵2 Kings 17:15 ²⁴¹⁸Jon 2:8), [GESENIUS]. Rather, “they delude you with vain promises of security” (²²³⁷Jeremiah 23:17; compare ²⁶²⁰Psalms 62:10) [MAURER].

of their own heart — of their own invention (²⁴²¹Jeremiah 23:21 ²⁴⁴⁴Jeremiah 14:14).

17. say still — *Hebrew*, “say in saying,” that is, say *incessantly*.

peace — (²⁰⁸⁴Jeremiah 6:14 ²³³⁰Ezekiel 13:10 ²³⁰²Zechariah 10:2).

imagination — *Hebrew*, “obstinacy.”

no evil — (^{<3181>}Micah 3:11).

18. A reason is given why the false prophets should not be heeded: *They have not stood in the counsels of Jehovah* (an image from ministers present in a *standing* posture at councils of Eastern kings) (compare ^{<2322>}Jeremiah 23:22 ^{<3158>}Job 15:8). The spiritual man alone has the privilege (^{<0187>}Genesis 18:17 ^{<2514>}Psalms 25:14 ^{<3187>}Amos 3:7 ^{<3155>}John 15:15 ^{<4126>}1 Corinthians 2:16).

19. So far from all prosperity awaiting the people as the false prophets say (^{<2317>}Jeremiah 23:17), wrath is in store for them.

grievous — literally, “eddying,” whirling itself about, a tornado. In ^{<3123>}Jeremiah 30:23, “continuing” is substituted for “grievous.”

fall grievously — it shall be hurled on.

20. in ... latter days — that is, “the year of their visitation” (^{<2312>}Jeremiah 23:12). *Primarily* the meaning is: the Jews will not “consider” now God’s warnings (^{<3229>}Deuteronomy 32:29); but when the prophecies shall be fulfilled in their Babylonish exile, they will consider and see, by bitter experience, their sinful folly. The *ultimate* scope of the prophecy is: the Jews, in their final dispersion, shall at last “consider” their sin and turn to Messiah “perfectly” (^{<3105>}Hosea 3:5 ^{<3115>}Zechariah 12:5,10-14 ^{<4135>}Luke 13:35).

21. sent ... spoken — sent” refers to the primary *call*: “spoken” to the subsequent *charges* given to be executed. A call is required, not only external, on the part of men, but also internal from God, that one should undertake a pastor’s office [CALVIN].

22. stood in ... counsel — (^{<2318>}Jeremiah 23:18).

they should have turned them from their evil way — They would have given such counsels to the people as would have turned them from their sins (^{<2315>}Jeremiah 25:5 ^{<2511>}Isaiah 55:11), and so would have averted punishment. Their not teaching the law in which God’s counsel is set forth proves they are not His prophets, though they boast of being so (^{<4175>}Matthew 7:15-20).

23. Let not the false prophets fancy that their devices (^{<2325>}Jeremiah 23:25) are unknown to Me. Are ye so ignorant as to suppose that I can only see things near Me, namely, things in heaven, and not earthly things as being too remote?

24. (^{<3107>}Psalms 139:7, etc. ^{<3102>}Amos 9:2,3).

fill heaven and earth — with My omniscience providence, power, and essential being (^{<1027>}1 Kings 8:27).

25. dreamed — I have received a prophetic communication by dream (^{<0426>}Numbers 12:6 ^{<6103>}Deuteronomy 13:1, etc. ^{<2128>}Joel 2:28).

26. prophets — a different *Hebrew* form from the usual one, “prophesiers.” “How long,” cries Jeremiah, impatient of their impious audacity, “shall these *prophecy-mongers* go on prophesying lies?” The answer is given in ^{<2239>}Jeremiah 23:29-34.

27. They “think” to make My people utterly to forget Me. But I will oppose to those dreamers my true prophets.

fathers ... for Baal — (^{<0787>}Judges 3:7 8:33,34).

28. God answers the objection which might be stated, “What, then, must we do, when lies are spoken as truths, and prophets oppose prophets?” Do the same as when wheat is mixed with chaff: do not reject the wheat because of the chaff mixed with it, but discriminate between the false and the true revelations. The test is adherence to, or *forgetfulness* of, Me and My law (^{<2227>}Jeremiah 23:27).

that hath a dream — that pretends to have a divine communication by dream, let him tell it “faithfully,” that it may be compared with “my word” (^{<4042>}2 Corinthians 4:2). The result will be the former (both the prophets and their fictions) will soon be seen to be *chaff*; the latter (the true prophets and the word of God in their mouth) *wheat* (^{<1040>}Psalms 1:4 ^{<3818>}Hosea 13:3).

29. As the “fire” consumes the “chaff” (^{<2238>}Jeremiah 23:28), so “My word” will consume the false prophets (^{<4182>}Matthew 3:12 ^{<3042>}Hebrews 4:12). “My word” which is “wheat” (^{<2238>}Jeremiah 23:28), that is, food to the true prophet and his hearers, is a consuming “fire,” and a crushing “hammer” (^{<0144>}Matthew 21:44) to false prophets and their followers (^{<4016>}2 Corinthians 2:16). The Word of the false prophets may be known by its promising men *peace* in sin. “My word,” on the contrary, burns and *breaks* the hard-hearted (^{<2410>}Jeremiah 20:9). The “hammer” symbolizes destructive power (^{<2413>}Jeremiah 50:23 Na 2:1, *Margin*).

30. steal my words — a twofold plagiarism; one steals from the other, and all steal words from Jehovah’s true prophets, but misapply them (see ^{<2412>}Jeremiah 28:2 ^{<6101>}John 10:1 ^{<6219>}Revelation 22:19).

31. use — rather, “take” their tongue: a second class (compare ^{<2230>}Jeremiah 23:30) require, in order to bring forth a revelation, nothing more than their *tongues*, wherewith they say, He (Jehovah) saith: they bungle in the very

formula instead of the usual “*Jehovah* saith,” being only able to say “(He) saith.”

32. Third class: inventors of lies: the climax, and worst of the three.

lightness — wanton inventions (^{3680F}Zephaniah 3:4).

not profit — that is, greatly injure.

33. *What is the burden* — play on the double sense of the *Hebrew*: an *oracle* and a *burden*. They scoffingly ask, Has he got any new burden (*burdensome oracle*: for all his prophecies are *disasters*) to announce (³⁰⁰⁰Malachi 1:1)? Jeremiah indignantly repeats their own question, Do you ask, What burden? This, then, it is, “I will forsake you.” My word is burdensome in your eyes, and you long to be rid if it. You shall get your wish. There will be no more prophecy: *I will forsake you*, and that will be a far worse “burden” to you.

34. *The burden* — Whoever shall in mockery call the Lord’s word “a burden,” shall be *visited* (*Margin*) in wrath.

35. The result of My judgments shall be, ye shall address the prophet more reverentially hereafter, no longer calling his message a *burden*, but a divine *response* or *word*. “What hath the LORD *answered*?”

36. *every man’s word ... his burden* — As they mockingly *call* all prophecies *burdens*, as if calamities were the sole subject of prophecy, so it shall prove to them. *God will take them at their own word*.

living God — not lifeless as their dumb idols, ever living so as to be able to punish.

39. *I will ... forget you* — just retribution for their *forgetting* Him (^{2040F}Hosea 4:6). But God cannot possibly *forget* His children (^{2340F}Isaiah 49:15). Rather for “forget” translate, “I will altogether lift you up (like a ‘burden,’ alluding to their mocking term for God’s messages) and cast you off.” God makes their wicked language fall on their own head [CALVIN]. Compare ^{2420F}Jeremiah 23:36: “every man’s word shall be his burden.”

40. *not be forgotten* — If we translate ^{2430F}Jeremiah 23:39 as *English Version*, the antithesis is, though *I forget you*, your *shame shall not be forgotten*.

CHAPTER 24

JEREMIAH 24:1-10.

THE RESTORATION OF THE CAPTIVES IN BABYLON AND THE DESTRUCTION OF THE REFRACTORY PARTY IN JUDEA AND IN EGYPT, REPRESENTED UNDER THE TYPE OF A BASKET OF GOOD, AND ONE OF BAD, FIGS.

1. *Lord showed me* — ^{<3100>}Amos 7:1,4,7 8:1, contains the same formula, with the addition of “thus” prefixed.

carried ... captive Jeconiah — (^{<3024>}Jeremiah 22:24 ^{<1212>}2 Kings 24:12, etc. ^{<4830>}2 Chronicles 36:10).

carpenters, etc. — One thousand artisans were carried to Babylon, both to work for the king there, and to deprive Jerusalem of their services in the event of a future siege (^{<1216>}2 Kings 24:16).

2. *figs ... first ripe* — the “boccora,” or early fig (see on ^{<2304>}Isaiah 28:4). Baskets of figs used to be offered as first-fruits in the temple. The *good figs* represent Jeconiah and the exiles in Babylon; *the bad*, Zedekiah and the obstinate Jews in Judea. They are called *good* and *bad* respectively, not in an absolute, but a comparative sense, and in reference to the punishment of the latter. This prophecy was designed to encourage the despairing exiles, and to reprove the people at home, who prided themselves as superior to those in Babylon and abused the forbearance of God (compare ^{<3624>}Jeremiah 52:31-34).

5. *acknowledge* — *regard with favor*, like as thou lookest on the good figs favorably.

for their good — Their removal to Babylon saved them from the calamities which befell the rest of the nation and led them to repentance there: so God bettered their condition (^{<1205>}2 Kings 25:27-30). Daniel and Ezekiel were among these captives.

6. (^{<3125>}Jeremiah 12:15).

not pull ... down ... not pluck ... up — only partially fulfilled in the restoration from Babylon; antitypically and fully to be fulfilled hereafter (^{<3624>}Jeremiah 32:41 33:7).

7. (²⁴³¹²Jeremiah 30:22 31:33 32:38). Their conversion from idolatry to the one true God, through the chastening effect of the Babylonish captivity, is here expressed in language which, in its fullness, applies to the more complete conversion hereafter of the Jews, “with their whole heart” (²⁴²¹³Jeremiah 29:13), through the painful discipline of their present dispersion. The source of their conversion is here stated to be *God’s prevenient grace*.

for they shall return — Repentance, though not the cause of pardon, is its invariable accompaniment: it is the effect of God’s *giving a heart to know Him*.

8. *in ... Egypt* — Many Jews had fled for refuge to Egypt, which was leagued with Judea against Babylon.

9. *removed*, etc. — (²⁴¹⁵⁴Jeremiah 15:4). CALVIN translates, “I will give them up to *agitation*, in all,” etc.; This verse quotes the curse (⁴⁵³²⁵Deuteronomy 28:25,37). Compare ²⁴²¹⁸Jeremiah 29:18,22 ⁴⁹⁴¹³Psalms 44:13,14.

CHAPTER 25

JEREMIAH 25:1-38.

PROPHECY OF THE SEVENTY YEARS CAPTIVITY; AND AFTER THAT THE DESTRUCTION OF BABYLON, AND OF ALL THE NATIONS THAT OPPRESSED THE JEWS.

1. *fourth year of Jehoiakim* — called the *third* year in ^{2700f}Daniel 1:1. But probably Jehoiakim was set on the throne by Pharaoh-necho on his return from Carchemish about *July*, whereas Nebuchadnezzar mounted the throne January 21, 604 B.C.; so that Nebuchadnezzar's first year was partly the *third*, partly the *fourth*, of Jehoiakim's. Here first Jeremiah gives specific dates. Nebuchadnezzar had previously entered Judea in the reign of his father Nabopolassar.

3. From the thirteenth year of Josiah, in which Jeremiah began to prophesy (^{2400f}Jeremiah 1:1), to the end of Josiah's reign, was nineteen years (^{1221f}2 Kings 22:1) of Jehoahaz' reign, with the not quite complete four years of Jehoiakim (^{2201f}Jeremiah 25:1), added to the nineteen years, make up twenty-three years in all.

4. *rising early* — (See on ^{2471f}Jeremiah 7:13). "The prophets" refer to Urijah, Zephaniah, Habakkuk, etc. It aggravates their sin, that God sent not merely one but many messengers, and those messengers, prophets; and, that during all those years specified, Jeremiah and his fellow prophets *spared no effort, late and early*.

5. *Turn ... dwell* — In *Hebrew* there is expressed by sameness of sounds the correspondence between their *turning* to God and God's turning to them to permit them to *dwell* in their land: *Shubu ... shebu*, "Return" ... so shall ye "*remain*."

every one from ... evil — *Each must* separately repent and turn from *his* own sin. None is excepted, lest they should think their guilt extenuated because the evil is general.

6. He instances one sin, idolatry, as representative of all their sins; as nothing is dearer to God than a pure worship of Himself.

7. Though ye provoke *Me* to anger (^{<6321>}Deuteronomy 32:21), yet it is not I, but *yourselves*, whom ye thereby hurt (^{<1089>}Proverbs 8:36 20:2).

9. *the north* — (see on ^{<314>}Jeremiah 1:14,15). The Medes and other northern peoples, confederate with Babylon, are included with the Chaldeans.

my servant — My agent for punishing (^{<276>}Jeremiah 27:6 43:10; compare ^{<346>}Jeremiah 40:2). Compare ^{<248>}Isaiah 44:28; Cyrus, “My shepherd.” God makes even unbelievers unconsciously to fulfill His designs. A reproof to the Jews, who boasted that they were the *servants of God*; yet a heathen king is to be more the servant of God than they, and that as the agent of their punishment.

10. (^{<37>}Jeremiah 7:34 ^{<682>}Revelation 18:23). The land shall be so desolated that even in the houses left standing there shall be no inhabitant; a terrible stillness shall prevail; no sound of the *hand-mill* (two circular stones, one above the other, for grinding corn, worked by two women, ^{<116>}Exodus 11:5 ^{<124>}Matthew 24:41; in daily use in every house, and therefore forbidden to be taken in pledge, ^{<546>}Deuteronomy 24:6); no *night-light*, so universal in the East that the poorest house has it, burning all night.

candle — lamp (^{<3217>}Job 21:17 18:6).

11. *seventy years* — (^{<277>}Jeremiah 27:7). The exact number of years of Sabbaths in four hundred ninety years, the period from Saul to the Babylonian captivity; righteous retribution for their violation of the Sabbath (^{<854>}Leviticus 26:34,35 ^{<462>}2 Chronicles 36:21). The seventy years probably begin from the fourth year of Jehoiakim, when Jerusalem was first captured, and many captives, as well as the treasures of the temple, were carried away; they end with the first year of Cyrus, who, on taking Babylon, issued an edict for the restoration of the Jews (^{<506>}Ezra 1:1). Daniel’s *seventy prophetic weeks* are based on the seventy years of the captivity (compare ^{<206>}Daniel 9:2,24).

13. *all ... written in this book, which Jeremiah ... prophesied against all ... nations* — It follows from this, that the prophecies against foreign nations (forty-sixth through fifty-first chapters) must have been already written. Hence the *Septuagint* inserts here those prophecies. But if they had followed immediately (^{<253>}Jeremiah 25:13), there would have been no propriety in the observation in the verse. The very wording of the reference shows that they existed in some other part of the book, and not in the immediate context. It was in this very year, the fourth of Jehoiakim (^{<240>}Jeremiah 36:1,2), that Jeremiah was directed to write in a regular *book* for the first time all that he had prophesied against Judah and *foreign*

“*nations*” from the beginning of his ministry. Probably, at a subsequent time, when he completed the whole work, including the forty-sixth through fifty-first chapters, Jeremiah himself inserted the clause, “all that is written in this book, which Jeremiah hath prophesied against all the nations.” The prophecies in question may have been repeated, as others in Jeremiah, more than once; so in the original smaller collection they may have stood in an earlier position; and, in the fuller subsequent collection, in their later and present position.

14. *serve themselves* — (²⁰⁷Jeremiah 27:7 30:8 34:10). Avail themselves of their services as slaves.

them also — the Chaldees, who heretofore have made other nations their slaves, shall *themselves also* in their turn be slaves to them. MAURER translates, “shall impose servitude *on them, even them.*”

recompense them — namely, the Chaldees and other nations against whom Jeremiah had prophesied (²⁵³Jeremiah 25:13), as having oppressed the Jews.

their deeds — rather, “deed,” namely, their bad treatment of the Jews (³¹⁹Jeremiah 50:29 51:6,24; compare ⁴⁸⁷2 Chronicles 36:17).

15. *wine cup* — Compare ⁴¹²Jeremiah 13:12,13, as to this image, to express *stupefying judgments*; also ⁴⁴²Jeremiah 49:12 51:7. Jeremiah often embodies the imagery of Isaiah in his prophecies (²⁰¹Lamentations 4:21 ²⁵¹⁷Isaiah 51:17-22 ⁶⁶⁹Revelation 16:19 18:6). The wine cup was not literally given by Jeremiah to the representatives of the different nations; but only in symbolical vision.

16. *be moved* — reel (Na 3:11).

18. *Jerusalem* — put first: for “judgment begins at the house of God”; they being most guilty whose religious privileges are greatest (⁴⁰¹⁷1 Peter 4:17).

kings — Jehoiakim, Jeconiah, and Zedekiah.

as it is this day — The accomplishment of the curse had already begun under Jehoiakim. This clause, however, may have been inserted by Jeremiah at his final revision of his prophecies in Egypt.

19. *Pharaoh* — put next after Jerusalem, because the Jews had relied most on him, and Egypt and Judea stood on a common footing (²⁴¹²Jeremiah 46:2,25).

20. *mingled people* — mercenary foreign troops serving under Pharaoh-hophra in the time of Jeremiah. The employment of these foreigners provoked the native Egyptians to overthrow him. Psammetichus, father of Pharaoh-necho, also had given a settlement in Egypt to Ionian and Carian adventurers [HERODOTUS, 2.152, 154]. See on ²⁸¹⁸Jeremiah 50:37; ²⁸⁹²Isaiah 19:2,3 20:1 ²⁸¹⁵Ezekiel 30:5. The term is first found in ¹⁰²³Exodus 12:38.

Uz — in the geographical order here, between Egypt and the states along the Mediterranean; therefore not the “Uz” of ³⁸⁰¹Job 1:1 (north of Arabia-Deserta), but the northern part of Arabia-Petraea, between the sea and Idumea (²⁹⁰²Lamentations 4:21; see ¹⁰³³Genesis 36:20,28).

remnant of Ashdod — called a “remnant,” because Ashdod had lost most of its inhabitants in the twenty-nine years siege by Psammetichus. Compare also see on ²³⁰¹Isaiah 20:1. Gath is not mentioned because it was overthrown in the same war.

21. *Edom ... Moab ... Ammon* — joined together, as being related to Israel (see ²⁴⁸¹Jeremiah 48:1-49:39).

22. *all the kings of Tyrus* — the petty kings of the various dependencies of Tyre.

isles — a term including all *maritime regions* (¹⁹²⁰Psalms 72:10).

23. *Dedan* — north of Arabia (¹⁰²⁸Genesis 25:3,4).

Tema ... Buz — neighboring tribes north of Arabia (⁸³²Job 32:2).

all ... in ... utmost corners — rather, “having the hair cut in angles,” a heathenish custom (see on ²⁴⁰⁵Jeremiah 9:26).

24. *mingled people* — not in the same sense as in ²⁰⁵¹Jeremiah 25:20; the “motley crowd,” so called in contempt (compare ²⁴⁴⁸Jeremiah 49:28,31 50:37). By a different pointing it may be translated the “Arabs”; but the repetition of the name is not likely. BLANEY thinks there were two divisions of what we call Arabia, the west (*Araba*) and the east. The west included Arabia-Petraea and the parts on the sea bordering on Egypt, the land of Cush; the east, Arabia-Felix and Deserta. The latter are “the mixed race” inhabiting the desert.

25. *Zimri* — perhaps the *Zabra* mentioned by PTOLEMY between Mecca and Medina. *Zimran* also, as Dedan, was one of Abraham’s sons by Keturah (¹⁰²²Genesis 25:2).

Elam — properly, west of Persia; but used for Persia in general.

26. *Sheshach* — Babylon; as the parallelism in ^{<2543>}Jeremiah 51:41 proves. In the Cabalistic system (called *Athbash*, the first *Hebrew* letter in the alphabet being expressed by the last) *Sheshach* would exactly answer to *Babel*. *Jeremiah* may have used this system (as perhaps in ^{<2544>}Jeremiah 51:41) for concealment at the time of this prediction, in the fourth year of Jehoiakim, while Nebuchadnezzar was before Jerusalem. In ^{<2544>}Jeremiah 51:41 there can be no concealment, as Babylon is expressly mentioned. MICHAELIS more simply explains the term “brazen-gated” (compare ^{<2380>}Isaiah 45:2); others, “the house of a prince.” Rather, it comes from the Babylonian goddess, *Shach*, by reduplication of the first letter; from her *Misael* was named *Meshach* by the Babylonians. The term *Shace* was applied to a festival at Babylon, alluded to in ^{<2545>}Jeremiah 51:39,57 ^{<2005>}Isaiah 21:5. It was during this feast that Cyrus took Babylon [HERODOTUS, 1]. Thus *Jeremiah* mystically denotes the time of its capture by this term [GLASSIUS].

27. *rise no more* — The heathen nations in question should fall to rise no more. The Jews should fall but for a time, and then rise again. Therefore, the epithet is given, “the God of *Israel*.”

28. *if they refuse to take the cup* — No effort of theirs to escape destruction will avail.

29. If I spared not Mine elect people on account of sin, much less will I spare you (^{<2006>}Ezekiel 9:6 ^{<3016>}Obadiah 1:16 ^{<2233>}Luke 23:31 ^{<4047>}1 Peter 4:17).

be unpunished — “be treated as innocent.”

30. *roar* — image from a destructive lion (^{<2323>}Isaiah 42:13 ^{<2006>}Joel 3:16).

upon his habitation — rather, “His pasturage”; keeping up the image of a lion roaring against the flock in the pasture. The roar was first to go forth over Judea wherein were “the sheep of His pasture” (^{<9405>}Psalms 100:3), and thence into heathen lands.

shout ... tread ... grapes — (^{<2483>}Jeremiah 48:33 ^{<2369>}Isaiah 16:9,10).

31. *controversy* — cause at issue (^{<3302>}Micah 6:2).

plead with all flesh — (^{<2669>}Isaiah 66:16). God shows the whole world that He does what is altogether just in punishing.

32. *from the coasts* — rather, “from the uttermost regions.” Like a storm which arises in one region and then diffuses itself far and wide, so God’s judgments shall pass “from nation to nation,” till all has been fulfilled; no distance shall prevent the fulfillment.

not be lamented — (²⁴⁶⁴Jeremiah 16:4,6).

neither gathered — to their fathers, in their ancestral tombs (²⁴⁰²Jeremiah 8:2).

dung — (²⁸³⁰Psalm 83:10).

34. shepherds — princes (²⁴²²Jeremiah 22:22). Here he returns to *the Jews* and their rulers, using the same image as in ²⁴⁵³Jeremiah 25:30, “pasture” (see on ²⁴⁵³Jeremiah 25:30).

wallow yourselves — Cover yourselves as thickly with ashes, in token of sorrow, as one who rolls in them (²⁴⁶³Jeremiah 6:26 ²⁴⁷³Ezekiel 27:30) [MAURER].

principal — leaders. The *Septuagint* translates “rams,” carrying out the image (compare ²³⁴⁹Isaiah 14:9, *Margin*; ³¹⁰²Zechariah 10:3).

days of your slaughter ... of ... dispersions — rather, “your days *for* slaughter (that is, the time of your being slain), and your dispersions (not ‘of your dispersions’), are accomplished (are come).”

pleasant vessel — Ye were once a *precious vessel*, but ye shall *fall*, and so be a *broken vessel* (see on ²⁴²³Jeremiah 22:28). “Your past excellency shall not render you safe now. I will turn to your ignominy whatever glory I conferred on you” [CALVIN].

35. Literally, “Flight shall fail the shepherds ... escaping (shall fail) the principal,” etc. (³¹²⁴Amos 2:14). The leaders will be the first objects for slaughter; escape by flight will be out of their power.

37. habitations — rather, carrying out the image “pastures” (see on ²⁴⁵³Jeremiah 25:30). The pasturages where, *peaceably* and without incursion of wild beasts, the flocks have fed, shall be destroyed; that is, the regions where, heretofore, there was *peace* and security (alluding to the name *Salem*, or Jerusalem, “possessing *peace*”).

38. his covert — the temple, where heretofore, like a lion, as its defender, by the mere terror of His voice He warded off the foe; but now He leaves it a prey to the Gentiles [CALVIN].

fierceness of ... oppressor — rather, as the *Hebrew*, for “oppressor” is an adjective *feminine*, the word “sword” is understood, which, in ²⁴¹⁶Jeremiah 46:16 50:16, is expressed (indeed, some manuscripts and the *Septuagint* read “sword” instead of “fierceness” here; probably interpolated from ²⁴¹⁶Jeremiah 46:16), “*the oppressing sword*.” The *Hebrew* for “oppressing” means also a “dove”: there may be, therefore, a covert

allusion to the Chaldean standard bearing a dove on it, in honor of Semiramis, the first queen, said in popular superstition to have been nourished by doves when exposed at birth, and at death to have been transformed into a dove. Her name may come from a root referring to the *cooing* of a dove. That bird was held sacred to the goddess Venus. *Vulgate* so translates “the anger of *the dove*.”

his ... anger — If the anger of Nebuchadnezzar cannot be evaded, how much less that of God (compare ~~2057~~ Jeremiah 25:37)!

CHAPTER 26

◀201▶ JEREMIAH 26:1-24.

JEREMIAH DECLARED WORTHY OF DEATH, BUT BY THE INTERPOSITION OF AHIKAM SAVED; THE SIMILAR CASES OF MICAH AND URIJAH BEING ADDUCED IN THE PROPHET'S FAVOR.

The prophecies which gave the offense were those given in detail in the seventh, eighth, and ninth chapters (compare ▶201▶ Jeremiah 26:6 here with ▶317▶ Jeremiah 7:12,14); and summarily referred to here [MAURER], probably pronounced at one of the great feasts (that of tabernacles, according to USSHER; for the inhabitants of “all the cities of Judah” are represented as present, ▶201▶ Jeremiah 26:2). See on ▶201▶ Jeremiah 7:1.

2. *in the court* — the largest court, from which he could be heard by the whole people.

come to worship — *Worship* is vain without *obedience* (◀095▶ 1 Samuel 15:21,22).

all the words — (▶268▶ Ezekiel 3:10).

diminish not a word — (◀60▶ Deuteronomy 4:2 12:32 ▶281▶ Proverbs 30:6 ▶407▶ Acts 20:27 ▶407▶ 2 Corinthians 2:17 4:2 ▶629▶ Revelation 22:19). Not suppressing or softening aught for fear of giving offense; nor setting forth coldly and indirectly what can only by forcible statement do good.

3. *if so be* — expressed according to human conceptions; not as if God did not foreknow all contingencies, but to mark the obstinacy of the people and the difficulty of healing them; and to show His own goodness in making the offer which left them without excuse [CALVIN].

5. *prophets* — the inspired interpreters of the *law* (▶201▶ Jeremiah 26:4), who adapted it to the use of the people.

6. *like Shiloh* — (see on ▶317▶ Jeremiah 7:12; ▶317▶ Jeremiah 7:14 ▶090▶ 1 Samuel 4:10-12 ▶386▶ Psalm 78:60).

curse — (▶201▶ Jeremiah 24:9 ▶355▶ Isaiah 65:15).

8. *priests* — The captain (or prefect) of the temple had the power of apprehending offenders in the temple with the sanction of the priests.

prophets — the false prophets. The charge against Jeremiah was that of uttering falsehood in Jehovah's name, an act punishable with death (^{<6880>}Deuteronomy 18:20). His prophecy against the temple and city (^{<2011>}Jeremiah 26:11) might speciously be represented as contradicting God's own words (^{<9214>}Psalms 132:14). Compare the similar charge against Stephen (^{<4163>}Acts 6:13,14).

10. *princes* — members of the Council of State or Great Council, which took cognizance of such offenses.

heard — the clamor of the popular tumult.

came up — from the king's house to the temple, which stood higher than the palace.

sat — as judges, in the gate, the usual place of trying such cases.

new gate — originally built by Jotham ("the higher gate," ^{<2155>}2 Kings 15:35) and now recently restored.

12. *Lord sent me* — a valid justification against any laws alleged against him.

against ... against — rather, "concerning." Jeremiah purposely avoids saying, "against," which would needlessly irritate. They had used the same Hebrew word (^{<2011>}Jeremiah 26:11), which ought to be translated "concerning," though they meant it in the unfavorable sense. Jeremiah takes up their word in a better sense, implying that there is still room for repentance: that his prophecies aim at the real good of the city; *for or concerning* this house ... city [GROTIUS].

13. (^{<2018>}Jeremiah 26:3,19).

14. Jeremiah's humility is herein shown, and submission to the powers that be (^{<5111>}Romans 13:1).

15. *bring ... upon yourselves* — So far will you be from escaping the predicted evils by shedding my blood, that you will, by that very act, only incur heavier penalties (^{<4235>}Matthew 23:35).

16. *princes ... all the people* — The fickle people, as they were previously influenced by the priests to clamor for his death (^{<2018>}Jeremiah 26:8), so now under the princes' influence require that he shall not be put to death. Compare as to Jesus, Jeremiah's antitype, the hosannas of the multitude a

few days before the same people, persuaded by the priests as in this case, cried, Away with Him, crucify Him (^{4100F}Matthew 21:1-11 27:20-25). The priests, through envy of his holy zeal, were more his enemies than the princes, whose office was more secular than religious. A prophet could not legally be put to death unless he prophesied *in the name of other gods* (therefore, they say, “in the name of the Lord”), or after his prophecy had failed in its accomplishment. Meanwhile, if he foretold calamity, he might be imprisoned. Compare Micaiah’s case (^{4120F}1 Kings 22:1-28).

17. Compare Gamaliel’s interposition (^{4465F}Acts 5:34, etc.).

elders — some of the “princes” mentioned (^{4306F}Jeremiah 26:16) those whose age, as well as dignity, would give weight to the precedents of past times which they adduce.

18. (^{4302F}Micah 3:12).

Morasthite — called so from a village of the tribe Judah.

Hezekiah — The precedent in the reign of such a good king proved that Jeremiah was not the only prophet, or the first, who threatened the city and the temple without incurring death.

mountain of the house — Moriah, on which stood the temple (peculiarly called “*the house*”) shall be covered with woods instead of buildings. Jeremiah, in quoting previous prophecies, never does so without alteration; he adapts the language to his own style, showing thereby his authority in his treatment of Scripture, as being himself inspired.

19. Hezekiah, so far from killing him, was led “to fear the Lord,” and pray for remission of the sentence against Judah (^{4426F}2 Chronicles 32:26).

Lord repented — (^{4024F}Exodus 32:14 ^{4104F}2 Samuel 24:16).

Thus — if we kill Jeremiah.

20. As the flight and capture of Urijah must have occupied some time, “the beginning of the reign of Jehoiakim” (^{4301F}Jeremiah 26:1) must not mean the *very* beginning, but the second or third year of his eleven years’ reign.

And ... also — perhaps connected with ^{4304F}Jeremiah 26:24, as the comment of the writer, not the continuation of the speech of the elders: “And although *also* a man that prophesied ... Urijah ... (proving how great was the danger in which Jeremiah stood, and how wonderful the providence of God in preserving him), *nevertheless* the hand of Ahikam,” etc.

[GLASSIUS]. The context, however, implies rather that the words are the continuation of the previous speech of the elders. They adduce another

instance besides that of Micah, though of a different kind, namely, that of Urijah: he suffered for his prophecies, but they *imply*, though they do not venture to *express* it, that thereby sin has been added to sin, and that it has done no good to Jehoiakim, for that the notorious condition of the state at this time shows that a heavier vengeance is impending if they persevere in such acts of violence [CALVIN].

22. *Jehoiakim sent ... into Egypt* — He had been put on the throne by Pharaoh of Egypt (^{<1234>}2 Kings 23:34). This explains the readiness with which he got the Egyptians to give up Urijah to him, when that prophet had sought an asylum in Egypt. Urijah was faithful in delivering his message, but faulty in leaving his work, so God permitted him to lose his life, while Jeremiah was protected in danger. The path of duty is often the path of safety.

23. *graves of the common people* — literally, “sons of the people” (compare ^{<1236>}2 Kings 23:6). The prophets seem to have had a separate cemetery (^{<4123>}Matthew 23:29). Urijah’s corpse was denied this honor, in order that he should not be regarded as a true prophet.

24. *Ahikam* — son of Shaphan the scribe, or royal secretary. He was one of those whom King Josiah, when struck by the words of the book of the law, sent to inquire of the Lord (^{<1221>}2 Kings 22:12,14). Hence his interference here in behalf of Jeremiah is what we should expect from his past association with that good king. His son, Gedaliah, followed in his father’s steps, so that he was chosen by the Babylonians as the one to whom they committed Jeremiah for safety after taking Jerusalem, and on whose loyalty they could depend in setting him over the remnant of the people in Judea (^{<3894>}Jeremiah 39:14 ^{<1222>}2 Kings 25:22).

people to put him to death — Princes often, when they want to destroy a good man, prefer it to be done by a popular tumult rather than by their own order, so as to reap the fruit of the crime without odium to themselves (^{<1221>}Matthew 27:20).

CHAPTER 27

JEREMIAH 27:1-22.

THE FUTILITY OF RESISTING NEBUCHADNEZZAR ILLUSTRATED TO THE AMBASSADORS OF THE KING, DESIRING TO HAVE THE KING OF JUDAH CONFEDERATE WITH THEM, UNDER THE TYPE OF YOKES. JEREMIAH EXHORTS THEM AND ZEDEKIAH TO YIELD.

1. **Jehoiakim** — The prophecy that follows was according to this reading given in the fourth year of Jehoiakim, fifteen years before it was published in the reign of Zedekiah to whom it refers; it was thus long deposited in the prophet's bosom, in order that by it he might be supported under trials in his prophetic career in the interim [CALVIN]. But "Zedekiah" *may be* the true reading. So the *Syriac* and *Arabic Versions*. ^{<277>}Jeremiah 27:3,12 ^{<281>}Jeremiah 28:1, confirm this; also, one of KENNICOTT'S manuscripts. The *English Version* reading *may* have originated from ^{<261>}Jeremiah 26:1. "Son of Josiah" applies to Zedekiah as truly as to "Jehoiakim" or "Eliakim." The *fourth year* may, in a general sense here, as in ^{<281>}Jeremiah 28:1, be called "the beginning of his reign," as it lasted eleven years (^{<1218>}2 Kings 24:18). It was not long after the fourth year of his reign that he rebelled against Nebuchadnezzar (^{<255>}Jeremiah 51:59 52:3 ^{<1219>}2 Kings 24:20), in violation of an oath before God (^{<1463>}2 Chronicles 36:13).

2. **bonds** — by which the yoke is made fast to the neck (^{<285>}Jeremiah 5:5).

yokes — literally, the carved piece of wood attached at both ends to the two yokes on the necks of a pair of oxen, so as to connect them. Here the *yoke* itself. The *plural* is used, as he was to wear one himself, and give the others to the ambassadors; (^{<277>}Jeremiah 27:3 28:10,12) proves that the symbolical act was in this instance (though not in others, ^{<255>}Jeremiah 25:15) actually done (compare ^{<210>}Isaiah 20:2, etc. ^{<312>}Ezekiel 12:3,11,18).

3. **And send them to the king of Edom**, etc. — Appropriate symbol, as these ambassadors had come to Jerusalem to consult as to shaking off the yoke of Nebuchadnezzar. According to PHERECYDES in CLEMENT OF ALEXANDRIA [*Miscellanies*, 567], Idanthura, king of the Scythians, intimated to Darius, who had crossed the Danube, that he would lead an army against him, by sending him, instead of a letter, *a mouse, a frog, a*

bird, an arrow, and a plough. The task assigned to Jeremiah required great faith, as it was sure to provoke alike his own countrymen and the foreign ambassadors and their kings, by a seeming insult, at the very time that all were full of confident hopes grounded on the confederacy.

5. God here, as elsewhere, connects with the symbol doctrine, which is as it were its soul, without which it would be not only cold and frivolous, but even dead [CALVIN]. God's mention of His supreme power is in order to refute the pride of those who rely on their own power (^{<3612>}Isaiah 45:12).

given it unto whom it seemed meet unto me — (^{<4815>}Psalms 115:15,16 ^{<2017>}Daniel 4:17,25,32). Not for his merits, but of My own sole good pleasure [ESTIUS].

6. *beasts of the field* — not merely the horses to carry his Chaldean soldiers, and oxen to draw his provisions [GROTIUS]; not merely the deserts, mountains, and woods, the haunts of wild beasts, implying his unlimited extent of empire [ESTIUS]; but the beasts themselves by a mysterious instinct of nature. A reproof to men that they did not recognize God's will, which the very beasts acknowledged (compare ^{<2108>}Isaiah 1:3). As the beasts are to submit to Christ, the Restorer of the dominion over nature, lost by the first Adam (compare ^{<0028>}Genesis 1:28 2:19,20 ^{<4808>}Psalms 8:6-8), so they were appointed to submit to Nebuchadnezzar, the representative of the world power and prefigurer of Antichrist; this universal power was suffered to be held by him to show the unfitness of any to wield it “until He come whose right it is” (^{<3217>}Ezekiel 21:27).

7. *son ... son's son* — (^{<4832>}2 Chronicles 36:20). Nebuchadnezzar had *four* successors — Evil-merodach, his *son*; Neriglissar, husband of Nebuchadnezzar's daughter; his son, Labosodarchod; and Naboned (with whom his son, Belshazzar, was joint king), *son* of Evil-merodach. But Neriglissar and Labosodarchod were not in the *direct male line*; so that the prophecy held good to “his son and his son's son,” and the intermediate two are omitted.

time of his land — that is, of its subjugation or its being “visited” in wrath (^{<3072>}Jeremiah 27:22 ^{<2512>}Jeremiah 25:12 29:10 50:27 ^{<2133>}Daniel 5:26).

serve themselves of him — make him their servant (^{<2514>}Jeremiah 25:14 ^{<2812>}Isaiah 13:22). So “his day” for the destined day of his calamity (^{<3833>}Job 18:20).

8. *until I have consumed them by his hand* — until by these consuming visitations I have brought them under his power.

9. *ye* — the Jews especially, for whom the address to the rest was intended.

enchanters — augurs [CALVIN], from a root, the “eyes,” that is, lookers at the stars and other means of taking omens of futurity; or another root, a “fixed time,” observers of times: forbidden in the law (^{<1892>}Leviticus 19:26 ^{<1518>}Deuteronomy 18:10,11,14).

10. to remove you — expressing the *event* which would result. The very thing they profess by their enchantments to avert, they are by them bringing on you. Better to submit to Nebuchadnezzar, and remain in your land, than to rebel, and be removed from it.

11. serve ... till it — The same *Hebrew* root expresses “serve” and “till,” or “cultivate.” *Serve* ye the king of Babylon, and the land will *serve* you [CALVIN].

12. I spake also — translate, “And I spake,” etc. Special application of the subject to Zedekiah.

13. Why ... die — by running on your own ruin in resisting Nebuchadnezzar after this warning (^{<2681>}Ezekiel 18:31).

14. lie — (^{<2444>}Jeremiah 14:14).

15. in my name — The devil often makes *God's name* the plea for lies (^{<4048>}Matthew 4:6 7:22,23 ^{<2775>}Jeremiah 27:15-20, the test whereby to know false prophets).

16. The “vessels” had been carried away to Babylon in the reign of Jeconiah (^{<1243>}2 Kings 24:13); also previously in that of Jehoiakim (^{<4815>}2 Chronicles 36:5-7).

18. at Jerusalem — that is, in other houses containing such vessels, besides the house of God and the king's palace. Nebuzara-dan, captain of the guard under Nebuchadnezzar, carried all away (^{<1253>}2 Kings 25:13-17 ^{<4838>}2 Chronicles 36:18). The more costly vessels had been previously removed in the reigns of Jehoiakim and Jeconiah.

19. (^{<2527>}Jeremiah 52:17,20,21).

22. until ... I visit them — in wrath by Cyrus (^{<2835>}Jeremiah 32:5). In seventy years from the first carrying away of captives in Jehoiachin's reign (^{<2490>}Jeremiah 29:10 ^{<4821>}2 Chronicles 36:21).

restore them — by the hand of Cyrus (^{<1500>}Ezra 1:7). By Artaxerxes (^{<1579>}Ezra 7:19).

CHAPTER 28

JEREMIAH 28:1-17.

PROPHECIES IMMEDIATELY FOLLOWING THOSE IN THE TWENTY-SEVENTH CHAPTER. HANANIAH BREAKS THE YOKES TO SIGNIFY THAT NEBUCHADNEZZAR'S YOKE SHALL BE BROKEN. JEREMIAH FORETELLS THAT YOKES OF IRON ARE TO SUCCEED THOSE OF WOOD, AND THAT HANANIAH SHALL DIE.

1. *in the beginning of the reign of Zedekiah* — The Jews often divided any period into two halves, *the beginning* and *the end*. As Zedekiah reigned eleven years, the fourth year would be called the *beginning* of his reign, especially as during the first three years affairs were in such a disturbed state that he had little power or dignity, being a tributary; but in the fourth year he became strong in power.

Hananiah — Another of this name was one of the three godly youths who braved Nebuchadnezzar's wrath in the fear of God (^{2700B}Daniel 1:6,7 3:12). Probably a near relation, for *Azariah* is associated with him; as *Azur* with the Hananiah here. The godly and ungodly are often in the same family (^{3334E}Ezekiel 18:14-20).

Gibeon — one of the cities of the priests, to which order he must have belonged.

2. *broken the yoke* — *I have determined to break*: referring to Jeremiah's prophecy (²⁹⁷²Jeremiah 27:12).

3. *two full years* — literally, "years of days." So "a month of days," that is, all its days complete (⁰¹²⁹⁴Genesis 29:14, *Margin*; ⁰¹⁴⁰¹Genesis 41:1). It was marvellous presumption to speak so definitely without having any divine revelation.

4. *bring again ... Jeconiah* — not *necessarily* implying that Hananiah wished Zedekiah to be superseded by Jeconiah. The main point intended was that the restoration from Babylon should be complete. But, doubtless, the false prophet foretold Jeconiah's return (¹²⁴²²2 Kings 24:12-15), to ingratiate himself with the populace, with whom Jeconiah was a favorite (see on ^{3022E}Jeremiah 22:24).

5. *the prophet Jeremiah* — the epithet, “*the prophet*,” is prefixed to “Jeremiah” throughout this chapter, to correspond to the same epithet before “Hananiah”; except in ^{<482>}Jeremiah 28:12, where “the prophet” has been inserted in *English Version*. The rival claims of the true and the false prophet are thus put in the more prominent contrast.

6. *Amen* — Jeremiah prays *for* the people, though constrained to prophesy against them (^{<103>}1 Kings 1:36). The *event* was the appointed test between contradictory predictions (^{<682>}Deuteronomy 18:21,22). “Would that what you say were true!” I prefer the safety of my country even to my own estimation. The prophets had no pleasure in announcing God’s judgment, but did so as a matter of stern duty, not thereby divesting themselves of their natural feelings of sorrow for their country’s woe. Compare ^{<123>}Exodus 32:32 ^{<818>}Romans 9:3, as instances of how God’s servants, intent only on the glory of God and the salvation of the country, forgot self and uttered wishes in a state of feeling transported out of themselves. So Jeremiah wished not to diminish aught from the word of God, though as a Jew he uttered the wish for his people [CALVIN].

8. *prophets ... before me* — Hosea, Joel, Amos, and others.

evil — a few manuscripts, read “*famine*,” which is more usually associated with the specification of *war* and *pestilence* (^{<245>}Jeremiah 15:2 18:21 27:8,13). But *evil* here includes *all* the calamities flowing from *war*, not merely *famine*, but also *desolation*, etc. *Evil*, being the more difficult reading, is less likely to be the interpolated one than *famine*, which probably originated in copying the parallel passages.

9. *peace* — Hananiah had given no warning as to the need of conversion, but had foretold *prosperity* unconditionally. Jeremiah does not say that all are true prophets who foretell truths in any instance (which ^{<634>}Deuteronomy 13:1,2, disproves); but asserts only the converse, namely, that whoever, as Hananiah, predicts what the event does not confirm, is a false prophet. There are two tests of prophets:

(1) The event, ^{<682>}Deuteronomy 18:22.

(2) The word of God, ^{<2181>}Isaiah 8:20.

10. *the yoke* — (^{<272>}Jeremiah 27:2). Impious audacity to break what God had appointed as a solemn pledge of the fulfillment of His word. Hence Jeremiah deigns no reply (^{<818>}Jeremiah 28:11 ^{<1006>}Matthew 7:6).

11. *neck of all nations* — opposed to ^{<272>}Jeremiah 27:7.

13. *Thou hast broken ... wood ... thou shalt make ... iron* — Not here, “*Thou hast broken ... wood*,” and “*I will make ... iron*” (compare ²⁴⁸⁶Jeremiah 28:16). The same false prophets who, by urging the Jews to rebel, had caused them to throw off the then comparatively *easy* yoke of Babylon, thereby brought on them a *more severe* yoke imposed by that city. “Yokes of iron,” alluding to ⁶³⁴⁸Deuteronomy 28:48. It is better to take up a light cross in our way, than to pull a heavier one on our own heads. We may escape destroying providences by submitting to humbling providences. So, spiritually, contrast the “easy yoke” of Christ with the “yoke of bondage” of the law (⁴¹⁵⁰Acts 15:10 ⁸⁸¹Galatians 5:1).

14. *I have put* — Though Hananiah and those like him were secondary instruments in bringing the iron yoke on Judea, *God* was the great First Cause (²⁷⁰⁴Jeremiah 27:4-7).

15. *makest ... trust in a lie* — (²⁴⁸⁶Jeremiah 29:31 ³⁶³²Ezekiel 13:22).

16. *this year ... die* — The prediction was uttered in the *fifth* month (²⁴⁸⁶Jeremiah 28:1); Hananiah’s death took place in the *seventh* month, that is, within *two months* after the prediction, answering with awful significance to the *two years* in which Hananiah had foretold that the yoke imposed by Babylon would end.

rebellion — opposition to God’s plain direction, that all should submit to Babylon (²⁴⁸⁶Jeremiah 29:32).

CHAPTER 29

◀29▶ JEREMIAH 29:1-32.

LETTER OF JEREMIAH TO THE CAPTIVES IN BABYLON, TO COUNTERACT THE ASSURANCES GIVEN BY THE FALSE PROPHETS OF A SPEEDY RESTORATION.

1. *residue of the elders* — those still surviving from the time when they were carried to Babylon with Jeconiah; the other elders of the captives had died by either a natural or a violent death.

2. *queen* — Nehushta, the queen mother, daughter of Elnathan (◀24▶2 Kings 24:8,15). (Elnathan, her father, is perhaps the same as the one mentioned in ▶29▶ Jeremiah 26:22). She reigned jointly with her son.

princes — All the men of authority were taken away lest they should organize a rebellion. Jeremiah wrote his letter while the calamity was still recent, to console the captives under it.

3. *Zedekiah ... sent unto Babylon* — In ▶51▶ Jeremiah 51:59, Zedekiah himself goes to Babylon; *here* he *sends* ambassadors. Whatever was the object of the embassy, it shows that Zedekiah only reigned at the pleasure of the king of Babylon, who might have restored Jeconiah, had he pleased. Hence, Zedekiah permitted Jeremiah's letter to be sent, not only as being led by Hananiah's death to attach greater credit to the prophet's words, but also as the letter accorded with his own wish that the Jews should remain in Chaldea till Jeconiah's death.

Hilkiah — the high priest who found the book of the law in the house of the Lord, and showed it to "Shaphan" the scribe (the same Shaphan probably as here), who showed it to King Josiah (◀22▶2 Kings 22:8, etc.). The sons of Hilkiah and Shaphan inherited from their fathers some respect for sacred things. So in ▶36▶ Jeremiah 36:25, "Gemariah" interceded with King Jehoiakim that the prophet's roll should not be burned.

5. *Build ... houses* — In opposition to the false prophets' suggestions, who told the captives that their captivity would soon cease, Jeremiah tells them that it will be of long duration, and that therefore they should build houses, as Babylon is to be for long their home.

6. *that ye ... be ... not diminished* — It was God’s will that the seed of Abraham should not fail; thus consolation is given them, and the hope, though not of an immediate, yet of an ultimate, return.

7. (^{<1500>}Ezra 6:10 ^{<1500>}Romans 13:1 ^{<1500>}1 Timothy 2:2). Not only bear the Babylonian yoke patiently, but *pray for* your masters, that is, while the captivity lasts. God’s good time was to come when they were to pray for Babylon’s downfall (^{<1500>}Jeremiah 51:35 ^{<1500>}Psalms 137:8). They were not to forestall that time. True religion teaches patient submission, not sedition, even though the prince be an unbeliever. In all states of life let us not throw away the comfort we *may* have, because we have not all we *would* have. There is here a foretaste of gospel love towards enemies (^{<1500>}Matthew 5:44).

8. *your dreams which ye caused to be dreamed* — The Latin adage says, “The people wish to be deceived, so let them be deceived.” Not mere credulity misleads men, but their own perverse “love of darkness rather than light.” It was not priests who originated priestcraft, but the people’s own morbid appetite to be deceived; for example, Aaron and the golden calf (^{<1500>}Exodus 32:1-4). So the Jews *caused* or *made* the prophets to tell them encouraging dreams (^{<1500>}Jeremiah 23:25,26 ^{<1500>}Ecclesiastes 5:7 ^{<1500>}Zechariah 10:2 ^{<1500>}John 3:19-21).

10. (See on ^{<1500>}Jeremiah 25:11; ^{<1500>}Jeremiah 25:12 ^{<1500>}Daniel 9:2). This proves that the seventy years date from Jeconiah’s captivity, not from the last captivity. The specification of time was to curb the impatience of the Jews lest they should hasten before God’s time.

good word — promise of a return.

11. *I know* — *I* alone; not the false prophets who *know* nothing of My purposes, though they pretend to know.

thoughts ... I think — (^{<1500>}Isaiah 55:9). Glancing at the Jews who had no “thoughts of peace,” but only of “evil” (misfortune), because *they* could not conceive how deliverance could come to them. The moral malady of man is twofold — at one time *vain confidence*; then, when that is disappointed, *despair*. So the Jews first laughed at God’s threats, confident that they should speedily return; then, when cast down from that confidence, they sank in inconsolable despondency.

expected end — literally, “end and expectation,” that is, an end, and that such an end as you wish for. Two nouns joined by “and,” standing for a noun and adjective. So in ^{<1500>}Jeremiah 36:27, “the roll and the words,” that is, the roll of words; ^{<1500>}Genesis 3:16, “sorrow and conception,” that is,

sorrow in conception. Compare ^{<1238>}Proverbs 23:18, where, as here “end” means “a happy issue.”

12. Fulfilled (^{<208>}Daniel 9:3, etc.). When God designs mercy, He puts it into the hearts of His people to pray for the mercy designed. When such a spirit of prayer is poured out, it is a sure sign of coming mercy.

go — to the temple and other places of prayer: contrasted with their previous sloth as to going to seek God.

13. (^{<134>}Leviticus 26:40-42,44,45).

14. to be found — (^{<136>}Psalm 32:6 ^{<2516>}Isaiah 55:6).

turn ... captivity — play upon sounds, *shabti ... shebith*.

15. Because — referring not to the preceding words, but to ^{<190>}Jeremiah 29:10,11, “Jehovah saith this to you” (that is, the prophecy of the continuance of the captivity seventy years), “because ye have said, The Lord hath raised us up prophets in Babylon,” namely, foretelling our *speedy* deliverance (this their prophecy is *supposed*, not *expressed*; accordingly, ^{<196>}Jeremiah 29:16-19 contradict this false hope again, ^{<198>}Jeremiah 29:8,9,21). He, in this fifteenth verse, turns his address from the godly (^{<192>}Jeremiah 29:12-14) to the ungodly listeners, to false prophets.

16. people ... in this city ... not gone forth — So far from your returning to Jerusalem soon, even *your brethren* still left dwelling there shall themselves also be cast into exile. He mentions “the throne of *David*,” lest they should think that, because David’s kingdom was to be perpetual, no severe, though temporary, chastisements could interpose (^{<139>}Psalm 89:29-36).

17. vile figs — *Hebrew*, “horrible,” or nauseous, from a root, “to regard with loathing” (see ^{<118>}Jeremiah 24:8,10).

18. removed to all ... kingdoms — (^{<154>}Jeremiah 15:4 ^{<135>}Deuteronomy 28:25).

curse, etc. — (^{<115>}Jeremiah 29:6 18:16 19:8).

21. Zedekiah — brother of Zephaniah (^{<195>}Jeremiah 29:25), both being sons of Maaseiah; probably of the same family as the false prophet under Ahab in Israel (^{<121>}1 Kings 22:11,24).

22. shall be taken ... a curse — that is, a formula of imprecation.

Lord make thee like Zedekiah — (Compare ^{<141>}Genesis 48:20 ^{<265>}Isaiah 65:15).

roasted in the fire — a Chaldean punishment (^{<2786>}Daniel 3:6).

23. villainy — literally, “sinful folly” (^{<2316>}Isaiah 32:6).

24-32. A second communication which Jeremiah sent to Babylon, after the messenger who carried his first letter had brought a letter from the false prophet Shemaiah to Zephaniah, etc., condemning Jeremiah and reproving the authorities for not having apprehended him.

Nehelamite — a name derived either from his father or from a place: alluding at the same time to the *Hebrew* meaning, “a dreamer” (compare ^{<2918>}Jeremiah 29:8).

25. in thy name — without sanction of “the Lord of hosts, the God of Israel,” which words stand in antithesis to “thy name” (^{<4568>}John 5:43).

Zephaniah — the second priest, or substitute (*Sagan*) of the high priest. He was one of those sent to consult Jeremiah by Zedekiah (^{<2001>}Jeremiah 21:1). Slain by Nebuchadnezzar at the capture of Jerusalem (^{<1258>}2 Kings 25:18-21). Zephaniah was in particular addressed, as being likely to take up against Jeremiah the prophet’s prediction against his brother Zedekiah at Babylon (^{<2020>}Jeremiah 29:21). Zephaniah was to read it to the *priests*, and in the presence of *all the people*, in the temple.

26. thee ... in the stead of Jehoiada — Zephaniah’s promotion as second priest, owing to Jehoiada’s being then in exile, was unexpected. Shemaiah thus accuses him of ingratitude towards God, who had so highly exalted him before his regular time.

ye should be officers ... for every man — Ye should, as bearing rule in the temple (see on ^{<2001>}Jeremiah 20:1), apprehend every false prophet like Jeremiah.

mad — Inspired prophets were often so called by the ungodly (^{<1211>}2 Kings 9:11 ^{<4001>}Acts 26:24 2:13,15,17,18). Jeremiah is in this a type of Christ, against whom the same charge was brought (^{<4000>}John 10:20).

prison — rather, “the stocks” (see on ^{<2002>}Jeremiah 20:2).

stocks — from a root, “to confine”; hence rather, “a narrow dungeon.” According to ^{<1578>}Deuteronomy 17:8,9, the priest was judge in such cases, but had no right to put into the stocks; this right he had assumed to himself in the troubled state of the times.

27. of Anathoth — said contemptuously, as “Jesus of Nazareth.”

maketh himself — as if *God* had not made him one, but he *himself* had done so.

28. Referring to Jeremiah's first letter to Babylon (²⁰¹⁵Jeremiah 29:5).

29. *Zephaniah ... read ... in the ears of Jeremiah* — He seems to have been less prejudiced against Jeremiah than the others; hence he reads the charge to the prophet, that he should not be condemned without a hearing. This accords with Shemaiah's imputation against Zephaniah for want of zeal against Jeremiah (²⁰¹⁹Jeremiah 29:26,27). Hence the latter was chosen by King Zedekiah as one of the deputation to Jeremiah (²⁰⁰¹Jeremiah 21:1 37:3).

30. This resumes the thread of the sentence which began at ²⁰²⁵Jeremiah 29:25, but was left there not completed. Here, in this thirtieth verse, it is completed, not however in continuity, but by a new period. The same construction occurs in ⁶⁵¹²Romans 5:12-15.

32. *not ... a man to dwell* — (¹⁶³⁸Deuteronomy 28:18).

not ... behold the good — As he despised the lawful time and wished to return before the time God had expressly announced, in just retribution he should not share in the restoration from Babylon at all.

rebellion — going against God's revealed will as to the time (²⁰¹⁶Jeremiah 28:16).

CHAPTER 30

☞ JEREMIAH 30:1-24.

RESTORATION OF THE JEWS FROM BABYLON AFTER ITS CAPTURE, AND RAISING UP OF MESSIAH.

2. Write ... in a book — After the destruction of Jerusalem Jeremiah is not ordered as heretofore to *speak*, but to *write* the succeeding prophecy (☞ Jeremiah 30:4, etc.), so as thereby it might be read by his countrymen wheresoever they might be in their dispersion.

3. bring again ... captivity of ... Israel and Judah — the restoration not merely of the *Jews* (treated of in this thirtieth chapter), but also of the ten tribes (“Israel”; treated in the thirty-first chapter), together forming the whole nation (☞ Jeremiah 30:18 ☞ Jeremiah 32:44 ☞ Ezekiel 39:25 ☞ Amos 9:14,15). “Israel” is mentioned first because its exile was longer than that of Judah. *Some* captives of the Israelite ten tribes returned with those of Judah (☞ Luke 2:36; “Aser” is mentioned). But these are only a pledge of the *full* restoration hereafter (☞ Romans 11:26, “*All Israel*”). Compare ☞ Jeremiah 16:15. This third verse is a brief statement of the subject before the prophecy itself is given.

5. We have heard ... trembling — God introduces the Jews speaking that which they will be reduced to at last in spite of their stubbornness. Threat and promise are combined: the former briefly; namely, the misery of the Jews in the Babylonian captivity down to their “trembling” and “fear” arising from the approach of the Medo-Persian army of Cyrus against Babylon; the promise is more fully dwelt on; namely, their “trembling” will issue in a deliverance as speedy as is the transition from a woman’s labor pangs to her joy at giving birth to a child (☞ Jeremiah 30:6).

6. Ask — Consult all the authorities, men or books, you can, you will not find an instance. Yet in that coming day men will be seen with their hands pressed on their loins, as women do to repress their pangs. God will drive men through pain to gestures more fitting a woman than a man (☞ Jeremiah 4:31 6:24). The metaphor is often used to express the previous pain followed by the sudden deliverance of Israel, as in the case of a woman in childbirth (☞ Isaiah 66:7-9).

paleⁿess — properly the color of herbs blasted and fading: the *green paleⁿess* of one in jaundice: the *sickly paleⁿess* of terror.

7. great — marked by great calamities (²⁰¹¹ Joel 2:11,31 ³⁰⁵⁸ Amos 5:18 ³⁰¹⁴ Zephaniah 1:14).

none like it ... but he shall be saved — (²⁷⁰¹ Daniel 12:1). The partial deliverance at Babylon's downfall prefigures the final, complete deliverance of Israel, literal and spiritual, at the downfall of the mystical Babylon (⁶⁸⁰¹ Revelation 18:1-19:21).

8. his yoke ... thy neck — his, that is, Jacob's (³⁸¹¹ Jeremiah 30:7), the yoke imposed *on him*. The transition to the second person is frequent, God speaking *of* Jacob or Israel, at the same time addressing him directly. So "him" rightly follows; "foreigners shall no more make him their servant" (²⁵³⁴ Jeremiah 25:14). After the deliverance by Cyrus, Persia, Alexander, Antiochus, and Rome made Judah their servant. The full of deliverance meant must, therefore, be still future.

9. Instead of *servⁿg strangers* (³⁸¹⁸ Jeremiah 30:8), they shall serve the Lord, their rightful King in the theocracy (³²²⁷ Ezekiel 21:27).

David, their king — No *king* of David's seed has held the scepter since the captivity; for Zerubbabel, though of David's line, never claimed the title of "king." The *Son of David*, Messiah, must therefore be meant; so the *Targum* (compare ²⁵⁰⁸ Isaiah 55:3,4 ³³²³ Ezekiel 34:23,24 37:24 ³⁸¹⁸ Hosea 3:5 ⁶¹²⁵ Romans 11:25-32). He was appointed to the throne of David (²³⁰⁷ Isaiah 9:7 ⁴⁰¹² Luke 1:32). He is here joined with Jehovah as claiming equal allegiance. God is our "King," only when we are subject to Christ; God rules us not immediately, but through His Son (⁸¹² John 5:22,23,27).

raise up — applied to the judges whom God *raised up* as *deliverers* of Israel out of the hand of its oppressors (⁰¹²⁶ Judges 2:16 3:9). So Christ was *raised up* as the antitypical Deliverer (⁹¹⁶ Psalm 2:6 ⁴⁰⁶⁹ Luke 1:69 ⁴⁰²³ Acts 2:30 13:23).

10. from afar — Be not afraid as if the distance of the places whither ye are to be dispersed precludes the possibility of return.

seed — Though through the many years of captivity intervening, you yourselves may not see the restoration, the promise shall be fulfilled to your *seed*, primarily at the return from Babylon, fully at the final restoration.

quiet ... none ... make ... afraid — (²²³⁶ Jeremiah 23:6 ³⁸⁴¹ Zechariah 14:11).

11. *though ... full end of all nations ... yet ... not ... of thee* — (³⁰⁰⁸Amos 9:8). The punishment of reprobates is final and fatal; that of God's people temporary and corrective. Babylon was utterly destroyed: Israel after chastisement was delivered.

in measure — literally, “with judgment,” that is, moderation, not in the full rigor of justice (²⁴⁰²Jeremiah 10:24 46:28 ⁴⁹⁰¹Psalms 6:1 ²³⁷⁸Isaiah 27:8).

not ... altogether unpunished — (⁰²³⁰Exodus 34:7).

12. The desperate circumstances of the Jews are here represented as an incurable wound. Their sin is so grievous that their hope of the punishment (their exile) soon coming to an end is vain (²⁴⁰²Jeremiah 8:22 15:18 ⁴⁸⁶⁶2 Chronicles 36:16).

13. *none to plead* — a new image from a court of justice.

bound up — namely, with the *bandages* applied to tie up a wound.

no healing medicines — literally, “medicines of healing,” or else applications, (literally, “ascensions”) of medicaments.

14. *lovers* — the peoples formerly allied to thee, Assyria and Egypt (compare ²³⁰²Lamentations 1:2).

seek thee not — have cast away all concern for thee in thy distress.

wound of an enemy — a wound such as an enemy would inflict. God condescends to employ language adapted to human conceptions. He is incapable of “enmity” or “cruelty”; it was their grievous sin which righteously demanded a grievous punishment, *as though* He were an “enemy” (²⁴⁰⁶Jeremiah 5:6 ³⁸³⁴Job 13:24 30:21).

15. *Why criest thou* — as if God's severity was excessive. Thou hast no reason to complain, for thine affliction is just. Thy cry is too late, for the time of repentance and mercy is past [CALVIN].

16. *Therefore* — connected with ²⁴⁰³Jeremiah 30:13, because “There is none to plead thy cause ... *therefore*” I will plead thy cause, and heal thy wound, by overwhelming thy foes. This fifteenth verse is inserted to amplify what was said at the close of ²⁴⁰⁴Jeremiah 30:14. When the false ways of peace, suggested by the so-called prophets, had only ended in the people's irremediable ruin, the true prophet comes forward to announce the grace of God as bestowing repentance and healing.

devour thee ... be devoured ... spoil ... be a spoil ... prey upon ... give for a prey — retribution in kind (see on ^{<2418>}Jeremiah 2:3; ^{<1232>}Exodus 23:22 ^{<2311>}Isaiah 33:1).

17. (^{<2482>}Jeremiah 8:22 33:6).

Outcast — as a wife put away by her husband (^{<2314>}Isaiah 62:4, contrasted with ^{<2412>}Jeremiah 30:12).

Zion — alluding to its *Hebrew* meaning, “dryness”; “sought after” by none, as would be the case with an *arid* region (^{<2312>}Isaiah 62:12). The extremity of the people, so far from being an obstacle to, will be the chosen opportunity of, God’s grace.

18. *bring again ... captivity* — (^{<2617>}Jeremiah 33:7,11).

tents — used to intimate that their present dwellings in Chaldea were but temporary as *tents*.

have mercy on dwelling-places — (^{<1942>}Psalms 102:13).

own heap — on the same hill, that is, site, a hill being the usual site chosen for a city (compare ^{<2611>}Joshua 11:13, *Margin*). This better answers the parallel clause, “after the manner thereof” (that is, in the same becoming ways as formerly), than the rendering, “its own heap of *ruins*,” as in ^{<2442>}Jeremiah 49:2.

palace — the king’s, on Mount Zion.

remain — rather, “shall be inhabited” (see on ^{<2476>}Jeremiah 17:6, ^{<2475>}Jeremiah 17:25). This confirms *English Version*, “palace,” not as others translate, “the temple” (see ^{<1168>}1 Kings 16:18 ^{<1255>}2 Kings 15:25).

19. *thanksgiving* — The *Hebrew* word includes *confession* as well as *praise*; for, in the case of God, the highest *praises* we can bestow are only *confessing* what God really is [BENGEL], (^{<2475>}Jeremiah 17:26 31:12,13 33:11 ^{<2310>}Isaiah 35:10 51:11).

multiply them — (^{<2305>}Zechariah 10:8).

20. *as aforetime* — as flourishing as in the time of David.

21. *their nobles* — rather, “their Glorious One,” or “Leader” (compare ^{<4185>}Acts 3:15 ^{<2020>}Hebrews 2:10), answering to “their Governor” in the parallel clause.

of themselves — of their own nation, a Jew, not a foreigner; applicable to Zerubbabel, or J. Hyrcanus (hereditary high priest and governor), only as

types of Christ (^{<0490>}Genesis 49:10 ^{<318E>}Micah 5:2 ^{<049E>}Romans 9:5), the antitypical “David” (^{<2R09>}Jeremiah 30:9).

cause him to draw near — as the great Priest (^{<04E2>}Exodus 19:22 ^{<0217>}Leviticus 21:17), through whom believers also have access to God (^{<3109>}Hebrews 10:19-22). His priestly and kingly characters are similarly combined (^{<4B04>}Psalms 110:4 ^{<3163>}Zechariah 6:13).

who ... engaged ... heart to approach — literally, “pledged his heart,” that is, his life; a thing unique; Messiah alone has made His life responsible as the surety (^{<3122>}Hebrews 7:22 9:11-15), in order to gain access not only for Himself, but for us to God. *Heart* is here used for *life*, to express the *courage* which it needed to undertake such a tremendous suretyship. The question implies admiration at one being found competent by His twofold nature, as God and man, for the task. Compare the interrogation (^{<261E>}Isaiah 63:1-3).

22. *ye shall be my people*, etc. — The covenant shall be renewed between God and His people through Messiah’s mediation (^{<2R2E>}Jeremiah 30:21 31:1,33 32:38 ^{<3113>}Ezekiel 11:20 36:28).

23, 24. (^{<2C39>}Jeremiah 23:19). Vengeance upon God’s foes always accompanies manifestations of His grace to His people.

continuing — literally, “sojourning,” abiding constantly; appropriately here in the case of Babylon, which was to be *permanently* destroyed, substituted for “whirling itself about” (“grievous” in *English Version*) (see on ^{<2C39>}Jeremiah 23:19,20), where the *temporary* downfall of Judea is spoken of.

CHAPTER 31

JEREMIAH 31:1-40.

CONTINUATION OF THE PROPHECY IN THE THIRTIETH CHAPTER.

As in that chapter the restoration of Judah, so in this the restoration of Israel's ten tribes is foretold.

1. *At the same time* — “In the latter days” (^{261B}Jeremiah 30:24).

the God of — manifesting My *grace* to (^{417C}Genesis 17:7 ^{412C}Matthew 22:32 ^{621B}Revelation 21:3).

all ... Israel — not the exiles of the *south* kingdom of Judah only, but also the *north* kingdom of the ten tribes; and not merely Israel in general, but “*all* the families of Israel.” Never yet fulfilled (^{612B}Romans 11:26).

2. Upon the grace manifested to Israel “in the wilderness” God grounds His argument for renewing His favors to them *now* in their exile; because His covenant is “everlasting” (^{261B}Jeremiah 31:3), and changes not. The same argument occurs in ^{281B}Hosea 13:5,9,10 14:4,5,8. Babylon is fitly compared to the “wilderness,” as in both alike Israel was as a stranger far from his appointed “rest” or home, and Babylon is in ^{210B}Isaiah 40:3 called a “desert” (compare ^{261C}Jeremiah 50:12).

I went to cause him to rest — namely, in the pillar of cloud and fire, the symbol of God's presence, which *went* before Israel to *search a resting-place* (^{401B}Numbers 10:33 ^{231A}Isaiah 63:14) for the people, both a temporary one at each halt in the wilderness, and a permanent one in Canaan (^{123A}Exodus 33:14 ^{613B}Deuteronomy 3:20 ^{421A}Joshua 21:44 ^{491B}Psalms 95:11 ^{311B}Hebrews 3:11).

3. Israel gratefully acknowledges in reply God's *past* grace; but at the same time tacitly implies by the expression “of old,” that God does not appear to her *now*. “God appeared to me *of old*, but now I am forsaken!” God replies, Nay, I love thee with the same love now as of old. My love was not a momentary impulse, but *from* “everlasting” in My counsels, and *to* “everlasting” in its continuance; hence originated the covenant whereby I gratuitously adopted thee (^{310C}Malachi 1:2 ^{613B}Romans 11:28,29). *Margin*

translates, “from afar,” which does not answer so well as “of old,” to “in the wilderness” (²⁶¹⁰Jeremiah 31:2), which refers to the *olden* times of Israel’s history.

with loving kindness ... drawn — (²⁸¹⁰Hosea 11:4). Rather, “I have drawn out continually My loving kindness toward thee.” So ⁴⁹⁶⁰Psalms 36:10, “Continue (*Margin*, ‘Draw out at length’) Thy loving kindness.” By virtue of My everlasting love I will still extend My loving kindness to thee. So ²⁴²¹Isaiah 44:21, “O Israel, thou shalt not be forgotten of Me.”

4. I will build ... thou shalt be built — The combination of the *active* and *passive* to express the same fact implies the infallible certainty of its accomplishment. “Build,” that is, establish in prosperity (²⁶¹⁰Jeremiah 33:7).

adorned with ... tabrets — (⁴⁹⁸⁶1 Samuel 18:6). Or, “adorn thyself with thy timbrels”; used by damsels on occasions of public rejoicings (⁴²⁵⁰Exodus 15:20 ⁴⁷¹³Judges 11:34). Israel had cast away all instruments of joy in her exile (⁴⁵⁷⁰Psalms 137:4).

dances — holy joy, not carnal mirth.

5. Samaria — the metropolis of the ten tribes; here equivalent to *Israel*. The *mountainous* nature of their country suited the growth of the *vine*.

eat ... as common — literally, “shall profane,” that is, shall put to common use. For the first three years after planting, the vine was “not to be eaten of”; on the fourth year the fruit was to be “holy to praise the Lord withal”; on the fifth year the fruit was to be *eaten as common*, no longer restricted to *holy* use (⁴⁸²³Leviticus 19:23-25; compare ⁴³¹⁰Deuteronomy 20:6 28:30, *Margin*). Thus the idea here is, “The same persons who plant shall reap the fruits”; it shall no longer be that one shall plant and another reap the fruit.

6. The watchmen stationed on eminences (types of the preachers of the gospel), shall summon the ten tribes to go up to the annual feasts at Jerusalem (“Zion”), as they used to do before the revolt and the setting up of the idol calves at Daniel and Beer-sheba (³⁵⁷¹Ezekiel 37:21,22).

Mount Ephraim — not one single mountain, but the whole mountainous region of the ten tribes.

our God — from whom we formerly revolted, but who is now *our* God. An earnest of that good time to come is given in the partial success of the gospel in its first preaching in Samaria (⁴⁸⁰⁰John 4:1-42 ⁴⁴⁸⁵Acts 8:5-25).

7. The people are urged with praises and prayers to supplicate for their universal restoration. Jehovah is represented in the context (^{2300E}Jeremiah 31:1,8), as promising immediately to restore Israel. They therefore praise God for the restoration, being as certain of it as if it were actually accomplished; and at the same time *pray for* it, as prayer was a means to the desired end. Prayer does not move God to grant our wishes, but when God has determined to grant our wishes, He puts it into our hearts to pray for the thing desired. Compare (^{39A2B}Psalm 102:13-17, as to the connection of Israel's restoration with the prayers of His people (^{2301E}Isaiah 62:1-6).

for Jacob — on account of Jacob; on account of his approaching deliverance by Jehovah.

among — “for,” that is, on account of, would more exactly suit the parallelism to “for Jacob.”

chief of the nations — Israel: as the parallelism to “Jacob” proves (compare (^{2205E}Exodus 19:5 (^{49A2B}Psalm 135:4 (^{3101E}Amos 6:1)). God estimates the greatness of nations not by man's standard of material resources, but by His electing favor.

8. **north** — Assyria, Media, etc. (see on (^{2482E}Jeremiah 3:12; (^{2488E}Jeremiah 3:18 23:8).

gather from ... coasts of ... earth — (^{2304E}Ezekiel 20:34,41,34:13).

blind ... lame, etc. — Not even the most infirm and unfit persons for a journey shall be left behind, so universal shall be the restoration.

a great company — or, they shall return “in a great company” [MAURER].

9. **weeping** — for their past sins which caused their exile (^{4605E}Psalm 126:5,6). Although they come with weeping, they shall return with joy (^{2504E}Jeremiah 50:4,5).

supplications — (Compare (^{2618E}Jeremiah 31:18,19 (^{2482E}Jeremiah 3:21-25 (^{3820E}Zechariah 12:10)). *Margin* translates “favors,” as in (^{6112E}Joshua 11:20 (^{4508E}Ezra 9:8; thus God's *favors* or *compassions* are put in opposition to the people's *weeping*; their tears shall be turned into joy. But *English Version* suits the parallelism best.

I will cause ... to walk by ... waters ... straight way — (^{2381E}Isaiah 35:6-8 43:19 49:10,11). God will give them waters to satisfy their thirst as in the wilderness journey from Egypt. So spiritually (^{4106E}Matthew 5:6 (^{4079E}John 7:37).

Ephraim — the ten tribes no longer severed from Judah, but forming one people with it.

my first-born — (^{<1042>}Exodus 4:22 ^{<2101>}Hosea 11:1 ^{<6104>}Romans 9:4). So the elect Church (^{<4768>}2 Corinthians 6:18 ^{<5018>}James 1:18).

10. The tidings of God's interposition in behalf of Israel will arrest the attention of even the uttermost Gentile nations.

He that scattered will gather — He who scattered knows where to find Israel; He who smote can also heal.

keep — not only will *gather*, but *keep safely* to the end (^{<6134>}John 13:1 17:11).

shepherd — (^{<2311>}Isaiah 40:11 ^{<2512>}Ezekiel 34:12-14).

11. ransomed ... from ... hand of ... stronger — No strength of the foe can prevent the Lord from delivering Jacob (^{<2344>}Isaiah 49:24,25).

12. height of Zion — (^{<2473>}Ezekiel 17:23).

flow — There shall be a *conflux* of worshippers to the temple on Zion (^{<2111>}Isaiah 2:2 ^{<3011>}Micah 4:1).

to the goodness of ... Lord — (See ^{<2614>}Jeremiah 31:14). *Beneficence*, that is, to the Lord as the *source of all good things* (^{<2315>}Hosea 3:5), to pray to Him and praise Him for these blessings of which He is the Fountainhead.

watered garden — (^{<2511>}Isaiah 58:11). Not merely for a time, but continually full of holy comfort.

not sorrow any more — referring to the Church triumphant, as well as to literal Israel (^{<2350>}Isaiah 35:10 65:19 ^{<6204>}Revelation 21:4).

13. young ... old — (^{<3007>}Zechariah 8:4,5).

14. my goodness — (^{<2612>}Jeremiah 31:12).

15. Ramah — In Benjamin, east of the great northern road, two hours' journey from Jerusalem. Rachel, who all her life had pined for children (^{<0301>}Genesis 30:1), and who died with "sorrow" in giving birth to Benjamin (^{<0358>}Genesis 35:18,19, *Margin*; ^{<0101>}1 Samuel 10:2), and was buried at Ramah, near Beth-lehem, is represented as raising her head from the tomb, and as breaking forth into "weeping" at seeing the whole land depopulated of her sons, the Ephraimites. Ramah was the place where Nebuzara-dan collected all the Jews in chains, previous to their removal to Babylon (^{<2401>}Jeremiah 40:1). God therefore consoles her with the promise of their

restoration. ⁽⁴¹²⁷⁾Matthew 2:17,18 quotes this as fulfilled in the massacre of the innocents under Herod. “A lesser and a greater event, of different times, may answer to the single sense of one passage of Scripture, until the prophecy is *exhausted*” [BENDEL]. Besides the temporary reference to the exiles in Babylon, the Holy Spirit foreshadowed ultimately Messiah’s exile in Egypt, and the desolation caused in the neighborhood of Rachel’s tomb by Herod’s massacre of the children, whose mothers had “sons of sorrow” (*Ben-oni*), just as Rachel had. The return of Messiah (the representative of Israel) from Egypt, and the future restoration of Israel, both the literal and the spiritual (including the innocents), at the Lord’s second advent, are antitypical of the restoration of Israel from Babylon, which is the ground of consolation held out here by Jeremiah. The clause, “They were not,” that is, were dead (⁽⁴⁴²³⁾Genesis 42:13), does not apply so strictly to the exiles in Babylon as it does to the history of Messiah and His people — past, present, and future. So the words, “There is hope in thine end,” are to be fulfilled ultimately, when Rachel shall meet her murdered children at the resurrection, at the same time that literal Israel is to be restored. “They were not,” in *Hebrew*, is *singular*; *each was not*: each mother at the Beth-lehem massacre had but *one* child to lament, as the limitation of age in Herod’s order, “two years and under,” implies; this use of the *singular* distributively (the mothers weeping severally, *each for her own* child), is a coincidence between the prophecy of the Beth-lehem massacre and the event, the more remarkable as not being obvious: the *singular*, too, is appropriate as to *Messiah* in His Egyptian exile, who was to be a leading object of Rachel’s lamentation.

16. *thy work* — thy parental weeping for thy children [ROSENMULLER]. Thine affliction in the loss of thy children, murdered for Christ’s sake, shall not be fruitless to thee, as was the case in thy giving birth to the “child of thy sorrow,” Benjamin. Primarily, also, thy grief shall not be perpetual: the exiles shall return, and the land be inhabited again [CALVIN].

come again — (⁽³⁰¹¹⁾Hosea 1:11).

17. *hope in ... end* — All thy calamities shall have a prosperous issue.

18. *Ephraim* — representing the ten tribes.

bemoaning himself — The spirit of penitent supplication shall at last be poured on Israel as the necessary forerunner of their restoration (⁽³²²⁷⁾Zechariah 12:10-14).

Thou hast chastised me, and I was chastised — In the first clause the chastisement itself is meant; in the second the *beneficial effect* of it in teaching the penitent true wisdom.

bullock unaccustomed to ... yoke — A similar image occurs in ^{<4625>}Deuteronomy 32:15. Compare “stiff-necked,” ^{<4175>}Acts 7:51 ^{<0239>}Exodus 32:9, an image from *refractory* oxen. Before my chastisement I needed the severe correction I received, as much as an untamed bullock needs the goad. Compare ^{<4005>}Acts 9:5, where the same figure is used of Saul while unconverted. Israel has had a longer chastisement than Judah, not having been restored even at the Jews’ return from Babylon. Hereafter, at its restoration, it shall confess the sore discipline was all needed to “accustom” it to God’s “easy yoke” (^{<4129>}Matthew 11:29,30).

turn thou me — by Thy converting Spirit (^{<2591>}Lamentations 5:21). But why does Ephraim pray for conversion, seeing that he is already converted? Because we are converted by progressive steps, and need the same power of God to carry forward, as to originate, our conversion (^{<8164>}John 6:44,65; compare with ^{<2378>}Isaiah 27:3 ^{<4105>}1 Peter 1:5 ^{<5106>}Philippians 1:6).

19. after that I was turned, I repented — Repentance in the full sense follows, not precedes, our being turned to God by God (^{<3820>}Zechariah 12:10). The Jews’ “*looking to Him whom they pierced*” shall result in their “*mourning for Him.*” Repentance is the tear that flows from the eye of faith turned to Jesus. He Himself gives it: we give it not of ourselves, but must come to Him for it (^{<4151>}Acts 5:31).

instructed — made to learn by chastisement. God’s Spirit often works through the corrections of His providence.

smote upon ... thigh — (^{<3212>}Ezekiel 21:12). A token of indignant remorse, shame, and grief, because of his past sin.

bear ... reproach of ... youth — “because the calamities which I bore were the just punishment of my *scandalous wantonness* against God in *my youth*”; alluding to the idols set up at Daniel and Beth-el immediately after the ten tribes revolted from Judah. His sense of *shame* shows that he no longer delights in his sin.

20. Is Ephraim my dear son? etc. — The question implies that a negative answer was to be expected. Who would have thought that one so undutiful to His heavenly Father as Ephraim had been should still be regarded by God as a “pleasant child?” Certainly he was not so in respect to his sin. But by virtue of God’s “everlasting love” (^{<2818>}Jeremiah 31:3) on Ephraim’s being “turned” to God, he was immediately welcomed as God’s “dear son.” This verse sets forth God’s readiness to welcome the penitent (^{<3818>}Jeremiah 31:18,19), anticipating his return with prevenient grace and love. Compare ^{<0239>}Luke 15:20: “When he was *yet a great way off*, his father saw him and had compassion,” etc.

spake against — threatened him for his idolatry.

remember — with favor and concern, as in ^{<0001>}Genesis 8:1 30:22.

bowels ... troubled for him — (^{<0526>}Deuteronomy 32:36 ^{<2619>}Isaiah 63:15 ^{<2808>}Hosea 11:8) — namely, with the yearnings of compassionate love. The “bowels” include the region of the heart, the seat of the affections.

21. waymarks — *pillars* to mark the road for the returning exiles. Caravans set up *pillars*, or pointed *heaps* of stones, to mark the way through the desert against their return. So Israel is told by God to mark the way by which they went in leaving their country for exile; for by the same way they shall return.

highway — (^{<2888>}Isaiah 35:8,10).

22. go about — namely, after human helps (^{<2028>}Jeremiah 2:18,23,36). Why not return immediately to me? MAURER translates, as in ^{<2166>}Song of Solomon 5:6, “How long wilt thou *withdraw thyself*?” Let thy past backslidings suffice thee now that a *new* era approaches. What God finds fault with in them is, that they looked *hither and thither*, leaning on contingencies, instead of at once trusting the word of God, which promised their restoration. To assure them of this, God promises to *create a new thing in their land, A woman shall compass a man*. CALVIN explains this: Israel, who is feeble as a woman, shall be superior to the warlike Chaldeans; the captives shall reduce their captors to captivity. HENGSTENBERG makes the “woman” the Jewish Church, and the “man” Jehovah, her husband, whose love she will again seek (^{<2806>}Hosea 2:6,7). MAURER, A woman shall protect (^{<0520>}Deuteronomy 32:10, *Margin*; ^{<0820>}Psalms 32:10) a man, that is, You need fear no foes in returning, for all things shall be so peaceful that a *woman* would be able to take man’s part, and act as his *protector*. But the Christian fathers [AUGUSTINE, etc.], almost unanimously interpreted it of *the Virgin Mary compassing Christ in her womb*. This view is favored: —

- (1) By the connection; it gives a reason why the exiles should desire a return to their country, namely, because Christ was conceived there.
- (2) The word “created” implies a divine power put forth in the creation of a body in the Virgin’s womb by the Holy Ghost for the second Adam, such as was exerted in creating the first Adam (^{<4035>}Luke 1:35 ^{<2806>}Hebrews 10:5).
- (3) The phrase, “a *new* thing,” something unprecedented; a man whose like had never existed before, at once God and man; a mother out of the

ordinary course of nature, at once mother and virgin. An extraordinary mode of generation; one conceived by the Holy Ghost without man.

(4) The specification “in the land” (not “earth,” as *English Version*), namely, of *Judah*, where probably Christ was *conceived*, in *Hebron* (compare ^{<4139>}Luke 1:39,42,44, with ^{<6211>}Joshua 21:11) or else in *Nazareth*, “in the territory” of *Israel*, to whom ^{<3805>}Jeremiah 31:5,6,15,18,21 refer; His *birth* was at Beth-lehem (^{<3809>}Micah 5:2 ^{<4085>}Matthew 2:5,6). As the place of His nativity, and of His being reared (^{<4123>}Matthew 2:23), and of His preaching (^{<3709>}Haggai 2:7 ^{<3808>}Malachi 3:1), are specified, so it is likely the Holy Spirit designated the place of His being conceived.

(5) The *Hebrew* for “woman” implies an *individual*, as the Virgin Mary, rather than a *collection of persons*.

(6) The restoration of Israel is grounded on God’s covenant in *Christ*, to whom, therefore, allusion is naturally made as the foundation of Israel’s hope (compare ^{<2714>}Isaiah 7:14). The *Virgin Mary*’s conception of Messiah in the womb answers to the “Virgin of Israel” (therefore so called, ^{<3821>}Jeremiah 31:21), that is, Israel and her sons at their final restoration, receiving Jesus as Messiah (^{<3820>}Zechariah 12:10).

(7) The reference to the conception of the *child* Messiah accords with the mention of the massacre of “children” referred to in ^{<3815>}Jeremiah 31:15 (compare ^{<4127>}Matthew 2:17).

(8) The *Hebrew* for “man” is properly “mighty man,” a term applied to *God* (^{<5107>}Deuteronomy 10:17); and to *Christ* (^{<3835>}Zechariah 13:7; compare ^{<4988>}Psalms 45:3 ^{<2906>}Isaiah 9:6) [CALOVIUS].

23. Jerusalem again shall be the metropolis of the whole nation, the seat of “justice” (^{<825>}Psalms 122:5-8 ^{<2103>}Isaiah 1:26), and of sacred worship (“holiness,” ^{<3808>}Zechariah 8:3) on “Mount” Moriah.

24. *Judah ... cities ... husbandmen ... they with flocks* — Two classes, Citizens and countrymen, the latter divided into agriculturists and shepherds, all alike in security, though the latter were to be outside the protection of city walls. “Judah” here stands for the *country*, as distinguished from its *cities*.

25. The “weary, sorrowful,” and indigent state of Israel will prove no obstacle in the way of My helping them.

26. The words of Jeremiah: *Upon this* (or, *By reason of this*) announcement of a happy restoration, “I awaked” from the prophetic

dream vouchsafed to me (^{<3225>}Jeremiah 23:25) with the “sweet” impression thereof remaining on my mind. “Sleep” here means *dream*, as in ^{<3915>}Psalms 90:5.

27. He shows how a land so depopulated shall again be peopled. God will cause both *men* and *beasts* in it to increase to a multitude (^{<3809>}Ezekiel 36:9-11 ^{<3223>}Hosea 2:23).

28. (^{<3407>}Jeremiah 44:27). The same God who, as it were (in human language), was *on the watch* for all means to destroy, shall be as much on the watch for the means of their restoration.

29. *In those days* — after their punishment has been completed, and mercy again visits them.

fathers ... eaten ... sour grape ... children's teeth ... on edge — the proverb among the exiles' children born in Babylon, to express that they suffered the evil consequences of their fathers' sins rather than of their own (^{<3807>}Lamentations 5:7 ^{<3802>}Ezekiel 18:2,3).

30. (^{<3806>}Galatians 6:5,7).

31. *the days ... new covenant with ... Israel ... Judah* — The new covenant is made with literal *Israel* and *Judah*, not with the *spiritual* Israel, that is, believers, except secondarily, and as grafted on the stock of Israel (^{<3116>}Romans 11:16-27). For the *whole* subject of the thirtieth and thirty-first chapters is the restoration of the Hebrews (^{<3808>}Jeremiah 30:4,7,10,18 31:7,10,11,23,24,27,36). With the “remnant according to the election of grace” in Israel, the new covenant has already taken effect. But with regard to the whole nation, its realization is reserved for the last days, to which Paul refers this prophecy in an abridged form (^{<3117>}Romans 11:27).

32. *Not ... the covenant that I made with ... fathers* — the Old Testament covenant, as contrasted with our gospel covenant (^{<3808>}Hebrews 8:8-12 10:16,17, where this prophecy is quoted to prove the abrogation of the law by the gospel), of which the distinguishing features are its securing by an adequate atonement the forgiveness of sins, and by the inworking of effectual grace ensuring permanent obedience. An earnest of this is given partially in the present eclectic or elect Church gathered out of Jews and Gentiles. But the promise here to Israel in the last days is national and universal, and effected by an extraordinary outpouring of the Spirit (^{<3833>}Jeremiah 31:33,34 ^{<3117>}Ezekiel 11:17-20), independent of any merit on their part (^{<3825>}Ezekiel 36:25-32 37:1-28 39:29 ^{<3223>}Joel 2:23-28 ^{<3820>}Zechariah 12:10 ^{<3216>}2 Corinthians 3:16).

took ... by ... hand — (^{<3813>}Deuteronomy 1:31 ^{<3818>}Hosea 11:3).

although I was an husband — (compare ²¹⁸⁴Jeremiah 3:14 ²¹⁰⁷Hosea 2:7,8). But the *Septuagint*, *Syriac*, and St. Paul (²⁰⁰⁹Hebrews 8:9) translate, “I regarded them not”; and GESENIUS, etc., justify this rendering of the *Hebrew* from the *Arabic*. The Hebrews *regarded not* God, so God *regarded them not*.

33. will be their God — (²⁸²⁸Jeremiah 32:38).

34. True, specially of Israel (²⁵⁴³Isaiah 54:13); secondarily, true of believers (²¹⁶⁵John 6:45 ²¹²⁰1 Corinthians 2:10 ²¹²¹1 John 2:20).

forgive ... iniquity ... remember ... no more — (²⁶³⁸Jeremiah 33:8 50:20 ²¹⁷⁸Micah 7:18); applying peculiarly to Israel (²⁶¹²Romans 11:27).
Secondarily, all believers (²¹⁰³Acts 10:43).

35. divideth ... sea when ... waves ... roar ... Lord of hosts ... name — quoted from ²⁵¹⁵Isaiah 51:15, the genuineness of which passage is thus established on Jeremiah’s authority.

36. a nation — Israel’s *national* polity has been broken up by the Romans. But their preservation as a *distinct people* amidst violent persecutions, though scattered among all nations for eighteen centuries, *unamalgamated*, whereas all other peoples under such circumstances have become incorporated with the nations in which they have been dispersed, is a perpetual standing miracle (compare ²⁶³⁰Jeremiah 33:20 ²³⁰⁰Psalms 148:6 ²⁵⁰⁹Isaiah 54:9,10).

37. (Compare ²⁶²²Jeremiah 33:22).

for all that they have done — namely, all the sins. God will regard His own covenant promise, rather than their merits.

38. tower of Hananeel — The city shall extend beyond its former bounds (²¹⁰⁰Nehemiah 3:1 12:39 ²³⁴⁰Zechariah 14:10).

gate of ... corner — (²¹⁴³2 Kings 14:13 ²¹⁰⁹2 Chronicles 26:9).

39. measuring-line — (²³⁰⁸Ezekiel 40:8 ²³⁰⁵Zechariah 2:1).

Gareb — from a *Hebrew* root, “to scrape”; *Syriac*, “leprosy”; the locality outside of the city, to which *lepers* were removed.

Goath — from a root, “to toil,” referring to the *toilsome* ascent there: outside of the city of David, towards the southwest, as Gareb was northwest [JUNIUS].

40. valley of ... dead — Tophet, where the bodies of malefactors were cast (²³³⁹Isaiah 30:33), south of the city.

fields ... Kidron — so ^{<1234>}2 Kings 23:4. Fields in the suburbs reaching as far as Kidron, east of the city.

horse gate — Through it the king's horses were led forth for watering to the brook Kidron (^{<12116>}2 Kings 11:16 ^{<14133>}Nehemiah 3:28).

for ever — The city shall not only be spacious, but both “holy to the Lord,” that is, freed from all pollutions, and *everlasting* (^{<2187>}Joel 3:17,20 ^{<1611>}Revelation 21:2,10,27).

CHAPTER 32

◀381▶ JEREMIAH 32:1-14.

JEREMIAH, IMPRISONED FOR HIS PROPHECY AGAINST JERUSALEM, BUYS A PATRIMONIAL PROPERTY (HIS RELATIVE HANAMEEL'S), IN ORDER TO CERTIFY TO THE JEWS THEIR FUTURE RETURN FROM BABYLON.

1. **tenth year** — The siege of Jerusalem had already begun, in the tenth month of the ninth year of Zedekiah (◀381▶ Jeremiah 39:1 ▶1231▶ 2 Kings 25:1).
2. **in ... court of ... prison** — that is, in the open space occupied by the guard, from which he was not allowed to depart, but where any of his friends might visit him (◀382▶ Jeremiah 32:12 ▶383▶ Jeremiah 38:13,28). Marvellous obstinacy, that at the time when they were experiencing the truth of Jeremiah's words in the pressure of the siege, they should still keep the prophet in confinement [CALVIN]. The circumstances narrated (◀384▶ Jeremiah 32:3-5) occurred at the beginning of the siege, when Jeremiah foretold the capture of the city (◀385▶ Jeremiah 32:1 ▶386▶ Jeremiah 34:1-7 39:1). He was at that time put into free custody in the court of the prison. At the raising of the siege by Pharaoh-hophra, Jeremiah was on the point of repairing to Benjamin, when he was cast into "the dungeon," but obtained leave to be removed again to the court of the prison (◀387▶ Jeremiah 37:12-21). When there he urged the Jews, on the second advance of the Chaldeans to the siege, to save themselves by submission to Nebuchadnezzar (◀388▶ Jeremiah 38:2,3); in consequence of this the king, at the instigation of the princes, had him cast into a miry dungeon (◀389▶ Jeremiah 38:4-6); again he was removed to the prison court at the intercession of a courtier (◀390▶ Jeremiah 32:7-13), where he remained till the capture of the city (◀392▶ Jeremiah 32:28), when he was liberated (◀391▶ Jeremiah 39:11, etc. ▶391▶ Jeremiah 40:1, etc.).
4. **his eyes shall behold his eyes** — that is, only *before* reaching Babylon, which he was *not to see*. ▶393▶ Jeremiah 39:6,7 harmonizes this prophecy (◀394▶ Jeremiah 32:4) with the seemingly opposite prophecy, ▶392▶ Ezekiel 12:13, "He shall *not see*."

5. **visit him** — in a good sense (³⁰⁷²Jeremiah 27:22); referring to the honor paid Zedekiah at his death and burial (³⁶⁰⁴Jeremiah 34:4,5). Perhaps, too, before his death he was treated by Nebuchadnezzar with some favor.

though ye fight ... shall not prosper — (²²⁰⁴Jeremiah 21:4).

6. **Jeremiah said** — resuming the thread of ²⁶¹⁶Jeremiah 32:1, which was interrupted by the parenthesis (²⁶¹²Jeremiah 32:2-5).

7. **son of Shallum thine uncle** — therefore, Jeremiah's first cousin.

field ... in Anathoth — a sacerdotal city: and so having one thousand cubits of suburban fields outside the wall attached to it (⁴⁸³⁴Numbers 35:4,5). The prohibition to sell these suburban fields (⁴⁸²⁴Leviticus 25:34) applied merely to their alienating them from Levites to another tribe; so that this chapter does not contravene that prohibition. Besides, what is here meant is only the purchase of the use of the field till the year of jubilee. On the failure of the owner, the next of kin had the right of redeeming it (⁴⁸²⁵Leviticus 25:25, etc. ⁴⁸⁴⁸Ruth 4:3-6).

8. **Then I knew** — Not that Jeremiah previously doubted the reality of the divine communication, but, the effect following it, and the prophet's experimentally knowing it, confirmed his faith and was the seal to the vision. The Roman historian, FLORUS (2.6), records a similar instance: During the days that Rome was being besieged by Hannibal, the very ground on which he was encamped was put up for sale at Rome, and found a purchaser; implying the calm confidence of the ultimate issue entertained by the Roman people.

9. **seventeen shekels of silver** — As the shekel was only about fifty cents, the whole would be under \$10, a rather small sum, even taking into account the fact of the Chaldean occupation of the land, and the uncertainty of the time when it might come to Jeremiah or his heirs. Perhaps the "seven shekels," which in the *Hebrew* (see *Margin*) are distinguished from the "ten pieces of silver," were shekels of *gold* [MAURER].

10. **subscribed** — *I wrote* in the deed, "book of purchase" (²⁶¹²Jeremiah 32:12).

weighed — coined money was not in early use; hence money was "weighed" (⁴²³⁶Genesis 23:16).

11. **evidence ... sealed ... open** — Two deeds were drawn up in a contract of sale; the one, the original copy, witnessed and sealed with the public seal; the other not so, but open, and therefore less authoritative, being but a *copy*. GATAKER thinks that the purchaser sealed the one with *his own* seal; the

other he showed to witnesses that they might write their names on the back of it and know the contents; and that some details, for example, the conditions and time of redemption were in the *sealed* copy, which the parties might not choose to be known to the witnesses, and which were therefore not in the *open* copy. The sealed copy, when opened after the seventy years' captivity, would greatly confirm the faith of those living at that time. The "law and custom" refer, probably, not merely to the sealing up of the conditions and details of purchase, but also to the law of redemption, according to which, at the return to Judea, the deed would show that Jeremiah had bought the field by his right as next of kin (^{<4853>}Leviticus 25:13-16), [LUDOVICUS DE DIEU].

12. *Baruch* — Jeremiah's amanuensis and agent (^{<2604>}Jeremiah 36:4, etc.).

before all — In sales everything clandestine was avoided; publicity was required. So here, in the court of prison, where Jeremiah was confined, there were soldiers and others, who had free access to him, present (^{<2801>}Jeremiah 38:1).

14. *in an earthen vessel* — that the documents might not be injured by the moisture of the surrounding earth; at the same time, being buried, they could not be stolen, but would remain as a pledge of the Jews' deliverance until God's time should come.

15. (Compare ^{<4824>}Jeremiah 32:24,25,37,43,44).

16. Jeremiah, not comprehending how God's threat of destroying Judah could be reconciled with God's commanding him to purchase land in it as if in a free country, has recourse to his grand remedy against perplexities, prayer.

17. *hast made ... heaven* — Jeremiah extols God's creative power, as a ground of humility on his part as man: It is not my part to call Thee, the mighty God, to account for Thy ways (compare ^{<3411>}Jeremiah 12:1).

too hard — In ^{<3627>}Jeremiah 32:27 God's reply exactly accords with Jeremiah's prayer (^{<0184>}Genesis 18:14 ^{<3805>}Zechariah 8:6 ^{<0137>}Luke 1:37).

18. (^{<0347>}Exodus 34:7 ^{<2316>}Isaiah 65:6). This is taken from the decalogue (^{<0205>}Exodus 20:5,6). This is a second consideration to check hasty judgments as to God's ways: Thou art the gracious and righteous Judge of the world.

19. *counsel ... work* — devising ... executing (^{<2889>}Isaiah 28:29).

eyes ... open upon all — (^{<4321>}Job 34:21 ^{<0121>}Proverbs 5:21).

to give ... according to ... ways — (²⁴⁷⁰Jeremiah 17:10).

20. *even unto this day* — Thou hast given “signs” of Thy power from the day when Thou didst deliver Israel out of Egypt by mighty miracles, down to the present time [MAURER]. CALVIN explains it, “memorable even unto this day.”

among other men — not in Israel only, but among foreign peoples also. Compare for “other” understood, (⁴⁹¹⁸Psalm 73:5).

made thee a name — (¹⁰⁹⁶Exodus 9:16 ⁴³⁷²1 Chronicles 17:21 ²³⁸²Isaiah 63:12).

as at this day — *a name* of power, such as Thou hast at this day.

21. (⁴⁹⁶¹Psalm 136:11,12).

22. *given ... didst swear* — God gave it by a gratuitous covenant, not for their deserts.

a land flowing with milk and honey — (See on ⁴⁴⁴⁸Numbers 14:8).

23. *all ... thou commandedst ... all this evil* — Their punishment was thus exactly commensurate with their sin. It was not fortuitous.

24. *mounds* — mounds of earth raised as breastworks by the besieging army, behind which they employed their engines, and which they gradually pushed forward to the walls of the city.

behold, thou seest it — connected with ³⁸²⁵Jeremiah 32:25. Thou seest all this with Thine own eyes, and yet (what seems inconsistent with it) Thou commandest me to buy a field.

25. *for the city*, etc. — rather, “though,” etc.

27. Jehovah retorts Jeremiah’s own words: I am indeed, as thou sayest (Jeremiah 32: 17), the God and Creator of “all flesh,” and “nothing is too hard for Me”; thine own words ought to have taught thee that, though Judea and Jerusalem are given up to the Chaldeans now for the sins of the Jews, yet it will not be *hard* to Me, when I please, to restore the state so that houses and lands therein shall be possessed in safety (²⁸²⁶Jeremiah 32:36-44).

29. *burn ... houses upon whose roofs ... incense unto Baal* — retribution in kind. They *burnt incense to Baal, on the houses*, so the *houses* shall be *burnt* (²⁴⁹³Jeremiah 19:13). The god of fire was the object of their worship; so fire shall be the instrument of their punishment.

to provoke me — indicating the *design*, not merely the *event*. They seemed to court God’s “anger,” and *purposely* to “provoke” Him.

30. have ... done — literally, “have been doing”; implying *continuous* action.

only ... evil ... only provoked me — They have been doing *nothing else but* evil; their *sole* aim seems to have been to provoke Me.

their youth — the time when they were in the wilderness, having just before come into national existence.

31. provocation of mine anger — literally, “*for* mine anger.” CALVIN, therefore, connects those words with those at the end of the verse, “this city has been to me an *object for mine anger* (namely, by reason of the provocations mentioned, ^{<4820>}Jeremiah 32:30, etc.), that I should remove it,” etc. Thus, there will not be the repetition of the sentiment, ^{<4821>}Jeremiah 32:30, as in *English Version*; the *Hebrew* also favors this rendering. However, Jeremiah delights in repetitions. In *English Version* the words, “that I should remove it,” etc., stand independently, as the result of what precedes. The time is ripe for taking vengeance on them (^{<4822>}2 Kings 23:27).

from the day that they built it — Solomon completed the building of the city; and it was he who, first of the Jewish kings, turned to idolatry. It was originally built by the idolatrous Canaanites.

32. priests ... prophets — (^{<4823>}Nehemiah 9:32,34). Hence, learn, though ministers of God apostatize, we must remain faithful.

33. (^{<4824>}Jeremiah 2:27 7:13).

34. (^{<4825>}Jeremiah 7:30 31 ^{<4826>}Ezekiel 8:5-17).

35. cause ... pass through ... fire — By way of purification, they passed through with bare feet (^{<4827>}Leviticus 18:21).

Molech — meaning “king”; the same as *Milcom* (^{<4828>}1 Kings 11:33).

I commanded ... not — This cuts off from the superstitious the plea of a good intention. All “will-worship” exposes to God’s wrath (^{<4829>}Colossians 2:18,23).

36. And now therefore — rather, “But now, nevertheless.” Notwithstanding that their guilt deserves lasting vengeance, God, for the elect’s sake and for His covenant’s sake, will, contrary to all that might have been expected, restore them.

ye say, It shall be delivered into ... king of Babylon — The reprobate pass from the extreme of self-confidence to that of despair of God's fulfilling His promise of restoring them.

37. (See on ^{<2465>}Jeremiah 16:15). The "all" countries implies a future restoration of Israel more universal than that from Babylon.

38. (^{<2402>}Jeremiah 30:22 24:7).

39. *one heart* — all seeking the Lord *with one accord*, in contrast to their state when only scattered individuals sought Him (^{<3419>}Ezekiel 11:19,20 ^{<3409>}Zephaniah 3:9).

for ... good of them — (^{<3942>}Psalm 34:12-15).

40. (^{<2433>}Jeremiah 31:31,33 ^{<2508>}Isaiah 55:3).

not depart from me — never yet fully realized as to the Israelites.

I will not turn away from them ... good — (^{<2301>}Isaiah 30:21). Jehovah compares Himself to a sedulous preceptor following his pupils everywhere to direct their words, gestures.

put my fear in ... hearts ... not depart from me — Both the conversion and perseverance of the saints are the work of God alone, by the operation of the Holy Spirit.

41. *rejoice over them* — (^{<4509>}Deuteronomy 30:9 ^{<2635>}Isaiah 62:5 65:19 ^{<3407>}Zephaniah 3:17).

plant ... assuredly — rather, "in stability," that is, permanently, for ever (^{<2448>}Jeremiah 24:6 ^{<3095>}Amos 9:15).

42. (^{<2428>}Jeremiah 31:28). The restoration from Babylon was only a slight foretaste of the grace to be expected by Israel at last through Christ.

43. (^{<2425>}Jeremiah 32:15).

whereof ye say, It is desolate — (^{<2430>}Jeremiah 33:10).

44. Referring to the forms of contract (^{<2420>}Jeremiah 32:10-12):

Benjamin — specified as Anathoth; Jeremiah's place of residence where the field lay (^{<2418>}Jeremiah 32:8), was in it.

CHAPTER 33

◀33▶ JEREMIAH 33:1-26.

PROPHECY OF THE RESTORATION FROM BABYLON, AND OF MESSIAH AS KING AND PRIEST.

1. *shut up* — (◀32▶ Jeremiah 32:2,3 ▶31▶2 Timothy 2:9). Though Jeremiah was shut up in bondage, the word of God was “not bound.”

2. *maker thereof* — rather, “the doer of it,” namely, that which Jeremiah is about to prophesy, the restoration of Israel, an act which is thought now impossible, but which the Almighty will effect.

formed it — namely, Jerusalem (◀33▶ Jeremiah 32:44) [CALVIN]. Rather, “that formed,” that is, moulds *His purpose* into due shape for execution (◀23▶ Isaiah 37:26).

Lord ... his name — (◀18▶ Exodus 3:14,15).

3. *Call ... I will answer* — (◀32▶ Jeremiah 29:12 ▶91▶ Psalm 91:15). Jeremiah, as the representative of the people of God, is urged by God to pray for that which God has determined to grant; namely, the restoration. God’s promises are not to slacken, but to quicken the prayers of His people (◀13▶ Psalm 132:13,17 ▶62▶ Isaiah 62:6,7).

mighty things — *Hebrew*, “inaccessible things,” that is, incredible, hard to man’s understanding [MAURER], namely, the restoration of the Jews, an event despaired of. “Hidden,” or “recondite” [PISCATOR].

thou knowest not — Yet God had revealed those things to Jeremiah, but the unbelief of the people in rejecting the grace of God had caused him to forget God’s promise, as though the case of the people admitted of no remedy.

4. *houses ... thrown down by the mounds* — namely, by the missiles cast from the besiegers’ *mounds* (◀32▶ Jeremiah 32:24); “and by the sword” follows properly, as, after missiles had prepared the way, the foe next advanced to close quarters “with the sword.”

5. *They* — the Jews; the defenders of the “houses” (◀33▶ Jeremiah 33:4), “come forward to fight with the Chaldeans,” who burst into the city

through the “thrown-down houses,” but all the effect that they produce “is, to fill them (the houses) with their own “dead bodies.”

6. (²⁸¹⁷Jeremiah 30:17). The answer to Jeremiah’s mournful question (²⁴⁸²Jeremiah 8:22).

cure — literally, the long linen bandage employed in dressing wounds.

truth — that is, stability; I will bring forth for them abundant and *permanent* peace, that is, prosperity.

7. **cause ... to return** — that is, reverse (²⁸³¹Jeremiah 33:11 ²⁸³⁴Jeremiah 32:44). The specification, both of “Judah” and “Israel,” can only apply fully to the future restoration.

as at the first — (²⁹⁰⁵Isaiah 1:26).

8. **cleanse** — (²⁸⁶⁵Ezekiel 36:25 ²⁸¹⁵Zechariah 13:1 ²⁸⁰³Hebrews 9:13,14). Alluding to the legal rites of purification.

all their iniquity ... all their iniquities — both the *principle* of sin within, and its outward manifestations in *acts*. The repetition is in order that the Jews may consider how great is the grace of God in not merely *pardon*ing (as to the punishment), but also *cleansing* them (as to the pollution of guilt); not merely one iniquity, but *all* (²⁹⁷⁸Micah 7:18).

9. **it** — the city.

a name ... a praise — (²⁸³¹Jeremiah 13:11 ²⁸¹⁷Isaiah 62:7).

them — the inhabitants of Jerusalem.

they shall fear ... for all the goodness — (²⁸⁰⁴Psalm 130:4). The Gentiles shall be led to “fear” God by the proofs of His power displayed in behalf of the Jews; the ungodly among them shall “tremble” for fear of God’s judgments on them; the penitent shall reverentially fear and be converted to Him (²⁹²⁵Psalm 102:15 ²⁸¹⁸Isaiah 60:3).

10. **ye say ... desolate** — (²⁸³⁶Jeremiah 32:43).

11. (²⁹³⁴Jeremiah 7:34 16:9).

Praise the Lord, etc. — the words of ²⁸⁰¹Psalm 136:1, which were actually used by the Jews at their restoration (²⁸³¹Ezra 3:11).

sacrifice of praise — (²⁹⁷²Psalm 107:22 116:17). This shall continue when all other sacrifices shall be at an end.

12. habitation of shepherds ... flocks — in contrast to ^{<2630>}Jeremiah 33:10, “without man ... *inhabitant* ... without *beast*” (^{<2634>}Jeremiah 32:43; compare ^{<2624>}Jeremiah 31:24 ^{<2650>}50:19 ^{<2650>}Isaiah 65:10).

13. pass ... under ... hands of him that telleth them — Shepherds, in sending forth and bringing back their sheep to the folds, *count* them by striking each as it passes with a rod, implying the shepherd’s provident care that not one should be lost (^{<1273>}Leviticus 27:32 ^{<3174>}Micah 7:14; compare ^{<3103>}John 10:28,29 ^{<1712>}17:12).

14. perform — “I will make to *rise*”; God’s promise having for a time seemed to “lie” dead and abortive [CALVIN].

15. Repeated from ^{<2275>}Jeremiah 23:5.

the land — the Holy Land: Israel and Judah (^{<2216>}Jeremiah 23:6).

16. Jerusalem — In ^{<2216>}Jeremiah 23:6, instead of this, it is “Israel.” “*The name*” in the *Hebrew* has here to be supplied from that passage; and for “he” (Messiah, the antitypical “Israel”), the antecedent there (^{<2483>}Isaiah 49:3), we have “she” here, that is, Jerusalem. She is called by the same name as Messiah, “The Lord Our Righteousness,” by virtue of the mystical oneness between her (as the literal representative of the spiritual Church) and her Lord and Husband. Thus, whatever belongs to the Head belongs also to the members (^{<4150>}Ephesians 5:30,32). Hence, the Church is called “Christ” (^{<5407>}Romans 16:7 ^{<4221>}1 Corinthians 12:12). The Church hereby professes to draw all her righteousness from Christ (^{<2452>}Isaiah 45:24,25). It is for the sake of Jerusalem, literal and spiritual, that God the Father gives this name (*Jehovah, Tsidkenu*, “The Lord our Righteousness”) to Christ.

17. The promises of perpetuity of the throne of David fulfilled in Messiah, the son of David (^{<1076>}2 Samuel 7:16 ^{<1104>}1 Kings 2:4 ^{<3904>}Psalms 89:4,29,36; compare ^{<4032>}Luke 1:32,33).

18. Messiah’s literal priesthood (^{<3077>}Hebrews 7:17,21,24-28), and His followers’ spiritual priesthood and sacrifices (^{<2631>}Jeremiah 33:11 ^{<5121>}Romans 12:1 ^{<1516>}15:16 ^{<1015>}1 Peter 2:5,9 ^{<6009>}Revelation 1:6), shall never cease, according to the *covenant* with Levi, broken by the priests, but fulfilled by Messiah (^{<4252>}Numbers 25:12,13 ^{<3404>}Malachi 2:4,5,8).

20. covenant of the day — that is, covenant *with* the day: answering to “covenant *with* David” (^{<2622>}Jeremiah 33:21, also ^{<2625>}Jeremiah 33:25, “*with* day”; compare ^{<2635>}Jeremiah 31:35,36 ^{<1352>}Leviticus 26:42 ^{<3984>}Psalms 89:34,37).

22. (^{<015F>}Genesis 15:5 22:17). The blessing there promised belonged to *all* the tribes; here it is restricted to the family of David and the tribe of Levi, because it was on these that the welfare of the whole people rested. When the kingdom and priesthood flourish in the person of Messiah, the whole nation shall temporally and spiritually prosper.

24. *this people* — certain of the Jews, especially those who spoke with Jeremiah in the court of the prison (^{<042D>}Jeremiah 32:12 38:1).

the two families — Judah and Israel.

before them — in their judgment. They suppose that I have utterly cast off Israel so as to be no more a nation. The expression, “My people,” of itself, shows God has not cast off Israel for ever.

25. (^{<2615F>}Jeremiah 31:35,36 ^{<00822>}Genesis 8:22 ^{<15740>}Psalms 74:16,17). I who have established the laws of nature am the same God who has made a covenant with the Church.

26. *Isaac* — (^{<09A50>}Psalms 105:9 ^{<01009>}Amos 7:9,16).

CHAPTER 34

◀341▶ JEREMIAH 34:1-22.

CAPTIVITY OF ZEDEKIAH AND THE PEOPLE FORETOLD FOR THEIR DISOBEDIENCE AND PERFIDY.

The prophecy (◀341▶ Jeremiah 34:1-7) as to Zedekiah is an amplification of that in ◀341▶ Jeremiah 32:1-5, in consequence of which Jeremiah was then shut up in the court of the prison. The prophecy (◀341▶ Jeremiah 34:8-22) refers to the Jews, who, afraid of the capture of the city, had, in obedience to the law, granted freedom to their servants at the end of seven years, but on the intermission of the siege forced them back into bondage.

1. *Jerusalem and ... all the cities thereof* — (see on ▶349▶ Jeremiah 19:15). It was amazing blindness in the king, that, in such a desperate position, he should reject admonition.

3. (◀341▶ Jeremiah 32:4).

4, 5. Mitigation of Zedekiah's punishment.

5. *the burnings of thy fathers* — Thy funeral shall be honored with the same burning of aromatic spices as there was at the funerals of thy fathers (◀444▶ 2 Chronicles 16:14 21:19). The honors here mentioned were denied to Jehoiakim (◀202▶ Jeremiah 22:18).

Ah, lord! — The Hebrews in their chronology (*Sederolam*) mention the wailing used over him, "Alas! King Zedekiah is dead, drinking the dregs (that is, paying the penalty for the sins) of former ages."

7. *these ... retained* — alone (compare ▶411▶ 2 Chronicles 11:5,9).

8. By the law a *Hebrew*, after having been a bond-servant for six years, on the seventh was to be let go free (◀022▶ Exodus 21:22 ▶515▶ Deuteronomy 15:12).

Zedekiah made a covenant — with solemn ceremonial in the temple (◀344▶ Jeremiah 34:15,18,19).

them — bond-servants (▶341▶ Jeremiah 34:9).

9. *none ... serve himself of a Jew* — (◀025▶ Leviticus 25:39-46).

11. During the interruption of the siege by Pharaoh-hophra (compare ^{<282>}Jeremiah 34:21,22, with ^{<260>}Jeremiah 37:5-10), the Jews reduced their servants to bondage again.

13. The last year of Zedekiah was the sabbatical year. How just the retribution, that they who, against God's law and their own covenant, enslaved their brethren, should be doomed to bondage themselves: and that the bond-servants should enjoy the sabbatical freedom at the hands of the foe (^{<252>}Jeremiah 52:16) which their own countrymen denied them!

14. *At the end of seven years* — that is, not on the *eighth* year, but within the limit of the seventh year, not later than the end of the seventh year (^{<121>}Exodus 21:2 23:10 ^{<652>}Deuteronomy 15:12). So “at the end of three years” (^{<64>}Deuteronomy 14:28 ^{<280>}2 Kings 18:10), and “*after three days*, I will rise again” (^{<126>}Matthew 27:63), that is, on the *third day* (compare ^{<126>}Matthew 27:64).

15. *in the house ... called by my name* — the usual place of making such covenants (^{<228>}2 Kings 23:3; compare ^{<108>}1 Kings 8:31 ^{<109>}Nehemiah 10:29).

16. *polluted my name* — by violating your oath (^{<221>}Exodus 20:7).

17. *not ... proclaiming liberty* — Though the Jews had ostensibly emancipated their bond-servants, they *virtually* did not do so by revoking the liberty which they had granted. God looks not to outward appearances, but to the sincere intention.

I proclaim a liberty — retribution answering to the offense (^{<102>}Matthew 7:2 18:32,33 ^{<817>}Galatians 6:7 ^{<521>}James 2:13). The Jews who would not give liberty to their brethren shall themselves receive “a liberty” calamitous to them. God will manumit them from His happy and safe service (^{<818>}Psalm 121:3), which is real “liberty” (^{<985>}Psalm 119:45 ^{<836>}John 8:36 ^{<187>}2 Corinthians 3:17), only to pass under the terrible bondage of other taskmasters, the “sword,” etc.

to be removed — The *Hebrew* expresses *agitation* (see on ^{<2454>}Jeremiah 15:4). Compare ^{<625>}Deuteronomy 28:25,48,64,65, as to the *restless agitation* of the Jews in their ceaseless removals from place to place in their dispersion.

18. *passed between the parts thereof* — The contracting parties in the “covenant” (not here the law in general, but their *covenant* made before God in His house to emancipate their slaves, ^{<248>}Jeremiah 34:8,9) passed through the parts of the animal cut in two, implying that they prayed so to be cut in sunder (^{<426>}Matthew 24:51; *Greek*, “cut in two”) if they should break the covenant (^{<150>}Genesis 15:10,17).

20. *I will even give* — resuming the sentence begun, but not completed (²⁶⁴⁸Jeremiah 34:18), “I will give,” etc.

seek their life — implacably: satisfied with nothing short of their blood; not content with booty.

dead bodies — The breakers of the covenant shall be cut in pieces, as the calf between whose parts they passed.

21. *gone up* — that is, raised the siege in order to meet Pharaoh-hophra (²⁶⁵⁰Jeremiah 37:7-10). The departure of the Chaldeans was a kind of manumission of the Jews; but as their manumission of their bond-servants was recalled, so God revoked His manumission of them from the Chaldeans.

22. *I will command* — Nebuchadnezzar, impelled unconsciously by a divine instigation, returned on the withdrawal of the Egyptians.

CHAPTER 35

JEREMIAH 35:1-19.

PROPHECY IN THE REIGN OF JEHOIAKIM, WHEN THE CHALDEANS, IN CONJUNCTION WITH THE SYRIANS AND MOABITES, INVADED JUDEA.

By the obedience of the Rechabites to their father, Jeremiah condemns the disobedience of the Jews to God their Father. The Holy Spirit has arranged Jeremiah's prophecies by the *moral* rather than the chronological connection. From the history of an event fifteen years before, the Jews, who had brought back their manumitted servants into bondage, are taught how much God loves and rewards obedience, and hates and punishes disobedience.

2. **Rechabites** — a nomadic tribe belonging to the Kenites of Hemath (^{<12551}Chronicles 2:55), of the family of Jethro, or Hobab, Moses' father-in-law (^{<12819}Exodus 18:9, etc. ^{<14129}Numbers 10:29-32 ^{<17016}Judges 1:16). They came into Canaan with the Israelites, but, in order to preserve their independence, chose a life in tents without a fixed habitation (^{<19516}1 Samuel 15:6). Besides the branch of them associated with Judah and extending to Amalek, there was another section at Kadesh, in Naphtali (^{<17011}Judges 4:11,17). They seem to have been proselytes of the gate, Jonadab, son of Rechab, whose charge not to drink wine they so strictly obeyed, was zealous for God (^{<12015}2 Kings 10:15-23). The Nabatheans of Arabia observed the same rules [DIODORUS SICULUS, 19.94].

bring ... into ... house of ... Lord — because there were suitable witnesses at hand there from among the priests and chief men, as also because he had the power immediately to address the people assembled there (^{<26513}Jeremiah 35:13). It may have been also as a reproof of the priests, who drank wine freely, though commanded to refrain from it when in the discharge of their duties [CALVIN].

chambers — which were round about the temple, applied to various uses, for example, to contain the vestments, sacred vessels, etc.

3. **Jaazaniah** — the elder and chief of the clan.

4. *man of God* — a prophet (^{<6530>}Deuteronomy 33:1 ^{<9027>}1 Samuel 2:27 ^{<1122>}1 Kings 12:22 ^{<1007>}2 Kings 4:7), also “a servant of God” in general (^{<5461>}1 Timothy 6:11), one not his own, but God’s; one who has parted with all right in himself to give himself wholly to God (^{<5187>}2 Timothy 3:17). He was so revered that none would call in question what was transacted in his chamber.

keeper of the door — *Hebrew*, “of the vessel.” Probably the office meant is that of the priest who kept in charge the capitation money paid for the use of the temple and the votive offerings, such as silver vessels, etc. There were seven such keepers [GROTIUS]. Compare ^{<1239>}2 Kings 12:9 25:18 ^{<1398>}1 Chronicles 9:18,19, which support *English Version*.

I said ... Drink — Jeremiah does not say, *The Lord* saith, Drink: for then they would have been bound to obey. Contrast the case in ^{<1137>}1 Kings 13:7-26.

6. *Jonadab ... our father* — that is, forefather and director, three hundred years before (^{<1205>}2 Kings 10:15). They were called Rechabites, not Jonadabites, having received their name from Rechab *the father*, previously to their adopting the injunctions of Jonadab his *son*. This case affords no justification for slavish deference to the religious opinions of the Christian fathers: for Jonadab’s injunction only affected matters of the present life; moreover, it was not binding on their consciences, for they deemed it not unlawful to go to Jerusalem in the invasion (^{<4551>}Jeremiah 35:11). What is praised here is not the father’s injunction, but the obedience of the sons [CALVIN].

7. *tents* — (^{<1047>}Judges 4:17).

live many days — according to the promise connected with the fifth commandment (^{<1202>}Exodus 20:12 ^{<4109>}Ephesians 6:2,3).

strangers — They were not of the stock of Jacob, but sojourners in Israel. Types of the children of God, pilgrims on earth, looking for heaven as their home: having little to lose, so that losing times cost them little alarm; sitting loose to what they have (^{<5034>}Hebrews 10:34 11:9,10,13-16).

8. *all that he ... charged us ... all our days, we ... wives ... sons ... daughters* — unreserved obedience in all particulars, at all times, and on the part of all, without exception: in these respects Israel’s obedience to God was wanting. Contrast ^{<9153>}1 Samuel 15:20,21 ^{<4784>}Psalms 78:34-37,41,56,57.

11. *Chaldeans ... Syrians* — when Jehoiakim revolted from Nebuchadnezzar (^{<1241>}2 Kings 24:1,2). Necessity sets aside all other laws. This is the Rechabites’ excuse for their seeming disobedience to Jonadab in

temporarily settling in a city. Herein was seen the prescient wisdom of Jonadab's commands; they could at a moment's notice migrate, having no land possessions to tie them.

14. obey ... father's commandment: notwithstanding I — (^{<3008>}Malachi 1:6).

rising early and speaking — *God Himself speaking* late and early by His various ways of providence and grace.

15. In ^{<2655>}Jeremiah 35:15 and in ^{<4865>}2 Chronicles 36:15, a distinct mode of address is alluded to, namely, *God sending His servants*. (^{<2481>}Jeremiah 18:11 25:5,6). I enjoined nothing unreasonable, but simply to serve Me, and I attached to the command a gracious promise, but in vain. If Jonadab's commands, which were arbitrary and not moral obligations in themselves, were obeyed, much more ought Mine, which are in themselves right.

17. because I have spoken ... not heard ... I ... called ... not answered — (^{<3024>}Proverbs 1:24 ^{<2362>}Isaiah 65:12).

19. not want a man to stand before me — There shall always be left representatives of the clan *to worship Me* (^{<2451>}Jeremiah 15:1,19); or, "before Me" means simple *existence*, for all things in existence are *in God's sight* (^{<1889>}Psalms 89:36). The Rechabites returned from the captivity. WOLFF found traces of them in Arabia.

CHAPTER 36

◀36▶ JEREMIAH 36:1-32.

BARUCH WRITES, AND READS PUBLICLY JEREMIAH'S PROPHECIES COLLECTED IN A VOLUME. THE ROLL IS BURNT BY JEHOIAKIM, AND WRITTEN AGAIN BY BARUCH AT JEREMIAH'S DICTATION.

1. *fourth year* — The command to write the roll was given in the fourth year, but it was not read publicly till the fifth year. As Isaiah subjoined to his predictions a history of events confirming his prophecies (◀280▶ Isaiah 36:1-22 37:1-38 38:1-22 39:1-8), so Jeremiah also in the thirty-seventh through forty-third chapters; but he prefaces his history with the narrative of an incident that occurred some time ago, showing that he, not only by word, but in writing, and that twice, had testified all that he about to state. as having subsequently come to pass [GROTIUS]. At the end of Jehoiakim's third year, Nebuchadnezzar enrolled an army against Jerusalem and took it in the end of the fifth or beginning of the sixth year, carrying away captive Jehoiakim, Daniel, etc. Jehoiakim returned the same year, and for three years was tributary: then he withheld tribute. Nebuchadnezzar returned and took Jerusalem, and carried off Jehoiakim, who died on the road. This harmonizes this chapter with ▶220◀ 2 Kings 24:1-20 and ▶200◀ Daniel 1:1-21. See on ▶229◀ Jeremiah 22:19.

2. *roll of a book* — a book formed of prepared skins made into a roll. Compare “volume of the book,” that is, the Pentateuch (◀340▶ Psalm 40:7). It does not follow that his prophecies were not before committed to writing; what is implied is, they were now written together in *one* volume, so as to be read continuously to the Jews in the temple.

against ... nations — (◀255▶ Jeremiah 25:15, etc.).

from ... days of Josiah — (◀253▶ Jeremiah 25:3). From Josiah's thirteenth year (◀340▶ Jeremiah 1:2).

3. *hear* — consider seriously.

return ... from ... evil way — (Jon 3:8).

4. *all ... words of ... Lord* — God specially suggesting what might otherwise have escaped his memory, and directing the choice of words, as well as the substance (^{<484>}John 14:26 16:13).

5. *I am shut up* — not in prison, for there is no account of his imprisonment under Jehoiakim, and ^{<2889>}Jeremiah 36:19,26 are inconsistent with it: but, “*I am prevented*,” namely, by some hindrance; or, through fear of the king, to whose anger Baruch was less exposed, as not being the author of the prophecy.

6. *go* — on the following year (^{<2889>}Jeremiah 36:9).

fasting day — (See ^{<2889>}Jeremiah 36:9). An extraordinary fast, in the *ninth* month (whereas the fast on the great day of atonement was on the tenth day of the *seventh* month, ^{<1862>}Leviticus 16:29 23:27-32), appointed to avert the impending calamity, when it was feared Nebuchadnezzar, having in the year before (that is, the fourth of Jehoiakim), smitten Pharaoh-necho at Carchemish, would attack Judea, as the ally of Egypt (^{<1234>}2 Kings 23:34,35). The fast was likely to be an occasion on which Jeremiah would find the Jews more softened, as well as a larger number of them met together.

7. *present ... supplication* — literally, “supplication shall fall”; alluding to the *prostrate attitude* of the supplicants (^{<1825>}Deuteronomy 9:25 ^{<1858>}Matthew 26:39), as petitioners fall at the feet of a king in the East. So *Hebrew*, ^{<4835>}Jeremiah 38:26 ^{<2988>}Daniel 9:18, *Margin*.

9. *they proclaimed ... to all the people ... to all*, etc. — rather, “all the people ... all the people proclaimed a fast” [MICHAELIS]. The chiefs appointed the fast by the wish of the people. In either version the ungodly king had no share in appointing the fast.

10. *chamber* — Baruch read from the window or balcony of the chamber looking into the court where the people were assembled. However, some of the chambers were large enough to contain a considerable number (^{<4318>}Nehemiah 13:5).

Gemariah — distinct from the Gemariah, son of Hilkiah, in ^{<2888>}Jeremiah 29:3.

Shaphan — the same person as in ^{<1228>}2 Kings 22:3.

scribe — secretary of state, or he who presided over the public records.

higher court — that of the priests, the court of the people being lower (^{<1408>}2 Chronicles 4:9).

new gate — (²⁸³⁰Jeremiah 26:10). The east gate.

12. scribe's chamber — an apartment in the palace occupied by the secretary of state.

princes — holding a counsel of state at the time.

Elnathan — who had already been an instrument of evil in Jehoiakim's hand (²⁸³²Jeremiah 26:22,23).

Hananiah — the false prophet (²⁸³⁰Jeremiah 28:10-17).

14. Jehudi — of a good family, as appears from his pedigree being given so fully, but in a subordinate position.

come — Instead of requiring Baruch to *come* to them, they ought to have *gone* to the temple, and there professed their penitence. But pride forbade it [CALVIN].

16. afraid, both one and other — *Hebrew*, “fear-stricken,” they turned to one another (compare ⁴¹²⁸Genesis 42:28). This showed, on their part, hesitancy, and some degree of fear of God, but not enough to make them willing to sacrifice the favor of an earthly king. We will surely tell the king — not the language of threatening but implying that the matter is of such moment that the king ought to be made acquainted with it, so as to seek some remedy against the divine anger.

17. What they wished to know was, whether what Baruch had read to them was written by him from memory after hearing Jeremiah repeating his prophecies continuously, or accurately from the prophet's own dictation.

18. his mouth — Baruch replies it was by the *oral* dictation of the prophet; ²⁸³²Jeremiah 36:2 accords with this view, rather than with the notion that Jeremiah repeated his prophecies from manuscripts.

ink — his specification of the “ink” implies: I added nothing save the hand, pen, and ink.

19. Showing that they were not altogether without better feelings (compare ²⁸³⁶Jeremiah 36:16,25).

20. chamber — There were chambers in the king's palace round the court or great hall, as in the temple (²⁸³⁰Jeremiah 36:10). The roll was “laid up” there for safekeeping, with other public records.

21. sent Jehudi — Note how unbelievers flee from God, and yet seek Him through some kind of involuntary impulse [CALVIN]. Jehudi seems to have been the king's ready tool for evil.

22. *winter house* — (³¹⁸⁵Amos 3:15).

ninth month — namely, of the religious year, that is, November or December.

fire on ... hearth — rather, *the stove* was burning before him. In the East neither chimneys nor ovens are used, but, in cold weather, a brazen vessel containing burning charcoal; when the wood has burned to embers, a cover is placed over the pot to make it retain the heat.

23. *three or four leaves* — not distinct leaves as in a book, but the consecutive spaces on the long roll in the shape of *doors* (whence the *Hebrew* name is derived), into which the writing is divided: as the books of Moses in the synagogue in the present day are written in a long parchment rolled round a stick, the writing divided into columns, like pages.

pen-knife — the writer's knife with which the reed, used as a pen, was mended. "He" refers to the king (²⁸⁷²Jeremiah 36:22). As often as Jehudi read three or four columns, the king cut asunder the part of the roll read; and so he treated the whole, until all the parts read consecutively were cut and burnt; ²⁸⁷⁴Jeremiah 36:24, "*all these words*," implies that the *whole* volume was read through, not merely the first three or four columns (¹²¹⁸1 Kings 22:8).

24. The king and his "servants" were more hardened than the "princes" and councillors (see on ²⁸⁷²Jeremiah 36:12; ²⁸⁷⁴Jeremiah 36:14; ²⁸⁷⁶Jeremiah 36:16). Contrast the humble fear exhibited by Josiah at the reading of the law (²²¹¹2 Kings 22:11).

25. (See on ²⁸⁷⁶Jeremiah 36:16). The "nevertheless" aggravates the king's sin; though God would have drawn him back through their intercession, he persisted: judicial blindness and reprobation!

26. *Hammelech* — not as *Margin*, "of the king." Jehoiakim at this time (the fifth year of his reign) had no grown-up son: Jeconiah, his successor, was then a boy of eleven (compare ¹²³⁹2 Kings 23:36, with ¹²¹⁸2 Kings 24:8).

hid them — (¹⁸¹²Psalms 31:20 83:3 ²³⁷¹Isaiah 26:20).

27. *roll, and ... words* — that is, the roll of words.

28. *all the former words* — It is in vain that the ungodly resist the power of Jehovah: not one of His words shall fall to the ground (⁴¹⁵⁸Matthew 5:18 ⁴¹⁸⁵Acts 9:5 5:39).

29. *say to Jehoiakim* — not in person, as Jeremiah was “hidden” (⁻³⁴³³Jeremiah 36:26), but by the written word of prophecy.

saying, Why — This is what the king had desired to be said to Jeremiah if he should be found; kings often dislike the truth to be told them.

30. *He shall have none to sit upon the throne* — fulfilled (⁻¹²⁴¹⁸2 Kings 24:8, etc. ⁻¹²⁵¹²2 Kings 25:1-30). He had *successors*, but not directly of his posterity, *except his son Jeconiah*, whose three months’ reign is counted as nothing. Zedekiah was not the son, but the uncle of Jeconiah, and was raised to the throne in contempt of him and his father Jehoiakim (⁻³⁴²³⁰Jeremiah 22:30).

dead body ... cast out — (⁻³⁴²¹⁸Jeremiah 22:18,19).

day ... heat ... night ... frost — There are often these variations of temperature in the East between night and day (⁻¹³³⁴Genesis 31:40).

32. *added besides ... many like words* — Sinners gain nothing but additional punishment by setting aside the word of Jehovah. The law was similarly rewritten after the first tables had been broken owing to Israel’s idolatry (⁻¹²²¹⁹Exodus 32:19,34:1).

CHAPTER 37

◀367▶ JEREMIAH 37:1-21.

HISTORICAL SECTIONS, THIRTY-SEVENTH THROUGH FORTY-FOURTH CHAPTERS. THE CHALDEANS RAISE THE SIEGE TO GO AND MEET PHARAOH-HOPHRA. ZEDEKIAH SENDS TO JEREMIAH TO PRAY TO GOD IN BEHALF OF THE JEWS: IN VAIN, JEREMIAH TRIES TO ESCAPE TO HIS NATIVE PLACE, BUT IS ARRESTED. ZEDEKIAH ABATES THE RIGOR OF HIS IMPRISONMENT.

1. *Coniah* — curtailed from Jeconiah by way of reproach.

whom — referring to Zedekiah, not to Coniah (◀1247▶ 2 Kings 24:17).

2. Amazing stupidity, that they were not admonished by the punishment of Jeconiah [CALVIN], (◀4682▶ 2 Chronicles 36:12,14)!

3. *Zedekiah ... sent* — fearing lest, in the event of the Chaldeans overcoming Pharaoh-hophra, they should return to besiege Jerusalem. See on ▶201▶ Jeremiah 21:1; that chapter chronologically comes in between the thirty-seventh and thirty-eighth chapter. The message of the king to Jeremiah here in the thirty-seventh chapter is, however, somewhat earlier than that in the twenty-first chapter; here it is while the issue between the Chaldeans and Pharaoh was undecided; there it is when, after the repulse of Pharaoh, the Chaldeans were again advancing against Jerusalem; hence, while Zephaniah is named in both embassies, *Jehucal* accompanies him here, *Pashur* there. But, as Pashur and Jehucal are both mentioned in ▶361▶ Jeremiah 38:1,2, as hearing Jeremiah's reply, which is identical with that in ▶209▶ Jeremiah 21:9, it is probable the two messages followed one another at a short interval; that in this ▶363▶ Jeremiah 37:3, and the answer, ▶367▶ Jeremiah 37:7-10, being the earlier of the two.

Zephaniah — an abettor of rebellion against God (▶305▶ Jeremiah 29:25), though less virulent than many (▶309▶ Jeremiah 29:29), punished accordingly (▶352▶ Jeremiah 52:24-27).

4. *Jeremiah ... not put ... into prison* — He was no longer in the prison court, as he had been (▶343▶ Jeremiah 32:2 33:1), which passages refer to the

beginning of the siege, not to the time when the Chaldeans renewed the siege, after having withdrawn for a time to meet Pharaoh.

5. After this temporary diversion, caused by Pharaoh in favor of Jerusalem, the Egyptians returned no more to its help (^{<1224>}2 Kings 24:7). Judea had the misfortune to lie between the two great contending powers, Babylon and Egypt, and so was exposed to the alternate inroads of the one or the other. Josiah, taking side with Assyria, fell in battle with Pharaoh-necho at Megiddo (^{<1229>}2 Kings 23:29). Zedekiah, seeking the Egyptian alliance in violation of his oath, was now about to be taken by Nebuchadnezzar (^{<1483>}2 Chronicles 36:13 ^{<3375>}Ezekiel 17:15,17).

7. **shall return** — without accomplishing any deliverance for you.

8. (^{<362>}Jeremiah 34:22).

9. **yourselves** — *Hebrew*, “souls.”

10. **yet ... they** — Even a few wounded men would suffice for your destruction.

11. **broken up** — “gone up.”

12. **Benjamin** — to his own town, Anathoth.

to separate himself — *Margin* translates, “to slip away,” from a *Hebrew* root, “to be smooth,” so, to slip away as a slippery thing that cannot be held. But it is not likely the prophet of God would flee in a dishonorable way; and “in the midst of the people” rather implies open departure along with others, than clandestine slipping away by mixing with the crowd of departing people. Rather, it means, *to separate himself*, or *to divide his place of residence*, so as to live partly here, partly there, without fixed habitation, going to and fro among the people [LUDOVICUS DE DIEU]. MAURER translates, “to take his portion thence,” to realize the produce of his property in Anathoth [HENDERSON], or to take possession of the land which he bought from Hanameel [MAURER].

13. **ward** — that is, the “guard,” or “watch.”

Hananiah — whose death Jeremiah predicted (^{<2036>}Jeremiah 28:16). The grandson in revenge takes Jeremiah into custody on the charge of *deserting* (“thou fallest away,” ^{<3689>}Jeremiah 38:19 ^{<1218>}1 Samuel 29:3) to the enemy. His prophecies gave color to the charge (^{<2010>}Jeremiah 21:9 ^{<384>}4).

15. **scribe** — one of the court secretaries; often in the East part of the private house of a public officer serves as a prison.

16. *dungeon ... cabins* — The prison consisted of a *pit* (the “dungeon”) with *vaulted* cells round the sides of it. The “cabins,” from a root, “to bend one’s self.”

17. *secretly* — Zedekiah was ashamed to be seen by his courtiers consulting Jeremiah (^{<4828>}John 12:43 5:44 19:38).

thou shalt be delivered — Had Jeremiah consulted his earthly interests, he would have answered very differently. Contrast ^{<4064>}Jeremiah 6:14 ^{<2900>}Isaiah 30:10 ^{<2630>}Ezekiel 13:10.

18. *What* — In what respect have I offended?

19. *Where are now your prophets* — The event has showed them to be liars; and, as surely as the king of Babylon has come already, notwithstanding their prophecy, so surely shall he return.

20. *be accepted* — rather, “Let my supplication *be humbly presented*” (see on ^{<2400>}Jeremiah 36:7), [HENDERSON].

lest I die there — in the subterranean dungeon (^{<2576>}Jeremiah 37:16), from want of proper sustenance (^{<2472>}Jeremiah 37:21). The prophet *naturally* shrank from death, which makes his *spiritual* firmness the more remarkable; he was ready to die rather than swerve from his duty [CALVIN].

21. *court of the prison* — (^{<2612>}Jeremiah 32:2 38:13,28).

bakers’ street — Persons in the same business in cities in the East commonly reside in the same street.

all the bread ... spent — Jeremiah had bread supplied to him until he was thrown into the dungeon of Malchiah, at which time the bread in the city was spent. Compare this verse with ^{<2489>}Jeremiah 38:9; that time must have been very shortly before the capture of the city (^{<2416>}Jeremiah 52:6). God saith of His children, “In the days of famine they shall be satisfied” (^{<4579>}Psalms 37:19 ^{<2396>}Isaiah 33:16). Honest reproof (^{<2477>}Jeremiah 37:17), in the end often gains more favor than flattery (^{<2183>}Proverbs 28:23).

CHAPTER 38

JEREMIAH 38:1-28.

JEREMIAH PREDICTS THE CAPTURE OF JERUSALEM, FOR WHICH HE IS CAST INTO A DUNGEON, BUT IS TRANSFERRED TO THE PRISON COURT ON THE INTERCESSION OF EBED-MELECH, AND HAS A SECRET INTERVIEW WITH ZEDEKIAH.

All this was subsequent to his imprisonment in Jonathan's house, and his release on his interview with Zedekiah. The latter occurred *before* the return of the Chaldeans to the siege; the similar events in this chapter occurred *after* it.

1. **Jucal** — Jehucal (^{267B}Jeremiah 37:3).

Pashur — (^{200B}Jeremiah 21:1; compare ^{209B}Jeremiah 21:9 with ^{268B}Jeremiah 38:2). The deputation in ^{200B}Jeremiah 21:1, to whom Jeremiah gave this reply, if not identical with the hearers of Jeremiah (^{268B}Jeremiah 38:1), must have been sent just before the latter "heard" him speaking the same words. *Zephaniah* is not mentioned here as in ^{200B}Jeremiah 21:1, but is so in ^{267B}Jeremiah 37:3. *Jucal* is mentioned here and in the previous deputation (^{267B}Jeremiah 37:3), but not in ^{200B}Jeremiah 21:1. *Shephatiah* and *Gedaliah* here do not occur either in ^{200B}Jeremiah 21:1 or ^{267B}Jeremiah 37:3. The identity of his words in both cases is natural, when uttered, at a very short interval, and one of the hearers (*Pashur*) being present on both occasions.

unto all the people — They had free access to him in the court of the prison (^{267B}Jeremiah 32:12).

2. **life ... a prey** — He shall escape with his life; though losing all else in a shipwreck, he shall carry off his life as his gain, saved by his going over to the Chaldeans. (See on ^{209B}Jeremiah 21:9).

4. Had Jeremiah not had a divine commission, he might justly have been accused of treason; but having one, which made the result of the siege certain, he acted humanely as interpreter of God's will under the theocracy, in advising surrender (compare ^{201B}Jeremiah 26:11).

5. *the king is not he* — Zedekiah was a weak prince, and now in his straits afraid to oppose his princes. He hides his dislike of their overweening power, which prevented him shielding Jeremiah as he would have wished, under complimentary speeches. “It is not right that the king should deny aught to such faithful and wise statesmen”; the king is not such a one as to deny you your wishes [JEROME].

6. *dungeon* — literally, the “cistern.” It was not a subterranean prison as that in Jonathan’s house (²⁸⁷⁵Jeremiah 37:15), but a pit or cistern, which had been full of water, but was emptied of it during the siege, so that only “mire” remained. Such empty cisterns were often used as prisons (³⁸¹¹Zechariah 9:11); the depth forbade hope of escape.

Hammelech — (²⁸²⁵Jeremiah 36:26). His son followed in the father’s steps, a ready tool for evil.

sunk in the mire — Jeremiah herein was a type of Messiah (³⁸⁸¹Psalms 69:2,14). “I sink in deep mire,” etc.

7. *Ebed-melech* — The *Hebrew* designation given this Ethiopian, meaning “king’s servant.” Already, even at this early time, God wished to show what good reason there was for calling the Gentiles to salvation. An Ethiopian stranger saves the prophet whom his own countrymen, the Jews, tried to destroy. So the Gentiles believed in Christ whom the Jews crucified, and Ethiopians were among the earliest converts (⁴¹²⁰Acts 2:10,41 8:27-39). Ebed-melech probably was keeper of the royal harem, and so had private access to the king. The eunuchs over harems in the present day are mostly from Nubia or Abyssinia.

8. *went forth ... and spake* — not privately, but in public; a proof of fearless magnanimity.

9. *die for hunger in the place where he is; for ... no ... bread in ... city* — (Compare ²⁸⁷²Jeremiah 37:21). He had heretofore got a piece of bread supplied to him. “Seeing that there is the *utmost want of bread* in the city, so that even if he were at large, there could *no more* be regularly supplied to him, much less now in a place where none remember or pity him, so that he is likely to die for hunger.” “No more bread,” that is, no more left of the *public store* in the city (²⁸⁷²Jeremiah 37:21); or, *all but* no bread left anywhere [MAURER].

10. *with thee* — *Hebrew*, “in thine hand,” that is, at “thy disposal” (³⁸⁴¹1 Samuel 16:2). “From hence,” that is, from the gate of Benjamin where the king was sitting (²⁸³⁷Jeremiah 38:7).

thirty men — not merely to draw up Jeremiah, but to guard Ebed-melech against any opposition on the part of the princes (^{<280E>}Jeremiah 38:1-4), in executing the king's command. Ebed-melech was rewarded for his faith, love, and courage, exhibited at a time when he might well fear the wrath of the princes, to which even the king had to yield (^{<2896>}Jeremiah 39:16-18).

11. cast clouts — “torn clothes” [HENDERSON].

rotten rags — “worn-out garments.” God can make the meanest things His instruments of goodness to His people (^{<4027>}1 Corinthians 1:27-29).

under ... armholes — “under the joints of thine hands,” that is, where the fingers join the hand, the clothes being in order that the hands should not be cut by the cords [MAURER].

13. court of ... prison — Ebed-melech prudently put him there to be out of the way of his enemies.

14. third entry — The Hebrews in determining the position of places faced the *east*, which they termed “that which is in front”; the *south* was thus called “that which is on the right hand”; the *north*, “that which is on the left hand”; the *west*, “that which is behind.” So beginning with the *east* they might term it the *first* or principal entry; the *south* the *second* entry; the *north* the “*third* entry” of the outer or inner court [MAURER]. The third gate of the temple facing the palace; for through it the entrance lay from the palace into the temple (^{<1105>}1 Kings 10:5,12). It was westward (^{<1336>}1 Chronicles 26:16,18 ^{<3491>}2 Chronicles 9:11) [GROTIUS]. But in the future temple it is eastward (^{<260E>}Ezekiel 46:1,2,8).

15. wilt thou not hearken unto me — Zedekiah does not answer this last query; the former one he replies to in ^{<2836>}Jeremiah 38:16. Rather translate, “Thou wilt not hearken to me.” Jeremiah judges so from the past conduct of the king. Compare ^{<2687>}Jeremiah 38:17 with ^{<2889>}Jeremiah 38:19.

16. Lord ... made us this soul — (^{<2576>}Isaiah 57:16). Implying, “may my life (soul) be forfeited if I deceive thee” [CALVIN].

17. princes — (^{<2818>}Jeremiah 39:3). He does not say “to the king himself,” for he was at Riblah, in Hamath (^{<2815>}Jeremiah 39:5 ^{<1276>}2 Kings 25:6). “If thou go forth” (namely, to surrender; ^{<1242>}2 Kings 24:12 ^{<2936>}Isaiah 36:16), God foreknows future conditional contingencies, and ordains not only the end, but also the *means* to the end.

19. afraid of the Jews — more than of God (^{<1025>}Proverbs 29:25 ^{<4102>}John 9:22 12:43).

mock me — treat me injuriously (^{<0304>}1 Samuel 31:4).

22. women — The very evil which Zedekiah wished to escape by disobeying the command to go forth shall befall him in its worst form thereby. Not merely the Jewish deserters shall “mock” him (^{<2809>}Jeremiah 38:19), but the very “women” of his own palace and harem, to gratify their new lords, will taunt him. A noble king in sooth, to suffer thyself to be so imposed on!

Thy friends — *Hebrew*, “men of thy peace” (see ^{<2400>}Jeremiah 20:10 ^{<0409>}Psalms 41:9, *Margin*). The king’s ministers and the false prophets who misled him.

sunk in ... mire — proverbial for, Thou art involved by “thy friends” counsels in inextricable difficulties. The phrase perhaps alludes to ^{<2806>}Jeremiah 38:6; a just retribution for the treatment of Jeremiah, who literally “sank in the mire.”

they are turned ... back — Having involved thee in the calamity, they themselves shall provide for their own safety by deserting to the Chaldeans (^{<2809>}Jeremiah 38:19).

23. children — (^{<2806>}Jeremiah 39:6 41:10). “wives ... children ... thou”; an ascending climax.

24. Let no man know — If thou wilt not tell this to the people, I will engage thy safety.

25. Kings are often such only in title; they are really under the power of their subjects.

26. presented — literally, “made my supplication to fall”; implying supplication with humble prostration (see on ^{<2807>}Jeremiah 36:7).

Jonathan’s house — (^{<2715>}Jeremiah 37:15), different from Malchiah’s dungeon (^{<2806>}Jeremiah 38:6). This statement was true, though not the whole truth; the princes had no right to the information; no sanction is given by Scripture here to Jeremiah’s representation of this being the cause of his having come to the king. Fear drove him to it. Compare ^{<0110>}Genesis 20:2,12; on the other hand, ^{<0902>}1 Samuel 16:2,5.

left off speaking with — *Hebrew*, “were silent from him,” that is, withdrawing from him they left him quiet (^{<0008>}1 Samuel 7:8, *Margin*).

28. he was there when Jerusalem was taken — These words are made the beginning of the thirty-ninth chapter by many; but the accents and sense support *English Version*.

CHAPTER 39

JEREMIAH 39:1-18.

JERUSALEM TAKEN. ZEDEKIAH'S FATE. JEREMIAH CARED FOR. EBED-MELECH ASSURED.

This chapter consists of two parts: the first describes the capture of Jerusalem, the removal of the people to Babylon, and the fate of Zedekiah, and that of Jeremiah. The second tells of the assurance of safety to Ebed-melech.

1. *ninth year ... tenth month* — and on the tenth day of it (^{380H}Jeremiah 52:4 ^{221H}2 Kings 25:1-4). From ^{380E}Jeremiah 39:2, “eleventh year ... fourth month ... ninth day,” we know the siege lasted one and a half years, excepting the suspension of it caused by Pharaoh. Nebuchadnezzar was present in the beginning of the siege, but was at Riblah at its close (^{380B}Jeremiah 39:3,6; compare ^{380F}Jeremiah 38:17).

3. *sat* — expressing military occupation or encampment.

middle gate — the gate from the upper city (comprehending Mount Zion) to the lower city (*north* of the former and much lower); it was into the latter (the *north* side) that the Chaldeans forced an entry and took up their position opposite the gate of the “middle” wall, between the lower and upper city. Zedekiah fled in the opposite, that is, the south direction (^{380B}Jeremiah 39:4).

Nergalsharezer, Samgarnebo — proper names formed from those of the idols, Nergal and Nebo (^{273H}2 Kings 17:30 ^{240E}Isaiah 46:1).

Rab-saris — meaning “chief of the eunuchs.”

Rab-mag — chief of the magi; brought with the expedition in order that its issue might be foreknown through his astrological skill. *Mag* is a Persian word, meaning “great,” “powerful.” The magi were a sacerdotal caste among the Medes, and supported the Zoroastrian religion.

4. *the king's garden* — The “gate” to it from the upper, city above was appropriated to the kings alone; stairs” led down from Mount Zion and the palace to the king's garden below (^{448B}Nehemiah 3:15).

two walls — Zedekiah might have held the upper city longer, but want of provisions drove him to flee by the double wall south of Zion, towards the plains of Jericho (²⁸⁰⁵Jeremiah 39:5), in order to escape beyond Jordan to Arabia-Deserta. He broke an opening in the wall to get out (²⁹²²Ezekiel 12:12).

5. Riblah — north of Palestine (see ²⁰¹⁴Jeremiah 1:14 ⁰⁶⁴¹Numbers 34:11). Hamath is identified by commentators with Antioch, in Syria, on the Orontes, called Epiphania, from Antiochus Epiphanes.

gave judgment upon him — literally, “spake judgments with him,” that is, brought him to trial as a common criminal, not as a king. He had violated his oath (²⁶⁷³Ezekiel 17:13-19 ¹⁴³²2 Chronicles 36:13).

6. slew ... sons ... before his eyes — previous to his eyes being “put out” (²⁸⁰⁷Jeremiah 39:7); literally, “dug out.” The Assyrian sculptures depict the delight with which the kings struck out, often with their own hands, the eyes of captive princes. This passage reconciles ²⁸³⁴Jeremiah 32:4, “his eyes shall behold his eyes”; with ²⁶²³Ezekiel 12:13, “he shall not see Babylon, though he shall die there.”

slew all ... nobles — (²⁶⁷¹Jeremiah 27:20).

8. burned ... the houses — (²⁸²²Jeremiah 52:12,13). Not immediately after the taking of the city, but in the month after, namely, the fifth month (compare ²⁸⁰⁵Jeremiah 39:2). The delay was probably caused by the princes having to send to Riblah to know the king’s pleasure as to the city.

9. remnant — excepting the poorest (²⁸³⁰Jeremiah 39:10), who caused Nebuchadnezzar no apprehensions.

those ... that fell to him — the *deserters* were distrusted; or they may have been removed at their own request, lest the people should vent their rage on them as traitors, after the departure of the Chaldeans.

rest ... that remained — distinct from the previous “remnant”; *there* he means the remnant of those besieged in the city, whom Nebuchadnezzar spared; here, those scattered through various districts of the country which had not been besieged [CALVIN].

10. left ... the poor ... which had nothing — The poor have least to lose; one of the providential compensations of their lot. They who before had been stripped of their possessions by the wealthier Jews obtain, not only their own, but those of others.

11. Jeremiah's prophecies were known to Nebuchadnezzar through deserters (^{239D}Jeremiah 39:9 38:19), also through the Jews carried to Babylon with Jeconiah (compare ^{240E}Jeremiah 40:2). Hence the king's kindness to him.

12. *look well to him* — *Hebrew*, “set thine eyes upon him”; provide for his well-being.

13. *Nebuzara-dan ... sent* — He was then at Ramah (^{240H}Jeremiah 40:1).

14. *Gedaliah* — son of Ahikam, the former supporter of Jeremiah (^{239B}Jeremiah 26:24). Gedaliah was the chief of the deserters to the Chaldeans, and was set over the remnant in Judea as one likely to remain faithful to Nebuchadnezzar. His residence was at Mizpah (^{240F}Jeremiah 40:5).

home — the house of Gedaliah, wherein Jeremiah might remain as in a safe asylum. As in ^{240E}Jeremiah 40:1 Jeremiah is represented as “bound in chains” when he came to Ramah among the captives to be carried to Babylon, this release of Jeremiah is thought by MAURER to be distinct from that in ^{240F}Jeremiah 40:5,6. But he seems first to have been released from the court of the prison and to have been taken to Ramah, still in chains, and then committed in freedom to Gedaliah.

dwelt among the people — that is, was made free.

15-18. Belonging to the time when the city was not yet taken, and when Jeremiah was still in the court of the prison (^{238B}Jeremiah 38:13). This passage is inserted here because it was now that Ebed-melech's good act (^{238D}Jeremiah 38:7-12 ^{205B}Matthew 25:43) was to be rewarded in his deliverance.

16. *Go* — not literally, for he was in confinement, but figuratively.

before thee — in thy sight.

17. *the men of whom thou art afraid* — (^{238D}Jeremiah 38:1,4-6). The courtiers and princes hostile to thee for having delivered Jeremiah shall have no power to hurt. Heretofore intrepid, he was now afraid; this prophecy was therefore the more welcome to him.

18. *life ... for a prey* — (See on ^{239D}Jeremiah 21:9; ^{238E}Jeremiah 38:2; ^{240E}Jeremiah 45:5).

put ... trust in me — (^{238D}Jeremiah 38:7-9). Trust in God was the root of his fearlessness of the wrath of men, in his humanity to the prophet (^{239D}1 Chronicles 5:20 ^{237A}Psalms 37:40). The “life” he thus risked was to be his

reward, being spared beyond all hope, when the lives of his enemies should be forfeited (“for a prey”).

CHAPTER 40

☞ JEREMIAH 40:1-16.

JEREMIAH IS SET FREE AT RAMAH, AND GOES TO GEDALIAH, TO WHOM THE REMNANT OF JEWS REPAIR. JOHANAN WARNS GEDALIAH OF ISHMAEL'S CONSPIRACY IN VAIN.

1. **word that came** — the heading of a new part of the book (the forty-first through forty-fourth chapters), namely, the prophecies to the Jews in Judea and Egypt after the *taking* of the city, blended with history. The prophecy does not begin till ☞Jeremiah 42:7, and the previous history is introductory to it.

bound in chains — Though released from the court of the prison (see on ☞Jeremiah 39:14), in the confusion at the burning of the city he seems to have been led away in chains with the other captives, and not till he reached Ramah to have gained full liberty. Nebuzara-dan had his quarters at Ramah, in Benjamin; and there he collected the captives previous to their removal to Babylon (☞Jeremiah 31:15). He in releasing Jeremiah obeyed the king's commands (☞Jeremiah 39:11). Jeremiah's "chains" for a time were due to the negligence of those to whom he had been committed; or else to Nebuzara-dan's wish to upbraid the people with their perverse ingratitude in imprisoning Jeremiah [CALVIN]; hence he addresses the people (*ye ... you*) as much as Jeremiah (☞Jeremiah 40:2,3).

2. The Babylonians were in some measure aware, through Jeremiah's prophecies (☞Jeremiah 39:11), that they were the instruments of God's wrath on His people.

3. **ye** — (See on ☞Jeremiah 40:1). His address is directed to the Jews as well as to Jeremiah. God makes the very heathen testify for Him against them (☞Deuteronomy 29:24,25).

4. **look well unto thee** — the very words of Nebuchadnezzar's charge (☞Jeremiah 39:12).

all the land is before thee ... seemeth good — (☞Genesis 20:15, Margin). Jeremiah alone had the option given him of staying where he pleased, when all the rest were either carried off or forced to remain there.

5. *while he was not yet gone back* — parenthetical. When Jeremiah hesitated whether it would be best for him to go, Nebuzara-dan proceeded to say, “Go, *then*, to Gedaliah,” (not as *English Version*, “Go back, *also*”), if thou preferrest (as Nebuzara-dan inferred from Jeremiah’s hesitancy) to stop here rather than go with me.

victuals — (²³³⁶Isaiah 33:16).

reward — rather, “a present.” This must have been a seasonable relief to the prophet, who probably lost his all in the siege.

6. *Mizpah* — in Benjamin, northwest of Jerusalem (²⁴⁰⁵Jeremiah 41:5,6,9). Not the Mizpah in Gilead, beyond Jordan (⁴⁷⁰⁷Judges 10:17). Jeremiah showed his patriotism and piety in remaining in his country amidst afflictions and notwithstanding the ingratitude of the Jews, rather than go to enjoy honors and pleasures in a heathen court (⁵⁸¹²Hebrews 11:24-26). This vindicates his purity of motive in his withdrawal (²⁶⁷²Jeremiah 37:12-14).

7. *captains ... in the fields* — The leaders of the Jewish army had been “scattered” throughout the country on the capture of Zedekiah (²⁸¹⁸Jeremiah 52:8), in order to escape the notice of the Chaldeans.

8. *Netophathite* — from Netophah, a town in Judah (¹⁰³⁸2 Samuel 23:28).

Maachathite — from Maachathi, at the foot of Mount Hermon (⁴⁸³⁴Deuteronomy 3:14).

9. *Fear not* — They were afraid that they should not obtain pardon from the Chaldeans for their acts. He therefore assured them of safety by an oath.

serve — literally, “to stand before” (²⁴⁰⁰Jeremiah 40:10 ²⁶²²Jeremiah 52:12), that is, to be at hand ready to execute the commands of the king of Babylon.

10. *Mizpah* — lying on the way between Babylon and Judah, and so convenient for transacting business between the two countries.

As for me ... but ye — He artfully, in order to conciliate them, represents the burden of the service to the Chaldeans as falling on *him*, while *they* may freely gather their wine, fruits, and oil. He does not now add that these very fruits were to constitute the chief part of the tribute to be paid to Babylon: which, though fruitful in corn, was less productive of grapes, figs, and olives [HERODOTUS, 1.193]. The grant of “vineyards” to the “poor” (²⁸⁹⁰Jeremiah 39:10) would give hope to the discontented of enjoying the best fruits (²⁴⁰²Jeremiah 40:12).

11. Jews ... in Moab — who had fled thither at the approach of the Chaldeans. God thus tempered the severity of His vengeance that a remnant might be left.

13. in the fields — not in the city, but scattered in the country (^{<240>}Jeremiah 40:7).

14. Baalis — named from the idol Baal, as was often the case in heathen names.

Ammonites — So it was to them that Ishmael went after murdering Gedaliah (^{<2410>}Jeremiah 41:10).

slay — literally, “strike thee in the soul,” that is, a deadly stroke.

Ishmael — Being of the royal seed of David (^{<240>}Jeremiah 41:1), he envied Gedaliah the presidency to which he thought himself entitled; therefore he leagued himself with the ancient heathen enemy of Judah.

believed ... not — generous, but unwise unsuspectingness (^{<2196>}Ecclesiastes 9:16).

16. thou speakest falsely — a mystery of providence that God should permit the righteous, in spite of warning, thus to rush into the trap laid for them! ^{<250>}Isaiah 57:1 suggests a solution.

CHAPTER 41

◀340▶ JEREMIAH 41:1-18.

ISHMAEL MURDERS GEDALIAH AND OTHERS, THEN FLEES TO THE AMMONITES. JOHANAN PURSUES HIM, RECOVERS THE CAPTIVES, AND PURPOSES TO FLEE TO EGYPT FOR FEAR OF THE CHALDEANS.

1. *seventh month* — the second month after the burning of the city (◀352▶ Jeremiah 52:12,13).

and the princes — not the nominative. And the princes *came*, for the “princes” are not mentioned either in ▶340◀ Jeremiah 41:2 or in ▶42552◀ 2 Kings 25:25: but, “Ishmael being of the seed royal and of the princes of the king” [MAURER]. But the *ten men* were the “princes of the king”; thus MAURER’S objection has no weight: so *English Version*.

eat bread together — Ishmael murdered Gedaliah, by whom he was hospitably received, in violation of the sacred right of hospitality (◀39409▶ Psalm 41:9).

2. *slew him whom the king of Babylon had made governor* — This assigns a reason for their slaying him, as well as showing the magnitude of their crime (◀27021▶ Daniel 2:21 ▶6101▶ Romans 13:1).

3. *slew all the Jews* — namely, the attendants and ministers of Gedaliah; or, the military alone, about his person; translate, “*even* (not ‘and,’ as *English Version*) the men of war.” The main portion of the people with Gedaliah, including Jeremiah, Ishmael carried away captive (◀34107▶ Jeremiah 41:10,16).

4. *no man knew it* — that is, outside Mizpah. Before tidings of the murder had gone abroad.

5. *beards shaven*, etc. — indicating their deep sorrow at the destruction of the temple and city.

cut themselves — a heathen custom, forbidden (◀69327▶ Leviticus 19:27,28 ▶6941▶ Deuteronomy 14:1). These men were mostly from Samaria, where the ten tribes, previous to their deportation, had fallen into heathen practices.

offerings — unbloody. They do not bring sacrificial victims, but “incense,” etc., to testify their piety.

house of ... Lord — that is, the place where the house of the Lord had stood (^{<259>}2 Kings 25:9). The place in which a temple had stood, even when it had been destroyed, was held sacred [PAPINIAN]. Those “from Shiloh” would naturally seek the house of the Lord, since it was at Shiloh it originally was set up (^{<680>}Joshua 18:1).

6. weeping — pretending to weep, as they did, for the ruin of the temple.

Come to Gedaliah — as if he was one of Gedaliah’s retinue.

7. and cast them into ... pit — He had not killed them in the pit (compare ^{<2409>}Jeremiah 41:9); these words are therefore rightly supplied in *English Version*. “The pit” or cistern made by Asa to guard against a want of water when Baasha was about to besiege the city (^{<1152>}1 Kings 15:22). The trench or fosse round the city [GROTIUS]. Ishmael’s motive for the murder seems to have been a suspicion that they were coming to live under Gedaliah.

8. treasures — It was customary to hide grain in cavities underground in troubled times. “We have treasures,” which we will give, if our lives be spared.

slew ... not — (^{<2138>}Proverbs 13:8). Ishmael’s avarice and needs overcame his cruelty.

9. because of Gedaliah — rather, “near Gedaliah,” namely, those intercepted by Ishmael on their way from Samaria to Jerusalem and killed at Mizpah, where Gedaliah had lived. Song of Solomon ^{<475>}2 Chronicles 17:15, “next”; ^{<681>}Nehemiah 3:2, *Margin*, literally, as here, “at his hand.” “In the reign of Gedaliah” [CALVIN]. However, *English Version* gives a good sense: Ishmael’s reason for killing them was *because* of his supposing them to be connected with Gedaliah.

10. the king’s daughters — (^{<2416>}Jeremiah 43:6). Zedekiah’s. Ishmael must have got additional followers (whom the hope of gain attracted), besides those who originally set out with him (^{<2401>}Jeremiah 41:1), so as to have been able to carry off all the residue of the people. He probably meant to sell them as slaves to the Ammonites (see on ^{<2404>}Jeremiah 40:14).

11. Johanan — the friend of Gedaliah who had warned him of Ishmael’s treachery, but in vain (^{<2408>}Jeremiah 40:8,13).

12. the ... waters — (^{<4013>}2 Samuel 2:13); a large reservoir or lake.

in Gibeon — on the road from Mizpah to Ammon: one of the sacerdotal cities of Benjamin, four miles northwest of Jerusalem, now *Eljib*.

13. glad — at the prospect of having a deliverer from their captivity.

14. cast about — came round.

16. men of war — “The men of war,” stated in ^{<24HB>}Jeremiah 41:3 to have been slain by Ishmael, must refer to the military about Gedaliah’s person; “the men of war” here to those not so.

eunuchs — The kings of Judah had adopted the bad practice of having harems and eunuchs from the surrounding heathen kingdoms.

17. dwelt — for a time, until they were ready for their journey to Egypt (^{<24HE>}Jeremiah 42:1-22).

habitation to Chimham — his “caravanserai” close by Beth-lehem. David, in reward for Barzillai’s loyalty, took Chimham his son under his patronage, and made over to him his own patrimony in the land of Beth-lehem. It was thence called the habitation of Chimham (Geruth-Chimham), though it reverted to David’s heirs in the year of jubilee. “Caravanserais” (a compound *Persian* word, meaning “the house of a company of travelers”) differ from our inns, in that there is no host to supply food, but each traveler must carry with him his own.

18. afraid — lest the Chaldeans should suspect all the Jews of being implicated in Ishmael’s treason, as though the Jews sought to have a prince of the house of David (^{<24HE>}Jeremiah 41:1). Their better way towards gaining God’s favor would have been to have laid the blame on the real culprit, and to have cleared themselves. A tortuous policy is the parent of fear. Righteousness inspires with boldness (^{<45FB>}Psalms 53:5 ^{<21BE>}Proverbs 28:1).

CHAPTER 42

◀40▶ JEREMIAH 42:1-22.

THE JEWS AND JOHANAN INQUIRE OF GOD, THROUGH JEREMIAH, AS TO GOING TO EGYPT, PROMISING OBEDIENCE TO HIS WILL. THEIR SAFETY ON CONDITION OF STAYING IN JUDEA, AND THEIR DESTRUCTION IN THE EVENT OF GOING TO EGYPT, ARE FORETOLD. THEM HYPOCRISY IN ASKING FOR COUNSEL WHICH THEY MEANT NOT TO FOLLOW, IF CONTRARY TO THEIR OWN DETERMINATION, IS REPROVED.

2. *Jeremiah* — He probably was one of the number carried off from Mizpah, and dwelt with Johanan (◀4116▶ Jeremiah 41:16). Hence the expression is, “came near” (◀441▶ Jeremiah 42:1), not “sent.”

Let ... supplication be accepted — literally, “fall” (see on ▶3617▶ Jeremiah 36:7; ▶3720▶ Jeremiah 37:20).

pray for us — (◀1117▶ Genesis 20:7 ▶3304▶ Isaiah 37:4 ▶3156▶ James 5:16).

thy God — (◀4415▶ Jeremiah 42:5). The Jews use this form to express their belief in the peculiar relation in which *Jeremiah* stood to God as His accredited prophet. Jeremiah in his reply reminds them that God is *their* God (“*your* God”) as well as his as being the covenant people (◀4404▶ Jeremiah 42:4). They in turn acknowledge this in ▶4416▶ Jeremiah 42:6, “the Lord *our* God.”

few of many — as had been foretold (◀1322▶ Leviticus 26:22).

3. They consulted God, like many, not so much to know what was right, as wishing Him to authorize what they had already determined on, whether agreeable to His will or not. So Ahab in consulting Micaiah (◀1223▶ 1 Kings 22:13). Compare Jeremiah’s answer (◀4404▶ Jeremiah 42:4) with Micaiah’s (◀1224▶ 1 Kings 22:14).

4. *I have heard* — that is, I accede to your request.

your God — Being His by adoption, ye are not your own, and are bound to whatever He wills (◀1245▶ Exodus 19:5,6; ▶4119▶ 1 Corinthians 6:19,20).

answer you — that is, through me.

keep nothing back — (^{<0918>}1 Samuel 3:18 ^{<4111>}Acts 20:20).

5. Lord be a true ... witness — (^{<0639>}Genesis 31:50 ^{<1887>}Psalms 89:37 ^{<6016>}Revelation 1:5 3:14 19:11).

6. evil — not moral evil, which God cannot command (^{<5013>}James 1:13), but what may be *disagreeable* and *hard* to us. Piety obeys God, without questioning, at all costs. See the instance defective in this, that it obeyed only so far as was agreeable to itself (^{<0953>}1 Samuel 15:3,9,13-15,20-23).

7. ten days — Jeremiah did not speak of himself, but waited God's time and revelation, showing the reality of his inspiration. Man left to himself would have given an immediate response to the people, who were impatient of delay. The delay was designed to test the sincerity of their professed willingness to obey, and that they should have full time to deliberate (^{<1882>}Deuteronomy 8:2). True obedience bows to God's time, as well as His way and will.

10. If ye ... abide — namely, under the Babylonian authority, to which God hath appointed that all should be subject (^{<2137>}Daniel 2:37,38). To resist was to resist God.

build ... plant — metaphor for, *I will firmly establish you* (^{<2806>}Jeremiah 24:6).

I repent ... of the evil — (^{<2488>}Jeremiah 18:8 ^{<1626>}Deuteronomy 32:36). *I am satisfied with the punishment I have inflicted on you*, if only you add not a new offense [GROTIUS]. God is said to "repent," when He alters His outward ways of dealing.

12. show mercies — rather, *I will excite* (in him) *feelings of mercy* towards you [CALVIN].

cause you to return — permit you to return to the peaceable enjoyment of the possessions from which you are wishing to withdraw through fear of the Chaldeans. By departing in disobedience they should incur the very evils they wished thereby to escape; and by staying they should gain the blessings which they feared to lose by doing so.

13. if ye say, etc. — avowed rebellion against God, who had often (^{<1676>}Deuteronomy 17:16), as now, forbidden their going to Egypt, lest they should be entangled in its idolatry.

14. *where we shall see no war* — Here they betray their impiety in not believing God's promise (^{-3420J}Jeremiah 42:10,11), as if He were a liar (^{-3150J}John 5:10).

15. *wholly set your faces* — *firmly resolve* (^{-4158J}Luke 9:51) in spite of all warnings (^{-3442J}Jeremiah 44:12).

JEREMIAH 42:16.

**SWORD, WHICH YE FEARED, SHALL OVERTAKE YOU —
THE VERY EVILS WE THINK TO ESCAPE BY SIN, WE BRING
ON OURSELVES THEREBY.**

What our hearts are most set on often proves fatal to us. Those who think to escape troubles by changing their place will find them wherever they go (^{-3108J}Ezekiel 11:8). The "sword" here is that of Nebuchadnezzar, who fulfilled the prediction in his expedition to Africa (according to MEGASTHENES, a heathen writer), 300 B.C.

17. *all the men* — excepting the "small number" mentioned (^{-3444J}Jeremiah 44:14,28); namely, those who were forced into Egypt against their will, Jeremiah, Baruch, etc., and those who took Jeremiah's advice and fled from Egypt before the arrival of the Chaldeans.

18. *As mine anger*, etc. — As ye have already, to your sorrow, found Me true to My word, so shall ye again (^{-3172J}Jeremiah 7:20 18:16).

shall see this place no more — Ye shall not return to Judea, as those shall who have been removed to Babylon.

19. *I have admonished* — literally, "testified," that is, solemnly admonished, having yourselves as My *witnesses*; so that if ye perish, ye yourselves will have to confess that it was through your own fault, not through ignorance, ye perished.

20. *dissembled in your hearts* — rather, "ye have used deceit against your (own) souls." It is not God, but yourselves, whom ye deceive, to your own ruin, by your own dissimulation (^{-3167J}Galatians 6:7) [CALVIN]. But the words following accord best with *English Version*, *ye have dissembled in your hearts* (see on ^{-3418J}Jeremiah 42:3) towards me, *when ye sent me* to consult God for you.

21. *declared it* — namely, the divine will.

I ... but ye — antithesis. *I* have done my part; *but ye* do not yours. It is no fault of mine that ye act not rightly.

22. *sojourn* — *for a time*, until they could return to their country. They expected, therefore, to be restored, in spite of God's prediction to the contrary.

CHAPTER 43

⌚ JEREMIAH 43:1-13.

THE JEWS CARRY JEREMIAH AND BARUCH INTO EGYPT. JEREMIAH FORETELLS BY A TYPE THE CONQUEST OF EGYPT BY NEBUCHADNEZZAR, AND THE FATE OF THE FUGITIVES.

2. *Azariah* — the author of the project of going into Egypt; a very different man from the Azariah in Babylon (⌚ Daniel 1:7 3:12-18).

proud — Pride is the parent of disobedience and contempt of God.

3. *Baruch* — He being the younger spake out the revelations which he received from Jeremiah more vehemently. From this cause, and from their knowing that he was in favor with the Chaldeans, arose their suspicion of him. Their perverse fickleness was astonishing. In the forty-second chapter they acknowledged the trustworthiness of Jeremiah, of which they had for so long so many proofs; yet here they accuse him of a lie. The mind of the unregenerate man is full of deceptions.

5. *remnant ... returned from all nations* — (⌚ Jeremiah 40:11,12).

6. *the king's daughters* — Zedekiah's (⌚ Jeremiah 41:10).

7. *Tahpanhes* — (See on ⌚ Jeremiah 2:16); Daphne on the Tanitic branch of the Nile, near Pelusium. They naturally came to it first, being on the frontier of Egypt, towards Palestine.

9. *stones* — to be laid as the foundation beneath Nebuchadnezzar's throne (⌚ Jeremiah 43:10).

clay — mortar.

brick-kiln — Bricks in that hot country are generally dried in the sun, not burned. The palace of Pharaoh was being built or repaired at this time; hence arose the mortar and brick-kiln at the entry. Of the same materials as that of which Pharaoh's house was built, the substructure of Nebuchadnezzar's throne should be constructed. By a visible symbol implying that the throne of the latter shall be raised on the downfall of the

former. Egypt at that time contended with Babylon for the empire of the East.

10. *my servant* — God often makes one wicked man or nation a scourge to another (^{<3328>}Ezekiel 29:18,19,20).

royal pavilion — the rich tapestry (literally, “ornament”) which hung round the throne from above.

11. *such as are for death to death* — that is, the deadly plague. Some he shall cause to die by the plague arising from insufficient or bad food; others, by the sword; others he shall lead captive, according as God shall order it (see on ^{<3452>}Jeremiah 15:2).

12. *houses of ... gods* — He shall not spare even the temple, such will be His fury. A reproof to the Jews that they betook themselves to Egypt, a land whose own safety depended on helpless idols.

burn ... carry ... captives — *burn* the Egyptian idols of wood, *carry* to Babylon those of gold and other metals.

array himself with the land, etc. — ^{<3485>}Isaiah 49:18 has the same metaphor.

as a shepherd, etc. — He shall become master of Egypt as speedily and easily as a shepherd, about to pass on with his flock to another place, puts on his garment.

13. *images* — statues or obelisks.

Beth-shemesh — that is, “the house of the sun,” in *Hebrew*; called by the Greeks “Heliopolis”; by the Egyptians, “On” (^{<1445>}Genesis 41:45); east of the Nile, and a few miles north of Memphis. Ephraim Syrus says, the statue rose to the height of sixty cubits; the base was ten cubits. Above there was a miter of a thousand pounds weight. Hieroglyphics are traced around the only obelisk remaining in the present day, sixty or seventy feet high. On the fifth year after the overthrow of Jerusalem, Nebuchadnezzar, leaving the siege of Tyre, undertook his expedition to Egypt [JOSEPHUS, *Antiquities*, 10.9,7]. The Egyptians, according to the Arabs, have a tradition that their land was devastated by Nebuchadnezzar in consequence of their king having received the Jews under his protection, and that it lay desolate forty years. But see on ^{<3328>}Ezekiel 29:2; ^{<3328>}Ezekiel 29:13.

shall he burn — Here the act is attributed to *Nebuchadnezzar*, the instrument, which in ^{<3482>}Jeremiah 43:12 is attributed to God. If even the temples be not spared, much less private houses.

CHAPTER 44

JEREMIAH 44:1-30.

JEREMIAH REPROVES THE JEWS FOR THEIR IDOLATRY IN EGYPT, AND DENOUNCES GOD'S JUDGMENTS ON THEM AND EGYPT ALIKE.

1. *Migdol* — meaning a “tower.” A city east of Egypt, towards the Red Sea (^{<2442>}Exodus 14:2 ^{<0637>}Numbers 33:7).

Noph — Memphis, now Cairo (^{<2126>}Jeremiah 2:16).

Pathros — Upper Egypt (^{<2311>}Isaiah 11:11).

2. *evil ... upon Jerusalem* — If I spared not My own sacred city, much less shall ye be safe in Egypt, which I loathe.

3. *they went* — implying perverse assiduity: they *went out of their way* to burn incense (one species of idolatry put for all kinds), etc.

4. (^{<4852>}2 Chronicles 36:15).

7. *now* — after so many warnings.

commit ... this ... evil against your souls — (^{<2079>}Jeremiah 7:19 ^{<0468>}Numbers 16:38 ^{<2185>}Proverbs 8:36). It is not God whom you injure, but yourselves.

8. *in ... Egypt* — where they polluted themselves to ingratiate themselves with the Egyptians.

ye be gone — not compelled by fear, but of your own accord, when I forbade you, and when it was free to you to stay in Judea.

that ye might cut yourselves off — They, as it were, *purposely* courted their own ruin.

9. Have you forgotten how the *wickednesses* of your fathers were the source of the greatest calamities to you?

their wives — The Jews' worldly queens were great promoters of idolatry (^{<1100>}1 Kings 11:1-8 15:13 16:31).

the land of Judah — They defiled the land which was holy unto God.

10. *They ... you* — The third person puts them to a distance from God on account of their alienating themselves from Him. The second person implies that God formerly had directly addressed them.

humbled — literally, “contrite” (^{<1517>}Psalm 51:17).

neither ... feared — (^{<184>}Proverbs 28:14).

11. *Behold, I will set my face against you for evil* — (See on ^{<1370>}Leviticus 17:10).

and to cut off all Judah — that is, all the idolaters; ^{<448>}Jeremiah 44:28 shows that some returned to Judea (compare ^{<407>}Jeremiah 42:17).

14. *none ... shall escape ... that they should return*, etc. — The Jews had gone to Egypt *with the idea* that a return to Judea, which they thought hopeless to their brethren in Babylon, would be an easy matter to themselves in Egypt: the exact reverse should happen in the case of each respectively. The Jews whom God sent to Babylon were there weaned from idolatry, and were restored; those who went to Egypt by their perverse will were hardened in idolatry, and perished there.

have a desire — literally, “lift up (their) soul,” that is, their hopes (compare ^{<227>}Jeremiah 22:27, *Margin*; ^{<1245>}Deuteronomy 24:15, *Margin*).

none shall return but such as shall escape — namely, the “small number” (^{<448>}Jeremiah 44:28) who were brought by force into Egypt, as Jeremiah and Baruch, and those who, in accordance with Jeremiah’s advice, should flee from Egypt before the arrival of the Chaldeans (see on ^{<407>}Jeremiah 42:17). CALVIN less probably refers the words to the return of the exiles in Babylon, which the Jews in Egypt regarded as hopeless.

15. *their wives* — The idolatry began with them (^{<1104>}1 Kings 11:4 ^{<1244>}1 Timothy 2:14). Their husbands’ connivance implicated them in the guilt.

16. *we will not* — (^{<216>}Jeremiah 6:16).

17. *whatsoever ... goeth ... out of our ... mouth* — whatever *vow* we have uttered to our gods (^{<445>}Jeremiah 44:25 ^{<1223>}Deuteronomy 23:23 ^{<1136>}Judges 11:36). The source of all superstitions is that men oppose their own will and fancies to God’s commands.

queen of heaven — (See on ^{<178>}Jeremiah 7:18); Ashtaroth or Astarte.

we ... fathers ... king, etc. — The evil was restricted to no one class: all from the highest to the lowest shared the guilt.

then had we plenty — Fools attribute their seeming prosperity to God's connivance at their sin: but see ^{<3103>}Proverbs 1:32 ^{<2081>}Ecclesiastes 8:11-13. In fact, God had often chastised them for their idolatry (see ^{<0024>}Judges 2:14); but it is the curse of impiety not to perceive the hand of God in calamities.

victuals — Men cast away the bread of the soul for the bread that perisheth (^{<0808>}Deuteronomy 8:3 ^{<0327>}John 6:27). So Esau (^{<3216>}Hebrews 12:16).

18. They impute their calamities to their service of God, but these are often marks of His favor, not of wrath, to do His people good at their latter end (^{<0816>}Deuteronomy 8:16).

19. make ... cakes to worship her — MAURER translates, "to form her image." *Crescent-shaped cakes* were offered to the moon. *Vulgate* supports *English Version*.

without our men — The women mentioned (^{<3445>}Jeremiah 44:15); "a great multitude" here speak: we have not engaged in secret night orgies which might justly be regarded unfavorably by *our husbands*: our sacred rites have been open, and with their privity. They wish to show how unreasonable it is that Jeremiah should oppose himself alone to the act of all, not merely women, but *men* also. The guilty, like these women, desire to shield themselves under the complicity of others. Instead of helping one another towards heaven, husband and wife often ripen one another for hell.

21. The incense ... did not the Lord remember — Jeremiah owns that they did as they said, but in retort asks, did not God repay their own evil-doing? Their very land in its present desolation attests this (^{<3442>}Jeremiah 44:22), as was foretold (^{<2511>}Jeremiah 25:11,18,38).

23. law — the moral precepts.

statutes — the ceremonial.

testimonies — the judicial (^{<2911>}Daniel 9:11,12).

25. Ye ... have both spoken with ... mouths, and fulfilled with ... hand — ironical praise. They had pleaded their obligation to fulfill their vows, in excuse for their idolatry. He answers, no one can accuse you of unsteadiness as to your idolatrous vows; but steadfastness towards God ought to have prevented you from making, or, when made, from keeping such vows.

ye will surely accomplish ... vows — Jeremiah hereby gives them up to their own fatal obstinacy.

26. *I have sworn* — *I*, too have made a *vow* which I will fulfill. Since ye will not hear Me speaking and warning, hear Me *swearing*.

by my great name — that is, by Myself (⁰¹²¹⁶Genesis 22:16), the greatest by whom God can swear (³⁰⁶³Hebrews 6:13,14).

my name shall no more be named — The Jews, heretofore, amidst all their idolatry, had retained the form of appeal to the name of God and the law, the distinctive glory of their nation; God will allow this no more (³³¹⁹Ezekiel 20:39): there shall be none left there to profane His name thus any more.

27. *watch over ... for evil* — (³¹¹⁰Jeremiah 1:10 ³¹⁰⁶Ezekiel 7:6). The God, whose providence is ever solicitously watching over His people for good, shall solicitously, as it were, watch for their hurt. Contrast ³⁶¹³Jeremiah 31:28 32:41.

28. *small number* — (see on ³⁴⁴⁴Jeremiah 44:14; and ³⁴²⁷Jeremiah 42:17 ³²⁷³Isaiah 27:13); compare “all-consumed” (³⁴²⁷Jeremiah 44:27). A *band easily counted*, whereas they were expecting to return triumphantly in large numbers.

shall know — most of them experimentally, and to their cost.

whose words ... mine, or theirs — *Hebrew*, “that from Me and them.” Jehovah’s words are His threats of destruction to the Jews; theirs, the assertion that they expected all goods from their gods (³⁴⁴⁷Jeremiah 44:17), etc. “Mine”; by which I predict ruin to them. “Theirs”; by which they give themselves free scope in iniquity.

shall stand — (³³¹¹Psalms 33:11).

29. *this ... sign unto you* — The calamity of Pharaoh-hophra (see on ³⁴⁴⁰Jeremiah 44:30) shall be a sign to you that as he shall fall before his enemy, so you shall subsequently fall before Nebuchadnezzar (⁴¹⁴⁸Matthew 24:8) [GROTIUS]. CALVIN makes the “sign” to be simultaneous with the event signified, not antecedent to it, as in ⁰¹⁸²Exodus 3:12. The Jews believed Egypt impregnable, so shut in was it by natural barriers. The Jews being “punished *in this place*” will be a sign that their view is false, and God’s threat true. He calls it “a sign *unto you*,” because God’s prediction is equivalent to the event, so that they may even now take it as a sign. When fulfilled it would cease to be a sign *to them*: for they would be dead.

30. *Hophra* — in HERODOTUS called Apries. He succeeded Psammis, the successor of Pharaoh-necho, who was beaten by Nebuchadnezzar at

Carchemish, on the Euphrates. Amasis rebelled against, and overcame him, in the city Sais.

them that seek his life — HERODOTUS, in curious accordance with this, records that Amasis, after treating Hophra well at first, was instigated, by persons who thought they could not be safe unless he were put to death, to strangle him. “His enemies” refer to Amasis, etc.; the words are accurately chosen, so as not to refer to Nebuchadnezzar, who is not mentioned till the end of the verse, and in connection with Zedekiah (^{30:18}Ezekiel 20:3 30:21). Amasis’ civil war with Hophra pioneered the way for Nebuchadnezzar’s invasion in the twenty-third year of his reign [JOSEPHUS, *Antiquities*, 10.11].

CHAPTER 45

2481B JEREMIAH 45:1-5.

JEREMIAH COMFORTS BARUCH.

After the completion of the prophecies and histories appertaining to the Jewish people and kings, Jeremiah subjoins one referring to an individual, Baruch; even as there are subjoined to the epistles of Paul addressed to churches, epistles to individuals, some of which were prior in date to the former. Afterwards follow the prophecies referring to other nations, closing the book [GROTIUS]. The date of the events here told is eighteen years before the taking of the city; this chapter in point of time follows the thirty-sixth chapter. Baruch seems to have been regularly employed by Jeremiah to commit his prophecies to writing (2481C Jeremiah 36:1,4,32).

1. *these words* — his prophecies from the thirteenth year of Josiah to the fourth of Jehoiakim.

3. *Thou didst say*, etc. — Jeremiah does not spare his disciple, but unveils his fault, namely, fear for his life by reason of the suspicions which he incurred in the eyes of his countrymen (compare 2481D Jeremiah 36:17), as if he was in sympathy with the Chaldeans (2481E Jeremiah 43:3), and instigator of Jeremiah; also ingratitude in speaking of his “grief,” etc., whereas he ought to deem himself highly blessed in being employed by God to record Jeremiah’s prophecies.

added — rescued from the peril of my first writing (2481F Jeremiah 36:26). I am again involved in a similar peril. He upbraids God as dealing harshly with him.

I fainted — rather, “I am weary.”

no rest — no quiet resting-place.

4. *that which I have built ... planted I will pluck up* — (2481G Isaiah 5:5). This whole nation (the Jews) which I founded and planted with such extraordinary care and favor, I will overthrow.

5. *seekest thou great things for thyself* — Thou art over-fastidious and self-seeking. When My own peculiar people, a “whole” nation (2481H Jeremiah 45:4), and the temple, are being given to ruin, dost *thou* expect

to be exempt from all hardship? Baruch had raised his expectations too high in this world, and this made his distresses harder to be borne. The frowns of the world would not disquiet us if we did not so eagerly covet its smiles. What folly to seek great things for ourselves here, where everything is little, and nothing certain!

all flesh — the whole Jewish nation and even foreign peoples (²⁵³Jeremiah 25:26).

but thy life ... for a prey — Esteem it enough at such a general crisis that thy life shall be granted thee. Be content with this boon of life which I will rescue from imminent death, even as when all things are given up to plunder, if one escape with aught, he has a something saved as his “prey” (²¹⁹Jeremiah 21:9). It is striking how Jeremiah, who once used such complaining language himself, is enabled now to minister the counsel requisite for Baruch when falling into the same sin (²¹³Jeremiah 12:1-5 15:10-18). This is part of God’s design in suffering His servants to be tempted, that their temptations may adapt them for ministering to their fellow servants when tempted.

CHAPTER 46

JEREMIAH 46:1-28.

THE PROPHECIES, FORTY-SIXTH THROUGH FIFTY-SECOND CHAPTERS, REFER TO FOREIGN PEOPLES.

He begins with Egypt, being the country to which he had been removed. The forty-sixth chapter contains two prophecies concerning it: the discomfiture of Pharaoh-necho at Carchemish by Nebuchadnezzar, and the long subsequent conquest of Egypt by the same king; also the preservation of the Jews (^{<2467>}Jeremiah 46:27,28).

1. General heading of the next six chapters of prophecies concerning the Gentiles; the prophecies are arranged according to nations, not by the dates.
2. Inscription of the first prophecy.

Pharaoh-necho — He, when going against Carchemish (Cercusium, near the Euphrates), encountered Josiah, king of Judah (the ally of Assyria), at Megiddo, and slew him there (^{<1209>}2 Kings 23:29 ^{<4631>}2 Chronicles 35:20-24); but he was four years subsequently overcome at Carchemish, by Nebuchadnezzar, as is foretold here; and lost all the territory which had been subject to the Pharaohs west of the Euphrates, and between it and the Nile. The prediction would mitigate the Jews' grief for Josiah, and show his death was not to be unavenged (^{<1241>}2 Kings 24:7). He is famed as having fitted out a fleet of discovery from the Red Sea, which doubled the Cape of Good Hope and returned to Egypt by the Mediterranean.

3. Derisive summons to battle. With all your mighty preparation for the invasion of Nebuchadnezzar, when ye come to the encounter, ye shall be “dismayed” (^{<2445>}Jeremiah 46:5). Your mighty threats shall end in nothing.

buckler — smaller, and carried by the light-armed cavalry.

shield — of larger size, and carried by the heavily armed infantry.

4. **Harness the horses** — namely, to the war chariots, for which Egypt was famed (^{<1244>}Exodus 14:7 15:4).

get up, ye horsemen — *get up* into the chariots. MAURER, because of the parallel “horses,” translates, “Mount the *steeds*.” But it is rather describing the successive steps in equipping the war chariots; first *harness* the horses to them, then let the horsemen *mount* them.

brigandines — cuirasses, or coats of mail.

5. (See on ^{241B}Jeremiah 46:3). The language of astonishment, that an army so well equipped should be driven back in “dismay.” The prophet sees this in prophetic vision.

fled apace — literally, “fled a flight,” that is, flee precipitately.

look not back — They do not even dare to look back at their pursuers.

6. **Let not** — equivalent to the strongest *negation*. *Let not* any of the Egyptian warriors think to *escape by swiftness or by might*.

toward the north — that is, in respect to Egypt or Judea. In the northward region, by the Euphrates (see ^{241D}Jeremiah 46:2).

7. **as a flood** — (^{241D}Jeremiah 47:2 ^{238E}Isaiah 8:7,8 ^{271D}Daniel 11:22). The figure is appropriate in addressing Egyptians, as the Nile, their great river, yearly overspreads their lands with a turbid, muddy flood. So their army, swelling with arrogance, shall overspread the region south of Euphrates; but it, like the Nile, shall retreat as fast as it advanced.

8. Answer to the question in ^{241F}Jeremiah 46:7.

waters ... moved like the rivers — The rise of the Nile is gentle; but at the mouth it, unlike most rivers, is much agitated, owing to the sandbanks impeding its course, and so it rushes into the sea like a cataract.

9. Ironical exhortation, as in ^{241B}Jeremiah 46:3. The Egyptians, owing to the heat of their climate and abstinence from animal food, were physically weak, and therefore employed mercenary soldiers.

Ethiopians — *Hebrew, Cush*: Abyssinia and Nubia.

Libyans — *Phut*, Mauritania, west of Egypt (compare ^{410F}Genesis 10:6).

shield — The Libyans borrowed from Egypt the use of the long shield extending to the feet [XENOPHON, *Cyropaedia*, 6 and 7].

Lydians — not the Lydians west of Asia Minor (^{410D}Genesis 10:22 ^{350E}Ezekiel 30:5), but the *Ludim*, an African nation descended from Egypt (Mizraim) (^{410E}Genesis 10:13 ^{350E}Ezekiel 30:5 Na 3:9).

handle and bend the bow — The employment of *two* verbs expresses the manner of bending the bow, namely, the foot being pressed on the center, and the hands holding the ends of it.

10. vengeance — for the slaughter of Josiah (^{<12239>}2 Kings 23:29).

sword shall devour ... be ... drunk — poetical personification (^{<1632>}Deuteronomy 32:42).

a sacrifice — (^{<23407>}Isaiah 34:6 ^{<25917>}Ezekiel 39:17). The slaughter of the Egyptians is represented as a sacrifice to satiate His righteous vengeance.

11. Gilead ... balm — (See on ^{<3432>}Jeremiah 8:22); namely, for curing the wounds; but no medicine will avail, so desperate shall be the slaughter.

virgin — Egypt is so called on account of her effeminate luxury, and as having never yet been brought under foreign yoke.

thou shalt not be cured — literally, “there shall be no cure for thee” (^{<3413>}Jeremiah 30:13 ^{<3521>}Ezekiel 30:21). Not that the kingdom of Egypt should cease to exist, but it should not recover its former strength; the blow should be irretrievable.

12. mighty ... stumbled against ... mighty ... fallen both together — Their very multitude shall prove an impediment in their confused flight, one treading on the other.

13-26. Prophecy of the invasion of Egypt by Nebuchadnezzar, which took place sixteen years after the taking of Jerusalem. Having spent thirteen years in the siege of Tyre, and having obtained nothing for his pains, he is promised by God Egypt for his reward in humbling Tyre (^{<35917>}Ezekiel 29:17-20 30:1-31:18). The intestine commotions between Amasis and Pharaoh-hophra prepared his way (compare *Note*, see on ^{<3401>}Isaiah 19:1, etc.).

14. Declare ... publish — as if giving sentence from a tribunal.

Migdol ... Noph ... Tahpanhes — east, south, and north. He mentions the three other quarters, but omits the west, because the Chaldeans did not advance thither. These cities, too, were the best known to the Jews, as being in their direction.

sword shall devour round about thee — namely, the Syrians, Jews, Moabites, and Ammonites (see on ^{<3480>}Jeremiah 48:1). The exhortation is ironical, as in ^{<3401>}Jeremiah 46:4,10 15.

thy valiant men — manuscripts, the *Septuagint*, and *Vulgate* read, “thy valiant one,” Apis, the bull-shaped Egyptian idol worshipped at Noph or Memphis. The contrast thus is between the palpable impotence of the idol and the *might* attributed to it by the worshippers. The *Hebrew* term, “strong,” or “valiant,” is applied to bulls (^{<3222>}Psalm 22:12). Cambyses in his invasion of Egypt destroyed the sacred bull.

drive them — (Compare ^{<3415>}Jeremiah 46:5). The *Hebrew* word is used of a sweeping rain (^{<1083>}Proverbs 28:3).

16. He — Jehovah.

made many to fall — literally, “multiplied the faller,” that is, fallers.

one fell upon another — (^{<2416>}Jeremiah 46:6,12):even before the enemy strikes them (^{<1037>}Leviticus 26:37).

let us go again to our own people — the language of the confederates and mercenaries, exhorting one another to desert the Egyptian standard, and return to their respective homes (^{<2419>}Jeremiah 46:9,21).

from the oppressing sword — from the cruel sword, namely, of the Chaldeans (compare ^{<2538>}Jeremiah 25:38).

17. there — in their own country severally, the foreign soldiers (^{<2416>}Jeremiah 46:16) cry, “Pharaoh is,” etc.

but a noise — He threatens great things, but when the need arises, he does nothing. His threats are mere “noise” (compare ^{<1031>}1 Corinthians 13:1). MAURER translates, “is ruined,” literally (in appropriate abruptness of language), “Pharaoh, king ... ruin.” The context favors *English Version*. His vauntings of what he would do when the time of battle should come have proved to be *empty sounds; he hath passed the time appointed* (namely, for battle with the Chaldeans).

18. As the mountains Tabor and Carmel tower high above the other hills of Palestine, so Nebuchadnezzar (^{<2426>}Jeremiah 46:26) when he comes shall prove himself superior to all his foes. Carmel forms a bold promontory jutting out into the Mediterranean. Tabor is the higher of the two; therefore it is said to be “among the *mountains*”; and Carmel “by the *sea*.”

the King ... Lord of hosts — (^{<2485>}Jeremiah 48:15); in contrast to “Pharaoh king of Egypt ... but a noise” (^{<2417>}Jeremiah 46:17). God the true “*King ... the Lord of hosts*,” shall cause Nebuchadnezzar to come. Whereas Pharaoh shall not come to battle *at the time appointed*, notwithstanding his boasts, Nebuchadnezzar *shall come* according to the prediction of the *King*, who

has all *hosts* in His power, however ye Egyptians may despise the prediction.

19. furnish thyself — literally, “make for thyself vessels” (namely, to contain food and other necessities for the journey) for captivity.

daughter — so in ^{<2461>}Jeremiah 46:11.

dwelling in Egypt — that is, the *inhabitants* of Egypt, the Egyptians, represented as *the daughter of Egypt* (^{<2463>}Jeremiah 48:18 ^{<2462>}2 Kings 19:21). “Dwelling” implies that they thought themselves to be securely fixed in their habitations beyond the reach of invasion.

20. heifer — wanton, like a fat, untamed heifer (^{<3011>}Hosea 10:11). Appropriate to Egypt, where Apis was worshipped under the form of a fair bull marked with spots.

destruction — that is, a destroyer: Nebuchadnezzar. *Vulgate* translates, “a goader,” answering to the metaphor, “one who will *goad* the *heifer*” and tame her. The *Arabic* idiom favors this [ROSENMULLER].

cometh ... cometh — The repetition implies, it cometh surely and quickly (^{<1913>}Psalms 96:13).

out of the north — (See on ^{<2014>}Jeremiah 1:14; ^{<2470>}Jeremiah 47:2).

21. Translate, “Also her hired men (mercenary soldiers, ^{<2419>}Jeremiah 46:9,16), who are in the midst of her like fatted bullocks, even they also are turned back,” that is, shall turn their backs to flee. The same image, “heifer ... bullocks” (^{<2463>}Jeremiah 46:20,21), is applied to Egypt’s foreign mercenaries, as to *herself*. Pampered with the luxuries of Egypt, they become as enervated for battle as the natives themselves.

22. The cry of Egypt when invaded shall be like the hissing of a serpent roused by the woodcutters from its lair. No longer shall she loudly roar like a heifer, but with a low murmur of fear, as a serpent hissing.

with axes — the Scythian mode of armor. The Chaldeans shall come with such confidence as if not about to have to fight with soldiers, but merely to cut down trees offering no resistance.

23. her forest — (^{<2108>}Isaiah 10:34).

though it cannot be searched — They cut down her forest, dense and unsearchable (^{<3019>}Job 5:9 9:10 36:26) as it may seem: referring to the thickly set cities of Egypt, which were at that time a thousand and twenty. The *Hebrew* particle is properly, “for,” “because.”

because — the reason why the Chaldeans shall be able to cut down so dense a forest of cities as Egypt: they themselves are countless in numbers.

grasshoppers — locusts (^{406B}Judges 6:5).

25. multitude — Hebrew, “Amon” (Na 3:8, *Margin*, “No-Ammon”), the same as Thebes or Diospolis in Upper Egypt, where Jupiter Ammon had his famous temple. In *English Version*, “multitude” answers to “populous No” (Na 3:8 ^{406E}Ezekiel 30:15). The reference to “their gods” which follows, makes the translation more likely, “Ammon of No,” that is, No and her idol Ammon; so the *Chaldee Version*. So called either from Ham, the son of Noah; or, the “nourisher,” as the word means.

their kings — the kings of the nations in league with Egypt.

26. afterward ... inhabited — Under Cyrus forty years after the conquest of Egypt by Nebuchadnezzar, it threw off the Babylonian yoke but has never regained its former prowess (^{446E}Jeremiah 46:11 ^{439E}Ezekiel 29:11-15).

27, 28. Repeated from ^{480D}Jeremiah 30:10,11. When the Church (and literal Israel) might seem utterly consumed, there still remains hidden hope, because God, as it were, raises His people from the dead (^{611E}Romans 11:15). Whereas the godless “nations” are consumed even though they survive, as are the Egyptians after their overthrow; because they are radically accursed and doomed [CALVIN].

CHAPTER 47

JEREMIAH 47:1-7.

PROPHECY AGAINST THE PHILISTINES.

1. *Pharaoh-necho* probably smote Gaza on his return after defeating Josiah at Megiddo (^{465D}2 Chronicles 35:20) [GROTIUS]. Or, *Pharaoh-hophra* (^{457B}Jeremiah 37:5,7) is intended: probably on his return from his fruitless attempt to save Jerusalem from the Chaldeans, he smote Gaza in order that his expedition might not be thought altogether in vain [CALVIN] (Amos 1:6,7).

2. *waters* — (^{230D}Isaiah 8:7). The Chaldeans from the north are compared to the overwhelming waters of their own Euphrates. The smiting of Gaza was to be only the prelude of a greater disaster to the Philistines. Nebuzara-dan was left by Nebuchadnezzar, after he had taken Jerusalem, to subdue the rest of the adjoining cities and country.

3. (Compare ^{209B}Jeremiah 4:29).

fathers ... not look back to ... children — Each shall think only of his own safety, not even the fathers regarding their own children. So desperate shall be the calamity that men shall divest themselves of the natural affections.

for feebleness of hands — The hands, the principal instruments of action, shall have lost all power; their whole hope shall be in their feet.

4. *every helper* — The Philistines, being neighbors to the Phoenicians of Tyre and Sidon, would naturally make common cause with them in the case of invasion. These cities would have no *helper* left when the Philistines should be destroyed.

Caphtor — the Caphtorim and Philistines both came from Mizraim (⁰¹⁰³Genesis 10:13,14). The Philistines are said to have been delivered by God from Caphtor (^{309D}Amos 9:7). Perhaps before the time of Moses they dwelt near and were subjugated by the Caphtorim (⁶²³Deuteronomy 2:23) and subsequently delivered. “The remnant” means here those still left after the Egyptians had attacked Gaza and Palestine; or rather, those left of the Caphtorim after the Chaldeans had attacked them previous to their attack on the Philistines. Some identify Caphtor with Cappadocia; GESENIUS, with

Crete (^{<3256>}Ezekiel 25:16, Cherethims); KITTO, Cyprus. Between Palestine and Idumea there was a city Caparorsa; and their close connection with Palestine on the one hand, and Egypt (Mizraim, ^{<1103>}Genesis 10:13,14) on the other hand, makes this locality the most likely.

5. Baldness ... cut thyself — Palestine is represented as a female who has torn off her hair and cut her flesh, the heathenish (^{<6933>}Leviticus 19:28) token of mourning (^{<2487>}Jeremiah 48:37).

their valley — the long strip of low plain occupied by the Philistines along the Mediterranean, west of the mountains of Judea. The *Septuagint* reads *Anakim*, the remains of whom were settled in those regions (^{<0433>}Numbers 13:28). Joshua dislodged them so that none were left but in Gaza, Gath, and Ashdod (^{<6122>}Joshua 11:21,22). But the parallel (^{<2477>}Jeremiah 47:7), “Ashkelon ... the *sea-shore*,” established *English Version* here, “Ashkelon ... their *valley*.”

6. Jeremiah, in the person of the Philistines afflicting themselves (^{<2475>}Jeremiah 47:5), apostrophizes the “sword of the Lord,” entreating mercy (compare ^{<6244>}Deuteronomy 32:41 ^{<3203>}Ezekiel 21:3-5,9,10).

up thyself — *Hebrew*, “Gather thyself,” that is, retire or return.

7. Jeremiah, from addressing the sword in the second person, turns to his hearers and speaks of it in the third person.

Lord ... given it a charge — (^{<2347>}Ezekiel 14:17).

the sea-shore — the strip of land between the mountains and Mediterranean, held by the Philistines: “their valley” (see on ^{<2475>}Jeremiah 47:5).

there hath he appointed it — (^{<3109>}Micah 6:9). There hath He ordered it to rage.

CHAPTER 48

JEREMIAH 48:1-47.

PROPHECY AGAINST MOAB.

It had taken part with the Chaldeans against Judea (^{<1241>}2 Kings 24:2). Fulfilled by Nebuchadnezzar five years after the destruction of Jerusalem, when also he attacked Egypt (^{<248>}Jeremiah 43:8-13) and Ammon (^{<249>}Jeremiah 49:1-6). [JOSEPHUS, *Antiquities*, 10:9,7]. Jeremiah in this prophecy uses that of ^{<248>}Isaiah 15:1-16:14, amplifying and adapting it to his purpose under inspiration, at the same time confirming its divine authority. Isaiah, however, in his prophecy refers to the devastation of Moab by the Assyrian king, *Shalmaneser*; Jeremiah refers to that by *Nebuchadnezzar*.

1. **Nebo** — a mountain and town of Moab; its meaning is “that which fructifies.”

Kiriathaim — a city of Moab, *consisting of two cities*, as the word signifies; originally held by the Emim (^{<144>}Genesis 14:5).

Misgab — meaning “elevation.” It lay on an elevation.

2. **no more praise** — (^{<2364>}Isaiah 16:14).

in Heshbon — The foe having taken Heshbon, the chief city of Moab (^{<248>}Jeremiah 48:45), in it *devise evil against Moab* (“it”) saying, Come,” etc. Heshbon was midway between the rivers Arnon and Jabbok; it was the residence of Sihon, king of the Amorites, and afterwards a Levitical city in Gad (^{<121>}Numbers 21:26). There is a play on words in the *Hebrew*, “*Heshbon, Hashbu.*” *Heshbon* means a place of *devising* or *counsel*. The city, heretofore called the *seat of counsel*, shall find other *counsellors*, namely, those who devise its destruction.

thou shall be cut down ... Madmen — rather, by a play on words on the meaning of *madmen* (“silence”), *Thou shalt be brought to silence*, so as well to deserve thy name (^{<2351>}Isaiah 15:1). Thou shalt not dare to utter a sound.

3. **Horonaim** — the same as the city Avara, mentioned by PTOLEMY. The word means “double caves” (^{<1210>}Nehemiah 2:10 ^{<2355>}Isaiah 15:5).

4. *little ones ... cry* — heightening the distress of the scene. The foe does not spare even infants.

5. *going up of Luhith ... going down of Horonaim* — Horonaim lay in a plain, Luhith on a height. To the latter, therefore, the Moabites would flee with “continual weeping,” as a place of safety from the Chaldeans. Literally, “Weeping shall go up upon weeping.”

6. They exhort one another to flee.

heath — or the juniper (see on ^{<3470>}Jeremiah 17:6). MAURER translates, “Be like one *naked* in the wilderness.” But the sense is, Live *in the wilderness like the heath*, or juniper; do not “*trust in*” walls (^{<2487>}Jeremiah 48:7) [GROTIUS]. (Compare ^{<4246>}Matthew 24:16-18).

7. *thy works* — namely, fortifications built by thy work. Moab was famous for its fortresses (^{<2488>}Jeremiah 48:18). The antithesis is to ^{<2486>}Jeremiah 48:6, “Be ... in the wilderness,” where there are no fortified cities.

thou ... also — like the rest of the surrounding peoples, Judah, etc.

Chemosh — the tutelary god of Moab (^{<0212>}Numbers 21:29 ^{<07124>}Judges 11:24 ^{<1110>}1 Kings 11:7 ^{<2233>}2 Kings 23:13). When a people were vanquished, their gods also were taken away by the victors (^{<2482>}Jeremiah 43:12).

8. *the valley ... shall perish* — that is, those dwelling in the valley.

9. *Give wings*, etc. — (^{<3516>}Psalms 55:6). Unless it get wings, it cannot escape the foe. “Wings,” the *Hebrew* root meaning is a “flower” (^{<1842>}Job 14:2); so the flower-like *plumage* of a bird.

10. *work of ... Lord* — the divinely appointed utter devastation of Moab. To represent how entirely this is God’s will, a curse is pronounced on the Chaldeans, the instrument, if they do it *negligently* (*Margin*) or by halves (^{<0623>}Judges 5:23); compare Saul’s sin as to Amalek (^{<0933>}1 Samuel 15:3,9), and Ahab’s as to Syria (^{<1122>}1 Kings 20:42).

11. *settled on ... lees* — (See on ^{<2216>}Isaiah 25:6; ^{<3012>}Zephaniah 1:12). As wine left to settle on its own lees retains its flavor and strength (which it would lose by being poured from one vessel into another), so Moab, owing to its never having been dislodged from its settlements, retains its pride of strength unimpaired.

emptied from vessel, etc. — To make it fit for use, it used to be filtered from vessel to vessel.

scent — retaining the image: the bouquet or perfume of the wine.

12. wanderers — rather, “pourers out,” retaining the image of ^{<2481>}Jeremiah 48:11, that is, the Chaldeans who shall remove Moab from his settlements, as men pour wine from off the lees into other vessels. “His vessels” are the cities of Moab; the broken “bottles” the men slain [GROTIUS]. The *Hebrew* and the kindred *Arabic* word means, “to turn on one side,” so as to empty a vessel [MAURER].

13. ashamed — have the shame of disappointment as to the hopes they entertained of aid from Chemosh, their idol.

Beth-el — (^{<1127>}1 Kings 12:27,29) — that is, *the golden calf* set up there by Jeroboam.

15. gone up ... gone down — in antithesis.

out of her cities — Rather, “Moab ... and her cities are gone up,” namely, pass away in the ascending smoke of their conflagration (^{<1682>}Joshua 8:20,21 ^{<1724>}Judges 20:40). When this took place, the young warriors would *go down* from the burning citadels only to meet their own *slaughter* [GROTIUS]. *English Version* is somewhat favored by the fact that “gone out” is *singular*, and “cities” *plural*. The antithesis favors GROTIUS.

16. near — to the prophet’s eye, though probably twenty-three years elapsed between the utterance of the prophecy in the fourth year of Jehoiakim (^{<1210>}2 Kings 24:2) and its fulfillment in the fifth year of Nebuchadnezzar.

17. bemoan — Not that Moab deserves pity, but this mode of expression pictures more vividly the grievousness of Moab’s calamities.

all ye that know his name — those at a greater distance whom the fame of Moab’s “name” had reached, as distinguished from those “about him,” that is, near.

strong staff ... rod — Moab is so called as striking terror into and oppressing other peoples (^{<2304>}Isaiah 9:4 14:4,5); also because of its dignity and power (^{<3102>}Psalms 110:2 ^{<3107>}Zechariah 11:7).

18. (^{<2301>}Isaiah 47:1).

dost inhabit — now so securely settled as if in a lasting habitation.

thirst — Dibon, being situated on the Arnon, abounded in water (^{<2319>}Isaiah 15:9). In sad contrast with this, and with her “glory” in general, she shall be reduced not only to shame, but to the want of the commonest necessities (“thirst”) in the arid wilderness (^{<2486>}Jeremiah 48:6).

19. *Aroer* — on the north bank of the Arnon, a city of Ammon

(^{<0129>}Deuteronomy 2:36 ^{<0132>}12). As it was on “*the way*” of the Moabites who fled into the desert, its inhabitants “ask” what is the occasion of Moab’s flight, and so learn the lot that awaits themselves (compare ^{<0043>}1 Samuel 4:13,16).

20. Answer of the fleeing Moabites to the Ammonite inquirers

(^{<0489>}Jeremiah 48:19 ^{<0342>}Isaiah 16:2). He enumerates the Moabite cities at length, as it seemed so incredible that all should be so utterly ruined. Many of them were assigned to the Levites, while Israel stood.

in Arnon — the north boundary between Moab and Ammon (^{<0489>}Jeremiah 48:19 ^{<0213>}Numbers 21:13).

21. *plain* — (^{<0488>}Jeremiah 48:8). Not only the mountainous regions, but also the plain, shall be wasted.

Holon — (Compare ^{<0653>}Joshua 15:51).

Jahazah — (^{<0213>}Numbers 21:23 ^{<0504>}Isaiah 15:4).

Mephaath — (^{<0138>}Joshua 13:18 ^{<0137>}21:37).

22. *Beth-diblathaim* — “the house of Diblathaim”: Almon-diblathaim (^{<0336>}Numbers 33:46); “Diblath” (^{<0163>}Ezekiel 6:13); not far from Mount Nebo (^{<0336>}Numbers 33:46,47).

23. *Beth-gamul* — meaning “the city of camels.”

Beth-meon — “the house of habitation”: Beth-baalmeon (^{<0137>}Joshua 13:17). Now its ruins are called Miun.

24. *Kerioth* — (^{<0653>}Joshua 15:25 ^{<0112>}Amos 2:2).

Bozrah — (See on ^{<0346>}Isaiah 34:6); at one time under the dominion of Edom, though belonging originally to Moab (^{<0133>}Genesis 36:33 ^{<0346>}Isaiah 63:1). Others think the Bozrah in Edom distinct from that of Moab. “Bezer” (^{<0233>}Joshua 21:36).

25. *horn* — the emblem of strength and sovereignty: it is the horned animal’s means of offense and defense (^{<0519>}Psalms 75:5,10 ^{<0118>}Lamentations 2:3).

26. *drunken* — (see on ^{<0432>}Jeremiah 13:12; ^{<0517>}Jeremiah 25:17). Intoxicated with the cup of divine wrath, so as to be in helpless distraction.

magnified ... against ... Lord — boasted arrogantly against *God's people*, that whereas Israel was fallen, Moab remained flourishing.

wallow in ... vomit — following up the image of a drunken man, that is, shall be so afflicted by God's wrath as to *disgorge* all his past pride, riches, and vainglory, and *fall* in his shameful abasement.

he also ... derision — He in his disaster shall be an object of derision to us, as we in ours have been to him (²⁴⁸²⁷Jeremiah 48:27). Retribution in kind.

27. (³¹⁰⁸Zephaniah 2:8).

a derision — The *Hebrew* has the article: referring to ²⁴⁸²⁶Jeremiah 48:26, “Was not Israel (*the whole nation*) *the* object of derision to thee?” Therefore, Moab is to suffer as formerly for its exultation over the calamity (⁴²⁷⁰2 Kings 17:6) of the ten tribes under the Assyrian Shalmaneser (²⁸⁵¹Isaiah 15:1-16:14), so now for its exultation over the fall of Judah, under the Chaldean Nebuchadnezzar. God takes up His people's cause as His own (³⁰¹⁸Obadiah 1:13-18).

was he ... among thieves — (²⁴²⁶Jeremiah 2:26). Proverbial. What did Israel do to deserve such derision? *Was he detected in theft*, that thou didst so *exult* over him *in speaking of him*? Though guilty before God, Israel was guiltless towards thee.

since — “since ever” thou didst begin speaking of him.

skippedst for joy — at Israel's calamity [CALVIN]; or, “thou didst *shake thy head*” in “derision” [MAURER].

28. Doves often have their nests in the “sides” of caverns. No longer shalt thou have cities to shelter thee: thou shalt have to flee for shelter to caves and deserts (⁴⁸⁷⁶Psalms 55:6,8 ²¹²⁴Song of Solomon 2:14).

29. **pride** — (²³⁶⁹Isaiah 16:6,7). Moab was the trumpeter of his own fame. Jeremiah adds “loftiness and arrogancy” to Isaiah's picture, so that Moab had not only not been bettered by the chastisement previously endured as foretold by Isaiah, but had even become worse; so that his guilt, and therefore his sentence of punishment, are increased now. Six times Moab's pride (or the synonyms) are mentioned, to show the exceeding hatefulness of his sin.

30. **I know** — Moab's “proud arrogancy” (²⁴⁸⁹Jeremiah 48:29) or “wrath,” against My people, is not unknown to Me.

it shall not be so — The result shall *not* be so as he thinks: *his lies shall not so effect* what he aims at by them. CALVIN translates, “his lies are not right

(that is, his vauntings are vain because God will not give them effect); they shall not do so” as they project in their minds, for God will set at naught their plans.

31. *I will cry ... for ... Moab* — Not that it deserves pity, but the prophet’s “crying” for it vividly represents the greatness of the calamity.

Kir-heres — Kir-hareseth, in ²³⁶⁷Isaiah 16:7; see on ²³⁶⁷Isaiah 16:7. It means “the city of potters,” or else “the city of the sun” [GROTIUS]. Here “the *men* of Kir-heres” are substituted for “the *foundations* of Kir-hareseth,” in ²³⁶⁷Isaiah 16:7. The change answers probably to the different bearing of the disaster under Nebuchadnezzar, as compared with that former one under Shalmaneser.

32. *with the weeping* — with the same weeping as Jazer, now vanquished, wept with for the destruction of its vines. The same calamity shall befall thee, Sibmah, as befell Jazer. The *Hebrew* preposition here is different from that in ²³⁶⁹Isaiah 16:9, for which reason MAURER translates, “with *more than* the weeping of Jazer.” *English Version* understands it of the *continuation* of the weeping; after they have wept for Jazer, fresh subject of lamentation will present itself for the wasting of the vine-abounding Sibmah.

plants ... gone over ... sea of Jazer — As the *Septuagint* reads “*cities* of Jazer,” and as no traces of a lake near Jazer are found, the reading of *English Version* is doubtful. Retaining the present reading, we avoid the difficulty by translating [GROTIUS], “Thy plants (that is, *citizens*: alluding to the ‘vine’) are gone over the sea (that is, shall be transported beyond the sea to Cyprus, and such distant lands subject to Babylon; and this, too, in summertime), whereas Jazer (that is, the men of Jazer) reached the sea” (shore only, but are not transported beyond the sea); so that worse shall befall thee than befalls Jazer.

spoiler — Nebuzara-dan.

33. *the plentiful field* — rather, “Carmel”: as the parallel “land of Moab” requires, though in ²³⁶⁹Isaiah 16:10, it is “the plentiful field.” Joy is taken away as from the nearer regions (Canaan and Palestine), so from the farther “land of Moab”; what has happened to Judah shall befall Moab, too (²⁴⁸⁹Jeremiah 48:26,27) [MAURER]. However, Moab alone seems to be spoken of here; nor does the parallelism forbid “plentiful field” answering to “Moab.” *English Version* is therefore better.

shouting — repeated; as at the conclusion of the vintage, men sing over and over again the same cry of joy. A shouting shall be heard, but not the

joyous shouting of laborers treading the grapes, but the terrible battle cry of the foe.

34. *From the cry of Heshbon*, etc. — Those who fly from Heshbon on its capture shall continue the cry even as far as Elealeh There will be continued cries in all quarters, from one end to the other, everywhere slaughter and wasting.

as an heifer of three years old — Moab heretofore not having known foreign yoke, and in its full strength, is compared to an heifer of three years old, never yet yoked, nor as yet worn out with many birth-givings (compare *Note*, see on ^{<2315>}Isaiah 15:5).

waters ... of Nimrim — that is, the *well-watered* and therefore luxuriant pastures of Nimrim.

desolate — The *Hebrew* is stronger: not merely shall be “desolate,” but *desolation* itself multiplied: *plural*, “desolations.” The most fertile tracts shall be dried up.

35. *him that offereth* — namely, *whole burnt offerings* as the *Hebrew* requires [GROTIUS]. Compare the awful burnt offering of the king of Moab (^{<1012>}2 Kings 3:27).

high places — (^{<2362>}Isaiah 16:12).

36. (See on ^{<2317>}Isaiah 15:7; ^{<2311>}Isaiah 16:11).

like pipes — a plaintive instrument, therefore used at funerals and in general mourning.

riches ... gotten — literally, *the abundance ... that which is over and above* the necessities of life. GROTIUS translates, “They who have been left remaining shall perish”; they who have not been slain by the enemy shall perish by disease and famine.

37. (See on ^{<2415>}Jeremiah 47:5; ^{<2312>}Isaiah 15:2,3).

upon all ... hands — that is, arms, in which such cuttings used to be made in token of grief (compare ^{<2817>}Zechariah 13:6).

38. *vessel ... no pleasure* — (See ^{<2228>}Jeremiah 22:28); a vessel cast aside by the potter as refuse, not answering his design.

39. *it* — Moab.

How ... how — prodigious, yet sure to happen.

turned the back — not daring to show her face.

derision ... dismaying to all — a derision to some; a dismaying to others in beholding such a judgment of God, fearing a like fate for themselves.

40. he — Nebuzara-dan, the captain of Nebuchadnezzar.

as ... eagle — not to bear them “on eagles’ wings” (^{<1294>}Exodus 19:4 ^{<1521>}Deuteronomy 32:11,12), as God does His people, but to pounce on them as a prey (^{<2422>}Jeremiah 49:22 ^{<1534>}Deuteronomy 28:49 ^{<3108>}Habakkuk 1:8).

41. as ... woman in ... pangs — (^{<2138>}Isaiah 13:8).

42. (See on ^{<2483>}Jeremiah 48:26).

43, 44. (See on ^{<2347>}Isaiah 24:17; ^{<2348>}Isaiah 24:18).

44. When thou thinkest thou hast escaped one kind of danger, a fresh one will start up.

45. under ... shadow of Heshbon — They thought that they would be safe in Heshbon.

because of the force — that is, “they that fled because of the force” of *the enemy*: they that fled *from* it. GLASSIUS translates, “through want of strength.” So the *Hebrew* particle is translated (^{<1942>}Psalm 109:24), “faileth of fatness,” that is, “faileth through *want* of fatness”; also ^{<2749>}Lamentations 4:9.

but a fire, etc. — copied in part from Sihon’s hymn of victory (^{<1017>}Numbers 21:27,28). The old “proverb” shall hold good again. As in ancient times Sihon, king of the Amorites, issued forth from his city, Heshbon, as a devouring “flame” and consumed Moab, so now the Chaldeans, making Heshbon their starting-point, shall advance to the destruction of Moab.

midst of Sihon — that is, the city of Sihon.

corner of Moab — that is, Moab from one corner to the other.

crown of ... head — the most *elevated* points of Moab. Making some alterations, he here copies Balaam’s prophecy (^{<1047>}Numbers 24:17). *Margin* there translates “princes” for corners; if so, “crown of ... head” here refers to the nobles.

tumultuous ones — *sons of tumult*; those who have tumultuously revolted from Babylon. Heshbon passed from the Amorite to the Israelite sway.

Moab had wrested it from Israel and helped the Chaldeans against the Jews; but revolting from Babylon, they brought ruin on themselves in turn.

46. Copied from ^{<0213>}Numbers 21:29.

47. Restoration promised to Moab, for the sake of righteous Lot, their progenitor (^{<0137>}Genesis 19:37 ^{<0206>}Exodus 20:6 ^{<0880>}Psalms 89:30-33).

Compare as to Egypt, ^{<0466>}Jeremiah 46:26; Ammon, ^{<0406>}Jeremiah 49:6; Elam, ^{<0439>}Jeremiah 49:39. Gospel blessings, temporal and spiritual, to the Gentiles in the last days, are intended.

CHAPTER 49

JEREMIAH 49:1-39.

PREDICTIONS AS TO AMMON, IDUMEA, DAMASCUS, KEDAR, HAZOR, AND ELAM.

The event of the prophecy as to Ammon preceded that as to Moab (see on ^{<440>}Jeremiah 49:3); and in ^{<300>}Ezekiel 21:26-28, the destruction of Ammon is subjoined to the deposition of Zedekiah.

1. *Hath Israel ... no heir?* — namely, to occupy the land of Gad, after it itself has been carried away captive by Shalmaneser. Ammon, like Moab, descended from Lot, lay north of Moab, from which it was separated by the river Arnon, and east of Reuben and Gad (^{<613>}Joshua 13:24,25) on the same side of Jordan. It seized on Gad when Israel was carried captive. Judah was by the right of kindred the heir, not Ammon; but Ammon joined with Nebuchadnezzar against Judah and Jerusalem (^{<124>}2 Kings 24:2) and exulted over its fall (^{<880>}Psalms 83:4-7,8 ^{<300>}Zephaniah 2:8,9). It had already, in the days of Jeroboam, in Israel's affliction, tried to "enlarge its border" (^{<124>}2 Kings 14:26 ^{<300>}Amos 1:1,13).

their king — (^{<300>}Amos 1:15); referring to Melchom, their tutelary idol (^{<300>}Zephaniah 1:5); and so the *Septuagint* reads it here as a proper name (^{<110>}1 Kings 11:5,33 ^{<123>}2 Kings 23:13). The Ammonite god is said to do what *they* do, namely, occupy the Israelite land of Gad. To Jehovah, the theocratic "King" of Israel, the land belonged of right; so that their Molech or Melchom was a usurper-*king*.

his people — the people of Melchom, "their king." Compare "people of Chemosh," ^{<486>}Jeremiah 48:46.

2. *Rabbah* — "the great," metropolis of Ammon (^{<102>}2 Samuel 12:26-30). Its destruction is foretold also in ^{<325>}Ezekiel 25:5 ^{<300>}Amos 1:14,15.

her daughters — the towns and villages, dependencies of the metropolis (^{<655>}Joshua 15:45).

shall ... be heir — shall *possess* those who possessed him. The full accomplishment of this is still future; partially fulfilled under the Maccabees (I Maccabees 5:6).

3. **Heshbon ... Ai** — Nebuchadnezzar, coming from the north, first attacked Ammon, then its brother and neighbor, Moab. As Ai of Ammon had already suffered destruction, Heshbon of Moab being near it might well fear the same fate.

hedges — Their cities being destroyed, the outcasts have no place of shelter save behind the “hedges” of vineyards and gardens; or else the *enclosures* of their villages.

their king — Melchom, the idol, as the mention of “his priests” shows (compare ^{<2487>}Jeremiah 48:7).

4. **thy flowing valley** — rather, “thy valley shall flow,” namely with the blood of the slain; in sad contrast to their “valleys” in which they had heretofore “gloried,” as *flowing* with milk and honey [GROTIUS]. Or else, as *Margin*, “shall flow away.”

backsliding — apostate from Jehovah, the God of their father Lot, to Molech.

treasures — her resources for resisting the foe.

Who shall, etc. — Who can come ... (^{<2213>}Jeremiah 21:13).

5. **every man right forth** — whithersoever chance may lead him (^{<2465>}Jeremiah 46:5 ^{<0197>}Genesis 19:17); straight *before him*, onwards at random (^{<3043>}Amos 4:3).

none ... gather up him, etc. — There shall be none to *gather* together the *wandering* fugitives, so as to care for them and restore them to their own homes.

6. (Compare ^{<2487>}Jeremiah 48:47). For the sake of “righteous” Lot their progenitor. Partially fulfilled under Cyrus; in gospel times more fully.

7. **Concerning Edom** — a distinct prophecy, copied in part from Obadiah, but with the freedom of one himself inspired and foretelling a later calamity. Obadiah’s was fulfilled probably in Sennacherib’s time (compare ^{<2345>}Isaiah 34:5 ^{<3001>}Amos 1:11); Jeremiah’s about the same time as his preceding prophecies (^{<2492>}Jeremiah 49:12 ^{<2522>}Ezekiel 25:12).

wisdom — for which the Arabs and the people of Teman (a city of Edom) in particular, were famed (^{<0335>}Genesis 36:15 ^{<1030>}1 Kings 4:30; see Job, everywhere; ^{<3008>}Obadiah 1:8).

vanished — literally “poured out,” that is, exhausted (compare ^{230B}Isaiah 19:3, *Margin*) [MAURER]. Or, as the kindred Ethiopic word means, “worn out” [LUDOVICUS DE DIEU].

8. **turn** — namely, your backs in flight.

dwell deep — in deep defiles and caves [GROTIUS], which abound in Idumea. Others refer it to the Arab custom of retiring into the depth of the desert when avoiding an offended foe (^{248B}Jeremiah 49:30).

Dedan — a tribe bordering on and made subject by Idumea; descended from Jokshan, son of Abraham and Keturah (^{123A}Genesis 25:1-3).

Esau — The naming of Edom’s progenitor, reprobated by God, recalls the remembrance of the old curse on him for his profanity, both his sin and its punishment being perpetuated in his descendants (⁵²⁶Hebrews 12:16,17).

9. (^{305B}Obadiah 1:5). *Grape gatherers, yea even thieves*, leave something behind them; but the Chaldeans will sweep Idumea clean of everything.

10. Edom became politically extinct after the time of the Romans.

uncovered his secret places — where he hid himself (^{248B}Jeremiah 49:8) and his treasures (^{248B}Isaiah 45:3). I have caused that nothing should be so hidden as that the conqueror should not find it.

brethren — Ammon.

neighbors — the Philistines.

11. Thy fatherless and widows must rest their hope in God alone, as none of the adult males shall be left alive, so desperate will be the affairs of Edom. The verse also, besides this threat, implies a promise of mercy to Esau in God’s good time, as there was to Moab and Ammon (^{240B}Jeremiah 49:6 ^{248B}Jeremiah 48:47); the extinction of the adult males is the prominent idea (compare ^{248B}Jeremiah 49:12).

12. (Compare ^{225B}Jeremiah 25:15,16,29).

they whose judgment was not to drink of the cup — the Jews to whom, by virtue of the covenant relation, it did not belong to drink the cup. It might have been expected that they would be spared. He regards not the merits of the Jews, for they were as bad or worse than others: but the grace and adoption of God; it is just and natural (“judgment”) that God should pardon His sons sooner than aliens [CALVIN].

13. **Bozrah** — (See on ^{248B}Jeremiah 48:24).

14. (³⁰⁰⁰Obadiah 1:1-3).

ambassador ... unto the heathen — a messenger from God to stir up the Chaldeans against Edom.

15. David and Joab had already humbled Edom (⁴⁰⁸⁴2 Samuel 8:14).

16. *terribleness* — the terror which thou didst inspire into others.

deceived thee — rendered thee proudly confident, as if none would dare to assail thee.

dwellest in ... rock — Petra, the chief of Idumea, was cut in the rocks; its ruins are very remarkable. The whole south of Idumea abounds in cave dwellings and rocks.

though ... nest ... eagle — (⁴⁸⁹⁷Job 39:27 ³⁰⁰⁸Obadiah 1:3,4). The eagle builds its nest in the highest craggy eyry.

17. (Compare ⁴⁰⁸¹1 Kings 9:8).

18. (²⁸⁰⁴Jeremiah 50:40 ⁶⁵²³Deuteronomy 29:23 ³⁰⁴¹Amos 4:11).

no man shall abide there — that is, of the Idumeans. The Romans had a garrison there.

19. *he* — Nebuchadnezzar, or Nebuzara-dan; the name would at once suggest itself to the minds of the hearers (²⁴⁸⁹Jeremiah 48:40 46:18).

swelling — as a lion which the overflow of the Jordan forced out of his lair on the banks, to ascend the neighboring heights [CALVIN]. See as to the translation, “pride of the Jordan,” see on ²⁴²⁶Jeremiah 12:5.

habitation of ... strong — the fastnesses of Idumea (compare ⁰²²¹Numbers 24:21). MAURER translates, “An ever verdant (literally, ‘perennial’) pasturage,” that is, Idumea heretofore having enjoyed uninterrupted tranquillity; so in ²⁴⁴⁰Jeremiah 49:20 the image is retained, the Idumeans being compared to “a flock,” and their king to “a shepherd,” in this verse, and the enemy to “a lion” (compare ²⁸⁰⁷Jeremiah 50:17-19). *English Version* accords more with the *Hebrew*.

suddenly — “in the twinkling of an eye,” as the *Hebrew* implies.

Vim ... her — I will make *Nebuzara-dan* enter *Idumea*, and then, having in the twinkling of an eye effected the conquest, go away speedily: elsewhere. Instead of “but,” translate, “for.” GROTIUS translates, “run upon her,” or “to her,” instead of “run away from her.” MAURER understands it, “I will make him (the Idumean) run away from her” (that is, from his own

land); the similar change of reference of the pronouns (²⁶⁰⁴Jeremiah 50:44) favors this.

who is a chosen man, etc. — God calls the *choicest* warriors to Him, to set “*over*” the work of devastating Idumea. God will surely execute His purpose, for He can call forth from all sides the agents He chooses.

who is like me? — (¹⁰⁵¹Exodus 15:11).

who will appoint me the time? — namely, for entering into a trial in judgment with Me (see *Margin*). Image from law courts (³⁰⁹⁹Job 9:19).

shepherd — leader of the Idumeans; following up the previous image, “a lion”; no Idumean shepherd shall withstand the lion sent by Jehovah (³⁴¹⁰Job 41:10), or save the Idumean flock.

20. *least of the flock* — the weakest and humblest of the Chaldean host. Compare ²⁰⁶³Jeremiah 6:3, where the hostile leaders and their hosts are called “shepherds and their flocks.”

draw ... out — “shall drag them away captive” [GROTIUS]; *shall drag them to and fro*, as a lion (³⁴⁰⁹Jeremiah 49:19) does feeble sheep [MAURER].

with them — that is, the habitation which they possess.

21. *was heard in* — that is, shall be heard *at*.

Red Sea — a considerable distance from Idumea; though the district at the Elantic bay of the Red Sea originally belonged to Idumea, and the sea itself was called from Edom, that is, “red” (¹⁰²³Genesis 25:30, *Margin*). Others translate, “the weedy sea” (*Margin*), and derive the name, “Red Sea,” from its red weeds; the former view is preferable.

22. (Compare ²⁴⁸⁰Jeremiah 48:40,41).

Bozrah — (See on ²⁴⁸³Jeremiah 48:24).

23. Prophecy as to Damascus, etc. (²³⁷⁰Isaiah 17:1 10:9). The *kingdom* of Damascus was destroyed by Assyria, but the *city* revived, and it is as to the latter Jeremiah now prophesies. The fulfillment was probably about five years after the destruction of Jerusalem by Nebuchadnezzar [JOSEPHUS, *Antiquities*, 10.9,7].

Hamath is confounded — at the tidings of the overthrow of the neighboring Damascus.

on the sea — that is, at the sea; the dwellers there are alarmed. Other manuscripts read, “like the sea.” “There is anxiety (restless) as is the sea: they cannot quiet it,” that is, it cannot be quieted (^{<2574>}Isaiah 57:20).

it — Whatever dwellers are there “cannot be quiet.”

25. city of praise — The prophet, in the person of a citizen of Damascus deploring its calamity, calls it “the city of praise,” that is, celebrated with praises everywhere for its beauty (^{<4899>}Jeremiah 33:9 51:41). “How is it possible that such a city *has not been left* whole — has not been spared by the foe?” Compare *left*, ^{<4775>}Luke 17:35,36. So Israel “left” standing some of the Canaanite cities (^{<6113>}Joshua 11:13).

of my joy — that is, in which I delighted.

26. Therefore — that is, Since Damascus is doomed to fall, *therefore*, etc.

27. palaces of Ben-hadad — that palace from which so many evils and such cruelty to Israel emanated; thus implying the *cause* of Damascus’ overthrow. Not the Ben-hadad of ^{<4232>}2 Kings 13:3 Amos 1:4; it was a common name of the Syrian kings (compare ^{<1158>}1 Kings 15:18; meaning “son of Hadad,” the idol).

28. Kedar — son of Ishmael (^{<4253>}Genesis 25:13). The Kedarenes led a wandering predatory life in Arabia-Petraea, as the Bedouin Arabs (^{<4216>}2 Chronicles 21:16,17 ^{<3005>}Psalms 120:5). Kedar means “blackness” (So 1:5).

Hazor — not the city in Palestine, but a district in Arabia-Petraea. “Kingdoms” refer to the several combinations of clans, each under its own sheik.

men of the east — Kedar and Hazor were east of Judea (^{<4768>}Judges 6:3 ^{<3003>}Job 1:3).

29. tents — in which they dwelt, from which they are called Scenites, that is, tent dwellers.

curtains — namely, with which the tents were covered (^{<3404>}Jeremiah 4:20 10:20 ^{<4942>}Psalms 104:2).

they shall cry unto them, Fear, etc. — *The foe*, on crying, Fear ..., shall discomfit them (the Kedarenes) by their mere cry.

30. (See on ^{<3408>}Jeremiah 49:8). No conqueror would venture to follow them into the desert.

31. wealthy — rather, “tranquil” (^{<1340>}1 Chronicles 4:40).

neither gates nor bars — The Arabs, lying out of the track of the contending powers of Asia and Africa, took no measures of defense and had neither walled cities nor gates (²⁶³¹Ezekiel 38:11). They thought their scanty resources and wilderness position would tempt no foe.

alone — separated from other nations, without allies; and from one another scattered asunder. So as to Israel's isolation (⁴⁰²³Numbers 23:9 ⁶⁵³⁸Deuteronomy 33:28 ³⁰⁷⁴Micah 7:14).

32. camels — their chief possessions; not fields or vineyards.

in utmost ... corners — who seemed least likely to be dispersed. Or else, "having the hair shaven (or clipped) in angles" (²⁴⁰⁵Jeremiah 9:26,25:23) [GROTIUS].

calamity from all sides — which will force even those in "corners" to "scatter" themselves.

33. (³⁰⁰⁸Malachi 1:3).

34. Elam — part of Susiana, west of Persia proper, but used to designate Persia in general. Elam proper, or Elymais, nearer Judea than Persia, is probably here meant; it had helped Nebuchadnezzar against Judea; hence its punishment. It may have been idolatrous, whereas Persia proper was mainly monotheistic.

35. bow — Elam was famed for its bowmen (²²⁰⁶Isaiah 22:6).

chief of their might — in opposition to "bow," that is, bowmen, who constituted their main strength.

36. four winds, etc. — Nebuchadnezzar's army containing soldiers from the four quarters.

37. consumed — as a distinct nation (²⁷⁰⁸Daniel 8:2-27). Fulfilled under Alexander and his successors.

38. I will show Myself King by My judgments there, as though My tribunal were erected there. The throne of Cyrus, God's instrument, set up over Media, of which Elam was a part, may be meant [GROTIUS]; or rather, that of Nebuchadnezzar (²⁴⁰⁰Jeremiah 43:10). Then the restoration of Elam (²⁴⁰⁹Jeremiah 49:39) will refer *partly* to that which took place on the reduction of Babylon by Cyrus, prince of Persia and Media.

39. latter days — The *full* restoration belongs to gospel times. Elamites were among the first who heard and accepted it (⁴⁰¹⁹Acts 2:9).

CHAPTER 50

~~281D~~ JEREMIAH 50:1-46.

BABYLON'S COMING DOWNFALL; ISRAEL'S REDEMPTION.

After the predictions of judgment to be inflicted on other nations by Babylon, follows this one against Babylon itself, the longest prophecy, consisting of one hundred verses. The date of utterance was the fourth year of Zedekiah, when Seraiah, to whom it was committed, was sent to Babylon (~~2619~~ Jeremiah 51:59,60). The repetitions in it make it likely that it consists of prophecies uttered at different times, now collected by Jeremiah to console the Jews in exile and to vindicate God's ways by exhibiting the final doom of Babylon, the enemy of the people of God, after her long prosperity. The style, imagery, and dialogues prove its genuineness in opposition to those who deny this. It shows his faithfulness; though under obligation to the king of Babylon, he owed a higher one to God, who directed him to prophesy against Babylon.

1. Compare ~~281E~~ Isaiah 45:1-47:15. But as the time of fulfillment drew nearer, the prophecies are now proportionally more distinct than then.

2. **Declare ... among ... nations** — who would rejoice at the fall of Babylon their oppressor.

standard — to indicate the place of meeting to the nations where they were to hear the good news of Babylon's fall [ROSENMULLER]; or, the signal to summon the nations together against Babylon (~~261D~~ Jeremiah 51:12,27), [MAURER].

Bel — the tutelary god of Babylon; the same idol as the Phoenician Baal, that is, lord, the sun (~~281E~~ Isaiah 46:1).

confounded — because unable to defend the city under their protection.

Merodach — another Babylonian idol; meaning in Syria "little lord"; from which Merodach-baladan took his name.

3. **a nation** — the Medes, north of Babylon (~~2618~~ Jeremiah 51:48). The devastation of Babylon here foretold includes not only that by Cyrus, but also that more utter one by Darius, who took Babylon by artifice when it

had revolted from Persia, and mercilessly slaughtered the inhabitants, hanging four thousand of the nobles; also the final desertion of Babylon, owing to Seleucia having been built close by under Seleucus Nicanor.

4. Fulfilled only in part when some few of the ten tribes of “Israel” joined Judah in a “covenant” with God, at the restoration of Judah to its land (^{<4088>}Nehemiah 9:38 10:29). The full event is yet to come (^{<2609>}Jeremiah 31:9 ^{<3011>}Hosea 1:11 ^{<3210>}Zechariah 12:10).

weeping — with joy at their restoration beyond all hope; and with sorrow at the remembrance of their sins and sufferings (^{<4182>}Ezra 3:12,13 ^{<4305>}Psalms 126:5,6).

seek ... Lord — (^{<2005>}Hosea 3:5).

5. **thitherward** — rather, “hitherward,” Jeremiah’s prophetic standpoint being at Zion. “Faces hitherward” implies their steadfastness of purpose not to be turned aside by any difficulties on the way.

perpetual covenant — in contrast to the old covenant “which they brake” (^{<2631>}Jeremiah 31:31, etc. ^{<2630>}Jeremiah 32:40). They shall return to their God first, then to their own land.

6. (^{<2516>}Isaiah 53:6).

on the mountains — whereon they sacrificed to idols (^{<2420>}Jeremiah 2:20 3:6,23).

resting-place — for the “sheep,” continuing the image; *Jehovah* is the resting-place of His sheep (^{<4123>}Matthew 11:28). They rest in His “bosom” (^{<2301>}Isaiah 40:11). Also *His temple* at Zion, their “rest,” because it is His (^{<4128>}Psalms 132:8,14).

7. **devoured** — (^{<4906>}Psalms 79:7). “Found them” implies that they were exposed to the attacks of those who ever happened to meet them.

adversaries said — for instance, Nebuzara-dan (^{<2410>}Jeremiah 40:2,3; compare Zechariah 11:5). The Gentiles acknowledged some supreme divinity. The Jews’ guilt was so palpable that they were condemned even in the judgment of heathens. Some knowledge of God’s peculiar relation to Judea reached its heathen invaders from the prophets (^{<2418>}Jeremiah 2:3 ^{<2106>}Daniel 9:16); hence the strong language they use of *Jehovah* here, not as worshippers of Him themselves, but as believing Him to be the tutelary God of *Judah* (“the hope of *their* fathers,” ^{<2224>}Psalms 22:4; they do not say *our* hope), as each country was thought to have its *local god*, whose power extended no farther.

habitation — (^{<900>}Psalm 90:1 91:1). Alluding to the tabernacle, or, as in ^{<544>}Ezekiel 34:14, “fold,” which carries out the image in ^{<260>}Jeremiah 50:6, “resting-place” of the “sheep.” But it can only mean “habitation” (^{<262>}Jeremiah 31:23), which confirms *English Version* here.

hope of their fathers — This especially condemned the Jews that their apostasy was from that God whose faithfulness their fathers had experienced. At the same time these “adversaries” unconsciously use language which corrects their own notions. The covenant with the Jews’ “fathers” is not utterly set aside by their sin, as their adversaries thought; there is still “a habitation” or refuge for them with the God of *their fathers*.

8. (^{<250>}Jeremiah 51:6,45 ^{<280>}Isaiah 48:20 Zechariah 2:6,7 ^{<680>}Revelation 18:4). Immediately avail yourselves of the opportunity of escape.

be as ... he-goats before ... flocks — Let each try to be foremost in returning, animating the weak, as he-goats lead the flock; such were the companions of Ezra (^{<500>}Ezra 1:5,6).

9. **from thence** — that is, from the north country.

expert — literally, “prosperous.” Besides “might,” “expertness” is needed, that an arrow may do execution. The *Margin* has a different *Hebrew* reading; “destroying,” literally, “bereaving, childless-making” (^{<245>}Jeremiah 15:7). The *Septuagint* and *Syriac* support *English Version*.

In vain — without killing him at whom it was aimed (^{<102>}2 Samuel 1:22).

11. (^{<240>}Isaiah 47:6).

grown fat — and so, skip wantonly.

at grass — fat and frisky. But there is a disagreement of gender in *Hebrew* reading thus. The *Keri* is better: “a heifer *threshing*”; the strongest were used for threshing, and as the law did not allow their mouth to be muzzled in threshing (^{<220>}Deuteronomy 25:4), they waxed wanton with eating.

bellow as bulls — rather, “neigh as *steeds*,” literally, “strong ones,” a poetical expression for *steeds* (see on ^{<2180>}Jeremiah 8:16) [MAURER].

12. **Your mother** — Babylon, the metropolis of the empire.

hindermost — marvellous change, that Babylon, once the queen of the world, should be now the hindermost of nations, and at last, becoming “a desert,” cease to be a nation!

13. (^{<230>}Isaiah 13:20).

14. Summons to the Median army to attack Babylon.

against the Lord — By oppressing His people, their cause is His cause. Also by profaning His sacred vessels (^{<27012>}Daniel 5:2).

15. *Shout* — Inspirit one another to the onset with the battle cry.

given ... hand — an idiom for, “submitted to” the conquerors (^{<13204>}1 Chronicles 29:24, *Margin*; ^{<27019>}Lamentations 5:6).

as she hath done, do unto her — just retribution in kind. She had destroyed many, so must she be destroyed (^{<13208>}Psalms 137:8). So as to spiritual Babylon (^{<68016>}Revelation 18:6). This is right because “it is the vengeance of the Lord”; but this will not justify *private* revenge in kind (^{<10544>}Matthew 5:44 ^{<1219-21>}Romans 12 19-21); even the Old Testament law forbade this, though breathing a sterner spirit than the New Testament (^{<12234>}Exodus 23:4,5 ^{<12521,22>}Proverbs 25:21,22).

16. Babylon had the extent rather of a nation than of a city. Therefore grain was grown within the city wall sufficient to last for a long siege [ARISTOTLE, *Politics*, 3.2; PLINY, 18.17]. Conquerors usually spare agriculturists, but in this case *all* alike were to be “cut off.”

for fear of ... oppressing sword — because of the sword of the oppressor.

every one to his people — from which they had been removed to Babylon from all quarters by the Chaldean conquerors (^{<2519>}Jeremiah 51:9 ^{<2314>}Isaiah 13:14).

17. *lions* — hostile kings (^{<2401>}Jeremiah 4:7 49:19).

Assyria — (^{<12706>}2 Kings 17:6, Shalmaneser; ^{<15101>}Ezra 4:2, Esar-haddon).

Nebuchadnezzar — (^{<12410>}2 Kings 24:10,14).

18. *punish ... king of Babylon* — Nabonidus, or Labynitus.

as ... punished ... Assyrian — Sennacherib and other kings [GROTIUS] (^{<12652>}2 Kings 19:37).

19. (^{<2510>}Isaiah 65:10 ^{<15413>}Ezekiel 34:13,14).

20. The specification of “Israel,” as well as Judah, shows the reference is to times yet to come.

iniquity ... none — not merely idolatry, which ceased among the Jews ever since the Babylonian captivity, but chiefly their rejection of Messiah. As in a cancelled debt, it shall be as if it had never been; God, for Christ’s sake,

shall treat them as innocent (²⁸³⁴Jeremiah 31:34). Without cleansing away of sin, remission of punishment would be neither to the honor of God nor to the highest interests of the elect.

whom I reserve — the elect “remnant” (²⁰⁰⁹Isaiah 1:9). The “residue” (Zechariah 14:2 13:8,9).

21. Merathaim — a symbolical name for Babylon, the doubly rebellious, namely, against God. Compare ²⁸¹⁴Jeremiah 50:24, “thou hast striven against the Lord”; and ²⁸¹⁹Jeremiah 50:29, “proud against the Lord.” The “doubly” refers to: first, the *Assyrian’s* oppression of Israel; next, the kindred *Chaldean’s* oppression of Judah (compare ²⁸⁰⁷Jeremiah 50:17-20,33; especially ²⁸¹⁸Jeremiah 50:18).

Pekod — (²⁸²⁹Ezekiel 23:23); a chief province of Assyria, in which Nineveh, now overthrown, once lay. But, as in Merathaim, the allusion is to the meaning of *Pekod*, namely, “visitation”; the inhabitants whose time of deserved visitation in punishment is come; not, however, without reference to the now Babylonian province, Pekod. The visitation on Babylon was a following up of that on Assyria.

after them — even *their posterity*, and all that is still left of Babylon, until the very name is extinct [GROTIUS]. Devastate the city, *after* its inhabitants have deserted it.

all ... I ... commanded — by Isaiah (²³¹¹Isaiah 13:1, etc.).

23. hammer — that is, Babylon, so called because of its ponderous destructive power; just as “Martel,” that is, “a little hammer,” was the surname of a king of the Franks (²³⁴⁶Isaiah 14:6).

24. I — Thou hast to do with God, not merely with men.

taken ... not aware — HERODOTUS relates that one half of the city was taken before those in the other half were “aware” of it. Cyrus turned the waters of the Euphrates where it was defended into a different channel, and so entered the city by the dried-up channel at night, by the upper and lower gates (²¹³¹Daniel 5:30,31).

25. weapons of his indignation — the Medes and Persians (²⁸⁰⁵Isaiah 13:5).

26. from the utmost border — namely, of the earth. Or, from all sides LUDOVICUS DE DIEU].

storehouses — or, “her houses filled with men and goods” [MICHAELIS]. When Cyrus took it, the provisions found there were enough to have lasted for many years.

as heaps — make of the once glorious city *heaps* of ruins. Vast mounds of rubbish now mark the site of ancient Babylon. “Tread her as heaps of corn which are wont to be trodden down in the threshing-floor” [GROTIUS].

27. bullocks — that is, princes and strong warriors (^{<2462>}Jeremiah 46:21 ^{<4922>}Psalms 22:12 ^{<23407>}Isaiah 34:7).

go down to ... slaughter — The slaughterhouses lay low beside the river; therefore it is said, “go down”; appropriate to Babylon on the Euphrates, the avenue through which the slaughterers entered the city.

28. declare in Zion ... temple — Some Jews “fleeing” from Babylon at its fall shall tell in Judea how God avenged the cause of Zion and her temple that had been profaned (^{<2523>}Jeremiah 52:13 ^{<2700>}Daniel 1:2 5:2).

29. archers — literally, “very many and powerful”; hence the *Hebrew* word is used of *archers* (^{<2863>}Job 16:13) from the multitude and force of their arrows.

according to all that she hath done — (See on ^{<2515>}Jeremiah 50:15).

proud against the Lord — not merely cruel towards men (^{<24701>}Isaiah 47:10).

30. (See on ^{<2422>}Jeremiah 49:26).

in the streets — The Babylonians were so discouraged by having lost some battles that they retired within their walls and would not again meet Cyrus in the field.

31. most proud — literally, “pride”; that is, man of pride; the king of Babylon.

visit — punish (^{<2817>}Jeremiah 50:27).

33. Israel and ... Judah were oppressed — He anticipates an objection, in order to answer it: Ye have been, no doubt, “oppressed,” therefore ye despair of deliverance; but, remember your “Redeemer is strong,” and therefore can and will deliver you.

34. strong — as opposed to the power of Israel’s oppressor (^{<4688>}Revelation 18:8).

plead ... cause — as their advocate. Image from a court of justice; appropriate as God delivers His people not by mere might, but by *righteousness*. His plea against Satan and all their enemies is His own everlasting love, reconciling mercy and justice in the Redeemer's work and person (³⁷⁰⁹Micah 7:9 Zechariah 3:1-5 ³¹¹¹1 John 2:1).

give rest ... disquiet — There is a play on the similarity of sounds in the two *Hebrew* verbs to express more vividly the contrast: “that He may give quiet to the land of Judah (heretofore disquieted by Babylon); but disquiet to the inhabitants of Babylon” (heretofore quietly secure) (²³⁴⁰Isaiah 14:6-8).

35-37. The repetition of “A sword” in the beginning of each verse, by the figure *anaphora*, heightens the effect; the reiterated judgment is universal; the same sad stroke of the sword is upon each and all connected with guilty Babylon.

wise men — (²³⁷³Isaiah 47:13). Babylon boasted that it was the peculiar seat of wisdom and wise men, especially in astronomy and astrology.

36. liars — Those whom he before termed “wise men,” he here calls “liars” (impostors), namely, the astrologers (compare ²³⁴²Isaiah 44:25 ⁶¹²Romans 1:21-25 ⁶¹²1 Corinthians 1:20).

37. as women — divested of all manliness (Na 3:13).

38. drought — Altering the pointing, this verse will begin as the three previous verses, “A sword.” However, all the pointed manuscripts read, “A drought,” as *English Version*. Cyrus turned off the waters of the Euphrates into a new channel and so marched through the dried-up bed into the city (²⁵¹³Jeremiah 51:32). Babylonia once was famed for its corn, which often yielded from one to two hundredfold [HERODOTUS]. This was due to its network of water-courses from the Euphrates for irrigation, traces of which [LAYARD] are seen still on all sides, but dry and barren (²³⁴⁷Isaiah 44:27).

their idols — literally, “terrors.” They are mad after idols that are more calculated to *frighten* than to attract (²⁵⁴⁴Jeremiah 51:44,47,52 ²⁷⁰Daniel 3:1). Mere bugbears with which to frighten children.

39. wild beasts of the desert — wild cats, remarkable for their howl [BOCHART].

wild beasts of the islands — jackals (See on ²³³²Isaiah 13:21).

owls — rather, “female ostriches”; they delight in solitary places. Literally, “daughters of crying.” Compare as to spiritual Babylon, ⁶⁸⁰Revelation 18:2.

no more inhabited for ever — The accumulation of phrases is to express the final and utter extinction of Babylon; fulfilled not immediately, but by degrees; Cyrus took away its supremacy. Darius Hystaspes deprived it, when it had rebelled, of its fortifications. Seleucus Nicanor removed its citizens and wealth to Seleucia, which he founded in the neighborhood; and the Parthians removed all that was left to Ctesiphon. Nothing but its walls was left under the Roman emperor Adrian.

40. (²³³⁹Isaiah 13:19). Repeated from ²⁴⁹⁸Jeremiah 49:18.

41-43. (Compare ²⁰²²Jeremiah 6:22-24). The very language used to describe the calamities which Babylon inflicted on Zion is that here employed to describe Babylon's own calamity inflicted by the Medes. Retribution in kind.

kinds — the allies and satraps of the various provinces of the Medo-Persian empire: Armenia, Hyrcania, Lydia, etc.

coasts — the remote parts.

42. ***cruel*** — the character of the Persians, and even of Cyrus, notwithstanding his wish to be thought magnanimous (²³³⁸Isaiah 13:18).

like a man — So orderly and united is their “array,” that the whole army moves to battle as *one man* [GROTIUS].

43. ***hands waxed feeble*** — attempted no resistance; immediately was overcome, as HERODOTUS tells us.

44-46. Repeated mainly from ²⁴⁹⁹Jeremiah 49:19-21. The identity of God's principle in His dealing with Edom, and in that with Babylon, is implied by the similarity of language as to both.

46. ***cry ... among the nations*** — In Edom's case it is, “at the cry the noise thereof was heard *in the Red Sea*.” The change implies the wider extent to which the crash of Babylon's downfall shall be heard.

CHAPTER 51

JEREMIAH 51:1-64.

CONTINUATION OF THE PROPHECY AGAINST BABYLON BEGUN IN THE FIFTIETH CHAPTER.

1. *in the midst of them that rise ... against me* — literally, “in the heart” of them. Compare ^{<2941P>}Psalm 46:2, “the midst of the sea,” *Margin*; ^{<3704E>}Ezekiel 27:4, “the *heart* of the seas”; *Margin*; ^{<4020M>}Matthew 12:40. In the center of the Chaldeans. “Against Me,” because they persecute My people. The cabalistic mode of interpreting *Hebrew* words (by taking the letters in the inverse order of the alphabet, the last letter representing the first, and so on, ^{<2535J>}Jeremiah 25:26) would give the very word *Chaldeans* here; but the *mystical* method cannot be intended, as “Babylon” is plainly so called in the immediately preceding parallel clause.

wind — God needs not warlike weapons to “destroy” His foes; a *wind* or blast is sufficient; though, no doubt, the “wind” here is the invading host of Medes and Persians (^{<3041J>}Jeremiah 4:11 ^{<29072K>}2 Kings 19:7).

2. *fanners* — (See on ^{<2457J>}Jeremiah 15:7). The farmers separate the wheat from the chaff; so God’s judgments shall sweep away guilty Babylon as chaff (^{<3004P>}Psalm 1:4).

3. *Against him that bendeth* — namely, the bow; that is, the Babylonian archer.

let the archer bend — that is, the Persian archer (^{<2504J>}Jeremiah 50:4). The *Chaldean version* and JEROME, by changing the vowel points, read, “Let not him (the Babylonian) who bendeth his bow bend it.” But the close of the verse is addressed to the Median invaders; therefore it is more likely that the first part of the verse is addressed to them, as in *English Version*, not to the *Babylonians*, to warn them against resistance as vain, as in the *Chaldean version*. The word “bend” is thrice repeated: “Against him that bendeth let him that bendeth bend,” to imply the utmost straining of the bow.

4. (See on ^{<2425J>}Jeremiah 49:26; ^{<2530J>}Jeremiah 50:30; ^{<2537J>}Jeremiah 50:37).

5. *forsaken* — as a widow (*Hebrew*). Israel is not severed from her husband, Jehovah (²⁵¹⁶Isaiah 54:5-7), by a perpetual divorce.

though ... sin — though the land of *Israel* has been filled with sin, that is, with the *punishment of their sin*, devastation. But, as the *Hebrew* means “for,” or “and therefore,” not “though,” translate, “and therefore their (the Chaldeans’) land has been filled with (the penal consequences of) their sin” [GROTIUS].

6. Warning to the Israelite captives to flee from Babylon, lest they should be involved in the punishment of her “iniquity.” So as to spiritual Babylon and her captives (⁶⁶⁸⁴Revelation 18:4).

7. Babylon is compared to a *cup*, because she was the vessel in the hand of God, to make drunken with His vengeance the other peoples (²⁴³²Jeremiah 13:12 25:15,16). Compare as to spiritual Babylon, (⁶⁴⁴⁸Revelation 14:8 17:4). The cup is termed “golden,” to express the splendor and opulence of Babylon; whence also in the image seen by Nebuchadnezzar (²¹²⁸Daniel 2:38) the *head* representing Babylon is of *gold* (compare ²³⁴⁹Isaiah 14:4).

8, 9. Her friends and confederates, who behold her fall, are invited to her aid. They reply, her case is incurable, and that they must leave her to her fate. (²³¹⁹Isaiah 21:9 ⁶⁴⁴⁸Revelation 14:8 18:2,9).

balm — (²⁴⁸²Jeremiah 8:22 46:11).

9. *We would have healed* — We attempted to heal.

her judgment — *her crimes* provoking God’s “judgments” [GROTIUS].

reacheth unto heaven — (⁴¹⁸²Genesis 18:21 Jon 1:2 ⁶⁶⁸⁵Revelation 18:5). Even the heathen nations perceive that her awful fall must be God’s judgment for her crying sins (³⁹¹⁶Psalms 9:16 64:9).

10. Next after the speech of the confederates of Babylon, comes that of the Jews celebrating with thanksgivings the promise-keeping faithfulness of their covenant God.

brought forth, etc. — (⁴⁵⁷⁶Psalms 37:6).

our righteousness — not the Jews’ merits, but God’s faithfulness to Himself and to His covenant, which constituted the “righteousness” of His people, that is, their *justification* in their controversy with Babylon, the cruel enemy of God and His people. Compare ²³¹⁶Jeremiah 23:6, “The Lord *our righteousness*”; ³³⁰⁹Micah 7:9. *Their* righteousness is *His* righteousness.

declare in Zion — (⁴⁹²³Psalms 102:13-21).

11. *Make bright* — literally, “pure.” Polish and sharpen.

gather — literally, “fill”; that is, gather in full number, so that none be wanting. So, “gave in *full tale*” (⁴⁹⁸²⁷1 Samuel 18:27). GESENIUS, not so well, translates, “Fill *with your bodies* the shields” (compare ²⁰⁰⁸Song of Solomon 4:4). He means to tell the Babylonians, Make what preparations you will, all will be in vain (compare ²⁴⁴⁸Jeremiah 46:3-6).

kings of ... Medes — He names the Medes rather than the Persians, because Darius, or Cyaxares, was above Cyrus in power and the greatness of his kingdom.

temple — (²⁸⁰⁸Jeremiah 50:28).

12. With all your efforts, your city shall be taken.

standard — to summon the defenders together to any point threatened by the besiegers.

13. *waters* — (²⁶¹²Jeremiah 51:32,36; see on ²⁹⁰⁸Isaiah 21:1). The Euphrates surrounded the city and, being divided into many channels, formed islands. Compare as to spiritual Babylon “waters,” that is, “many peoples,” (⁶⁷⁰⁸Revelation 17:1,15. A large lake also was near Babylon.

measure — literally, “cubit,” which was the most common measure, and therefore is used for a *measure* in general. The time for putting a *limit* to thy covetousness [GESENIUS]. There is no “and” in the *Hebrew*: translate, “thine end, the *retribution* for thy covetousness” [GROTIUS]. MAURER takes the image to be from weaving: “the cubit where thou art to be cut off”; for the web is cut off, when the required number of cubits is completed (²³⁸²Isaiah 38:12).

14. *by himself* — literally, “by His soul” (¹⁰⁵²2 Samuel 15:21 ³⁰⁸³Hebrews 6:13).

fill ... with caterpillars — locusts (Na 3:15). Numerous as are the citizens of Babylon, the invaders shall be more numerous.

15-19. Repeated from ²⁴⁰²Jeremiah 10:12-16; except that “Israel” is not in the *Hebrew* of ²⁶¹⁹Jeremiah 51:19, which ought, therefore, to be translated, “He is the Former of all things, and (therefore) of the rod of His inheritance” (that is, of the nation peculiarly His own). In the tenth chapter the contrast is between the *idols* and God; here it is between the power of populous *Babylon* and that of God: “*Thou* dwellest upon many waters” (²⁶¹³Jeremiah 51:13); but God can, by merely “uttering His voice,” create “many waters” (²⁶¹⁶Jeremiah 51:16). The “earth” (in its *material* aspect) is

the result of His “power”; the “world” (viewed in its *orderly system*) is the result of His “wisdom,” etc. (²⁶¹⁵Jeremiah 51:15). Such an Almighty Being can be at no loss for resources to effect His purpose against Babylon.

20. (See on ²⁶¹³Jeremiah 50:23). “Break in pieces” refers to the “hammer” there (compare Na 2:1, *Margin*). The *club* also was often used by ancient warriors.

22. *old and young* — (⁴⁸³⁷2 Chronicles 36:17).

24. The detail of particulars (²⁶¹¹Jeremiah 51:20-23) is in order to express the indiscriminate slaughters perpetrated by Babylon on Zion, which, in just retribution, are all to befall her in turn (²⁶¹⁵Jeremiah 50:15,29).

in your sight — addressed to the Jews.

25. *destroying mountain* — called so, not from its position, for it lay low (²⁶¹³Jeremiah 51:13 ⁴¹¹¹Genesis 11:2,9), but from its eminence above other nations, many of which it had “destroyed”; also, because of its lofty palaces, towers, hanging gardens resting on arches, and walls, fifty royal cubits broad and two hundred high.

roll thee down from the rocks — that is, from thy rock-like fortifications and walls.

burnt mountain — (⁶⁶⁸⁸Revelation 8:8). A volcano, which, after having spent itself in pouring its “destroying” lava on all the country around, falls into the vacuum and becomes extinct, the surrounding “rocks” alone marking where the crater had been. Such was the appearance of Babylon after its destruction, and as the pumice stones of the volcano are left in their place, being unfit for building, so Babylon should never rise from its ruins.

26. *corner ... stone ... foundations* — The *corner-stone* was the most important one in the building, the *foundation-stones* came next in importance (⁴¹²⁰Ephesians 2:20). So the sense is, even as there shall be no stones useful for building left of thee, so no leading *prince*, or *governors*, shall come forth from thy inhabitants.

27. (²⁶¹⁹Jeremiah 50:29). As in ²⁶¹²Jeremiah 51:12 the Babylonians were told to “set up the standard,” so here her foes are told to do so: the latter, to good purpose; the former, in vain.

Ararat — Upper or Major Armenia, the regions about Mount Ararat.

Minni — Lower or Lesser Armenia. RAWLINSON says that Van was the capital of Minni. It was conquered by Tettarrassa, the general of Tetembar

II, the Assyrian king whose wars are recorded on the black obelisk now in the British Museum.

Ashchenaz — a descendant of Japheth (^{411B}Genesis 10:3), who gave his name to the sea now called the Black Sea; the region bordering on it is probably here meant, namely, Asia Minor, including places named Ascania in Phrygia and Bithynia. Cyrus had subdued Asia Minor and the neighboring regions, and from these he drew levies in proceeding against Babylon.

rough caterpillars — The horsemen in multitude, and in appearance bristling with javelins and with crests, resemble “rough caterpillars,” or locusts of the hairy-crested kind (Na 3:15).

28. kings of ... Medes — (^{251B}Jeremiah 51:11). The satraps and tributary kings under Darius, or Cyaxares.

his dominion — the king of Media’s dominion.

land shall tremble ... every purpose of ... Lord shall be performed — elegant antithesis between the *trembling* of the *land* or earth, and the stability of “every purpose of the Lord” (compare ⁹⁶¹Psalms 46:1-3).

30. forborne to fight — for the city was not taken by force of arms, but by stratagem, according to the counsel given to Cyrus by two eunuchs of Belshazzar who deserted.

remained in ... holds — not daring to go forth to fight; many, with Nabonidus, withdrew to the fortified city Borsippa.

31. (See on ^{261B}Jeremiah 50:24).

One post — *One courier* after another shall announce the capture of the city. The couriers despatched from the walls, where Cyrus enters, shall “meet” those sent by the king. Their confused running to and fro would result from the sudden panic at the entrance of Cyrus into the city, which he had so long besieged ineffectually; the Babylonians had laughed at his attempts and were feasting at the time without fear.

taken at one end — which was not known for a long time to the king and his courtiers feasting in the middle of the city; so great was its extent that, when the city was already three days in the enemy’s hands, the fact was not known in some parts of the city [ARISTOTLE, *Politics*, 3.2].

32. passages are stopped — The guarded fords of the Euphrates are occupied by the enemy (see on ^{261B}Jeremiah 50:38).

reeds ... burned — literally, “the marsh.” After draining off the river, Cyrus “burned” the stockade of dense tree-like “reeds” on its banks, forming the outworks of the city’s fortifications. The burning of these would give the appearance of the *marsh* or river itself being on “fire.”

33. like a threshing-floor, it is time to thresh her — rather, “like a threshing-floor at the time of threshing,” or “at the time when it is trodden.” The *treading*, or *threshing*, here put before the *harvest*, out of the natural order, because the prominent thought is the *treading down* or destruction of Babylon. In the East the treading out of the corn took place only at harvest-time. Babylon is like a threshing-floor not trodden for a long time; but the time of harvest, when her citizens shall be trodden under foot, shall come [CALVIN]. “Like a threshing-floor full of corn, so is Babylon now full of riches, but the time of harvest shall come, when all her prosperity shall be cut off” [LUDOVICUS DE DIEU]. GROTIUS distinguishes the “harvest” from the “threshing”; the former is the slaying of her citizens, the latter the pillaging and destruction of the city (compare ^{<28183>}Joel 3:13 ^{<6445>}Revelation 14:15,18).

34. me — Zion speaks. Her groans are what bring down retribution in kind on Babylon (^{<28117>}Jeremiah 50:17 ^{<84213>}Psalm 102:13,17,20).

empty vessel — He has drained me out.

dragon — The serpent often “swallows” its prey whole; or a sea monster [GROTIUS].

filled his belly ... cast me out — like a beast, which, having “filled” himself to satiety, “casts out” the rest [CALVIN]. After filling all his storehouses with my goods, he has *cast me out of this land* [GROTIUS].

35. my flesh — which Nebuchadnezzar hath “devoured” (^{<28134>}Jeremiah 51:34). Zion thus calls her *kinsmen* (^{<61144>}Romans 11:14) slain throughout the country or carried captives to Babylon [GROTIUS]. Or, as “my blood” follows, it and “my flesh” constitute the *whole man*: Zion, in its totality, its citizens and all its substance, have been a prey to Babylon’s violence (^{<49708>}Psalm 137:8).

36. plead ... cause — (^{<28184>}Jeremiah 50:34).

sea — the Euphrates (^{<28113>}Jeremiah 51:13 ^{<28188>}Jeremiah 50:38). Compare ^{<28185>}Isaiah 19:5, “sea,” that is, the Nile (^{<29011>}Isaiah 21:1).

37. (^{<28185>}Jeremiah 50:26,39 ^{<68102>}Revelation 18:2).

38, 39. The capture of Babylon was effected on the night of a festival in honor of its idols.

roar ... yell — The Babylonians were *shouting* in drunken revelry (compare ^{2789f}Daniel 5:4).

39. In their heat I will make their feasts — In the midst of their being heated with wine, I will give them “their” potions, — a very different cup to drink, but one which is *their due*, the wine cup of My stupefying wrath (²⁵⁵⁵Jeremiah 25:15 ^{49:12} ^{2517f}Isaiah 51:17 ^{2920f}Lamentations 4:21).

rejoice, and sleep ... perpetual, etc. — that they may *exult*, and in the midst of their jubilant exultation sleep the sleep of death (^{2515f}Jeremiah 51:57 ^{2900f}Isaiah 21:4,5).

41. Sheshach — Babylon (compare *Note*, see ^{2235f}Jeremiah 25:26); called so from the goddess Shach, to whom a five days’ festival was kept, during which, as in the Roman Saturnalia, the most unbridled licentiousness was permitted; slaves ruled their masters, and in every house one called Zogan, arrayed in a royal garment, was chosen to rule all the rest. He calls Babylon “Sheshach,” to imply that it was during this feast the city was taken [SCALIGER].

42. The sea — the host of Median invaders. The image (compare ^{2470f}Jeremiah 47:2 ^{2487f}Isaiah 8:7,8) is appropriately taken from the Euphrates, which, overflowing in spring, is like a “sea” near Babylon (^{2513f}Jeremiah 51:13,32,36).

43. Her cities — the cities, her dependencies. So, “Jerusalem and the cities thereof” (^{2840f}Jeremiah 34:1). Or, the “cities” are the inner and outer cities, the two parts into which Babylon was divided by the Euphrates [GROTIVS].

44. Bel ... swallowed — in allusion to the many sacrifices to the idol which its priests pretended it swallowed at night; or rather, the precious gifts taken from other nations and offered to it (which it is said to have “swallowed”; compare “devoured,” “swallowed,” ^{2534f}Jeremiah 51:34 ^{2507f}Jeremiah 50:17), which it should have to disgorge (compare ^{2513f}Jeremiah 51:13 ^{2515f}Jeremiah 50:37). Of these gifts were the vessels of Jehovah’s temple in Jerusalem (^{4407f}2 Chronicles 36:7 ^{2700f}Daniel 1:2). The restoration of these, as foretold here, is recorded in ^{4500f}Ezra 1:7-11.

flow — as a river; fitly depicting the *influx* of pilgrims of all “nations” to the idol.

45, 46. (See on ^{2516f}Jeremiah 51:6).

46. *And lest* — Compare, for the same ellipsis, ^{<082>}Genesis 3:22 ^{<037>}Exodus 13:17 ^{<082>}Deuteronomy 8:12. “And in order that your heart may not faint at the (first) rumor” (of war), I will give you some intimation of the time. In the first “year” there shall “come a rumor” that Cyrus is preparing for war against Babylon. “After that, in another year, shall come a rumor,” namely, that Cyrus is approaching, and has already entered Assyria. Then is your time to “go out” (^{<515>}Jeremiah 51:45). Babylon was taken the following or third year of Belshazzar’s reign [GROTIUS].

violence in the land — of Babylon (^{<376>}Psalm 7:16).

ruler against ruler — or, “ruler upon ruler,” a continual change of rulers in a short space. Belshazzar and Nabonidus, supplanted by Darius or Cyaxares, who is succeeded by Cyrus.

47. GROTIUS translates, “Because then (namely, on the third year) the time shall have come that,” etc.

confounded — at seeing their gods powerless to help them.

her slain — in retribution for “*Israel’s* slain” (^{<519>}Jeremiah 51:49) who fell by her hand. GROTIUS translates, “her dancers,” as in ^{<2121>}Judges 21:21,23 ^{<0816>}1 Samuel 18:6, the same *Hebrew* word is translated, alluding to the dancing revelry of the festival during which Cyrus took Babylon.

48. *heaven ... earth ... sing for Babylon* — (^{<247>}Isaiah 14:7-13 ^{<423>}44:23 ^{<0820>}Revelation 18:20).

49. *caused ... to fall* — literally, “has been for the falling,” that is, as Babylon made this its one aim to fill all places with the slain of Israel, so at Babylon shall all the slain *of that whole land* (not as *English Version*, “of all the *earth*”) [MAURER]. HENDERSON translates, “Babylon also shall fall, ye slain of Israel. Those also of Babylon shall fall, O ye slain of all the earth.” But, “in the midst of her,” ^{<517>}Jeremiah 51:47, plainly answers to “at Babylon,” ^{<519>}Jeremiah 51:49, *English Version*.

50. *escaped ... sword* — namely, of the Medes. So great will be the slaughter that even some of God’s people shall be involved in it, as they had deserved.

afar off — though ye are banished far off from where ye used formerly to worship God.

let Jerusalem come into your mind — While in exile remember your temple and city, so as to prefer them to all the rest of the world wherever ye may be (^{<206>}Isaiah 62:6).

51. The prophet anticipates the Jews' reply; I know you will say in despair, "We are confounded," etc. "Wherefore (God saith to you) behold, I will," etc. (²⁶¹⁵²Jeremiah 51:52) [CALVIN]. I prefer taking (²⁶¹⁵¹Jeremiah 51:51 as the *prayer* which the Jews are directed to offer in exile (²⁶¹⁵⁰Jeremiah 51:50), "let Jerusalem come into your mind" (and say in prayer to God), "We are confounded." This view is confirmed by ³⁹⁴⁴⁵Psalms 44:15, 16 79:4 102:17-20 ²³⁰¹⁶Isaiah 62:6,7.

for strangers — The "reproach," which especially has stung us, came when they taunted us with the fact that they had burned the temple, our peculiar glory, as though our religion was a thing of naught.

52. Wherefore — because of these sighs of the Jews directed to God (²⁶¹²¹Jeremiah 51:21).

I ... judgment upon ... images — in opposition to the Babylonian taunt that Jehovah's religion was a thing of naught, since they had burned His temple (²⁶¹⁵¹Jeremiah 51:51): I will show that, though I have thus visited the Jews neglect of Me, yet those gods of Babylon cannot save themselves, much less their votaries, who shall "through all her land" lie and "groan" with wounds.

53. We are not to measure God's power by what seems to our perceptions natural or probable. Compare ³¹⁰⁰⁴Obadiah 1:4 as to Edom (³¹⁰¹²Amos 9:2).

55. great voice — Where once was the *great din* of a mighty city. there shall be the silence of death [VATABLUS]. Or, the "great voice" of the revellers (²⁶¹³⁸Jeremiah 51:38,39 ²³²¹²Isaiah 22:2). Or, the voice of *mighty boasting* [CALVIN], (compare ²⁶¹⁵³Jeremiah 51:53).

her waves — "when" her calamities shall cause her to give forth a widely different "voice," even such a one as the waves give that lash the shores (²⁶¹⁴²Jeremiah 51:42) [GROTIUS]. Or, "when" is connected thus: "the great voice" in her, when her "waves," etc. (compare ²⁶¹¹³Jeremiah 51:13). CALVIN translates, "*their waves*," that is, the Medes bursting on her as impetuous waves; so ²⁶¹⁴²Jeremiah 51:42. But the parallel, "a great voice," belongs to *her*, therefore the wave-like "roar" of "their voice" ought also belong to *her* (compare ²⁶¹⁵⁴Jeremiah 51:54). The "great voice" of commercial din, boasting, and feasting, is "destroyed"; but in its stead there is the wave-like roar of *her voice* in her "destruction" (²⁶¹⁵⁴Jeremiah 51:54).

56. taken — when they were least expecting it, and in such a way that resistance was impossible.

57. (²⁶¹³⁹Jeremiah 51:39 ²⁷¹⁰¹Daniel 5:1, etc.).

58. *broad walls* — eighty-seven feet broad [ROSENMULLER]; fifty cubits [GROTIUS]. A chariot of four horses abreast could meet another on it without collision. The walls were two hundred cubits high, and four hundred and eighty-five stadia, or sixty miles in extent.

gates — one hundred in number, of brass; twenty-five on each of the four sides, the city being square; between the gates were two hundred and fifty towers. BEROSUS says triple walls encompassed the outer, and the same number the inner city. Cyrus caused the outer walls to be demolished. Taking the extent of the walls to be three hundred and sixty-five stadia, as DIODORUS states, it is said two hundred thousand men completed a stadium each day, so that the whole was completed in one year.

labor ... in the fire — The event will show that the builders of the walls have “labored” only for the “fire” in which they shall be consumed, “In the fire” answers to the parallel, “burned with fire.” Translate, “*shall have labored in vain,*” etc. Compare ^{<3084>}Job 3:14, “built desolate places for themselves,” that is, grand places, soon about to be desolate ruins. Jeremiah has in view here ^{<3113>}Habakkuk 2:13.

59-64. A special copy of the prophecy prepared by Jeremiah was delivered to Seraiah, to console the Jews in their Babylonian exile. Though he was to throw it into the Euphrates, a symbol of Babylon’s fate, no doubt he retained the substance in memory, so as to be able orally to communicate it to his countrymen.

went with Zedekiah — rather, “in behalf of Zedekiah”; sent by Zedekiah to appease Nebuchadnezzar’s anger at his revolt [CALVIN].

fourth year — so that Jeremiah’s prediction of Babylon’s downfall was thus solemnly written and sealed by a symbolical action, six whole years before the capture of Jerusalem by the Babylonians.

quiet prince — Compare ^{<3209>}1 Chronicles 22:9, “a man of rest.” Seraiah was not one of the courtiers hostile to God’s prophets, but “quiet” and docile; ready to execute Jeremiah’s commission, notwithstanding the risk attending it. GLASSIUS translates, “prince of Menuchah” (compare ^{<3152>}1 Chronicles 2:52, *Margin*). MAURER translates, “commander of the caravan,” on whom it devolved to appoint the resting-place for the night. *English Version* suits the context best.

61. *read* — not in public, for the Chaldeans would not have understood *Hebrew*; but in private, as is to be inferred from his addressing himself altogether to God (^{<2503>}Jeremiah 51:62) [CALVIN].

62. *O Lord, thou* — and not merely Jeremiah or any man is the author of this prophecy; I therefore here in Thy presence embrace as true all that I read.

63. *bind a stone*, etc. — (^{<66821>}Revelation 18:21). So the Phoceans in leaving their country, when about to found Marseilles, threw lead into the sea, binding themselves not to return till the lead should swim.

64. *they shall be weary* — The Babylonians shall be worn out, so as not to be able to recover their strength.

Thus far ... Jeremiah — Hence it is to be inferred that the last chapter is not included in Jeremiah's writings but was added by some inspired man, mainly at ^{<1248>}2 Kings 24:18-25:30 to explain and confirm what precedes [CALVIN].

CHAPTER 52

JEREMIAH 52:1-34.

WRITTEN BY SOME OTHER THAN JEREMIAH (PROBABLY EZRA) AS AN HISTORICAL SUPPLEMENT TO THE PREVIOUS PROPHECIES

(See on ^{<2510>}Jeremiah 51:64). Jeremiah, having already (thirty-ninth and fortieth chapters) given the history in the proper place, was not likely to repeat it here. Its canonical authority as inspired is shown by its being in the *Septuagint version*. It contains the capture and burning of Jerusalem, etc., Zedekiah's punishment, and the better treatment of Jehoiachin under Evil-merodach, down to his death. These last events were probably subsequent to Jeremiah's time.

3. *through ... anger of ... Lord ... Zedekiah rebelled* — His “anger” against Jerusalem, determining Him to “cast out” His people “from His presence” heretofore manifested there, led Him to permit Zedekiah to rebel (^{<1239>}2 Kings 23:26,27; compare ^{<1392>}Exodus 9:12 10:1 ^{<698>}Romans 9:18). That rebellion, being in violation of his oath “by God,” was sure to bring down God's vengeance (^{<1433>}2 Chronicles 36:13 ^{<2475>}Ezekiel 17:15,16,18).

4. *forts* — rather, *towers* of wood [KIMCHI], for watching the movements of the besieged from the height and annoying them with missiles.

7. (See on ^{<2894>}Jeremiah 39:4).

9. *gave judgment upon him* — as guilty of rebellion and perjury (^{<2513>}Jeremiah 52:3; compare ^{<2324>}Ezekiel 23:24).

11. ^{<2123>}Ezekiel 12:13: “I will bring him to Babylon ... yet shall he not *see it*.”

prison — literally, “the house of visitations,” or “punishments,” that is, where there was penal work enforced on the prisoners, such as grinding. Hence the *Septuagint* renders it “the house of the mill.” So Samson, after his eyes were put out, “ground” in the Philistine prison-house (^{<4762>}Judges 16:21).

12. *tenth day* — But in ^{<12818>}2 Kings 25:8, it is said “the *seventh day*.” Nebuzara-dan *started* from Riblah on the “seventh” day and *arrived* in

Jerusalem on the “tenth” day. Seeming discrepancies, when cleared up, confirm the genuineness of Scripture; for they show there was no collusion between the writers; as in all God’s works there is latent harmony under outward varieties.

13. *all the houses ... and all the houses of the great* — the “and” defines what houses especially are meant, namely, the houses of the great men.

15. *poor of ... people* — added to the account in ^{<12511>}2 Kings 25:11. “The poor of the people” are *of the city*, as distinguished from “the poor of the land,” that is, *of the country*.

17. *brake* — that they might be more portable. Fulfilling the prophecy (^{<32719>}Jeremiah 27:19). See ^{<11075>}1 Kings 7:15,23,27,50. Nothing is so particularly related here as the carrying away of the articles in the temple. The remembrance of their beauty and preciousness heightens the bitterness of their loss and the evil of sin which caused it.

brass ... brazen — rather “copper ... of copper.”

18. (^{<12278>}Exodus 27:3).

19. *of gold in gold* — implying that the articles were of solid gold and silver respectively, not of a different metal inside, or alloyed [GROTIUS]. *Whole*: not breaking them as was done to the “brass” (^{<3627>}Jeremiah 52:17).

20. *bulls ... under the bases* — But the bulls were not “*under the bases*,” but under the *sea* (^{<11025>}1 Kings 7:25,27,38); the ten bases were not under the sea, but under the ten lavers. In *English Version*, “bases,” therefore, must mean the *lower parts of the sea* under which the bulls were. Rather, translate, “the bulls were *in the place of* (that is, ‘by way of’; so the *Hebrew*, ^{<0949>}1 Samuel 14:9), bases,” or supports to the sea [BUXTORF]. So the *Septuagint*. ^{<12516>}2 Kings 25:16 omits the “bulls,” and has “*and the bases*”; so GROTIUS here reads “the bulls (which were) under (the sea) *and the bases*.”

21. *eighteen cubits* — but in ^{<1485>}2 Chronicles 3:15, it is “thirty-five cubits.” The discrepancy is thus removed. *Each* pillar was eighteen common cubits. The two together, deducting the base, were thirty-five, as stated in ^{<1485>}2 Chronicles 3:15 [GROTIUS]. Other ways (for example, by reference to the difference between the common and the sacred cubit) are proposed: though we are not able positively to decide now which is the true way, at least those proposed do show that *the discrepancies are not irreconcilable*.

22. *five cubits* — so ^{<11716>}1 Kings 7:16. But ^{<12517>}2 Kings 25:17 has “three cubits.” There were two parts in the chapter: the one lower and plain, of

two cubits; the other, higher and curiously carved, of three cubits. The former is omitted in ^{<12517>}2 Kings 25:17, as belonging to the shaft of the pillar; the latter alone is there mentioned. Here the *whole* chapter of five cubits is referred to.

23. on a side — literally, (on the side) *towards the air* or *wind*, that is, the outside of the capitals of the pillars conspicuous to the eye, opposed to the four remaining pomegranates which were not seen from the outside. The pomegranates here are ninety-six; but in ^{<11073>}1 Kings 7:20 they are two hundred on each chapter, and four hundred on the two (^{<34013>}2 Chronicles 4:13). It seems there were *two* rows of them, one above the other, and in each row a hundred. They are here said to be ninety-six, but immediately following one hundred, and so in ^{<11073>}1 Kings 7:20. *Four* seem to have been unseen to one looking from one point; and the ninety-six are only those that could be seen [VATABLUS]; or, the *four* omitted here are those separating the four sides, one pomegranate at each point of separation (or at the four corners) between the four sides [GROTIUS].

24. Seraiah — different from the Seraiah (^{<26159>}Jeremiah 51:59), son of Neriah; probably son of Azariah (^{<131644>}1 Chronicles 6:14).

Zephaniah — son of Maaseiah (see on ^{<22010>}Jeremiah 21:1; ^{<29225>}Jeremiah 29:25).

25. seven men — but in ^{<12519>}2 Kings 25:19 it is “*five*.” Perhaps two were less illustrious persons and are therefore omitted.

principal scribe of the host — (^{<23318>}Isaiah 33:18). His office was to preside over the levy and enroll recruits. RAWLINSON observes that the Assyrian records are free from the exaggerated expressions found in the Egyptian. A minute account was taken of the spoil. Two “scribes of the host” are seen in every bas-relief, writing down the various objects brought to them: the heads of the slain, the prisoners, cattle, sheep, etc.

28. seventh year — in ^{<12412>}2 Kings 24:12,14,16, it is said “the *eighth year*” of Nebuchadnezzar. No doubt it was in part about the end of the seventh year, in part about the beginning of the eighth. Also in ^{<12412>}2 Kings 24:1-20, ten thousand (^{<26244>}Jeremiah 52:14), and seven thousand men of might, and a thousand craftsmen (^{<26216>}Jeremiah 52:16), are said to have been carried away, But here three thousand twenty-three. Probably the latter three thousand twenty-three were of the tribe of Judah, the remaining seven thousand out of the ten thousand were of the other tribes, out of which many Israelites still had been left in the land. The a thousand “craftsmen” were exclusive of the ten thousand, as appears, by comparing ^{<12414>}2 Kings 24:14 with ^{<26216>}Jeremiah 52:16. Probably the three thousand twenty-three of

Judah were first removed in the end of “the seventh year”; the seven thousand and a thousand craftsmen in the “eighth year.” This was at the first captivity under Jehoiachin.

29. *eighteenth year* — when Jerusalem was taken. But in ^{<3625>}Jeremiah 52:15, and ^{<12318>}2 Kings 25:8, “the nineteenth year.” Probably it was at the end of the eighteenth and the beginning of the nineteenth [LYRA].

eight hundred and thirty and two — The most illustrious persons are meant, who no doubt were carried away first, at the end of the eighteenth year.

30. Not recorded in Kings or Chronicles. Probably it took place during the commotions that followed the death of Gedaliah (^{<3418>}Jeremiah 41:18 ^{<12319>}2 Kings 25:26).

four thousand and six hundred — The exact sum-total of the numbers specified here, namely, three thousand twenty-three, eight hundred thirty-two, seven hundred forty-five, not including the general multitude and the women and children (^{<3625>}Jeremiah 52:15 ^{<3419>}Jeremiah 39:9 ^{<12519>}2 Kings 25:11).

31. (^{<1257>}2 Kings 25:27-30).

five and twentieth day — but in ^{<1257>}2 Kings 25:27, it is “the twenty-seventh day.” Probably on the twenty-fifth the decree for his elevation was given, and the preparations for it made by releasing him from prison; and on the twenty-seventh day it was carried into effect.

Evil-merodach — son and successor of Nebuchadnezzar [LYRA]; and the *Hebrew* writers say that during Nebuchadnezzar’s exclusion from men among beasts, Evil-merodach administered the government. When Nebuchadnezzar at the end of seven years was restored, hearing of his son’s misconduct and that he had exulted in his father’s calamity, he threw him into prison, where the latter met Jeconiah and contracted a friendship with him, whence arose the favor which subsequently he showed him. God, in his elevation, rewarded his having surrendered to Nebuchadnezzar (compare ^{<3637>}Jeremiah 38:17 with ^{<1242>}2 Kings 24:12).

lifted up ... head — (Compare ^{<1413>}Genesis 40:13,20 ^{<3188>}Psalms 3:3 27:6).

32. *set his throne above* — a mark of respect.

the kings — The *Hebrew* text reads (the other) kings.” “The kings” is a Masoretic correction.

33. *changed ... garments* — gave him garments suitable to a king.

did ... eat bread before him — (^{<1093>}2 Samuel 9:13).

34. *every day a portion* — rather, “*its* portion,” (compare ^{<1059>}1 Kings 8:59, *Margin*).

LAMENTATIONS

OF JEREMIAH

Commentary by **A. R. FAUSSETT**

INTRODUCTION

In the Hebrew Bible these Elegies of Jeremiah, five in number, are placed among the *Chetuvim*, or “Holy Writings” (“the Psalms,” etc., ^{<4244>}Luke 24:44), between Ruth and Ecclesiastes. But though in classification of compositions it belongs to the *Chetuvim*, it probably followed the prophecies of Jeremiah originally. For thus alone can we account for the prophetic books being enumerated by JOSEPHUS [*Against Apion*, 1.1.8] as *thirteen*: he must have reckoned Jeremiah and Lamentations as one book, as also Judges and Ruth, the two books of Samuel, etc., Ezra and Nehemiah. The Lamentations naturally follow the book which sets forth the circumstances forming the subject of the Elegies. Similar lamentations occur in ^{<4019>}2 Samuel 1:19, etc. ^{<4033>}2 Samuel 3:33. The Jews read it in their synagogues on the ninth of the month Ab, which is a fast for the destruction of their holy city. As in ^{<4455>}2 Chronicles 35:25, “lamentations” are said to have been “*written*” by Jeremiah on the death of Josiah, besides it having been made “an ordinance in Israel” that “singing women” should “*speak*” of that king in lamentations; JOSEPHUS [*Antiquities*, 10.5.1], JEROME, etc., thought that they are contained in the present collection. But plainly the subject here is the overthrow of the Jewish city and people, as the *Septuagint* expressly states in an introductory verse to their version. The probability is that there is embodied in these Lamentations much of the *language* of Jeremiah’s original Elegy on Josiah, as ^{<4455>}2 Chronicles 35:25 states; but it is now applied to the more universal calamity of the whole state, of which Josiah’s sad death was the forerunner. Thus ^{<5040>}Lamentations 4:20, originally applied to Josiah, was “written,” in its subsequent reference, not so much of him, as of the *throne of Judah in general*, the last representative of which, Zedekiah, had just been carried away. The language, which is true of good Josiah, is too strong in favor of Zedekiah, except when viewed as representative of the crown in general. It was natural to embody the language of the Elegy on Josiah in the more

general lamentations, as his death was the presage of the last disaster that overthrew the throne and state.

The title more frequently given by the Jews to these Elegies is, "How" (*Hebrew, Eechah*), from the first word, as the Pentateuch is similarly called by the first *Hebrew* word of ^{<0000>}Genesis 1:1. The *Septuagint* calls it "Lamentations," from which we derive the name. It refers not merely to the events which occurred at the capture of the city, but to the sufferings of the citizens (the penalty of national sin) from the very beginning of the siege; and perhaps from before it, under Manasseh and Josiah (^{<4631>}2 Chronicles 33:11 35:20-25); under Jehohaz, Jehoiakim, and Zedekiah (^{<4812>}2 Chronicles 36:3,4,6,7,10,11, etc.). LOWTH says, "Every letter is written with a tear, every word the sound of a broken heart." The style is midway between the simple elevation of prophetic writing and the loftier rhythm of Moses, David, and Habakkuk. Terse conciseness marks the *Hebrew* original, notwithstanding Jeremiah's diffuseness in his other writings. The Elegies are grouped in stanzas as they arose in his mind, without any artificial system of arrangement as to the thoughts. The five Elegies are acrostic: each is divided into twenty-two stanzas or verses. In the first three Elegies the stanzas consist of triplets of lines (excepting ^{<5007>}Lamentations 1:7 2:19, which contain each four lines) each beginning with the letters of the *Hebrew* alphabet in regular order (twenty-two in number). In three instances (^{<5216>}Lamentations 2:16,17 3:46-51 4:16,17) two letters are transposed. In the third Elegy, each line of the three forming every stanza begins with the same letter. The stanzas in the fourth and fifth Elegies consist of two lines each. The fifth Elegy, though having twenty-two stanzas (the number of letters in the *Hebrew* alphabet), just as the first four, yet is not alphabetical; and its lines are shorter than those of the others, which are longer than are found in other *Hebrew* poems, and contain twelve syllables, marked by a caesura about the middle, dividing them into two somewhat unequal parts. The alphabetical arrangement was adopted originally to assist the memory. GROTIUS thinks the reason for the inversion of two of the *Hebrew* letters in ^{<5216>}Lamentations 2:16,17 3:46-51 4:16,17, is that the Chaldeans, like the Arabians, used a different order from the Hebrews; in the first Elegy, Jeremiah speaks as a Hebrew, in the following ones, as one subject to the Chaldeans. This is doubtful.

CHAPTER (ELEGY) 1

LAMENTATIONS 1:1-22.

ALEPH.

1. *how is she ... widow! she that was great*, etc. — *English Version* is according to the accents. But the members of each sentence are better balanced in antithesis, thus, “how is she that was great among the nations become as a widow! (how) she who was princess among the provinces (that is, she who ruled over the surrounding provinces from the Nile to the Euphrates, ^{<1518>}Genesis 15:18 ^{<1001>}1 Kings 4:21 ^{<4028>}2 Chronicles 9:26 ^{<4500>}Ezra 4:20) become tributary!” [MAURER].

sit — on the ground; the posture of mourners (^{<2000>}Lamentations 2:10 ^{<4508>}Ezra 9:3). The coin struck on the taking of Jerusalem by Titus, representing Judea as a female sitting solitary under a palm tree, with the inscription, *Judaea Capta*, singularly corresponds to the image here; the language therefore must be prophetic of her state subsequent to Titus, as well as referring retrospectively to her Babylonian captivity.

BETH.

2. *in the night* — even in the night, the period of rest and oblivion of griefs (^{<8008>}Job 7:3).

lovers ... friends — the heathen states allied to Judah, and their idols. The idols whom she “loved” (^{<2420>}Jeremiah 2:20-25) *could* not comfort her. Her former allies *would* not: nay, some “treacherously” joined her enemies against her (^{<1242>}2 Kings 24:2,7 ^{<4307>}Psalms 137:7).

GIMEL.

3. (^{<2627>}Jeremiah 52:27).

because of great servitude — that is, in a state “of great servitude,” endured from the Chaldeans. “Because” is made by VATABLUS indicative of the *cause* of her captivity; namely, her having “afflicted” and unjustly brought into “servitude” the manumitted bond-servants (^{<2608>}Jeremiah 34:8-22). MAURER explains it, “Judah has *left her land* (not literally ‘gone into captivity’) because of the yoke imposed on it by Nebuchadnezzar.”

no rest — (⁴⁵²⁶Deuteronomy 28:64,65).

overtook her between ... straits — image from robbers, who in the East intercept travelers at the narrow passes in hilly regions.

DALETH.

4. *feasts* — the passover, pentecost (or the feast of weeks), and the feast of tabernacles.

gates — once the place of concourse.

HE.

5. *the chief* — rule her (⁴⁵³⁸Deuteronomy 28:43,44).

adversaries ... prosper; for the Lord — All the foes' attempts would have failed, had not God delivered His people into their hands (³⁹¹⁵Jeremiah 30:15).

VAU.

6. *beauty ... departed* — her temple, throne, and priesthood.

harts that find no pasture — an animal timid and fleet, especially when seeking and not able to "find pasture."

ZAIN.

7. *remembered* — rather, "remembers," now, in her afflicted state. In the days of her prosperity she did not appreciate, as she ought, the favors of God to her. Now, awakening out of her past lethargy, she feels from what high privileges she has fallen.

when her people fell, etc. — that is, after which days of prosperity "her people fell."

mock at her sabbaths — The heathen used to mock at the Jews' Sabbath, as showing their idleness, and term them *Sabbatarians* [MARTIAL, 4.4]. Now, said they ironically, ye may keep a continuous Sabbath. So God appointed the length of the captivity (seventy years) to be exactly that of the sum of the Sabbaths in the four hundred ninety years in which the land was denied its Sabbaths (⁴⁹³³Leviticus 26:33-35). MAURER translates it "ruin." But *English Version* better expresses the point of their "mocking," namely, their involuntary "Sabbaths," that is, the *cessation* of all national

movements. A fourth line is added in this stanza, whereas in all the others there are but three. So in ^{<1086>}Lamentations 2:19.

CHETH.

8. (^{<1086>}1 Kings 8:46).

is removed — as a woman separated from the congregation of God for legal impurity, which is a type of moral impurity. So ^{<2017>}Lamentations 1:17 ^{<812>}Leviticus 12:2 15:19, etc.

her nakedness — They have treated her as contumeliously as courtesans from whom their clothes are stripped.

turneth backward — as modest women do from shame, that is, she is cast down from all hope of restoration [CALVIN].

TETH.

9. Continuation of the image in ^{<2108>}Lamentations 1:8. Her ignominy and misery cannot be concealed but are apparent to all, as if a woman were suffering under such a flow as to reach the end of her skirts.

remembereth not ... last end — (^{<629>}Deuteronomy 32:29 ^{<2407>}Isaiah 47:7). She forgot how fatal must be the end of her iniquity. Or, as the words following imply: She, in despair, cannot lift herself up to lay hold of God's promises as to her "latter end" [CALVIN].

wonderfully — *Hebrew*, "wonders," that is, with amazing dejection.

O Lord, behold — Judah here breaks in, speaking for herself.

for the enemy hath magnified himself — What might seem ground for despair, the elated insulting of the enemy, is rather ground for good hope.

JOD.

10. *for* — *surely* she hath seen, etc.

heathen ... command ... not enter ... congregation — for instance, the Ammonites and Moabites (^{<623>}Deuteronomy 23:3 ^{<631>}Nehemiah 13:1,2). If the heathen, as such, were not allowed to enter the sanctuary for worship, much less were they allowed to enter in order to rob and destroy.

CAPH.

11. (^{<2571>}Jeremiah 37:21 38:9 52:6).

given ... pleasant things for meat — (⁴¹⁶⁵2 Kings 6:25 ⁸⁰¹⁴Job 2:4).

relieve ... soul — literally, “to cause the soul or life to return.”

for I am become vile — Her sins and consequent sorrows are made the plea in craving God’s mercy. Compare the like plea in ⁴²⁵¹Psalm 25:11.

LAMED.

12. The pathetic appeal of Jerusalem, not only to her neighbors, but even to the strangers “passing by,” as her sorrow is such as should excite the compassion even of those unconnected with her. She here prefigures Christ, whom the language is prophetically made to suit, more than Jerusalem. Compare Israel, that is, Messiah, ²³⁴⁸Isaiah 49:3. Compare with “pass by,” ⁴¹⁷⁹Matthew 27:39 ⁴¹⁵⁹Mark 15:29. As to Jerusalem, ²⁷⁹²Daniel 9:12. MAURER, from the *Arabic* idiom, translates, “do not go off on your way,” that is, stop, whoever ye are that pass by. *English Version* is simpler.

MEM.

13. bones — a fire which not only consumes the skin and flesh, but penetrates even to my “bones” (that is, my vital powers).

prevaileth against — not as ROSENMULLER, “He (Jehovah) hath *broken* them”; a sense not in the *Hebrew*.

net — (³⁴²³Ezekiel 12:13); image from hunting wild beasts. He has so entangled me in His judgments that I cannot escape.

turned me back — so that I cannot go forward and get free from His meshes.

NUN.

14. yoke ... is bound by his hand — (⁴⁵²⁸Deuteronomy 28:48). Metaphor from husbandmen, who, after they have bound the yoke to the neck of oxen, hold the rein firmly twisted *round the hand*. Thus the translation will be, “*in His hand*.” Or else, “the yoke of my transgressions” (that is, of punishment for my transgressions) is held so fast fixed on me “*by*” God, that there is no loosening of it; thus *English Version*, “*by His hand*.”

wreathed — My sins are like the withes *entwined* about the neck to fasten the yoke to.

into their hands, from whom — into the hands of those, from whom, etc. MAURER translates, “*before whom I am not able to stand*.”

SAMECH.

15. *trodden*, etc. — MAURER, from *Syriac* root, translates, “cast away”; so ^{<1237>}2 Kings 23:27. But ^{<13918>}Psalm 119:118, supports *English Version*.

in ... midst of me — They fell not on the battlefield, but in the heart of the city; a sign of the divine wrath.

assembly — the collected forces of Babylon; a very different “assembly” from the solemn ones which once met at Jerusalem on the great feasts. The *Hebrew* means, literally, such a solemn “assembly” or feast (compare ^{<2122>}Lamentations 2:22).

trodden ... virgin ... in a wine-press — hath forced her blood to burst forth, as the red wine from the grapes trodden in the press (^{<2318>}Isaiah 63:3 ^{<6449>}Revelation 14:19,20 19:15).

AIN.

16. (^{<2437>}Jeremiah 13:17 14:17). Jerusalem is the speaker.

mine eye, mine eye — so ^{<2448>}Lamentations 4:18, “our end ... our end”; repetition for emphasis.

PE.

17. Like a woman in labor-throes (^{<2461>}Jeremiah 4:31).

menstruous woman — held unclean, and shunned by all; separated from her husband and from the temple (compare ^{<2508>}Lamentations 1:8 ^{<6449>}Leviticus 14:19, etc.).

TZADDI.

18. The sure sign of repentance; justifying God, condemning herself (^{<1483>}Nehemiah 9:33 ^{<4504>}Psalm 51:4 ^{<2707>}Daniel 9:7-14).

his commandment — literally, “mouth”; His word in the mouth of the prophets.

KOPH.

19. *lovers* — (^{<2502>}Lamentations 1:2 ^{<2444>}Jeremiah 30:14).

elders — in dignity, not merely age.

sought ... meat — Their dignity did not exempt them from having to go and seek bread (^{<2011>}Lamentations 1:11).

RESH.

20. *bowels ... troubled* — (^{<1817>}Job 30:27; ^{<2361>}Isaiah 16:11 ^{<2019>}Jeremiah 4:19 31:20). Extreme mental distress affects the bowels and the whole internal frame.

heart ... turned — (^{<2108>}Hosea 11:8); is agitated or fluttered.

abroad ... sword ... at home ... as death — (^{<1625>}Deuteronomy 32:25 ^{<2075>}Ezekiel 7:15). The “as” does not modify, but intensifies. “Abroad the sword bereaveth, at home *as it were death itself*” (personified), in the form of famine and pestilence (^{<2282>}2 Kings 25:3 ^{<2448>}Jeremiah 14:18 52:6). So Habakkuk 2:5, “as death” [MICHAELIS].

SCHIN.

21. *they are glad that thou hast done it* — because they thought that therefore Judah is irretrievably ruined (^{<2408>}Jeremiah 40:3).

the day ... called — (but) thou wilt bring on them the day of calamity which thou hast *announced*, namely, by the prophets (^{<2601>}Jeremiah 50:1-46 48:27).

like ... me — in calamities (^{<1508>}Psalms 137:8,9 ^{<2625>}Jeremiah 51:25, etc.).

TAU.

22. Such prayers against foes are lawful, if the foe be an enemy of God, and if our concern be not for our own personal feeling, but for the glory of God and the welfare of His people.

come before thee — so ^{<6169>}Revelation 16:19, “Babylon *came in remembrance before God*” (compare ^{<1995>}Psalms 109:15).

CHAPTER (ELEGY) 2

LAMENTATIONS 2:1-22.

ALEPH.

1. **How** — The title of the collection repeated here, and in ^{<2001>}Lamentations 4:1.

covered ... with a cloud — that is, with the darkness of ignominy.

cast down from heaven unto ... earth — (^{<41123>}Matthew 11:23); dashed down from the highest prosperity to the lowest misery.

beauty of Israel — the beautiful temple (^{<1920>}Psalm 29:2 74:7 96:9, *Margin*; ^{<2401>}Isaiah 60:7 64:11).

his footstool — the ark (compare ^{<1382>}1 Chronicles 28:2, with ^{<1991>}Psalm 99:5 132:7). They once had gloried more in the ark than in the God whose symbol it was; they now feel it was but His “footstool,” yet that it had been a great glory to them that God deigned to use it as such.

BETH.

2. **polluted** — by delivering it into the hands of the profane foe. Compare ^{<1889>}Psalm 89:39, “*profaned ... crown.*”

GIMEL.

3. **horn** — worn in the East as an ornament on the forehead, and an emblem of power and majesty (^{<9120>}1 Samuel 2:10 ^{<19217>}Psalm 132:17; see on ^{<1485>}Jeremiah 48:25).

drawn back ... fight hand — (^{<19711>}Psalm 74:11). God has withdrawn the help which He before gave them. Not as HENDERSON, “He has turned back his (*Israel’s*) right hand” (^{<1898>}Psalm 89:43).

DALETH.

4. (^{<2501>}Isaiah 63:10).

stood with ... right hand — He took His stand so as to use His right hand as an adversary. HENDERSON makes the image to be that of an archer *steadying* his right hand to take aim. Not only did He *withdraw* His help, but also took arms against Israel.

all ... pleasant to ... eye — (^{<3825>}Ezekiel 24:25). All that were conspicuous for youth, beauty, and rank.

in ... tabernacle — the dwellings of Jerusalem.

HE.

5. an enemy — (^{<2614>}Jeremiah 30:14).

mourning and lamentation — There is a play of similar sounds in the original, “sorrow and sadness,” to heighten the effect (^{<8313>}Job 30:3, *Hebrew*; ^{<3818>}Ezekiel 35:3, *Margin*).

VAU.

6. tabernacle — rather, “He hath violently taken away His *hedge* (the hedge of the place sacred to Him, ^{<9312>}Psalm 80:12 89:40 ^{<2315>}Isaiah 5:5), as that of a garden” [MAURER]. CALVIN supports *English Version*, “His tabernacle (that is, temple) as (one would take away the temporary cottage or booth) of a garden.” ^{<2108>}Isaiah 1:8 accords with this (^{<8278>}Job 27:18).

places of ... assembly — the temple and synagogues (^{<9417>}Psalm 74:7,8).

solemn feasts — (^{<2104>}Lamentations 1:4).

ZAIN.

7. they ... made a noise in ... house of ... Lord, as in ... feast — The foe’s shout of triumph in the captured temple bore a resemblance (but oh, how sad a contrast as to the *occasion* of it!) to the joyous thanksgivings we used to offer in the same place at our “solemn feasts” (compare ^{<2122>}Lamentations 2:22).

CHETH.

8. stretched ... a line — The Easterns used a measuring-line not merely in building, but in destroying edifices (^{<1213>}2 Kings 21:13 ^{<2311>}Isaiah 34:11); implying here the unsparing rigidity with which He would exact punishment.

TETH.

9. Her gates cannot oppose the entrance of the foe into the city, for they are sunk under a mass of rubbish and earth.

broken ... bars — (^{<26133>}Jeremiah 51:30).

her king ... among ... Gentiles — (^{<15286>}Deuteronomy 28:36).

law ... no more — (^{<44518>}2 Chronicles 15:3). The civil and religious laws were one under the theocracy. “All the legal ordinances (prophetical as well as priestly) of the theocracy, are no more” (^{<497419>}Psalms 74:9 ^{<31723>}Ezekiel 7:26).

JOD.

10. (^{<8122>}Job 2:12,13). The “elders,” by their example, would draw the others to violent grief.

the virgins — who usually are so anxious to set off their personal appearances to advantage.

CAPH.

11. *liver is poured*, etc. — that is, as the liver was thought to be the seat of the passions, “all my feelings are poured out and prostrated for,” etc. The “liver,” is here put for the bile (“gall,” ^{<18163>}Job 16:13; “bowels,” ^{<12214>}Psalms 22:14) in a bladder on the surface of the liver, copiously discharged when the passions are agitated.

swoon — through faintness from the effects of hunger.

LAMED.

12. *as the wounded* — famine being as deadly as the sword (^{<26116>}Jeremiah 52:6).

soul ... poured ... into ... mothers bosom — Instinctively turning to their mother’s bosom, but finding no milk there, they *breathe out their life* as it were “into her bosom.”

MEM.

13. *What thing shall I take to witness* — What can I bring forward as a witness, or instance, to prove that others have sustained as grievous ills as thou? I cannot console thee as mourners are often consoled by showing that thy lot is only what others, too, suffer. The “sea” affords the only suitable

emblem of thy woes, by its boundless extent and depth (^{<2112>}Lamentations 1:12 ^{<2192>}Daniel 9:12).

NUN.

14. *Thy prophets* — not God's (^{<1336>}Jeremiah 23:26).

vain ... for thee — to gratify thy appetite, not for truth, but for false things.

not discovered thine iniquity — in opposition to God's command to the true prophets (^{<2301>}Isaiah 58:1). Literally, "*They have not taken off (the veil) which was on thine iniquity, so as to set it before thee.*"

burdens — Their prophecies were soothing and flattering; but the result of them was *heavy* calamities to the people, worse than even what the prophecies of Jeremiah, which they in derision called "burdens," threatened. Hence he terms their pretended prophecies "false burdens," which proved to the Jews "causes of their banishment" [CALVIN].

SAMECH.

15. *clap ... hands* — in derision (^{<13723>}Job 27:23 34:37).

wag ... head — (^{<12921>}2 Kings 19:21 ^{<19444>}Psalms 44:14).

perfection of beauty ... joy of ... earth — (^{<19802>}Psalms 48:2 50:2). The Jews' enemies quote their very words in scorn.

PE.

16, 17. For the transposition of *Hebrew* letters (*Pe* and *Ain*, ^{<25126>}Lamentations 2:16,17) in the order of verses, see *Introduction*.

opened ... mouth — as ravening, roaring wild beasts (^{<13119>}Job 16:9,10 ^{<12713>}Psalms 22:13). Herein Jerusalem was a type of Messiah.

gnash ... teeth — in vindictive malice.

we have seen it — (^{<13521>}Psalms 35:21).

AIN.

17. *Lord* — Let not the foe exult as if it was *their* doing. It was "the Lord" who thus fulfilled the threats uttered by His prophets for the guilt of Judea (^{<13361>}Leviticus 26:16-25 ^{<15336>}Deuteronomy 28:36-48,53 ^{<24191>}Jeremiah 19:9).

TZADDI.

18. wall — (^{<2108>}Lamentations 2:8). Personified. “*Their heart*,” that is, the Jews’; while their heart is lifted up to the Lord in prayer, their speech is addressed to the “wall” (the part being put for *the whole city*).

let tears, etc. — (^{<2447>}Jeremiah 14:17). The wall is called on to weep for its own ruin and that of the city. Compare the similar personification (^{<2104>}Lamentations 1:4).

apple — the pupil of the eye (^{<9708>}Psalms 17:8).

KOPH.

19. cry ... in ... night — (^{<9947>}Psalms 119:147).

beginning of ... watches — that is, the *first* of the three equal divisions (four hours each) into which the ancient Jews divided the night; namely, from sunset to ten o’clock. The second was called “the middle watch” (^{<0079>}Judges 7:19), from ten till two o’clock. The third, “the morning watch,” from two to sunrise (^{<0149>}Exodus 14:24 ^{<0111>}1 Samuel 11:11). Afterwards, under the Romans, they had *four* watches (^{<0425>}Matthew 14:25 ^{<0238>}Luke 12:38).

for ... thy ... children — that God, if He will not spare thee, may *at least* preserve “thy young children.”

top of ... street — (^{<2510>}Isaiah 51:20 ^{<Na 3:10>}Na 3:10).

Resh.

20. women eat ... fruit — as threatened (^{<0329>}Leviticus 26:29 ^{<0329>}Deuteronomy 28:53,56,57 ^{<2499>}Jeremiah 19:9).

children ... span long — or else, “children whom they carry in their arms” [MAURER].

SCHIN.

21. (^{<4872>}2 Chronicles 36:17).

TAU.

22. Thou hast called as in ... solemn day ... terrors — Thou hast summoned my enemies against me from all quarters, just as multitudes used to be convened to Jerusalem, on the solemn feast days. The objects, for which the enemies and the festal multitude respectively met, formed a

sad contrast. Compare ~~2015~~ Lamentations 1:15: “called an assembly against me.”

CHAPTER (ELEGY) 3

LAMENTATIONS 3:1-66.

Jeremiah proposes his own experience under afflictions, as an example as to how the Jews should behave under theirs, so as to have hope of a restoration; hence the change from *singular* to *plural* (^{<A182>}Lamentations 3:22,40-47). The stanzas consist of three lines, each of which begins with the same *Hebrew* letter.

ALEPH.

1-3. *seen affliction* — his own in the dungeon of Malchiah (^{<A1816>}Jeremiah 38:6); that of his countrymen also in the siege. Both were types of that of Christ.

2. *darkness* — calamity.

light — prosperity.

3. *turneth ... hand* — to inflict again and again new strokes. “His hand,” which once used to protect me. “Turned ... turneth” implies *repeated* inflictions.

BETH.

4-6. (^{<B168>}Job 16:8).

5. *builed* — mounds, as against a besieged city, so as to allow none to escape (so ^{<A1816>}Lamentations 3:7,9).

6. *set me* — HENDERSON refers this to the custom of placing the dead in a sitting posture.

dark places — sepulchers. As those “dead long since”; so Jeremiah and his people are consigned to oblivion (^{<B1816>}Psalm 88:5,6 143:3 ^{<A1813>}Ezekiel 37:13).

GIMEL.

7-9. *hedged* — (^{<B1823>}Job 3:23 ^{<A1816>}Hosea 2:6).

chain — literally, “chain of *brass*.”

8. *shutteth out* — image from a door *shutting out* any entrance (^{<1810>}Job 30:20). So the antitype. Christ (^{<1921>}Psalm 22:2).

9. *hewn stone* — which coheres so closely as not to admit of being broken through.

paths crooked — thwarted our plans and efforts so that none went right.

DALETH.

10-13. (^{<1806>}Job 10:16 ^{<2837>}Hosea 13:7,8).

11. *turned aside* — made me wander out of the right way, so as to become a prey to wild beasts.

pulled in pieces — (^{<2001>}Hosea 6:1), as a “bear” or a “lion” (^{<2180>}Lamentations 3:10).

12. (^{<1021>}Job 7:20).

HE.

13-15. *arrows* — literally, “sons” of His quiver (compare ^{<1004>}Job 6:4).

14. (^{<2007>}Jeremiah 20:7).

their song — (^{<1912>}Psalm 69:12). Jeremiah herein was a type of Messiah. “All my people” (^{<1011>}John 1:11).

15. *wormwood* — (^{<2095>}Jeremiah 9:15). There it is regarded as *food*, namely, the leaves: here as *drink*, namely, the juice.

VAU.

16-18. *gravel* — referring to the *grit* that often mixes with bread baked in ashes, as is the custom of baking in the East (^{<1017>}Proverbs 20:17). We fare as hardly as those who eat such bread. The same allusion is in “Covered me with ashes,” namely, as bread.

17. Not only present, but all hope of future prosperity is removed; so much so, that I am as one who never was prosperous (“I forgot prosperity”).

18. *from the Lord* — that is, my hope derived from Him (^{<1912>}Psalm 31:22).

ZAIN.

19-21. This gives the reason why he gave way to the temptation to despair. The *Margin*, “Remember” does not suit the sense so well.

wormwood ... gall — (²⁴⁹⁵Jeremiah 9:15).

20. As often as *my soul calls them to remembrance, it is humbled* or bowed down in me.

21. *This* — namely, what follows; the view of the divine character (²¹⁸²Lamentations 3:22,23). CALVIN makes “this” refer to Jeremiah’s infirmity. His very weakness (²³⁸⁹Lamentations 3:19,20) gives him hope of God interposing His strength for him (compare ¹⁵²¹Psalms 25:11,17 42:5,8 ⁴⁷¹⁹2 Corinthians 12:9,10).

CHETH.

22-24. (Malachi 3:6).

23. (²³³¹Isaiah 33:2).

24. (⁴⁸³⁰Numbers 18:20 ¹⁹⁰¹Psalms 16:5 73:26 119:57 ²⁴⁰⁶Jeremiah 10:16). To have God for our portion is the one only foundation of hope.

TETH.

25-27. The repetition of “good” at the beginning of each of the three verses heightens the effect.

wait — (²³⁸⁸Isaiah 30:18).

26. *quietly wait* — literally, “be in silence.” Compare ²¹³³Lamentations 3:28 and ¹³⁹¹Psalms 39:2,9, that is, to be patiently quiet under afflictions, resting in the will of God (¹⁹⁷¹Psalms 37:7). So Aaron (¹⁸⁰¹Leviticus 10:2,3); and Job (¹⁸⁰⁸Job 40:4,5).

27. *yoke* — of the Lord’s *disciplinary* teaching (¹⁹⁰²Psalms 90:12 119:71). CALVIN interprets it, The Lord’s *doctrine* (⁴⁰¹⁹Matthew 11:29,30), which is to be received in a docile spirit. The earlier the better; for the old are full of prejudices (²¹⁸⁷Proverbs 8:17 ²¹¹¹Ecclesiastes 12:1). Jeremiah himself received the yoke, both of doctrine and chastisement in his youth (²¹⁰³Jeremiah 1:6,7).

JOD.

28-30. The fruit of true docility and patience. He does not fight against the yoke (^{<3618>}Jeremiah 31:18 ^{<4095>}Acts 9:5), but accommodates himself to it.

alone — The heathen applauded magnanimity, but they looked to display and the praise of men. The child of God, in the absence of any witness, “alone,” silently submits to the will of God.

borne it upon him — that is, because he is used to bearing it on him. Rather, “because He (the Lord, ^{<2183>}Lamentations 3:26) *hath laid it on him*” [VATABLUS].

29. (^{<8006>}Job 42:6). The mouth in the dust is the attitude of suppliant and humble submission to God’s dealings as righteous and loving in design (compare ^{<3306>}Ezra 9:6 ^{<4925>}1 Corinthians 14:25).

if so be there may be hope — This does not express doubt as to whether GOD be willing to receive the penitent, but the *penitent’s* doubt as to himself; he whispers to himself this consolation, “Perhaps there may be hope for me.”

30. Messiah, the Antitype, fulfilled this; His practice agreeing with His precept (^{<2806>}Isaiah 50:6 ^{<4059>}Matthew 5:39). Many take patiently afflictions from God, but when man wrongs them, they take it impatiently. The godly bear resignedly the latter, like the former, as sent by God (^{<19713>}Psalms 17:13).

CAPH.

31-33. True repentance is never without hope (^{<19944>}Psalms 94:14).

32. The punishments of the godly are but for a time.

33. He does not afflict any willingly (literally, “from His heart,” that is, as if He had any pleasure in it, ^{<6511>}Ezekiel 33:11), much less the godly (^{<8201>}Hebrews 12:10).

LAMED.

34-36. This triplet has an infinitive in the beginning of each verse, the governing finite verb being in the end of ^{<2183>}Lamentations 3:36, “the Lord approveth not,” which is to be repeated in each verse. Jeremiah here anticipates and answers the objections which the Jews might start, that it was by His connivance they were “crushed under the feet” of those who “turned aside the right of a man.” God approves (literally, “seeth,” ^{<3013>}Habakkuk 1:13; so “behold,” “look on,” that is, look on *with approval*)

not of such unrighteous acts; and so the Jews may look for deliverance and the punishment of their foes.

35. *before ... face of ... most High* — Any “turning aside” of justice in court is done *before the face of God*, who is present, and “regardeth,” though unseen (²¹⁶⁸Ecclesiastes 5:8).

36. *subvert* — to wrong.

MEM.

37-39. Who is it that can (as God, ⁴⁸⁸⁹Psalm 33:9) effect by a word anything, without the will of God?

38. *evil ... good* — *Calamity* and prosperity alike proceed from God (⁸²⁰Job 2:10 ²⁸⁶⁷Isaiah 45:7 ³⁰⁸⁶Amos 3:6).

39. *living* — and so having a time yet given him by God for repentance. If sin were punished as it deserves, *life* itself would be forfeited by the sinner. “Complaining” (murmuring) ill becomes him who enjoys such a favor as life (²¹⁶⁸Proverbs 19:3).

for the punishment of his sins — Instead of blaming God for his sufferings, he ought to recognize in them God’s righteousness and the just rewards of his own sin.

NUN.

40-42. *us* — Jeremiah and his fellow countrymen in their calamity.

search — as opposed to the torpor wherewith men rest only on their outward sufferings, without attending to the cause of them (⁴⁹²³Psalm 139:23,24).

41. *heart with ... hands* — the antidote to hypocrisy (⁴⁸⁰⁴Psalm 86:4 ⁴⁰⁸¹Timothy 2:8).

42. *not pardoned* — The Babylonian captivity had not yet ended.

SAMECH.

43-45. *covered* — namely, thyself (so ²¹⁸⁴Lamentations 3:44), so as not to see and pity our calamities, for even the most cruel in seeing a sad spectacle are moved to pity. Compare as to God “hiding His face,” ⁴⁹⁰¹Psalm 10:11 22:25.

44. (^{<2188}Lamentations 3:8). The “cloud” is our sins, and God’s wrath because of them (^{<2342}Isaiah 44:22 59:2).

45. So the apostles were treated; but, instead of murmuring, they rejoiced at it (^{<4043}1 Corinthians 4:13).

PE.

46-48. *Pe* is put before *Ain* (^{<2186}Lamentations 3:43,46), as in ^{<2126}Lamentations 2:16,17 4:16,17. (^{<2126}Lamentations 2:16.)

47. Like animals fleeing in fear, we fall into the snare laid for us.

48. (^{<2049}Jeremiah 4:19).

AIN.

49-51. *without ... intermission* — or else, “because there is no intermission” [PISCATOR], namely, Of my miseries.

50. *Till* — His prayer is not without hope, wherein it differs from the blind grief of unbelievers.

look down, etc. — (^{<2365}Isaiah 63:15).

51. *eye affecteth mine heart* — that is, causeth me grief with continual tears; or, “affecteth my *life*” (literally, “soul,” *Margin*), that is, my health [GROTIUS].

daughters of ... city — the towns around, dependencies of Jerusalem, taken by the foe.

TZADDI.

52-54. *a bird* — which is destitute of counsel and strength. The allusion seems to be to ^{<2017}Proverbs 1:17 [CALVIN].

without cause — (^{<4904}Psalms 69:4 109:3,4). Type of Messiah (^{<4855}John 15:25).

53. *in ... dungeon* — (^{<2676}Jeremiah 37:16).

stone — usually put at the mouth of a dungeon to secure the prisoners (^{<6108}Joshua 10:18 ^{<2067}Daniel 6:17 ^{<4261}Matthew 27:60).

54. *Waters* — not literally, for there was “no water” (^{<2806}Jeremiah 38:6) in the place of Jeremiah’s confinement, but emblematical of overwhelming calamities (^{<4902}Psalms 69:2 124:4,5).

cut off — (^{<2330>}Isaiah 38:10,11). I am abandoned by God. He speaks according to carnal sense.

KOPH.

55-57. *I called out of dungeon* — Thus the spirit resists the flesh, and faith spurns the temptation [CALVIN], (^{<300E>}Psalm 130:1 Jon 2:2).

56. *Thou hast heard* — namely formerly (so in ^{<2157>}Lamentations 3:57,58).

breathing ... cry — two kinds of prayer; the sigh of a prayer silently *breathed* forth, and the loud, earnest cry (compare “prayer,” “*secret speech*,” ^{<2306>}Isaiah 26:16, *Margin*; with “cry aloud,” ^{<4517>}Psalm 55:17).

57. *Thou drewest near* — with Thy help (^{<3008>}James 4:8).

RESH.

58-60. Jeremiah cites God’s gracious answers to his prayers as an encouragement to his fellow countrymen, to trust in Him.

pleaded — (^{<451E>}Psalm 35:1 ^{<3109>}Micah 7:9).

59. God’s past deliverances and His knowledge of Judah’s wrongs are made the grounds of prayer for relief.

60. *imagination* — devices (^{<2419>}Jeremiah 11:19).

Their vengeance — means *their malice*. Jeremiah gives his conduct, when plotted against by his foes, as an example how the Jews should bring their wrongs at the hands of the Chaldeans before God.

SCHIN.

61-63. *their reproach* — their reproachful language against me.

62. *lips* — speeches.

63. *sitting down ... rising up* — whether they sit or rise, that is, whether they be actively engaged or sedentary, and at rest “all the day” (^{<2162>}Lamentations 3:62), I am the subject of their derisive songs (^{<2164>}Lamentations 3:14).

TAU.

64-66. (^{<241D>}Jeremiah 11:20 ^{<5144>}2 Timothy 4:14).

65. *sorrow* — rather, *blindness* or *hardness*; literally, “a veil” covering their heart, so that they may rush on to their own ruin (^{<3360>}Isaiah 6:10 ^{<4084>}2 Corinthians 3:14,15).

66. *from under ... heavens of ... Lord* — *destroy* them so that it may be seen everywhere *under heaven* that thou sittest above as Judge of the world.

CHAPTER (ELEGY) 4

LAMENTATIONS 4:1-22.

THE SAD CAPTURE OF JERUSALEM, THE HOPE OF RESTORATION, AND THE RETRIBUTION AWAITING IDUMEA FOR JOINING BABYLON AGAINST JUDEA.

ALEPH.

1. *gold* — the splendid adornment of the temple [CALVIN] (²⁵¹¹⁰Lamentations 1:10 ¹¹⁰²²1 Kings 6:22 ³⁵²¹⁹Jeremiah 52:19); or, *the principal men* of Judea [GROTIUS] (²⁵¹⁰²Lamentations 4:2).

stones of ... sanctuary — the gems on the breastplate of the high priest; or, metaphorically, the priests and Levites.

BETH.

2. *comparable to ... gold* — (³⁸³¹⁶Job 28:16,19).

earthen pitchers — (²³⁰¹⁴Isaiah 30:14 ²⁴⁹¹¹Jeremiah 19:11).

GIMEL.

3. *sea monsters ... breast* — Whales and other cetaceous monsters are mammalian. Even they suckle their young; but the Jewish women in the siege, so desperate was their misery, ate theirs (²⁵¹¹⁰Lamentations 4:10 ²⁵¹²²Lamentations 2:20). Others translate, “jackals.”

ostriches — see on ¹⁸³¹⁴Job 39:14; ¹⁸³¹⁶Job 39:16, on their forsaking their young.

DALETH.

4. *thirst* — The mothers have no milk to give through the famine.

HE.

5. *delicately* — on dainties.

are desolate — or, “perish.”

in scarlet embrace dunghills — Instead of the *scarlet* couches on which the grandees were nursed, they must lie on *dunghills*.

embrace — They who once shrank sensitively from any soil, gladly *cling close* to heaps of filth as their only resting-place. Compare “embrace the rock” (^{<K248>}Job 24:8).

VAU.

6. greater than ... Sodom — (^{<0123>}Matthew 11:23). No prophets had been sent to Sodom, as there had been to Judea; therefore the punishment of the latter was heavier than that of the former.

overthrown ... in a moment — whereas the Jews had to endure the protracted and manifold hardships of a siege.

no hands stayed on her — No *hostile force*, as the Chaldeans in the case of Jerusalem, *continually pressed on her* before her overthrow. Jeremiah thus shows the greater severity of Jerusalem’s punishment than that of Sodom.

ZAIN.

7. Nazarites — literally, “separated ones” (^{<0002>}Numbers 6:2). They were held once in the highest estimation, but now they are degraded. God’s blessing formerly caused their body not to be the less fair and ruddy for their abstinence from strong drink. Compare the similar case of Daniel, etc. (^{<2008>}Daniel 1:8-15). Also David (^{<0912>}1 Samuel 16:12 17:42). Type of Messiah (So 5:10).

rubies — GESENIUS translates, “corals,” from a *Hebrew* root, “to divide into branches,” from the branching form of corals.

polishing — They were like exquisitely cut and *polished sapphires*. The “sapphires” may represent the *blue* veins of a healthy person.

CHETH.

8. blacker than ... coal — or, “than blackness” itself (^{<2008>}Joel 2:6 Na 2:10).

like a stick — as withered as a dry stick.

TETH.

9. The speedy death by the sword is better than the lingering death by famine.

pine away — literally, “flow out”; referring to the flow of blood. This expression, and “stricken through,” are drawn from death by “the sword.”

want of ... fruits — The words in italics have to be supplied in the original (^{<0183>}Genesis 18:28 ^{<19021>}Psalms 109:24).

JOD.

10. (^{<2121>}Lamentations 2:20 ^{<1336>}Deuteronomy 28:56,57).

pitiful — naturally at other times compassionate (^{<2905>}Isaiah 49:15).

JOSEPHUS describes the unnatural act as it took place in the siege under Titus.

sodden — boiled.

CAPH.

11. *fire ... devoured ... foundations* — (^{<1322>}Deuteronomy 32:22 ^{<2114>}Jeremiah 21:14). A most rare event. Fire usually consumes only the surface; but this reached even to the *foundation*, cutting off all hope of restoration.

LAMED.

12. Jerusalem was so fortified that all thought it impregnable. It therefore could only have been the hand of God, not the force of man, which overthrew it.

MEM.

13. *prophets* — the false prophets (^{<2031>}Jeremiah 23:11,21). Supply the sense thus: “For the sins ... *these calamities have befallen her.*”

shed the blood of the just — (^{<1231>}Matthew 23:31,37). This received its full fulfillment in the slaying of Messiah and the Jews’ consequent dispersion (^{<3106>}James 5:6).

NUN.

14. *blind* — with mental aberration.

polluted ... with blood — both with blood of one another mutually shed (for example, ^{<1031>}Jeremiah 2:34), and with their blood shed by the enemy [GLASSIUS].

not touch ... garments — as being defiled with blood (^{<4019>}Numbers 19:16).

SAMECH.

15. They ... them — “They,” that is, “men” (^{<23044>}Lamentations 4:14). Even the very *Gentiles*, regarded as unclean by *the Jews*, who were ordered most religiously to avoid all defilements, cried unto the *latter*, “depart,” as being unclean: so universal was the defilement of the city by blood.

wandered — As the false prophets and their followers had “wandered” blind with infatuated and idolatrous crime in the city (^{<23044>}Lamentations 4:14), so they must now “wander” among the heathen in blind consternation with calamity.

they said — that is, the Gentiles said: *it was said* among the heathen, “The Jews shall no more sojourn in their own land” [GROTIUS]; or, wheresoever they go in their wandering exile, “they shall not stay long” [LUDOVICUS DE DIEU], (^{<4526>}Deuteronomy 28:65).

PE.

16. Ain and Pe are here transposed (^{<23016>}Lamentations 4:16,17), as in ^{<23016>}Lamentations 2:16,17 3:46-51.

anger — literally, “face”; it is the countenance which, by its expression, manifests anger (^{<43816>}Psalms 34:16). GESENIUS translates, “the *person* of Jehovah”; Jehovah present; Jehovah Himself (^{<12334>}Exodus 33:14 ^{<10712>}Samuel 17:11).

divided — dispersed the Jews.

they respected not ... priests — This is the language of the *Gentiles*. “The Jews have no hope of a return: for *they respected not* even good *priests*” (^{<42492>}2 Chronicles 24:19-22) [GROTIUS]. MAURER explains it, “They (the victorious foe) regard not the (Jewish) priests when imploring their pity” (^{<2312>}Lamentations 5:12). The evident antithesis to “As for *us*” (^{<20471>}Lamentations 4:17) and the language of “the heathen” at the close of ^{<2315>}Lamentations 4:15, of which ^{<2016>}Lamentations 4:16 is the continuation, favor the former view.

AIN.

17. As for us — This translation forms the best antithesis to the language of *the heathen* (^{<2315>}Lamentations 4:15,16). CALVIN translates, “While as yet we stood as a state, our eyes failed,” etc.

watched for a nation that could not save us — Egypt (^{<1241>}2 Kings 24:7
^{<2307>}Isaiah 30:7 ^{<2676>}Jeremiah 37:5-11).

TZADDI.

18. *They* — the Chaldeans.

cannot go — without danger.

KOPH.

19. The last times just before the taking of the city. There was no place of escape; the foe intercepted those wishing to escape from the famine-stricken city, “on the mountains and in the wilderness.”

swifter ... than ... eagles — the Chaldean cavalry (^{<2013>}Jeremiah 4:13).

pursued — literally, “to be hot”; then, “to pursue hotly” (^{<0833>}Genesis 31:36). Thus they pursued and overtook Zedekiah (^{<2618>}Jeremiah 52:8,9).

RESH.

20. *breath ... anointed of ... Lord* — our king, with whose life ours was bound up. The original reference seems to have been to Josiah (^{<4852>}2 Chronicles 35:25), killed in battle with Pharaoh-necho; but the language is here applied to Zedekiah, who, though worthless, was still lineal representative of David, and type of Messiah, the “Anointed.” Viewed *personally* the language is too favorable to apply to him.

live among the heathen — Under him we hoped to live securely, even in spite of the surrounding heathen nations [GROTIUS].

SCHIN.

21. *Rejoice* — at our calamities (^{<1377>}Psalms 137:7). This is a *prophecy* that Edom should exult over the fall of Jerusalem. At the same time it is implied, Edom’s joy shall be short-lived. *Ironically* she is told, Rejoice while thou mayest (^{<2109>}Ecclesiastes 11:9).

cup — for this image of the confounding effects of God’s wrath, see ^{<2432>}Jeremiah 13:12 25:15,16,21; as to Edom, ^{<2407>}Jeremiah 49:7-22.

TAU.

22. (^{<2012>}Isaiah 40:2). Thou hast been punished enough: the end of thy punishment is at hand.

no more carry thee ... into captivity — that is, by the Chaldeans. The Romans carried them away subsequently. The *full* accomplishment of this prophecy must therefore refer to the Jews' final restoration.

discover — By the severity of His punishments on thee, God shall let men see how great was thy sin (^{<3490>}Jeremiah 49:10). God “covers” sin when He forgives it (^{<4911>}Psalm 32:1,5). He “discovers,” or “reveals,” it, when He punishes it (^{<4317>}Job 20:27). ^{<2490>}Jeremiah 49:10 shows that *Margin* is wrong, “carry captive” (this rendering is as in Na 2:7; compare “discovered,” *Margin*).

CHAPTER (ELEGY) 5

LAMENTATIONS 5:1-22.

EPIPHONEMA, OR A CLOSING RECAPITULATION OF THE CALAMITIES TREATED IN THE PREVIOUS ELEGIES.

1. (^{<1887>}Psalm 89:50,51).

2. *Our inheritance* — “Thine inheritance” (^{<15918>}Psalm 79:1). The land given of old to us by Thy gift.

3. *fatherless* — Our whole land is full of orphans [CALVIN]. Or, “we are fatherless,” being abandoned by Thee our “Father” (^{<2189>}Jeremiah 3:19), [GROTIUS].

4. *water for money* — The Jews were compelled to pay the enemy for the water of their own cisterns after the overthrow of Jerusalem; or rather, it refers to their sojourn in Babylon; they had to pay tax for access to the rivers and fountains. Thus, “our” means the water which we need, the commonest necessary of life.

our wood — In Judea each one could get wood without pay; in Babylon, “our wood,” the wood we need, must be paid for.

5. Literally, “On our necks we are persecuted”; that is, Men tread on our necks (^{<1862>}Psalm 66:12 ^{<25123>}Isaiah 51:23; compare ^{<16124>}Joshua 10:24). The extremest oppression. The foe not merely galled the Jews face, back, and sides, but their neck. A just retribution, as they had been stiff in neck against the yoke of God (^{<1818>}2 Chronicles 30:8, *Margin*; ^{<16129>}Nehemiah 9:29 ^{<3806>}Isaiah 48:4).

6. *given ... hand to* — in token of submission (see on ^{<25157>}Jeremiah 50:15).

to ... Egyptians — at the death of Josiah (^{<1862>}2 Chronicles 36:3,4).

Assyrians — that is, the Chaldeans who occupied the empire which Assyria had held. So ^{<2128>}Jeremiah 2:18.

to be satisfied with bread — (^{<1638>}Deuteronomy 28:48).

7. (^{<26129>}Jeremiah 31:29).

borne their iniquities — that is, the punishment of them. The accumulated sins of our fathers from age to age, as well as our own, are visited on us. They say this as a plea why God should pity them (compare ^{<3819>}Ezekiel 18:2, etc.).

8. Servants ... ruled ... us — Servants under the Chaldean governors ruled the Jews (^{<4165>}Nehemiah 5:15). Israel, once a “kingdom of priests” (^{<02916>}Exodus 19:6), is become like Canaan, “a servant of servants,” according to the curse (^{<00025>}Genesis 9:25). The Chaldeans were designed to be “servants” of Shem, being descended from Ham (^{<00026>}Genesis 9:26). Now through the Jews’ sin, their positions are reversed.

9. We gat our bread with ... peril — that is, those of us left in the city after its capture by the Chaldeans.

because of ... sword of ... wilderness — because of the liability to attack by the robber Arabs of the wilderness, through which the Jews had to pass to get “bread” from Egypt (compare ^{<25116>}Lamentations 5:6).

10. As an oven is scorched with too much fire, so our skin with the hot blast of famine (*Margin*, rightly, “storms,” like the hot simoom). Hunger dries up the pores so that the skin becomes like as if it were scorched by the sun (^{<33113>}Job 30:30 ^{<19839>}Psalms 119:83).

11. So in just retribution Babylon itself should fare in the end. Jerusalem shall for the last time suffer these woes before her final restoration (*Zechariah* 14:2).

12. hanged ... by their hand — a piece of wanton cruelty invented by the Chaldeans. GROTIUS translates, “Princes were hung by the hand of the enemy”; hanging was a usual mode of execution (^{<04019>}Genesis 40:19).

elders — officials (^{<25116>}Lamentations 4:16).

13. young men ... grind — The work of the lowest *female* slave was laid on young men (^{<07621>}Judges 16:21 ^{<18310>}Job 31:10).

children fell under ... wood — Mere children had to bear burdens of wood so heavy that they sank beneath them.

14. Aged men in the East meet in the open space round the gate to decide judicial trials and to hold social converse (^{<18217>}Job 29:7,8).

16. The crown — all our glory, the kingdom and the priesthood (^{<18819>}Job 19:9 ^{<18839>}Psalms 89:39,44).

17. (^{<25112>}Lamentations 1:22 2:11).

18. *foxes* — They frequent desolate places where they can freely and fearlessly roam.

19. (^{19A212}Psalm 102:12). The perpetuity of God's rule over human affairs, however He may seem to let His people be oppressed for a time, is their ground of hope of restoration.

20. *for ever* — that is, for “so long a time.”

21. (^{21B118}Psalm 80:3 ^{21B18}Jeremiah 31:18). “Restore us to favor with Thee, and so we shall be restored to our old position” [GROTIUS]. Jeremiah is not speaking of spiritual conversion, but of that outward turning whereby God receives men into His fatherly favor, manifested in bestowing prosperity [CALVIN]. Still, as Israel is a type of the Church, temporal goods typify spiritual blessings; and so the sinner may use this prayer for God to convert him.

22. Rather, “Unless haply Thou hast utterly rejected us, and art beyond measure wroth against us,” that is, Unless Thou art implacable, which is impossible, hear our prayer [CALVIN]. Or, as *Margin*, “For wouldest Thou utterly reject us?” etc. — No; that cannot be. The Jews, in this book, and in Isaiah and Malachi, to avoid the ill-omen of a mournful closing sentence, repeat the verse immediately preceding the last [CALVIN].

THE BOOK OF THE PROPHET

EZEKIEL

Commentary by **A. R. FAUSSETT**

INTRODUCTION

The name Ezekiel means “(whom) God will strengthen” [GESENIUS]; or, “God will prevail” [ROSENMULLER]. His father was Buzi (^{<2008>}Ezekiel 1:3), a priest, and he probably exercised the priestly office himself at Jerusalem, previous to his captivity, as appears from the matured priestly character to be seen in his prophecies, a circumstance which much increased his influence with his captive fellow countrymen at Babylon. Tradition represents Sarera as the land of his nativity. His call to prophesy was in the fifth year from the date of his being carried away with Jehoiachin (see ^{<12241>}2 Kings 24:11-15) by Nebuchadnezzar, 599 B.C. The best portions of the people seem to have been among the first carried away (^{<3116>}Ezekiel 11:16 ^{<2412>}Jeremiah 24:2-7,8,10). The ungodly were willing to do anything to remain in their native land; whereas the godly believed the prophets and obeyed the first summons to surrender, as the only path of safety. These latter, as adhering to the theocratic principle, were among the earliest to be removed by the Chaldeans, who believed that, if they were out of the way, the nation would fall to pieces of itself. They were despised by their brethren in the Holy Land not yet captives, as having no share in the temple sacrifices. Thus Ezekiel’s sphere of labor was one happier and less impeded by his countrymen than that of Jeremiah at home. The vicinity of the river Chebar, which flows into the Euphrates near Circeslum, was the first scene of his prophecies (^{<3001>}Ezekiel 1:1). Tel-Abib there (now Thallaba) was his place of residence (^{<2185>}Ezekiel 3:15), whither the elders used to come to inquire as to God’s messages through him. They were eager to return to Jerusalem, but he taught them that they must first return to their God. He continued to prophesy for at least twenty-two years, that is, to the twenty-seventh year of the captivity (^{<3247>}Ezekiel 29:17), and probably remained with the captives by the Chebar the rest of his life. A treatise, falsely attributed to EPIPHANIUS, states a tradition that he was killed at Babylon by a prince of his people whom he had reproved for idolatry.

He was contemporary with Jeremiah and Daniel. The former had prophesied for thirty-four years before Ezekiel, and continued to do so for six or seven years after him. The call of Ezekiel followed the very next year after the communication of Jeremiah's predictions to Babylon (²⁶¹⁹Jeremiah 51:59), and was divinely intended as a sequel to them. Daniel's predictions are mostly later than Ezekiel's but his piety and wisdom had become proverbial in the early part of Ezekiel's ministry (²³⁴⁴Ezekiel 14:14, 16 28:3). They much resemble one another, especially in the visions and grotesque images. It is a remarkable proof of genuineness that in Ezekiel no prophecies against Babylon occur among those directed against the enemies of the covenant-people. Probably he desired not to give needless offense to the government under which he lived. The effect of his labors is to be seen in the improved character of the people towards the close of the captivity, and their general cessation from idolatry and a return to the law. It was little more than thirty years after the close of his labors when the decree of the Jews' restoration was issued. His leading characteristic is realizing, determined energy; this admirably adapted him for opposing the "rebellious house" "of stubborn front and hard heart," and for maintaining the cause of God's Church among his countrymen in a foreign land, when the external framework had fallen to pieces. His style is plain and simple. His conceptions are definite, and the details even of the symbolical and enigmatical parts are given with lifelike minuteness. The obscurity lies in the substance, not in the form, of his communications. The priestly element predominates in his prophecies, arising from his previous training as a priest. He delights to linger about the temple and to find in its symbolical forms the imagery for conveying his instructions. This was divinely ordered to satisfy the spiritual want felt by the people in the absence of the outward temple and its sacrifices. In his images he is magnificent, though austere and somewhat harsh. He abounds in repetitions, not for ornament, but for force and weight. Poetical parallelism is not found except in a few portions, as in the seventh, twenty-first, twenty-seventh, twenty-eighth, twenty-ninth through thirty-first chapters. His great aim was to stimulate the dormant minds of the Jews. For this end nothing was better suited than the use of mysterious symbols expressed in the plainest words. The superficial, volatile, and wilfully unbelieving would thereby be left to judicial blindness (²⁰⁶⁰Isaiah 6:10 ¹⁰¹¹Matthew 13:11-13, etc.); whereas the better-disposed would be awakened to a deeper search into the things of God by the very obscurity of the symbols. Inattention to this divine purpose has led the modern Jews so to magnify this obscurity as to ordain that no one shall read this book till he has passed his thirtieth year.

RABBI HANANIAS is said to have satisfactorily solved the difficulties (*Mischna*) which were alleged against its canonicity. Ecclesiasticus 49:8

refers to it, and JOSEPHUS [*Antiquities*, 10.5.1]. It is mentioned as part of the canon in MELITO'S catalogue [EUSEBIUS, *Ecclesiastical History*, 4.26]; also in ORIGEN, JEROME, and the *Talmud*. The oneness of tone throughout and the repetition of favorite expressions exclude the suspicion that separate portions are not genuine. The earlier portion, the first through the thirty-second chapters, which mainly treats of sin and judgment, is a key to interpret the latter portion, which is more hopeful and joyous, but remote in date. Thus a unity and an orderly progressive character are imparted to the whole. The destruction of Jerusalem is the central point. Previous to this he calls to repentance and warns against blind confidence in Egypt (³¹⁷⁵Ezekiel 17:15-17; compare ³⁵⁰²Jeremiah 37:7) or other human stay. After it he consoles the captives by promising them future deliverance and restoration. His prophecies against foreign nations stand between these two great divisions, and were uttered in the interval between the intimation that Nebuchadnezzar was besieging Jerusalem and the arrival of the news that he had taken it (³³²¹Ezekiel 33:21). HAVERNICK marks out nine sections: —

(1) Ezekiel's call to prophesy (³⁰⁰¹Ezekiel 1:1-3:15).

(2) Symbolical predictions of the destruction of Jerusalem (³¹⁸¹⁶Ezekiel 3:16-7:27).

(3) A year and two months later a vision of the temple polluted by Tammuz or Adonis worship; God's consequent scattering of fire over the city and forsaking of the temple to reveal Himself to an inquiring people in exile; happier and purer times to follow (³¹⁰⁰¹Ezekiel 8:1-11:25).

(4) Exposure of the particular sins prevalent in the several classes — priests, prophets, and princes (³⁵⁰¹Ezekiel 12:1-19:14).

(5) A year later the warning of judgment for national guilt repeated with greater distinctness as the time drew nearer (³³¹⁰¹Ezekiel 20:1-23:49).

(6) Two years and five months later — the very day on which Ezekiel speaks — is announced as the day of the beginning of the siege; Jerusalem shall be overthrown (³³¹⁰¹Ezekiel 24:1-27).

(7) Predictions against foreign nations during the interval of his silence towards his own people; if judgment begins at the house of God, much more will it visit the ungodly world (³³⁵⁰¹Ezekiel 25:1-32:32). Some of these were uttered much later than others, but they all *began* to be given after the fall of Jerusalem.

(8) In the twelfth year of the captivity, when the fugitives from Jerusalem (³³²¹Ezekiel 33:21) had appeared in Chaldea, he foretells

better times and the re-establishment of Israel and the triumph of God's kingdom on earth over its enemies, Seir, the heathen, and Gog (Ezekiel 33:1-39:29).

(9) After an interval of thirteen years the closing vision of the order and beauty of the restored kingdom (Ezekiel 40:1-48:35). The particularity of details as to the temple and its offerings rather discountenances the view of this vision being only symbolical, and not at all literal. The event alone can clear it up. At all events it has not yet been fulfilled; it must be future. Ezekiel was the only *prophet* (in the strict sense) among the Jews at Babylon. Daniel was rather a *seer* than a prophet, for the spirit of prophecy was given him to qualify him, not for a spiritual office, but for disclosing future events. His position in a heathen king's palace fitted him for revelations of the *outward* relations of God's kingdom to the kingdoms of the world, so that his book is ranked by the Jews among the Hagiographa or "Sacred Writings," not among the prophetic Scriptures. On the other hand, Ezekiel was distinctively a *prophet*, and one who had to do with the *inward* concerns of the divine kingdom. As a priest, when sent into exile, his service was but transferred from the visible temple at Jerusalem to the spiritual temple in Chaldea.

CHAPTER 1

EZEKIEL 1:1-28.

EZEKIEL'S VISION BY THE CHEBAR. FOUR CHERUBIM AND WHEELS.

1. *Now it came to pass* — rather, “*And it came,*” etc. As this formula in ^{<600E>}Joshua 1:1 has reference to the *written* history of previous times, so here (and in ^{<800E>}Ruth 1:1, and ^{<700E>}Esther 1:1), it refers to the *unwritten* history which was before the mind of the writer. The prophet by it, as it were, continues the history of the preceding times. In the fourth year of Zedekiah’s reign (^{<2615>}Jeremiah 51:59), Jeremiah sent by Seraiah a message to the captives (^{<290E>}Jeremiah 29:1-32) to submit themselves to God and lay aside their flattering hopes of a speedy restoration. This communication was in the next year, the fifth, and the fourth month of the same king (for Jehoiachin’s captivity and Zedekiah’s accession coincide in time), *followed up* by a prophet raised up among the captives themselves, the energetic Ezekiel.

thirtieth year — that is, counting from the beginning of the reign of Nabopolassar, father of Nebuchadnezzar, the era. of the Babylonian empire, 625 B.C., which epoch coincides with the eighteenth year of Josiah, that in which the book of the law was found, and the consequent reformation began [SCALIGER]; or the thirtieth year of Ezekiel’s life. As the Lord was about to be a “little sanctuary” (^{<2511E>}Ezekiel 11:16) to the exiles on the Chebar, so Ezekiel was to be the ministering priest; therefore he marks his priestly relation to God and the people at the outset; the close, which describes the future temple, thus answering to the beginning. By designating himself expressly as “the priest” (^{<201E>}Ezekiel 1:3), and as having reached his thirtieth year (the regular year of priests commencing their office), he marks his office as the priest among the prophets. Thus the opening vision follows naturally as the formal institution of that spiritual temple in which he was to minister [FAIRBAIRN].

Chebar — the same as Chabor or Habor, whither the ten tribes had been transported by Tiglath-pileser and Shalmaneser (^{<271E>}2 Kings 17:6 ^{<33E>}1 Chronicles 5:26). It flows into the Euphrates near Carchemish or Circesium, two hundred miles north of Babylon.

visions of God — Four expressions are used as to the revelation granted to Ezekiel, the three first having respect to what was presented from without, to assure him of its *reality*, the fourth to his being internally made fit to receive the revelation; “the heavens were opened” (so ^{<4036>}Matthew 3:16 ^{<4076>}Acts 7:56 ^{<6917>}Revelation 19:11); “he saw visions of God”; “the word of Jehovah came *verily* (as the meaning is rather than ‘expressly, *English Version*, ^{<3103>}Ezekiel 1:3) unto him” (it was no unreal hallucination); and “the hand of Jehovah was upon him” (^{<2381>}Isaiah 8:11 ^{<2700>}Daniel 10:10,18 ^{<6017>}Revelation 1:17; the Lord by His touch strengthening him for his high and arduous ministry, that he might be able to witness and report aright the revelations made to him).

2. Jehoiachin’s captivity — In the third or fourth year of Jehoiakim, father of Jehoiachin, the *first* carrying away of Jewish captives to Babylon took place, and among them was Daniel. The *second* was under Jehoiachin, when Ezekiel was carried away. The *third* and final one was at the taking of Jerusalem under Zedekiah.

4. whirlwind — emblematic of God’s judgments (^{<2239>}Jeremiah 23:19 25:32).

out of the north — that is, from Chaldea, whose hostile forces would invade Judea from a *northerly* direction. The prophet conceives himself in the temple.

fire infolding itself — laying hold on whatever surrounds it, drawing it to itself, and devouring it. Literally, “catching itself,” that is, kindling itself [FAIRBAIRN]. The same *Hebrew* occurs in ^{<0124>}Exodus 9:24, as to the “fire mingled with the hail.”

brightness ... about it — that is, about the “cloud.”

out of the midst thereof — that is, out of the midst of the “fire.”

color of amber — rather, “the glancing brightness (literally, ‘the eye’, and so *the glancing appearance*) of polished brass. The *Hebrew*, *chasmal*, is from two roots, “smooth” and “brass” (compare ^{<3107>}Ezekiel 1:7 ^{<6015>}Revelation 1:15) [GESENIUS]. The *Septuagint* and *Vulgate* translate it, “*electrum*”; a brilliant metal compounded of gold and silver.

5. Ezekiel was himself of a “gigantic nature, and thereby suited to counteract the Babylonish spirit of the times, which loved to manifest itself in gigantic, grotesque forms” [HENGSTENBERG].

living creatures — So the *Greek* ought to have been translated in the parallel passage, ^{<6016>}Revelation 4:6, not as *English Version*, “beasts”; for

one of the “four” is *a man*, and man cannot be termed “beast.” ⁽²³⁰⁰⁾Ezekiel 10:20 shows that it is the cherubim that are meant.

likeness of a man — Man, the noblest of the four, is the ideal model after which they are fashioned (⁽²³⁰⁰⁾Ezekiel 1:10 ⁽²³⁰⁴⁾Ezekiel 10:14). The point of comparison between him and them is the erect posture of their bodies, though doubtless including also the general mien. Also the *hands* (⁽²³⁰²⁾Ezekiel 10:21).

6. Not only were there four distinct living creatures, but each of the four had four faces, making sixteen in all. The four living creatures of the cherubim answer by contrast to the four world monarchies represented by four *beasts*, Assyria, Persia, Greece, and Rome (⁽²⁰⁰⁰⁾Daniel 7:1-28). The Fathers identified them with the four Gospels: Matthew the lion, Mark the ox, Luke the man, John the eagle. Two cherubim only stood over the ark in the temple; two more are now added, to imply that, while the law is retained as the basis, a new form is needed to be added to impart new life to it. The number four may have respect to the four quarters of the world, to imply that God’s angels execute His commands everywhere. Each head in front had the face of a man as the primary and prominent one: on the right the face of a lion, on the left the face of an ox, above from behind the face of an eagle. The Mosaic cherubim were similar, only that the human faces were put looking towards each other, and towards the mercy seat between, being formed out of the same mass of pure gold as the latter (⁽⁰²⁵⁹⁾Exodus 25:19,20). In ⁽²⁰⁰²⁾Isaiah 6:2 two wings are added to cover their countenances; because there they stand by the throne, here under the throne; there God deigns to consult them, and His condescension calls forth their humility, so that they veil their faces before Him; here they execute His commands. The face expresses their intelligence; the wings, their rapidity in fulfilling God’s will. The Shekinah or flame, that signified God’s presence, and the written name, JEHOVAH, occupied the intervening space between the cherubim ⁽⁰⁰⁴⁴⁾Genesis 4:14,16 3:24 (“placed”; properly, “to place in *a tabernacle*”), imply that the cherubim were appointed at the fall as symbols of God’s presence in a consecrated place, and that man was to worship there. In the patriarchal dispensation when the flood had caused the removal of the cherubim from Eden, *seraphim* or *teraphim* (*Chaldean* dialect) were made as models of them for domestic use (⁽⁰³¹⁹⁾Genesis 31:19, *Margin*; ⁽⁰³³⁰⁾Genesis 31:30). The silence of the twenty-fifth and twenty-sixth chapters of Exodus to their configuration, whereas everything else is minutely described, is because their form was so well-known already to Bezaleel and all Israel by tradition as to need no detailed description. Hence Ezekiel (⁽²³⁰⁰⁾Ezekiel 10:20) at once knows them, for he had seen them repeatedly in the carved work of the outer sanctuary of Solomon’s temple (⁽⁰⁰²³⁾1 Kings 6:23-29). He

therefore consoles the exiles with the hope of having the same cherubim in the renovated temple which should be reared; and he assures them that the same God who dwelt between the cherubim of the temple would be still with His people by the Chebar. But they were not in Zerubbabel's temple; therefore Ezekiel's foretold temple, if literal, is yet future. The ox is selected as chief of the tame animals, the lion among the wild, the eagle among birds, and man the head of all, in his ideal, realized by the Lord Jesus, combining all the excellencies of the animal kingdom. The cherubim probably represent the ruling powers by which God acts in the natural and moral world. Hence they sometimes answer to the ministering angels; elsewhere, to the redeemed saints (the elect Church) through whom, as by the angels, God shall hereafter rule the world and proclaim the manifold wisdom of God (¹⁶²⁸Matthew 19:28 ¹⁶²⁹1 Corinthians 6:2 ¹⁶³⁰Ephesians 3:10 ¹⁶³¹Revelation 3:21 4:6-8). The "lions" and "oxen," amidst "palms" and "open flowers" carved in the temple, were the four-faced cherubim which, being traced on a flat surface, presented only one aspect of the four. The human-headed winged bulls and eagle-headed gods found in Nineveh, sculptured amidst palms and tulip-shaped flowers, were borrowed by corrupted tradition from the cherubim placed in Eden near its fruits and flowers. So the Aaronic calf (¹⁶³²Exodus 32:4,5) and Jeroboam's calves at Daniel and Beth-el, a schismatic imitation of the sacred symbols in the temple at Jerusalem. So the ox figures of Apis on the sacred arks of Egypt.

7. *straight feet* — that is, straight *legs*. Not protruding in any part as the legs of an ox, but straight like a man's [GROTIUS]. Or, like solid pillars; *not bending*, as man's, at the knee. They glided along, rather than walked. Their movements were all sure, right, and without effort [KITTO, *Cyclopaedia*].

sole ... calf's foot — HENDERSON hence supposes that "*straight feet*" implies that they did not project horizontally like men's feet, but vertically as calves' feet. The *solid firmness* of the round foot of a calf seems to be the point of comparison.

color — *the glittering appearance*, indicating God's purity.

8. The hands of each were the hands of a man. The hand is the symbol of *active power*, *guided by skilfulness* (¹⁶³³Psalms 78:72).

under their wings — signifying their operations are hidden from our too curious prying; and as the "wings" signify something more than human, namely, the secret prompting of God, it is also implied that they are moved by it and not by their own power, so that they do nothing at random, but all with divine wisdom.

they four had ... faces and ... wings — He returns to what he had stated already in ^{<3006>}Ezekiel 1:6; this gives a reason why they had hands on their four sides, namely, because they had faces and wings on the four sides. They moved whithersoever they would, not by active energy merely, but also by knowledge (expressed by their *faces*) and divine guidance (expressed by their “wings”).

9. they — had no occasion to turn themselves round when changing their direction, for they had a face (^{<3006>}Ezekiel 1:6) looking to each of the four quarters of heaven. They made no mistakes; and their work needed not be gone over again. Their wings were joined above in pairs (see ^{<3011>}Ezekiel 1:11).

10. they ... had the face of a man — namely, in front. The human face was the primary and prominent one and the fundamental part of the composite whole. On its right was the lion’s face; on the left, the ox’s (called “cherub,” ^{<3004>}Ezekiel 10:14); at the back from above was the eagle’s.

11. The tips of the two outstretched wings reached to one another, while the other two, in token of humble awe, formed a veil for the lower parts of the body.

stretched upward — rather, “were parted from above” (compare *Margin*; see on ^{<3012>}Isaiah 6:2). The joining together of their wings above implies that, though the movements of Providence on earth may seem conflicting and confused, yet if one lift up his eyes to heaven, he will see that they admirably conspire towards the one end at last.

12. The same idea as in ^{<3009>}Ezekiel 1:9. The repetition is because we men are so hard to be brought to acknowledge the wisdom of God’s doings; they seem tortuous and confused to us, but they are all tending steadily to one aim.

the spirit — the secret impulse whereby God moves His angels to the end designed. They do not turn back or aside till they have fulfilled the office assigned them.

13. likeness ... appearance — not tautology. “Likeness” expresses the general form; “appearance,” the particular aspect.

coals of fire — denoting the intensely pure and burning justice wherewith God punishes by His angels those who, like Israel, have hardened themselves against His long-suffering. So in ^{<3012>}Isaiah 6:2,6, instead of cherubim, the name “seraphim,” *the burning ones*, is applied, indicating God’s consuming righteousness; whence their cry to Him is, “Holy! holy! holy!” and the burning coal is applied to his lips, for the message through

his mouth was to be one of judicial severance of the godly from the ungodly, to the ruin of the latter.

lamps — torches. The fire emitted sparks and flashes of light, as torches do.

went up and down — expressing the marvellous vigor of God's Spirit, in all His movements never resting, never wearied.

fire ... bright — indicating the glory of God.

out of the fire ... lightning — God's righteousness will at last cause the bolt of His wrath to fall on the guilty; as now, on Jerusalem.

14. ran and returned — Incessant, restless motion indicates the plenitude of life in these cherubim; so in ⁽²⁰¹⁸⁾Revelation 4:8, "they rest not day or night" (⁽³⁰¹⁰⁾Zechariah 4:10).

flash of lightning — rather, as distinct from "lightning" (⁽²⁰¹³⁾Ezekiel 1:13), "the meteor flash," or sheet lightning [FAIRBAIRN].

15. one wheel — The "dreadful height" of the wheel (⁽²⁰¹⁸⁾Ezekiel 1:18) indicates the gigantic, terrible energy of the complicated revolutions of God's providence, bringing about His purposes with unerring certainty. One wheel appeared transversely within another, so that the movement might be without turning, whithersoever the living creatures might advance (⁽²⁰¹⁷⁾Ezekiel 1:17). Thus each wheel was composed of two circles cutting one another at right angles, "one" only of which appeared to touch the ground ("upon the earth"), according to the direction the cherubim desired to move in.

with his four faces — rather, "according to its four faces" or sides; as there was a side or direction to each of the four creatures, so there was a wheel for each of the sides [FAIRBAIRN]. The four sides or semicircles of each composite wheel pointed, as the four faces of each of the living creatures, to the four quarters of heaven. HAVERNICK refers "his" or "its" to *the wheels*. The cherubim and their wings and wheels stood in contrast to the symbolical figures, somewhat similar, then existing in Chaldea, and found in the remains of Assyria. The latter, though derived from the original revelation by tradition, came by corruption to symbolize the astronomical zodiac, or the sun and celestial sphere, by a circle with wings or irradiations. But Ezekiel's cherubim rise above natural objects, the gods of the heathen, to the representation of the one true God, who made and continually upholds them.

16. appearance ... work — their *form* and the *material* of their work.

beryl — rather, “the glancing appearance of the Tarshish stone”; the chrysolite or topaz, brought from Tarshish or Tartessus in Spain. It was one of the gems in the breastplate of the high priest (^{<2830>}Exodus 28:20 ^{<2154>}Song of Solomon 5:14 ^{<706>}Daniel 10:6).

four had one likeness — The similarity of the wheels to one another implies that there is no inequality in all God’s works, that all have a beautiful analogy and proportion.

17. went upon their four sides — Those faces or sides of the four wheels moved which answered to the direction in which the cherubim desired to move; while the transverse circles in each of the four composite wheels remained suspended from the ground, so as not to impede the movements of the others.

18. rings — that is, feloes or circumferences of the wheels.

eyes — The multiplicity of eyes here in the wheels. and ^{<3002>}Ezekiel 10:12, in the cherubim themselves, symbolizes the *plenitude of intelligent life*, the eye being the window through which “the spirit of the living creatures” in the wheels (^{<3003>}Ezekiel 1:20) looks forth (compare ^{<3005>}Zechariah 4:10). As the wheels signify the providence of God, so the eyes imply that He sees all the circumstances of each case, and does nothing by blind impulse.

19. went by them — went *beside* them.

20. the spirit was to go — that is, their will was for going whithersoever the Spirit was for going.

over against them — rather, *beside* or *in conjunction with them*.

spirit of the living creature — put collectively for “the living *creatures*”; the cherubim. Having first viewed them separately, he next views them in the aggregate as the composite living *creature* in which the Spirit resided. The life intended is that connected with God, holy, spiritual life, in the plenitude of its active power.

21. over against — rather, “along with” [HENDERSON]; or, “beside” [FAIRBAIRN].

22. upon the heads — rather, “above the heads” [FAIRBAIRN].

color — glitter.

terrible crystal — dazzling the spectator by its brightness.

23. straight — erect [FAIRBAIRN], expanded upright.

two ... two ... covered ... bodies — not, as it might seem, contradicting ^{<3011>}Ezekiel 1:11. The two wings expanded upwards, though chiefly used for flying, yet up to the summit of the figure where they were parted from each other, covered the upper part of the body, while the other two wings covered the lower parts.

24. voice of ... Almighty — the thunder (^{<4208>}Psalm 29:3,4).

voice of speech — rather, “the voice” or “sound of *tumult*,” as in ^{<2416>}Jeremiah 11:16. From an *Arabic* root, meaning the “impetuous rush of heavy rain.”

noise of ... host — (^{<2438>}Isaiah 13:4 ^{<2716>}Daniel 10:6).

25. let down ... wings — While the Almighty gave forth His voice, they reverently let their wings fall, to listen stilly to His communication.

26. The Godhead appears in the likeness of enthroned humanity, as in ^{<0240>}Exodus 24:10. Besides the “paved work of a sapphire stone, as it were the body of heaven in clearness,” there, we have here the “throne,” and God “as a man,” with the “appearance of fire round about.” This last was a prelude of the incarnation of Messiah, but in His character as Savior and as Judge (^{<6611>}Revelation 19:11-16). The azure sapphire answers to the color of the sky. As others are called “sons of God,” but He “the Son of God,” so others are called “sons of man” (^{<3011>}Ezekiel 2:1,3), but He “the Son of man” (^{<0613>}Matthew 16:13), being the embodied representative of humanity and the whole human race; as, on the other hand, He is the representative of “the fullness of the Godhead” (^{<5019>}Colossians 2:9). While the cherubim are movable, the throne above, and Jehovah who moves them, are firmly fixed. It is good news to man, that the throne above is filled by One who even there appears as “a man.”

27. color of amber — “the glitter of chasnal” [FAIRBAIRN]. See on ^{<3011>}Ezekiel 1:4; rather, “polished brass” [ENDERSON]. Messiah is described here as in ^{<2716>}Daniel 10:5,6 ^{<6614>}Revelation 1:14,15.

28. the bow ... in ... rain — the symbol of the sure covenant of mercy to God’s children remembered amidst judgments on the wicked; as in the flood in Noah’s days (^{<6613>}Revelation 4:3). “Like hanging out from the throne of the Eternal a fang of peace, assuring all that the purpose of Heaven was to preserve rather than to destroy. Even if the divine work should require a deluge of wrath, still the faithfulness of God would only shine forth the more brightly at last to the children of promise, in consequence of the *tribulations* needed to prepare for the ultimate good” [FAIRBAIRN]. (^{<2508>}Isaiah 54:8-10).

I fell upon ... face — the right attitude, spiritually, before we enter on any active work for God (³⁰¹²Ezekiel 2:2 3:23,24 ⁶⁰¹⁷Revelation 1:17). In this first chapter God gathered into one vision the substance of all that was to occupy the prophetic agency of Ezekiel; as was done afterwards in the opening vision of the Revelation of Saint John.

CHAPTER 2

EZEKIEL 2:1-10.

EZEKIEL'S COMMISSION.

1. *Son of man* — often applied to Ezekiel; once only to Daniel (²⁰⁸⁷Daniel 8:17), and not to any other prophet. The phrase was no doubt taken from Chaldean usage during the sojourn of Daniel and Ezekiel in Chaldea. But the spirit who sanctioned the words of the prophet implied by it the *lowliness and frailty* of the prophet as man “lower than the angels,” though now admitted to the vision of angels and of God Himself, “lest he should be exalted through the abundance of the revelations” (²⁷¹²2 Corinthians 12:7). He is appropriately so called as being type of the divine “Son of man” here revealed as “man” (see on ²⁰²³Ezekiel 1:26). That title, as applied to Messiah, implies at once His *lowliness* and His *exaltation*, in His manifestations as *the Representative man*, at His first and second comings respectively (²⁹⁰⁶Psalm 8:4-8 ²¹⁶³Matthew 16:13 20:18; and on the other hand, ²⁰⁷³Daniel 7:13,14 ²¹⁶⁶Matthew 26:64 ²¹⁵²John 5:27).

2. *spirit entered ... when he spake* — The divine word is ever accompanied by the Spirit (²⁰⁰²Genesis 1:2,3).

set ... upon ... feet — He had been “upon his face” (²⁰²³Ezekiel 1:28). Humiliation on our part is followed by exaltation on God’s part (²⁰²³Ezekiel 3:23,24 ²²²⁹Job 22:29 ²⁹⁰⁶James 4:6 ²¹⁶⁵1 Peter 5:5). “On the feet” was the fitting attitude when he was called on to walk and work for God (²¹⁸⁸Ephesians 5:8 6:15).

that I heard — rather, “*then* I heard.”

3. *nation* — rather, “nations”; the word usually applied to the *heathen* or *Gentiles*; here to the Jews, as being altogether *heathenized* with idolatries. So in ²⁰¹¹Isaiah 1:10, they are named “Sodom” and “Gomorrhah.” They were now become “Lo-ammi,” not the *people* of God (²⁰⁰⁹Hosea 1:9).

4. *impudent* — literally, “hard-faced” (²¹⁰⁷Ezekiel 3:7,9).

children — resumptive of “they” (²⁰¹¹Ezekiel 2:3); the “children” walk in their “fathers’” steps.

I ... send thee — God opposes His command to all obstacles. Duties are ours; events are God's.

Thus saith the Lord God — God opposes His name to the obstinacy of the people.

5. forbear — namely, to hear.

yet shall know — Even if they will not hear, at least they will not have ignorance to plead as the cause of their perversity (²³³³Ezekiel 33:33).

6. briers — not as the *Margin* and GESENIUS, “rebels,” which would not correspond so well to “thorns.” The *Hebrew* is from a root meaning “to sting” as *nettles* do. The wicked are often so called (¹²¹⁹2 Samuel 23:6 ²¹¹¹Song of Solomon 2:2 ²³⁹⁸Isaiah 9:18).

scorpions — a reptile about six inches long with a deadly sting at the end of the tail.

be not afraid — (²¹³⁸Luke 12:4 ¹¹³⁴1 Peter 3:14).

7. most rebellious — literally, “rebellion” itself: its very essence.

8. eat — (See on ²⁴⁵⁶Jeremiah 15:16; ⁶⁰⁰⁹Revelation 10:9,10). The idea is to possess himself fully of the message and digest it in the mind; not literal *eating*, but such an *appropriation* of its unsavory contents that they should become, as it were, part of himself, so as to impart them the more vividly to his hearers.

9. roll — the form in which ancient books were made.

10. within and without — on the face and the back. Usually the parchment was written only on its *inside* when rolled up; but so full was God's message of impending woes that it was written also on the back.

CHAPTER 3

⋈ EZEKIEL 3:1-27.

EZEKIEL EATS THE ROLL. IS COMMISSIONED TO GO TO THEM OF THE CAPTIVITY AND GOES TO TEL-ABIB BY THE CHEBAR: AGAIN BEHOLDS THE SHEKINAH GLORY: IS TOLD TO RETIRE TO HIS HOUSE, AND ONLY SPEAK WHEN GOD OPENS HIS MOUTH.

1. *eat ... and ... speak* — God’s messenger must first inwardly appropriate God’s truth himself, before he “speaks” it to others (see on ⋈ Ezekiel 2:8). Symbolic actions were, when possible and proper, performed outwardly; otherwise, internally and in spiritual vision, the action so narrated making the naked statement more intuitive and impressive by presenting the subject in a concentrated, embodied form.

3. *honey for sweetness* — Compare ⋈ Psalm 19:10 119:103 ⋈ Revelation 10:9, where, as here in ⋈ Ezekiel 3:14, the “sweetness” is followed by “bitterness.” The former being due to the painful nature of the message; the latter because it was the Lord’s service which he was engaged in; and his eating the roll and finding it sweet, implied that, divesting himself of carnal feeling, he made God’s will his will, however painful the message that God might require him to announce. The fact that God would be glorified was his greatest pleasure.

5. See *Margin, Hebrew*, “deep of lip, and heavy of tongue,” that is, men speaking an obscure and unintelligible tongue. Even they would have listened to the prophet; but the Jews, though addressed in their own tongue, will not hear him.

6. *many people* — It would have increased the difficulty had he been sent, not merely to one, but to “many people” differing in tongues, so that the missionary would have needed to acquire a new tongue for addressing each. The after mission of the apostles to many peoples, and the gift of tongues for that end, are foreshadowed (compare ⋈ 1 Corinthians 14:21 with ⋈ Isaiah 28:11).

had I sent thee to them, they would have hearkened — (⋈ Matthew 11:21,23).

7. *will not hearken unto thee: for ... not ... me* — (^{<615D>}John 15:20). Take patiently their rejection of thee, for I thy Lord bear it along with thee.

8. Ezekiel means one “strengthened by God.” Such he was in godly firmness, in spite of his people’s opposition, according to the divine command to the priest tribe to which he belonged (^{<630D>}Deuteronomy 33:9).

9. *As ... flint* — so Messiah the antitype (^{<280D>}Isaiah 50:7; compare ^{<300B>}Jeremiah 1:8,17).

10. *receive in ... heart ... ears* — The transposition from the natural order, namely, first receiving with the *ears*, then in the *heart*, is designed. The preparation of the heart for God’s message should precede the reception of it with the ears (compare ^{<300B>}Proverbs 16:1 ^{<300D>}Psalms 10:17).

11. *thy people* — who ought to be better disposed to hearken to thee, their fellow countryman, than hadst thou been a foreigner (^{<300B>}Ezekiel 3:5,6).

12. (^{<408B>}Acts 8:39). Ezekiel’s abode heretofore had not been the most suitable for his work. He, therefore, is guided by the Spirit to Tel-Abib, the chief town of the Jewish colony of captives: there he sat on the ground, “the throne of the miserable” (^{<300B>}Ezra 9:3 ^{<250D>}Lamentations 1:1-3), seven days, the usual period for manifesting deep grief (^{<300B>}Job 2:13; see ^{<300D>}Psalms 137:1), thus winning their confidence by sympathy in their sorrow. He is accompanied by the cherubim which had been manifested at Chebar (^{<300B>}Ezekiel 1:3,4), after their departure from Jerusalem. They now are heard moving with the “*voice of a great rushing* (compare ^{<400D>}Acts 2:2), *saying*, Blessed be the glory of the Lord from His place,” that is, moving *from the place* in which it had been at Chebar, to accompany Ezekiel to his new destination (^{<300B>}Ezekiel 9:3); or, “from His place” may rather mean, *in His place and manifested “from” it*. Though God may seem to have forsaken His temple, He is still in it and will restore His people to it. His glory is “blessed,” in opposition to those Jews who spoke evil of Him, as if He had been unjustly rigorous towards their nation [CALVIN].

13. *touched* — literally, “kissed,” that is, closely embraced.

noise of a great rushing — typical of great disasters impending over the Jews.

14. *bitterness* — sadness on account of the impending calamities of which I was required to be the unwelcome messenger. But the “hand,” or powerful impulse of Jehovah, urged me forward.

15. *Tel-Abib* — *Tel* means an “elevation.” It is identified by MICHAELIS with *Thallaba* on the Chabor. Perhaps the name expressed the Jew’s hopes

of restoration, or else the fertility of the region. *Abib* means the *green ears* of corn which appeared in the month Nisan, the pledge of the harvest.

I sat, etc. — This is the *Hebrew Margin* reading. The *text* is rather, “I beheld them sitting there” [GESENIUS]; or, “And those that were settled there,” namely, the older settlers, as distinguished from the more recent ones alluded to in the previous clause. The ten tribes had been long since settled on the Chabor or Habor (^{<1276>}2 Kings 17:6) [HAVERNICK].

17. *watchman* — Ezekiel alone, among the prophets, is called a “watchman,” not merely to sympathize, but to give timely warning of danger to his people where none was suspected. Habakkuk (Habakkuk 2:1) speaks of standing upon his “watch,” but it was only in order to be on the lookout for the manifestation of God’s power (so ^{<2518>}Isaiah 52:8 62:6); not as Ezekiel, to act as a watchman to others.

18. *warning ... speakest to warn* — The repetition implies that it is not enough to warn once in passing, but that the warning is to be inculcated continually (^{<502>}2 Timothy 4:2, “in season, out of season”; ^{<421>}Acts 20:31, “night and day with tears”).

save — ^{<1116>}Ezekiel 2:5 had seemingly taken away all hope of salvation; but the reference there was to the mass of the people whose case was hopeless; a few individuals, however, were reclaimable.

die in ... iniquity — (^{<812>}John 8:21,24). Men are not to flatter themselves that their ignorance, owing to the negligence of their teachers, will save them (^{<812>}Romans 2:12, “As many as have sinned without law, shall also perish without law”).

19. *wickedness ... wicked way* — *internal* wickedness of *heart*, and *external* of the *life*, respectively.

delivered thy soul — (^{<2101>}Isaiah 49:4,5 ^{<4105>}Acts 20:26).

20. *righteous ... turn from ... righteousness* — not one “righteous” as to the *root* and *spirit of regeneration* (^{<1883>}Psalms 89:33 138:8 ^{<2362>}Isaiah 26:12 27:3 ^{<6103>}John 10:28 ^{<5106>}Philippians 1:6), but as to its *outward appearance* and performances. So the “righteous” (^{<1887>}Proverbs 18:17 ^{<4193>}Matthew 9:13). As in ^{<1189>}Ezekiel 3:19 the minister is required to lead the wicked to good, so in ^{<1120>}Ezekiel 3:20 he is to confirm the well-disposed in their duty.

commit iniquity — that is, give himself up *wholly* to it (^{<1108>}1 John 3:8,9), for even the best often fall, but not *wilfully* and *habitually*.

I lay a stumbling-block — not that God tempts to sin (³⁰¹³James 1:13,14), but God gives men over to judicial blindness, and to *their own* corruptions (³¹⁹⁶Psalms 9:16,17 94:23) when they “like not to retain God in their knowledge” (³¹⁰²Romans 1:24,26); just as, on the contrary, God makes “the way of the righteous plain” (³⁰⁴¹Proverbs 4:11,12 15:19), so that they do “not stumble.” CALVIN refers “stumbling-block” not to the *guilt*, but to its *punishment*; “I bring *ruin* on him.” The former is best. Ahab, after a kind of righteousness (¹¹²⁷1 Kings 21:27-29), relapsed and consulted lying spirits in false prophets; so God permitted one of these to be his “stumbling-block,” both to sin and its corresponding punishment (¹¹²²1 Kings 22:21-23).

his blood will I require — (³⁸⁵⁷Hebrews 13:17).

22. *hand of the Lord* — (³⁰⁰⁸Ezekiel 1:3).

go ... into the plain — in order that he might there, in a place secluded from unbelieving men, receive a fresh manifestation of the divine glory, to inspirit him for his trying work.

23. *glory of the Lord* — (³¹⁰³Ezekiel 1:28).

24. *set me upon my feet* — having been previously prostrate and unable to rise until raised by the divine power.

shut thyself within ... house — implying that in the work he had to do, he must look for no sympathy from man but must be often alone with God and draw his strength from Him [FAIRBAIRN]. “Do not go out of thy house till I reveal the future to thee by signs and words,” which God does in the following chapters, down to the eleventh. Thus a representation was given of the city shut up by siege [GROTIUS]. Thereby God proved the obedience of His servant, and Ezekiel showed the reality of His call by proceeding, not through rash impulse, but by the directions of God [CALVIN].

25. *put bands upon thee* — not literally, but spiritually, the binding, depressing influence which their rebellious conduct would exert on his spirit. Their perversity, like bands, would repress his freedom in preaching; as in ⁴⁰²2 Corinthians 6:12, Paul calls himself “straitened” because his teaching did not find easy access to them. Or else, it is said to console the prophet for being shut up; if thou wert now at once to announce God’s message, they *would* rush on thee and *bind* them with “bands” [CALVIN].

26. *I will make my tongue ... dumb* — Israel had rejected the prophets; therefore God deprives Israel of the prophets and of His word — God’s sorest judgment (⁶⁰²1 Samuel 7:2 ³⁰⁸¹Amos 8:11,12).

27. *when I speak ... I will open thy mouth* — opposed to the silence imposed on the prophet, to punish the people (³¹⁸³Ezekiel 3:26). After the interval of silence has awakened their attention to the cause of it, namely, their sins, they may then hearken to the prophecies which they would not do before.

He that heareth, let him hear ... forbear — that is, thou hast done thy part, whether they hear or forbear. He who shall forbear to hear, it shall be at his own peril; he who hears, it shall be to his own eternal good (compare ⁶²¹¹Revelation 22:11).

CHAPTER 4

EZEKIEL 4:1-17.

SYMBOLICAL VISION OF THE SIEGE AND THE INIQUITY-BEARING.

1. *tile* — a sun-dried brick, such as are found in Babylon, covered with cuneiform inscriptions, often two feet long and one foot broad.

2. *forth* — rather, “watch tower” (²³⁵⁰⁴Jeremiah 52:4) wherein the besieges could watch the movements of the besieged [GESENIUS]. A wall of circumvallation [*Septuagint* and ROSENMULLER]. A kind of battering-ram [MAURER]. The first view is best.

a mount — wherewith the Chaldeans could be defended from missiles.

battering-rams — literally, “through-borers.” In ²³⁵²²Ezekiel 21:22 the same *Hebrew* is translated “captains.”

3. *iron pan* — the divine decree as to the Chaldean army investing the city.

set it for a wall of iron between thee and the city — Ezekiel, in the person of God, represents the wall of separation between him and the people as one of iron: and the Chaldean investing army. His instrument of separating them from him, as one impossible to burst through.

set ... face against it — inexorably (²³³⁴⁶Psalm 34:16). The exiles envied their brethren remaining in Jerusalem, but exile is better than the straitness of a siege.

4. Another symbolical act performed at the same time as the former, in vision, not in external action, wherein it would have been only puerile: narrated as a thing ideally done, it would make a vivid impression. The second action is supplementary to the first, to bring out more fully the same prophetic idea.

left side — referring to the *position* of the ten tribes, the *northern* kingdom, as Judah, the *southern*, answers to “the right side” (²³⁰⁴⁸Ezekiel 4:6). The Orientals facing the east in their mode, had the north on their *left*, and the south on their *right* (²³³⁴⁶Ezekiel 16:46). Also the right was more honorable

than the left: so Judah as being the seat of the temple, was more so than Israel.

bear the iniquity — iniquity being regarded as a *burden*; so it means, “bear the *punishment* of their iniquity” (^{<0146>}Numbers 14:34). A type of Him who was the great *sin-bearer*, not in mimic show as Ezekiel, but in reality (^{<2504>}Isaiah 53:4,6,12).

5. three hundred and ninety days — The three hundred ninety years of punishment appointed for Israel, and forty for Judah, cannot refer to the siege of Jerusalem. That siege is referred to in ^{<300>}Ezekiel 4:1-3, and in a sense restricted to the literal siege, but comprehending the *whole* train of punishment to be inflicted for their sin; therefore we read here merely of its sore pressure, not of its result. The sum of three hundred ninety and forty years is four hundred thirty, a period famous in the history of the covenant-people, being that of their sojourn in Egypt (^{<0234>}Exodus 12:40,41 ^{<4877>}Galatians 3:17). The forty alludes to the forty years in the wilderness. Elsewhere (^{<0268>}Deuteronomy 28:68 ^{<3008>}Hosea 9:3), God threatened to bring them back to Egypt, which must mean, not Egypt literally, but a bondage as bad as that one in Egypt. So now God will reduce them to a kind of new Egyptian bondage to the world: Israel, the greater transgressor. for a longer period than Judah (compare ^{<3485>}Ezekiel 20:35-38). Not the whole of the four hundred thirty years of the Egypt state is appointed to Israel; but this shortened by the forty years of the wilderness sojourn, to imply, that a way is open to their return to life by their having the Egypt state merged into that of the wilderness; that is, by ceasing from idolatry and seeking in their sifting and sore troubles, through God’s covenant, a restoration to righteousness and peace [FAIRBAIRN]. The three hundred ninety, in reference to the *sin* of Israel, was also literally true, being the years from the setting up of the calves by Jeroboam (^{<1120>}1 Kings 12:20-33), that is, from 975 to 583 B.C.: *about* the year of the Babylonians captivity; and perhaps the forty of Judah refers to that part of Manasseh’s fifty-five year’s reign in which he had not repented, and which, we are expressly told, was the cause of God’s removal of Judah, notwithstanding Josiah’s reformation (^{<1210>}1 Kings 21:10-16 ^{<1236>}2 Kings 23:26,27).

6. each day for a year — literally, “a day for a year, a day for a year.” Twice repeated, to mark more distinctly the reference to ^{<0146>}Numbers 14:34. The picturing of the future under the image of the past, wherein the meaning was far from lying on the surface, was intended to arouse to a less superficial mode of thinking, just as the partial veiling of truth in Jesus’ parables was designed to stimulate inquiry; also to remind men that God’s dealings in the past are a key to the future, for He moves on the same everlasting *principles*, the *forms* alone being transitory.

7. arm ... uncovered — to be ready for action, which the long Oriental garment usually covered it would prevent (²⁵⁷⁰Isaiah 52:10).

thou shalt prophesy against it — This gesture of thine will be a tacit prophecy against it.

8. bands — (²⁰⁸⁵Ezekiel 3:25).

not turn from ... side — to imply the impossibility of their being able to shake off the punishment.

9. wheat ... barley, etc. — Instead of simple flour used for delicate cakes (⁴⁰⁸⁶Genesis 18:6), the Jews should have a coarse mixture of six different kinds of grain, such as the poorest alone would eat.

fitches — spelt or *dhourra*.

three hundred and ninety — The forty days are omitted, since these latter typify the *wilderness period* when Israel stood *separate from the Gentiles and their pollution*, though partially chastened by stint of bread and water (²⁰⁴⁶Ezekiel 4:16), whereas the eating of the polluted bread in the three hundred ninety days implies a forced residence “*among the Gentiles*” who were polluted with idolatry (²⁰⁴³Ezekiel 4:13). This last is said of “Israel” primarily, as being the most debased (²⁰⁴⁹Ezekiel 4:9-15); they had *spiritually* sunk to a level with the heathen, therefore God will make their condition *outwardly* to correspond. Judah and Jerusalem fare less severely, being less guilty: they are to “eat bread by weight and with care,” that is, have a stinted supply and be chastened with the milder discipline of the wilderness period. But Judah also is secondarily referred to in the three hundred ninety days, as having fallen, like Israel, into Gentile defilements; if, then, the Jews are to escape from the exile *among Gentiles*, which is their just punishment, they must submit again to the wilderness probation (²⁰⁴⁶Ezekiel 4:16).

10. twenty shekels — that is, little more than ten ounces; a scant measure to sustain life (²⁵³⁶Jeremiah 52:6). But it applies not only to the siege, but to their whole subsequent state.

11. sixth ... of ... hin — about a pint and a half.

12. dung — as fuel; so the Arabs use beasts’ dung, wood fuel being scarce. But to use human dung so implies the most cruel necessity. It was in violation of the law (⁴⁵⁴⁸Deuteronomy 14:3 23:12-14); it must therefore have been done only *in vision*.

13. Implying that Israel's peculiar distinction was to be abolished and that they were to be outwardly blended with the idolatrous heathen (^{<1538>}Deuteronomy 28:68 ^{<2008>}Hosea 9:3).

14. Ezekiel, as a priest, had been accustomed to the strictest abstinence from everything legally impure. Peter felt the same scruple at a similar command (^{<4104>}Acts 10:14; compare ^{<2604>}Isaiah 65:4). *Positive precepts*, being dependent on a particular command can be set aside at the will of the divine ruler; but *moral precepts* are everlasting in their obligation because God cannot be inconsistent with His unchanging moral nature.

abominable flesh — literally, “flesh that stank from putridity.” Flesh of animals three days killed was prohibited (^{<0777>}Leviticus 7:17,18 19:6,7).

15. *cow's dung* — a mitigation of the former order (^{<3042>}Ezekiel 4:12); no longer “the dung of man”; still the bread so baked is “defiled,” to imply that, whatever partial abatement there might be for the prophet's sake, the main decree of God, as to the pollution of Israel by exile among Gentiles, is unalterable.

16. *staff of bread* — bread by which life is supported, as a man's weight is by the staff he leans on (^{<0333>}Leviticus 26:26 ^{<0456>}Psalms 105:16 ^{<2303>}Isaiah 3:1).

by weight, and with care — in scant measure (^{<3040>}Ezekiel 4:10).

17. *astonied one with another* — mutually regard one another with astonishment: the stupefied look of despairing want.

CHAPTER 5

EZEKIEL 5:1-17.

VISION OF CUTTING THE HAIRS, AND THE CALAMITIES FORESHADOWED THEREBY.

1. *knife ... razor* — the sword of the foe (compare ^{<2104>}Isaiah 7:20). This vision implies even severer judgments than the Egyptian afflictions foreshadowed in the former, for their guilt was greater than that of their forefathers.

thine head — as representative of the Jews. The whole hair being shaven off was significant of severe and humiliating (^{<2104>}2 Samuel 10:4,5) treatment. Especially in the case of a priest; for priests (^{<2104>}Leviticus 21:5) were forbidden “to make baldness on their head,” their hair being the token of consecration; hereby it was intimated that the ceremonial must give place to the moral.

balances — implying the *just discrimination* with which Jehovah weighs out the portion of punishment “divided,” that is, allotted to each: the “hairs” are the Jews: the divine scales do not allow even one hair to escape accurate weighing (compare ^{<2104>}Matthew 10:30).

2. Three classes are described. The sword was to destroy one third of the people; famine and plague another third (“fire” in ^{<2104>}Ezekiel 5:2 being explained in ^{<2104>}Ezekiel 5:12 to mean pestilence and famine); that which remained was to be scattered among the nations. A few only of the last portion were to escape, symbolized by the hairs bound in Ezekiel’s skirts (^{<2104>}Ezekiel 5:3 ^{<2104>}Jeremiah 40:6 ^{<2104>}52:16). Even of these some were to be thrown into the fiery ordeal again (^{<2104>}Ezekiel 5:4 ^{<2104>}Jeremiah 41:1,2, etc. ^{<2104>}Jeremiah 44:14, etc.). The “skirts” being able to contain but few express that extreme limit to which God’s goodness can reach.

5, 6. Explanation of the symbols:

Jerusalem — not the mere city, but the people of Israel generally, of which it was the center and representative.

in ... midst — Jerusalem is regarded in God’s point of view as center of the whole earth, designed *to radiate the true light over the nations in all*

directions. Compare *Margin* (“navel”), ^{<3812>}Ezekiel 38:12 ^{<3812>}Psalm 48:2 ^{<3817>}Jeremiah 3:17. No center in the ancient heathen world could have been selected more fitted than Canaan to be a vantage ground, whence the people of God might have acted with success upon the heathenism of the world. It lay midway between the oldest and most civilized states, Egypt and Ethiopia on one side, and Babylon, Nineveh, and India on the other, and afterwards Persia, Greece, and Rome. The Phoenician mariners were close by, through whom they might have transmitted the true religion to the remotest lands; and all around the Ishmaelites, the great *inland* traders in South Asia and North Africa. Israel was thus placed, not for its own selfish good, but to be the spiritual benefactor of the whole world. Compare ^{<3501>}Psalm 67:1-7 throughout. Failing in this, and falling into idolatry, its guilt was far worse than that of the heathen; not that Israel *literally* went beyond the heathen in abominable idolatries. But “*corruptio optimi pessima*”; the perversion of that which in itself is the best is worse than the perversion of that which is less perfect: is in fact the worst of all kinds of perversion. Therefore their punishment was the severest. So the position of the Christian professing Church now, if it be not a light to the heathen world, its condemnation will be sorer than theirs (^{<4013>}Matthew 5:13 11:21-24 ^{<3503>}Hebrews 10:28,29).

6. *changed ... into* — rather, “hath *resisted* My judgments wickedly”; “hath *rebelled* against My ordinances for wickedness” [BUXTORF]. But see on ^{<3807>}Ezekiel 5:7, end.

7. *multiplied* — rather, “have been more abundantly outrageous”; literally, “to tumultuate”; to have an extravagant rage for idols.

neither have done according to the judgments of the nations — have not been as tenacious of the true religion as the nations have been of the false. The heathen “changed” not their gods, but the Jews changed Jehovah for idols (see ^{<3806>}Ezekiel 5:6, “changed My judgments into wickedness,” that is, idolatry, ^{<3811>}Jeremiah 2:11). The *Chaldean version* and the *Masora* support the negative. Others omit it (as it is omitted in ^{<3812>}Ezekiel 11:12), and translate, “*but* have done according to the judgments,” etc. However, both ^{<3812>}Ezekiel 11:12 and also this verse are true. They in one sense “did according to the heathen,” namely, in all that was bad; in another, namely, in that which was good, zeal for religion, they did *not*. ^{<3809>}Ezekiel 5:9 also proves the negative to be genuine; because in changing their religion, they have *not* done as the nations which have not changed theirs, “*I* (also) will do in thee that which I have not done.”

8. *I, even I* — awfully emphatic. I, even I, whom thou thinkest to be asleep, but who am ever reigning as the Omnipotent Avenger of sin, will

vindicate My righteous government before the nations by judgments on thee.

9. See on ^{<1887>}Ezekiel 5:7.

that which I have not done — worse than any former judgments (^{<2009>}Lamentations 4:6 ^{<1902>}Daniel 9:12). The prophecy includes the destruction of Jerusalem by the Romans, and the final one by Antichrist (Zechariah 13:8,9 14:2), as well as that by Nebuchadnezzar. Their doom of evil was not exhausted by the Chaldean conquest. There was to be a germinating evil in their destiny, because there would be, as the Lord foresaw, a germinating evil in their character. As God connected Himself peculiarly with Israel, so there was to be a peculiar manifestation of God's wrath against sin in their case [FAIRBAIRN]. The higher the privileges the greater the punishment in the case of abuse of them. When God's greatest favor, the gospel, was given, and was abused by them, then "the wrath was to come on them to the uttermost" (^{<2061>}1 Thessalonians 2:16).

10. **fathers ... eat ... sons** — alluding to Moses words (^{<1839>}Leviticus 26:29 ^{<1838>}Deuteronomy 28:53), with the additional sad feature, that "the sons should eat their fathers" (see ^{<1838>}2 Kings 6:28 ^{<1849>}Jeremiah 19:9 ^{<1829>}Lamentations 2:20 4:10).

11. **as I five** — the most solemn of oaths, pledging the self-existence of God for the certainty of the event.

defiled my sanctuary — the climax of Jewish guilt: their defiling Jehovah's temple by introducing idols.

diminish — literally "withdraw," namely, Mine "eye" (which presently follows), that is, My favors; ^{<1807>}Job 36:7 uses the *Hebrew* verb in the same way. As the Jews had *withdrawn* from God's sanctuary its sacredness by "defiling" it, so God *withdraws* His countenance from them. The significance of the expression lies in the allusion to ^{<1840>}Deuteronomy 4:2, "Ye shall not *diminish* aught from the word which I command you"; they had done so, therefore God *diminishes* them. The reading found in six manuscripts, "I will cut thee off," is not so good.

12. Statement in plain terms of what was intended by the symbols (^{<1887>}Ezekiel 5:2; see ^{<1882>}Ezekiel 6:12 ^{<1845>}Jeremiah 15:2 21:9).

draw out ... sword after them — (^{<1839>}Leviticus 26:33). Skeptics object; no such thing happened under Zedekiah, as is here foretold; namely, that a third part of the nation should die by pestilence, a third part by the sword, and a third be scattered unto all winds, and a sword sent after them. But the prophecy is not restricted to Zedekiah's time. It includes all that Israel

suffered, or was still to suffer, for their sins, especially those committed at that period (²⁶⁷²Ezekiel 17:21). It only received its primary fulfillment under Zedekiah: numbers then died by the pestilence and by the sword; and numbers were scattered in all quarters and not carried to Babylonia alone, as the objectors assert (compare ²³⁰⁴Ezra 1:4 ²⁷⁸⁸Esther 3:8 ³⁰¹⁴Obadiah 1:14).

pestilence ... and famine — signified by the symbol “fire” (²⁶⁸²Ezekiel 5:2). Compare ²³⁰⁸Isaiah 13:8 ²⁵⁶⁰Lamentations 5:10; plague and famine burning and withering the countenance, as fire does.

13. cause my fury to rest upon them — as on its proper and permanent resting-place (²³⁰²Isaiah 30:32, *Margin*).

I will be comforted — expressed in condescension to man’s conceptions; signifying His *satisfaction* in the vindication of His justice by His righteous judgments (⁶²⁸⁵Deuteronomy 28:63 ²⁰²⁵Proverbs 1:26 ²⁰²⁴Isaiah 1:24).

they shall how — by bitter experience.

14. reproach among the nations — They whose idolatries Israel had adopted, instead of comforting, would only exult in their calamities brought on by those idolatries (compare ²¹⁵⁵Luke 15:15).

15. instruction — literally, “a corrective chastisement,” that is, a striking *example* to warn all of the fatal consequences of sin. For “*it shall be*”; all ancient versions have “*thou*,” which the connection favors.

16. arrows of famine — hail, rain, mice, locusts, mildew (see ⁶⁵²³Deuteronomy 32:23,24).

increase the famine — literally, “congregate” or “collect.” When ye think your harvest safe because ye have escaped drought, mildew, etc., I will find other means [CALVIN], which I will *congregate* as the *forces of an invading army*, to bring famine on you.

17. beasts — perhaps meaning destructive conquerors (²⁰⁰⁴Daniel 7:4). Rather, literal “beasts,” which infest *desolated* regions such as Judea was to become (compare ²³⁴⁸Ezekiel 34:28 ²²²⁹Exodus 23:29 ⁶⁵²⁴Deuteronomy 32:24 ²¹⁷⁵2 Kings 17:25). The same threat is repeated in manifold forms to awaken the careless.

sword — civil war.

CHAPTER 6

EZEKIEL 6:1-14.

CONTINUATION OF THE SAME SUBJECT.

2. *mountains of Israel* — that is, of Palestine in general. The *mountains* are addressed by personification; implying that the Israelites themselves are incurable and unworthy of any more appeals; so the prophet sent to Jeroboam did not deign to address the king, but addressed the altar (^{4113E1} Kings 13:2). The mountains are specified as being the scene of Jewish idolatries on “the high places” (^{2008E} Ezekiel 6:3 ^{0353L} Leviticus 26:30).

3. *rivers* — literally, the “channels” of torrents. Rivers were often the scene and objects of idolatrous worship.

4. *images* — called so from a *Hebrew* root, “to wax hot,” implying the mad *ardor* of Israel after idolatry [CALVIN]. Others translate it, “sun images”; and so in ^{2006E} Ezekiel 6:6 (see ^{4231E2} Kings 23:11 ^{4604E2} Chronicles 34:4 ^{2308E} Isaiah 17:8, *Margin*).

cast your slain men before your idols — The foolish objects of their trust in the day of evil should witness their ruin.

5. *carcasses ... before ... idols* — polluting thus with the dead bones of you, the worshippers, the idols which seemed to you so sacrosanct.

6. *your works* — not gods, as you supposed, but the mere work of men’s hands (^{2308E} Isaiah 40:18-20).

7. *ye shall know that I am the Lord* — and not your idols, lords. Ye shall know Me as the all-powerful Punisher of sin.

8. Mitigation of the extreme severity of their punishment; still their life shall be a wretched one, and linked with exile (^{2002E} Ezekiel 5:2, 12 12:16 14:22 ^{2443E} Jeremiah 44:28).

9. *they that escape of you shall remember me* — The object of God’s chastisements shall at last be effected by working in them true contrition. This partially took place in the complete eradication of idolatry from the Jews ever since the Babylonian captivity. But they have yet to repent of their crowning sin, the crucifixion of Messiah; their full repentance is

therefore future, after the ordeal of trials for many centuries, ending with that foretold in Zechariah 10:9 13:8,9 14:1-4,11. “They shall *remember* me in far countries” (^{<2176>}Ezekiel 7:16 ^{<1501>}Deuteronomy 30:1-8).

I am broken with their whorish heart — FAIRBAIRN translates, actively, “I will break” their whorish heart; *English Version* is better. In their exile they shall remember how long I bore with them, but was at last compelled to punish, after I was “broken” (My long-suffering wearied out) by their desperate (^{<0453>}Numbers 15:39) spiritual whorishness [CALVIN], (^{<4981>}Psalms 78:40 ^{<2173>}Isaiah 7:13 43:24 63:10).

loathe themselves — (^{<1379>}Leviticus 26:39-45 ^{<3806>}Job 42:6). They shall not wait for men to condemn them but shall condemn themselves (^{<2048>}Ezekiel 20:43 36:31 ^{<3006>}Job 42:6 ^{<4131>}1 Corinthians 11:31).

11. Gesticulations vividly setting before the hearers the greatness of the calamity about to be inflicted. In indignation at the abominations of Israel extend thine hand towards Judea, as if about to “strike,” and “stamp,” shaking off the dust with thy foot, in token of how God shall “stretch out His hand upon them,” and *tread* them down (^{<2014>}Ezekiel 6:14 ^{<2114>}Ezekiel 21:14).

12. *He that is far off* — namely, from the foe; those who in a distant exile fear no evil.

he that remaineth — *he that is left* in the city; not carried away into captivity, nor having escaped into the country. Distinct from “he that is near,” namely, those outside the city who are within reach of “the sword” of the foe, and so fall by it; not by “famine,” as those left in the city.

14. *Dibloth* — another form of Diblathaim, a city in Moab (^{<0636>}Numbers 33:46 ^{<2482>}Jeremiah 48:22), near which, east and south of the Dead Sea, was the wilderness of Arabia-Deserta.

CHAPTER 7

EZEKIEL 7:1-27.

LAMENTATION OVER THE COMING RUIN OF ISRAEL; THE PENITENT REFORMATION OF A REMNANT; THE CHAIN SYMBOLIZING THE CAPTIVITY.

2. *An end, the end* — The indefinite “an” expresses the general fact of God bringing His long-suffering towards the whole of Judea to an end; “the,” following, marks it as more definitely fixed (^{310E}Amos 8:2).

4. *thine abominations* — the punishment of thine abominations.

shall be in the midst of thee — shall be manifest to all. They and thou shall recognize the fact of thine abominations by thy punishment which shall everywhere befall thee, and that manifestly.

5. *An evil, an only evil* — a peculiar calamity such as was never before; unparalleled. The abruptness of the style and the repetitions express the agitation of the prophet’s mind in foreseeing these calamities.

6. *watcheth for thee* — rather, “waketh for thee.” It awakes up from its past slumber against thee (^{328E}Psalms 78:65,66).

7. *The morning* — so *Chaldean* and *Syriac versions* (compare ^{310E}Joel 2:2). Ezekiel wishes to awaken them from their lethargy, whereby they were promising to themselves an uninterrupted *night* (^{318E}1 Thessalonians 5:5-7), as if they were never to be called to account [CALVIN]. The expression, “morning,” refers to the fact that this was the usual time for magistrates giving sentence against offenders (compare ^{317E}Ezekiel 7:10, below; ^{319A}Psalms 101:8 ^{321D}Jeremiah 21:12). GESENIUS, less probably, translates, “the *order* of fate”; thy turn to be punished.

not the sounding again — not an empty *echo*, such as is produced by the reverberation of *sounds* in “the mountains,” but a real cry of tumult is coming [CALVIN]. Perhaps it alludes to the joyous cries of the grape-gatherers at vintage on the hills [GROTIUS], or of the idolaters in their dances on their festivals in honor of their false gods [TIRINUS]. HAVERNICK translates, “no *brightness*.”

8, 9. Repetition of ^{2100B}Ezekiel 7:3,4; sadly expressive of accumulated woes by the monotonous sameness.

10. *rod ... blossomed, pride ... budded* — The “rod” is the Chaldean Nebuchadnezzar, the instrument of God’s vengeance (^{2300B}Isaiah 10:5 ^{2512B}Jeremiah 51:20). The rod *sprouting* (as the word ought to be translated), etc., implies that God does not move precipitately, but in successive steps. He as it were has planted the ministers of His vengeance, and leaves them to grow till all is ripe for executing His purpose. “Pride” refers to the insolence of the Babylonian conqueror (^{2681B}Jeremiah 50:31,32). The parallelism (“pride” answering to “rod”) opposes JEROME’S view, that “pride” refers to the *Jews* who despised God’s threats; (also CALVIN’S, “though the *rod* grew in Chaldea, the *root* was with the Jews”). The “rod” cannot refer, as GROTIUS thought, to the *tribe* of Judah, for it evidently refers to the “smiteth” (^{2410B}Ezekiel 7:9) as the instrument of smiting.

11. *Violence* (that is, the violent foe) *is risen up as a rod of* (that is, to punish the Jews’) *wickedness* (Zechariah 5:8).

theirs — their possessions, or all that belongs to them, whether children or goods. GROTIUS translates from a different *Hebrew* root, “their nobles,” literally, “their *tumultuous* trains” (*Margin*) which usually escorted the nobles. Thus “nobles” will form a contrast to the general “multitude.”

neither ... wailing — (^{2410B}Jeremiah 16:4-7 25:33). GESENIUS translates, “nor shall there be left any *beauty* among them.” *English Version* is supported by the old Jewish interpreters. So general shall be the slaughter, none shall be left to mourn the dead.

12. *let not ... buyer rejoice* — because he has bought an estate at a bargain price.

nor ... seller mourn — because he has had to sell his land at a sacrifice through poverty. The Chaldeans will be masters of the land, so that neither shall the buyer have any good of his purchase, nor the seller any loss; nor shall the latter (^{2410B}Ezekiel 7:13) return to his inheritance at the jubilee year (see ^{2625B}Leviticus 25:13). Spiritually this holds good now, seeing that “the time is short”; “they that rejoice should be as though they rejoiced not, and they that buy as though they possessed not”: Paul (^{2410B}1 Corinthians 7:30) seems to allude to Ezekiel here. ^{2625B}Jeremiah 32:15,37,43, seems to contradict Ezekiel here. But Ezekiel is speaking of the parents, and of the present; Jeremiah, of the children, and of the future. Jeremiah is addressing believers, that they should hope for a restoration; Ezekiel, the reprobate, who were excluded from hope of deliverance.

13. *although they were yet alive* — although they should live to the year of jubilee.

multitude thereof — namely, of the Jews.

which shall not return — answering to “the seller shall not return”; not only he, but *the whole multitude*, shall not return. CALVIN omits “is” and “which”: “the vision touching the whole multitude shall not return” void (²⁵⁹¹Isaiah 55:11).

neither shall any strengthen himself in the iniquity of his life — No hardening of one’s self in iniquity will avail against God’s threat of punishment. FAIRBAIRN translates, “no one by his iniquity shall invigorate his life”; referring to the jubilee, which was regarded as a revivification of the whole commonwealth, when, its disorders being rectified, the body politic sprang up again into renewed life. That for which God thus provided by the institution of the jubilee and which is now to cease through the nation’s iniquity, let none think to bring about by his iniquity.

14. *They have blown the trumpet* — rather, “Blow the trumpet,” or, “Let them blow the trumpet” to collect soldiers as they will, “to make all ready” for encountering the foe, it will be of no avail; none will have the courage to go to the battle (compare ²¹⁰³Jeremiah 6:1), [CALVIN].

15. No security should anywhere be found (⁴⁶²⁵Deuteronomy 32:25). Fulfilled (²¹⁰⁹Lamentations 1:20); also at the Roman invasion (⁴²⁴⁶Matthew 24:16-18).

16. (²¹⁰⁶Ezekiel 6:6).

like doves — which, though usually frequenting the valleys, mount up to the mountains when fearing the bird-catcher (⁴⁹¹⁰Psalms 11:1). So Israel, once dwelling in its peaceful valleys, shall flee from the foe to the mountains, which, as being the scene of its idolatries, were justly to be made the scene of its flight and shame. The plaintive note of the dove (²⁵⁹¹Isaiah 59:11) represents the mournful repentance of Israel hereafter (³³²⁰Zechariah 12:10-12).

17. *shall be weak as water* — literally, “shall go (as) waters”; incapable of resistance (⁴⁰⁰⁵Joshua 7:5 ⁴²²⁴Psalms 22:14 ²³³⁷Isaiah 13:7).

18. *cover them* — as a garment.

baldness — a sign of mourning (²³²⁴Isaiah 3:24 ²⁴⁸⁷Jeremiah 48:37 ³¹⁰⁰Micah 1:16).

19. cast ... silver in ... streets — just retribution; they had abused their silver and gold by converting them into idols, “the stumbling-block of their iniquity” (^{314B}Ezekiel 14:3,4, that is, an occasion of sinning); so these silver and gold idols, so far from “being able to deliver them in the day of the Lord’s wrath” (see ^{3110B}Proverbs 11:4), shall, in despair, be cast by them into the streets as a prey to the foe, by whom they shall be “removed” (GROTIUS translates as the *Margin*, “shall be despised as an *unclean* thing”); or rather, as suits the parallelism, “shall be put away from them” *by the Jews* [CALVIN]. “They (the silver and gold) shall not satisfy their souls,” that is, their cravings of appetite and other needs.

20. beauty of his ornament — the temple of Jehovah, the especial glory of the Jews, as a bride glories in her ornaments (the very imagery used by God as to the temple, ³¹⁶⁰Ezekiel 16:10,11). Compare ^{330E}Ezekiel 24:21: “My sanctuary, the excellency of your strength, the desire of your eyes.”

images ... therein — namely, in the temple (^{308B}Ezekiel 8:3-17).

set it far from them — God had “set” the temple (their “beauty of ornament”) “for His majesty”; but they had set up “abominations therein”; therefore God, in just retribution, “set it far from them,” (that is, removed them far from it, or took it away from them [VATABLUS]). The *Margin* translates, “Made it unto them an *unclean thing*” (compare *Margin* on ³¹⁷⁹Ezekiel 7:19, “removed”); what I designed for their glory they turned to their shame, therefore I will make it turn to their ignominy and ruin.

21. strangers — barbarous and savage nations.

22. pollute my secret place — just retribution for the Jews’ pollution of the temple. “Robbers shall enter and defile” the holy of holies, the place of God’s manifested presence, entrance into which was denied even to the Levites and priests and was permitted to the high priest only once a year on the great day of atonement.

23. chain — symbol of the captivity (compare ^{327E}Jeremiah 27:2). As they enchained the land with violence, so shall they be chained themselves. It was customary to lead away captives in a row with a chain passed from the neck of one to the other. Therefore translate as the *Hebrew* requires, “*the chain*,” namely, that usually employed on such occasions. CALVIN explains it, that the Jews should be dragged, whether they would or no, before God’s tribunal to be tried as culprits in chains. The next words favor this: “bloody crimes,” rather, “*judgment of bloods*,” that is, with blood sheddings deserving the extreme judicial penalty. Compare ³⁵¹⁹Jeremiah 51:9: “Her *judgment* reacheth unto heaven.”

24. *worst of the heathen* — literally, “wicked of the nations”; the giving up of Israel to their power will convince the Jews that this is a final overthrow.

pomp of ... strong — the *pride* wherewith men “stiff of forehead” despise the prophet.

holy places — the sacred compartments of the temple (¹⁸⁸⁵Psalm 68:35 ³⁶⁵¹Jeremiah 51:51) [CALVIN]. God calls it “*their* holy places,” because they had so defiled it that He regarded it no longer as *His*. However, as the defilement of the temple has already been mentioned (³⁰⁷¹Ezekiel 7:20,22), and “their sacred places” are introduced as a new subject, it seems better to understand this of *the places dedicated to their idols*. As they defiled God’s sanctuary, He will defile their self-constituted “sacred places.”

25. *peace, and ... none* — (³¹⁸³1 Thessalonians 5:3).

26. *Mischief ... upon ... mischief* — (⁶²²³Deuteronomy 32:23 ²⁴⁰³Jeremiah 4:20). This is said because the Jews were apt to fancy, at every abatement of suffering, that their calamities were about to cease; but God will accumulate woe on woe.

rumor — of the advance of the foe, and of his cruelty (⁴¹⁶⁵Matthew 24:6).

seek a vision — to find some way of escape from their difficulties (²³⁶⁹Isaiah 26:9). So Zedekiah consulted Jeremiah (²⁶⁷³Jeremiah 37:17 38:14).

law shall perish — fulfilled (²³⁰¹Ezekiel 20:1,3 ³⁷⁴⁹Psalm 74:9 ²³¹⁹Lamentations 2:9; compare ³¹⁸¹Amos 8:11); God will thus set aside the idle boast, “The law shall not perish from the priest” (²⁴⁸⁸Jeremiah 18:18).

ancients — the ecclesiastical rulers of the people.

27. *people of the land* — the general multitude, as distinguished from the “king” and the “prince.” The consternation shall pervade all ranks. The king, whose duty it was to animate others and find a remedy for existing evils, shall himself be in the utmost anxiety; a mark of the desperate state of affairs.

clothed with desolation — Clothing is designed to keep off shame; but in this case shame shall be the clothing.

after their way — because of their wicked ways.

deserts — literally, “judgments,” that is, what just judgment awards to them; used to imply the exact correspondence of God’s judgment with the

judicial penalties they had incurred: they oppressed the poor and deprived them of liberty; therefore they shall be oppressed and lose their own liberty.

CHAPTER 8

EZEKIEL 8:1-18.

This eighth chapter begins a new stage of Ezekiel's prophecies and continues to the end of the eleventh chapter. The connected visions at ^{<3182>}Ezekiel 3:12-7:27 comprehended Judah and Israel; but the visions (^{<3183>}Ezekiel 8:1-11:25) refer immediately to Jerusalem and the remnant of Judah under Zedekiah, as distinguished from the Babylonian exiles.

1. *sixth year* — namely, of the captivity of Jehoiachin, as in ^{<3184>}Ezekiel 1:2, the “fifth year” is specified. The lying on his sides three hundred ninety and forty days (^{<3185>}Ezekiel 4:5,6) had by this time been completed, at least *in vision*. That event was naturally a memorable epoch to the exiles; and the computation of years from it was to humble the Jews, as well as to show their perversity in not having repented, though so long and severely chastised.

elders — namely, those carried away with Jehoiachin, and now at the Chebar.

sat before me — to hear the word of God from me, in the absence of the temple and other public places of Sabbath worship, during the exile (^{<3186>}Ezekiel 33:30,31). It was so ordered that they were present at the giving of the prophecy, and so left without excuse.

hand of ... Lord God fell ... upon me — God's mighty operation *fell*, like a thunderbolt, *upon me* (in ^{<3187>}Ezekiel 1:3, it is less forcible, “was upon him”); whatever, therefore, he is to utter is not his own, for he has put off the mere man, while the power of God reigns in him [CALVIN].

2. *likeness* — understand, “of a man,” that is, of Messiah, the Angel of the covenant, in the person of whom alone God manifests Himself (^{<3188>}Ezekiel 1:26 ^{<3189>}John 1:18). The “fire,” from “His loins downward,” betokens the vengeance of God kindled against the wicked Jews, while searching and purifying the remnant to be spared. The “brightness ... upward” betokens His unapproachable majesty (^{<3190>}1 Timothy 6:16). For *Hebrew*, *eesh*, “fire,” the *Septuagint*, etc., read *ish*, “a man.”

color of amber — the glitter of chasmal [FAIRBAIRN], (see on ^{<3191>}Ezekiel 1:4, “polished brass”).

3. Instead of prompting him to address directly the elders before him, the Spirit carried him away *in vision* (not in person bodily) to the temple at Jerusalem; he proceeds to report to them what he witnessed: his message thus falls into two parts:

(1) The abominations reported in ^{<3180>}Ezekiel 8:1-18.

(2) The dealings of judgment and mercy to be adopted towards the impenitent and penitent Israelites respectively (^{<3181>}Ezekiel 9:1-11:25).

The exiles looked hopefully towards Jerusalem and, so far from believing things there to be on the verge of ruin, expected a return in peace; while those left in Jerusalem eyed the exiles with contempt, as if cast away from the Lord, whereas they themselves were near God and ensured in the possessions of the land (^{<3115>}Ezekiel 11:15). Hence the vision here of what affected those in Jerusalem immediately was a seasonable communication to the exiles away from it.

door of the inner gate — facing the north, the direction in which he came from Chebar, called the “altar-gate” (^{<3185>}Ezekiel 8:5); it opened into the inner court, wherein stood the altar of burnt offering; the inner court (^{<1035>}1 Kings 6:36) was that of the priests; the outer court (^{<3105>}Ezekiel 10:5), that of the people, where they assembled.

seat — the *pedestal* of the image.

image of jealousy — Astarte, or Asheera (as the *Hebrew* for “grove” ought to be translated, ^{<1215>}2 Kings 21:3,7 23:4,7), set up by Manasseh as a rival to Jehovah in His temple, and arresting the attention of all worshippers as they entered; it was the Syrian Venus, worshipped with licentious rites; the “queen of heaven,” wife of Phoenician Baal. HAVERNICK thinks all the scenes of idolatry in the chapter are successive portions of the festival held in honor of Tammuz or Adonis (^{<3184>}Ezekiel 8:14). Probably, however, the scenes are separate proofs of Jewish idolatry, rather than restricted to one idol.

provoketh to jealousy — calleth for a visitation in wrath of the “jealous God,” who will not give His honor to another (compare the second commandment, ^{<1215>}Exodus 20:5). JEROME refers this verse to a statue of Baal, which Josiah had overthrown and his successors had replaced.

4. The Shekinah cloud of Jehovah’s glory, notwithstanding the provocation of the idol, still remains in the temple, like that which Ezekiel saw “in the plain” (^{<3182>}Ezekiel 3:22,23); not till ^{<3184>}Ezekiel 10:4,18 did it leave the temple at Jerusalem, showing the long-suffering of God, which ought to move the Jews to repentance.

5. *gate of ... altar* — the principal avenue to the altar of burnt offering; as to the *northern* position, see ⁽²⁶⁴⁾2 Kings 16:14. Ahaz had removed the brazen altar from the front of the Lord's house to the north of the altar which he had himself erected. The locality of the idol before God's own altar enhances the heinousness of the sin.

6. *that I should go far off from my sanctuary* — “that I should (be compelled by their sin to) go far off from my sanctuary” — (⁽³⁰⁸⁾Ezekiel 10:18); the sure precursor of its destruction.

7. *door of the court* — that is, of the inner court (⁽³⁰⁸⁾Ezekiel 8:3); the court of the priests and Levites, into which now others were admitted in violation of the law [GROTIUS].

hole in ... wall — that is, an aperture or window in the wall of the priests' chambers, through which he could see into the various apartments, wherein was the idolatrous shrine.

8. *dig* — for it had been blocked up during Josiah's reformation. Or rather, the vision is not of an actual scene, but an ideal pictorial representation of the Egyptian idolatries into which the covenant-people had relapsed, practising them in secret places where they shrank from the light of day [FAIRBAIRN], (⁽⁴¹⁾John 3:20). But compare, as to the *literal* introduction of idolatries into the temple, ⁽⁴¹⁾Ezekiel 5:11 ⁽⁴⁷⁾Jeremiah 7:30 32:34.

10. *creeping things ... beasts* — worshipped in Egypt; still found portrayed on their chamber walls; so among the Troglodytae.

round about — On every side they surrounded themselves with incentives to superstition.

11. *seventy men* — the seventy members composing the Sanhedrim, or great council of the nation, the origination of which we find in the seventy elders, representatives of the congregation, who went up with Moses to the mount to behold the glory of Jehovah, and to witness the secret transactions relating to the establishment of the covenant; also, in the seventy elders appointed to share the burden of the people with Moses. How awfully it aggravates the national sin, that the seventy, once admitted to the Lord's secret council (⁽¹⁵⁴⁾Psalms 25:14), should now, “in the dark,” enter “the secret” of the wicked (⁽⁴⁰⁾Genesis 49:6), those judicially bound to suppress idolatry being the ringleaders of it!

Jaazaniah — perhaps chief of the seventy: son of Shaphan, the scribe who read to Josiah the book of the law; the spiritual privileges of the son (⁽²²⁾2 Kings 22:10-14) increased his guilt. The very name means, “Jehovah hears,” giving the lie to the unbelief which virtually said (⁽³⁰⁹⁾Ezekiel 9:9),

“The Lord seeth us not,” etc. (compare ^{<901>}Psalm 10:11, 14 50:21 94:7,9). The offering of incense belonged not to the elders, but to the priests; this usurpation added to the guilt of the former.

cloud of incense — They spared no expense for their idols. Oh, that there were the same liberality toward the cause of God!

12. every man in ... chambers of ... imagery — The elders (“ancients”) are here the representatives of the people, rather than to be regarded literally. Mostly, the *leaders* of heathen superstitions laughed at them secretly, while publicly professing them in order to keep the people in subjection. Here what is meant is that the *people* generally addicted themselves to secret idolatry, led on by their elders; there is no doubt, also, allusion to *the mysteries*, as in the worship of Isis in Egypt, the Eleusinian in Greece, etc., to which the initiated alone were admitted. “The chambers of imagery” are their own *perverse imaginations*, answering to the *priests’ chambers* in the vision, whereon the pictures were portrayed (^{<2180>}Ezekiel 8:10).

Lord ... forsaken ... earth — They infer this because God has left them to their miseries, without succoring them, so that they seek help from other gods. Instead of repenting, as they ought, they bite the curb [CALVIN].

14. From the *secret* abominations of the chambers of imagery, the prophet’s eye is turned to the *outer court* at the *north door*; *within* the outer court women were not admitted, but only to the *door*.

sat — the attitude of mourners (^{<8213>}Job 2:13 ^{<2181>}Isaiah 3:26).

Tammuz — from a *Hebrew* root, “to melt down.” Instead of weeping for the national sins, they wept for the idol. Tammuz (the *Syrian* for *Adonis*), the paramour of Venus, and of the same name as the river flowing from Lebanon; killed by a wild boar, and, according to the fable, permitted to spend half the year on earth, and obliged to spend the other half in the lower world. An annual feast was celebrated to him in June (hence called Tammuz in the Jewish calendar) at Byblos, when the Syrian women, in wild grief, tore off their hair and yielded their persons to prostitution, consecrating the hire of their infamy to Venus; next followed days of rejoicing for his return to the earth; the former feast being called “the disappearance of Adonis,” the latter, “the finding of Adonis.” This Phoenician feast answered to the similar Egyptian one in honor of Osiris. The idea thus fabled was that of the waters of the river and the beauties of spring destroyed by the summer during the half year when the sun is in the upper heat. Or else, the earth being clothed with beauty, hemisphere, and losing it when he departs to the lower. The name *Adonis* is not here used, as *Adon* is the appropriated title of Jehovah.

15, 16. The next are “*greater* abominations,” not in respect to the idolatry, but in respect to the place and persons committing it. In “the inner court,” immediately before the door of the temple of Jehovah, between the porch and the altar, where the priests advanced only on extraordinary occasions (²⁰¹⁷Joel 2:17), twenty-five men (the leaders of the twenty-four courses or orders of the priests, ¹³⁰⁸1 Chronicles 24:18,19, with the high priest, “the princes of the sanctuary,” ²³⁶³Isaiah 43:28), representing the whole priesthood, as the seventy elders represented the people, stood with their backs turned on the temple, and their faces towards the east, making obeisance to the rising sun (contrast ¹⁰⁸⁴1 Kings 8:44). Sun-worship came from the Persians, who made the sun the eye of their god Ormuzd. It existed as early as Job (⁸⁹²Job 31:26; compare ¹⁷⁴⁹Deuteronomy 4:19). Josiah could only suspend it for the time of his reign (¹²³⁶2 Kings 23:5,11); it revived under his successors.

16. worshipped — In the *Hebrew* a corrupt form is used to express Ezekiel’s sense of the foul corruption of such worship.

17. put ... branch to ... nose — proverbial, for “they turn up the nose in scorn,” expressing their insolent security [*Septuagint*]. Not content with outraging “with their violence” the second table of the law, namely, that of duty towards one’s neighbor, “they have returned” (that is, they turn back afresh) to provoke Me by violations of the first table [CALVIN]. Rather, they held up a branch or bundle of tamarisk (called *barsom*) to their nose at daybreak, while singing hymns to the rising sun [STRABO, 1.15, p. 733]. Sacred trees were frequent symbols in idol-worship. CALVIN translates, “to their own ruin,” literally, “to their nose,” that is, with the effect of rousing *My anger* (of which the *Hebrew* is “nose”) to their ruin.

18. though they cry ... yet will I not hear — (²⁰²⁸Proverbs 1:28 ²⁰¹⁵Isaiah 1:15).

CHAPTER 9

EZEKIEL 9:1-11.

CONTINUATION OF THE PRECEDING VISION: THE SEALING OF THE FAITHFUL.

1. *cried* — contrasted with their “cry” for mercy (²⁰⁸⁸Ezekiel 8:18) is the “cry” here for vengeance, showing how vain was the former.

them that have charge — literally, *officers*; so “officers” (²³⁰⁷Isaiah 60:17), having the city in charge, not to guard, but to punish it. The angels who as “watchers” fulfill God’s judgments (²⁰⁸³Daniel 4:13,17,23 10:20,21); the “princes” (²³⁰³Jeremiah 39:3) of Nebuchadnezzar’s army were under their guidance.

draw near — in the *Hebrew* intensive, “to draw near quickly.”

2. *clothed with linen* — (²⁷⁰⁵Daniel 10:5 12:6,7). His clothing marked his office as distinct from that of the six officers of vengeance; “linen” characterized the high priest (⁶¹⁰⁶Leviticus 16:4); emblematic of purity. The same garment is assigned to the angel of the Lord (for whom Michael is but another name) by the contemporary prophet Daniel (²⁷⁰⁵Daniel 10:5 12:6,7). Therefore the intercessory High Priest in heaven must be meant (³⁰¹²Zechariah 1:12). The six with Him are His subordinates; therefore He is said to be “among them,” literally, “in the midst of them,” *as their recognized Lord* (³⁰⁰⁶Hebrews 1:6). He appears as a “man,” implying His incarnation; as “one” (compare ⁵⁰⁵¹1 Timothy 2:5). Salvation is peculiarly assigned to Him, and so He bears the “inkhorn” in order to “mark” His elect (²³⁰⁴Ezekiel 9:4; compare ⁶²⁰⁷Exodus 12:7 ⁶⁰⁰⁸Revelation 7:3 9:4 13:16,17 20:4), and to write their names in His book of life (⁶⁰³⁸Revelation 13:8). As Oriental scribes suspend their inkhorn at their side in the present day, and as a “scribe of the host is found in Assyrian inscriptions accompanying the host” to number the heads of the slain, so He stands ready for the work before Him. “The higher gate” was probably where now the gate of Damascus is. The six with Him make up the sacred and perfect number, *seven* (Zechariah 3:9 ⁶⁰⁰⁶Revelation 5:6). The executors of judgment on the wicked, in Scripture teaching, are good, not bad, angels; the bad have permitted to them the trial of the pious (⁸⁰¹²Job 1:12 ⁶⁷²⁰2 Corinthians 12:7). The judgment is executed by Him (²³⁰²Ezekiel 10:2,7

^{<4362>}John 5:22,27) through the six (^{<4034>}Matthew 13:41 25:31); so beautifully does the Old Testament harmonize with the New Testament. The seven come “from the way of the north”; for it was there the idolatries were seen, and from the same quarter must proceed the judgment (Babylon lying northeast of Judea). So ^{<4248>}Matthew 24:28.

stood — the attitude of waiting reverently for Jehovah’s commands.

brazen altar — the altar of burnt offerings, not the altar of incense, which was of gold. They “stood” there to imply reverent obedience; for there God gave His answers to prayer [CALVIN]; also as being about to slay victims to God’s justice, they stand where sacrifices are usually slain [GROTIUS], (^{<2347>}Ezekiel 39:17 ^{<2346>}Isaiah 34:6 ^{<2428>}Jeremiah 12:3 46:10).

3. glory of ... God — which had heretofore, as a bright cloud, rested on the mercy seat between the cherubim in the holy of holies (^{<4062>}2 Samuel 6:2 ^{<4801>}Psalms 80:1); its departure was the presage of the temple being given up to ruin; its going from the inner sanctuary to the threshold without, towards the officers standing at the altar outside, was in order to give them the commission of vengeance.

4. midst of ... city ... midst of Jerusalem — This twofold designation marks more emphatically the scene of the divine judgments.

a mark — literally, the Hebrew letter *Tau*, the last in the alphabet, used as a mark (“my sign,” ^{<4813>}Job 31:35, *Margin*); literally, *Tau*; originally written in the form of a cross, which TERTULLIAN explains as referring to the badge and only means of salvation, the cross of Christ. But nowhere in Scripture are the words which are now employed as names of letters used to denote the letters themselves or their figures [VITRINGA]. The noun here is cognate to the verb, “mark a mark.” So in ^{<4608>}Revelation 7:3 no particular mark is specified. We seal what we wish to guard securely. When all things else on earth are confounded, God will secure His people from the common ruin. God gives the *first* charge as to their safety before He orders the punishment of the rest (^{<4810>}Psalms 31:20 ^{<2331>}Isaiah 26:20,21). So in the case of Lot and Sodom (^{<4122>}Genesis 19:22); also the Egyptian first-born were not slain till Israel had time to sprinkle the blood-mark, ensuring their safety (compare ^{<4608>}Revelation 7:3 ^{<4109>}Amos 9:9). So the early Christians had Pella provided as a refuge for them, before the destruction of Jerusalem.

upon the foreheads — the most conspicuous part of the person, to imply how their safety would be manifested to all (compare ^{<2451>}Jeremiah 15:11 39:11-18). It was customary thus to mark worshippers (^{<4616>}Revelation 13:16 14:1,9) and servants. So the Church of England marks the forehead with the sign of the cross in baptizing. At the exodus the mark was on the

houses, for then it was families; here, it is on the *foreheads*, for it is individuals whose safety is guaranteed.

sigh and ... cry — similarly sounding verbs in *Hebrew*, as in *English Version*, expressing the prolonged sound of their grief. “Sigh” implies their *inward grief* (“groanings which cannot be uttered,” ^{<4133>}Romans 8:26); “cry,” the outward expression of it. So Lot (^{<4117>}2 Peter 2:7,8). Tenderness should characterize the man of God, not harsh sternness in opposing the ungodly (^{<4353>}Psalm 119:53,136 ^{<4137>}Jeremiah 13:17 ^{<4121>}2 Corinthians 12:21); at the same time zeal for the honor of God (^{<4359>}Psalm 69:9,10 ^{<4159>}1 John 5:19).

5. *the others* — the six officers of judgment (^{<4102>}Ezekiel 9:2).

6. *come not near any ... upon whom ... mark* — (^{<4104>}Revelation 9:4). It may be objected that Daniel, Jeremiah, and others were carried away, whereas many of the vilest were left in the land. But God does not promise believers exemption from all suffering, but only from what will prove really and lastingly hurtful to them. His sparing the ungodly turns to their destruction and leaves them without excuse [CALVIN]. However, the prophecy waits a fuller and final fulfillment, for ^{<4103>}Revelation 7:3-8, in ages long after Babylon, foretells, as still future, the same sealing of a remnant (one hundred forty-four thousand) of Israel previous to the final outpouring of wrath on the rest of the nation; the correspondence is exact; the same pouring of fire from the altar follows the marking of the remnant in both (compare ^{<4105>}Revelation 8:5, with ^{<4310>}Ezekiel 10:2). So Zechariah 13:9 14:2, distinguish the remnant from the rest of Israel.

begin at ... sanctuary — For in it the greatest abominations had been committed; it had lost the reality of consecration by the blood of victims sacrificed to idols; it must, therefore, lose its semblance by the dead bodies of the slain idolaters (^{<4102>}Ezekiel 9:7). God’s heaviest wrath falls on those who have sinned against the highest privileges; these are made to feel it first (^{<4117>}1 Peter 4:17,18). He hates sin most in those nearest to Him; for example, the priests, etc.

ancient men — the seventy elders.

8. *I was left* — literally “there was left I.” So universal seemed the slaughter that Ezekiel thought himself the only one left [CALVIN]. He was the only one left *of the priests* “in the sanctuary.”

fell upon my face — to intercede for his countrymen (so ^{<4112>}Numbers 16:22).

all the residue — a plea drawn from God’s covenant promise to save the elect *remnant*.

9. *exceeding* — literally, “very, very”; doubled.

perverseness — “apostasy” [GROTIUS]; or, “wresting aside of justice.”

Lord ... forsaken ... earth ... seeth not — The order is reversed from ^{<B182>}Ezekiel 8:12. There they speak of His neglect of His people in their misery; here they go farther and deny His providence (^{<B1011>}Psalm 10:11), so that they may sin fearlessly. God, in answer to Ezekiel’s question (^{<B108>}Ezekiel 9:8), leaves the difficulty unsolved; He merely vindicates His justice by showing it did not exceed their sin: He would have us humbly acquiesce in His judgments, and wait and trust.

10. *mine eye* — to show them their mistake in saying, “The Lord *seeth not*.”

recompense their way upon their head — (^{<B1031>}Proverbs 1:31). Retribution in kind.

11. *I have done as thou hast commanded* — The characteristic of Messiah (^{<B1704>}John 17:4). So the angels (^{<B14321>}Psalm 103:21); and the apostles report their fulfillment of their orders (^{<B1030>}Mark 6:30).

CHAPTER 10

EZEKIEL 10:1-22.

VISION OF COALS OF FIRE SCATTERED OVER THE CITY: REPETITION OF THE VISION OF THE CHERUBIM.

1. The throne of Jehovah appearing in the midst of the judgments implies that whatever intermediate agencies be employed, He controls them, and that the whole flows as a necessary consequence from His essential holiness (²⁰²²Ezekiel 1:22,26).

cherubim — in ²⁰⁰⁵Ezekiel 1:5, called “living creatures.” The repetition of the vision implies that the judgments are approaching nearer and nearer. These two visions of Deity were granted in the beginning of Ezekiel’s career, to qualify him for witnessing to God’s glory amidst his God-forgetting people and to stamp truth on his announcements; also to signify the removal of God’s manifestation from the visible temple (²⁰⁰⁸Ezekiel 10:18) for a long period (²⁵⁸²Ezekiel 43:2). The feature (²⁰¹²Ezekiel 10:12) mentioned as to the cherubim that they were “full of eyes,” though omitted in the former vision, is not a difference, but a more specific detail observed by Ezekiel now on closer inspection. Also, here, there is no rainbow (the symbol of *mercy* after the flood of wrath) as in the former; for here *judgment* is the prominent thought, though the *marking* of the remnant in ²⁰⁰⁴Ezekiel 9:4,6 shows that there was mercy in the background. The cherubim, perhaps, represent redeemed humanity combining in and with itself the highest forms of subordinate creaturely life (compare ²¹³²Romans 8:20). Therefore they are associated with the twenty-four elders and are distinguished from the angels (²¹⁰¹Revelation 5:1-14). They stand on the mercy seat of the ark, and *on that ground* become the habitation of God from which His glory is to shine upon the world. The different forms symbolize the different phases of the Church. So the quadriform Gospel, in which the incarnate Savior has lodged the revelation of Himself in a fourfold aspect, and from which His glory shines on the Christian world, answers to the emblematic throne from which He shone on the Jewish Church.

2. *he* — Jehovah; He who sat on the “throne.”

the man — the Messenger of mercy becoming the Messenger of judgment (see on ^{<3012>}Ezekiel 9:2). *Human* agents of destruction shall fulfill the will of “the Man,” who is Lord of men.

wheels — *Hebrew, galgal*, implying *quick* revolution; so *the impetuous onset of the foe* (compare ^{<3024>}Ezekiel 23:24 26:10); whereas “*ophan*,” in ^{<3015>}Ezekiel 1:15,16 implies mere revolution.

coals of fire — the wrath of God about to *burn the city*, as His sword had previously *slain* its guilty inhabitants. This “fire,” how different from *the fire on the altar never going out* (^{<3062>}Leviticus 6:12,13), whereby, in type, peace was made with God! Compare ^{<3032>}Isaiah 33:12,14. It is therefore not taken from the altar of reconciliation, but from between the wheels of the cherubim, representing the providence of God, whereby, and not by chance, judgment is to fall.

3. right ... of ... house — The scene of the locality whence judgment emanates is the temple, to mark God’s vindication of His holiness injured there. The cherubim here are not those in the holy of holies, for the latter had not “wheels.” They stood on “the right of the house,” that is, the south, for the Chaldean power, guided by them, had already advanced from the north (the direction of Babylon), and had destroyed *the men in the temple*, and was now proceeding to destroy the *city*, which lay south and west.

the cherubim ... the man — There was perfect concert of action between the cherubic representative of the angels and “the Man,” to minister to whom they “stood” there (^{<3007>}Ezekiel 10:7).

cloud — emblem of God’s displeasure; as the “glory” or “brightness” (^{<3004>}Ezekiel 10:4) typifies His majesty and clearness in judgment.

4. The court outside was full of the Lord’s *brightness*, while it was only the *cloud* that filled the *house inside*, the scene of idolatries, and therefore of God’s displeasure. God’s throne was *on the threshold*. The temple, once filled with brightness, is now darkened with cloud.

5. sound of ... wings — prognostic of great and awful changes.

voice of ... God — the thunder (^{<3003>}Psalms 29:3, etc.).

6. went in — not into the temple, but between the cherubim. Ezekiel sets aside the Jews’ boast of the presence of God with them. The cherubim, once the ministers of grace, are now the ministers of vengeance. When “commanded,” He without delay obeys (^{<3005>}Psalms 40:8 ^{<3007>}Hebrews 10:7).

7. See on ^{<3003>}Ezekiel 10:3.

one cherub — one of the four cherubim.

his hand — (²⁰⁰⁸Ezekiel 1:8).

went out — to burn the city.

8. The “wings” denote alacrity, the “hands” efficacy and aptness, in executing the functions assigned to them.

9. **wheels** — (See on ²⁰¹⁵Ezekiel 1:15,16). The things which, from ²⁰⁰⁸Ezekiel 10:8 to the end of the chapter, are repeated from the first chapter are expressed more decidedly, now that he gets a nearer view: the words “as it were,” and “as if,” so often occurring in the first chapter, are therefore mostly omitted. The “wheels” express the manifold changes and revolutions in the world; also that in the chariot of His providence God transports the Church from one place to another and everywhere can preserve it; a truth CALCULATED to alarm the people in Jerusalem and to console the exiles [POLANUS].

10. **four had one likeness** — In the wonderful variety of God’s works there is the greatest harmony: —

*“In human works, though labored on with pain,
One thousand movements scarce one purpose gain;
In God’s one single doth its end produce,
Yet serves to second, too, some other use.
(See on ²⁰¹⁶Ezekiel 1:16).*

wheel ... in ... a wheel — cutting one another at right angles, so that the whole might move in any of the four directions or quarters of the world. God’s doings, however involved they seem to us, cohere, so that lower causes subserve the higher.

11. (See on ²⁰¹⁷Ezekiel 1:17).

turned not — without accomplishing their course (²⁵¹¹Isaiah 55:11) [GROTIUS]. Rather, “they moved *straight on* without turning” (so ²⁰⁰⁹Ezekiel 1:9). Having a face towards each of the four quarters, they needed not to turn around when changing their direction.

whither ... head looked — that is, “whither the head” of the animal cherub-form, belonging to and directing each wheel, “looked,” thither the wheel “followed.” The wheels were not guided by some external adventitious impetus, but by some secret divine impulse of the cherubim themselves.

12. **body** — literally, “flesh,” because a body consists of flesh.

wheels ... full of eyes — The description (^{<3018>}Ezekiel 1:18) attributes eyes to the “wheels” alone; here there is added, on closer observation, that the *cherubim* themselves had them. The “eyes” imply that God, by His wisdom, beautifully reconciles seeming contrarities (compare ^{<3462>}2 Chronicles 16:9 ^{<3153>}Proverbs 15:3 ^{<3040>}Zechariah 4:10).

13. *O wheel* — rather, “they were called, whirling,” that is, they were *most rapid in their revolutions* [MAURER]; or, better, “It was cried unto them, The whirling” [FAIRBAIRN]. *Galgal* here used for “wheel,” is different from *ophan*, the simple word for “wheel.” *Galgal* is the whole *wheelwork* machinery with its *whirlwind-like rotation*. Their being so addressed is in order to call them immediately to put themselves in rapid motion.

14. *cherub* — but in ^{<3010>}Ezekiel 1:10 it is *an ox*. The chief of the four cherubic forms was not the *ox*, *but man*. Therefore “cherub” cannot be synonymous with “ox.” Probably Ezekiel, standing in front of one of the cherubim (namely, that which handed the coals to the man in linen), saw of him, not merely the ox-form, but the *whole fourfold* form, and therefore calls him simply “cherub”; whereas of the other three, having only a side view, he specifies the form of each which met his eye [FAIRBAIRN]. As to the likelihood of the lower animals sharing in “the restoration of all things,” see ^{<3106>}Isaiah 11:6 ^{<65>}25 ^{<6810>}Romans 8:20,21; this accords with the animal forms combined with the human to typify redeemed man.

15. The repeated declaration of the identity of the vision with that at the Chebar is to arouse attention to it (^{<3022>}Ezekiel 10:22 3:23).

the living creature — used collectively, as in ^{<3007>}Ezekiel 10:17,20 1:20.

16. (See on ^{<3011>}Ezekiel 10:11; ^{<3019>}Ezekiel 1:19).

lifted up ... wings — to depart, following “the glory of the Lord” which was on the point of departing (^{<3008>}Ezekiel 10:18).

17. (^{<3012>}Ezekiel 1:12,20,21).

stood — God never *stands* still (^{<6517>}John 5:17), therefore neither do the angels; but to human perceptions He seems to do so.

18. The departure of the symbol of God’s presence from the temple preparatory to the destruction of the city. Foretold in ^{<6517>}Deuteronomy 31:17. Woe be to those from whom God departs (^{<3012>}Hosea 9:12)! Compare ^{<6285>}1 Samuel 28:15,16 4:21: “I-chabod, Thy glory is departed.” Successive steps are marked in His departure; so slowly and reluctantly does the merciful God leave His house. First He leaves the sanctuary (^{<3018>}Ezekiel 9:3); He elevates His throne above the threshold of the house

(^{<300>}Ezekiel 10:1); leaving the cherubim He sits on the throne (^{<300>}Ezekiel 10:4); He and the cherubim, after *standing* for a time *at the door of the east gate* (where was the exit to the lower court of the people), leave the house altogether (^{<300>}Ezekiel 10:18,19), not to return till ^{<300>}Ezekiel 43:2.

20. *I knew ... cherubim* — By the second sight of the cherubim, he learned to identify them with the angelic forms situated above the ark of the covenant in the temple, which as a priest, he “knew” about from the high priest.

21. The repetition is in order that the people about to live without the temple might have, instead, the knowledge of the temple mysteries, thus preparing them for a future restoration of the covenant. So perverse were they that they would say, “Ezekiel fancies he saw what has no existence.” He, therefore, repeats it over and over again.

22. *straight forward* — intent upon the object they aimed at, not deviating from the way nor losing sight of the end (^{<100>}Luke 9:52).

CHAPTER 11

~~2310~~ EZEKIEL 11:1-25.

PROPHECY OF THE DESTRUCTION OF THE CORRUPT “PRINCES OF THE PEOPLE;” PELATIAH DIES; PROMISE OF GRACE TO THE BELIEVING REMNANT; DEPARTURE OF THE GLORY OF GOD FROM THE CITY; EZEKIEL’S RETURN TO THE CAPTIVES.

1. *east gate* — to which the glory of God had moved itself (~~2309~~Ezekiel 10:19), the chief entrance of the sanctuary; the portico or porch of Solomon. The Spirit moves the prophet thither, to witness, in the presence of the divine glory, a new scene of destruction.

five and twenty men — The same as the twenty-five (that is, twenty-four heads of courses, and the high priest) sun-worshippers seen in ~~2306~~Ezekiel 8:16. The leading *priests* were usually called “princes of the sanctuary” (~~2363~~Isaiah 43:28) and “chiefs of the priests” (~~3434~~2 Chronicles 36:14); but here two of them are called “princes of the people,” with irony, as using their priestly influence to be ringleaders of the people in sin (~~2310~~Ezekiel 11:2). Already the wrath of God had visited the *people* represented by the *elders* (~~2306~~Ezekiel 9:6); also the glory of the Lord had left its place in the holy of holies, and, like the cherubim and flaming sword in Eden, had occupied the gate into the deserted sanctuary. The judgment on the representatives of the *priesthood* naturally follows here, just as the *sin* of the priests had followed in the description (~~2302~~Ezekiel 8:12,16) after the sin of the elders.

Jaazaniah — signifying “God hears.”

son of Azur — different from Jaazaniah the son of Shaphan (~~2301~~Ezekiel 8:11). *Azur* means “help.” He and Pelatiah (“God delivers”), son of Benaiah (“God builds”), are singled out as Jaazaniah, son of Shaphan, in the case of the seventy elders (~~2301~~Ezekiel 8:11,12), because their names ought to have reminded them that “God” would have “heard” had they sought His “help” to “deliver” and “build” them up. But, neglecting this, they incurred the heavier judgment by the very relation in which they stood to God [FAIRBAIRN].

2. *he* — the Lord sitting on the cherubim (~~2302~~Ezekiel 10:2).

wicked counsel — in opposition to the prophets of God (^{<2310B>}Ezekiel 11:3).

3. *It is not near* — namely, the destruction of the city; therefore “let us build houses,” as if there was no fear. But the *Hebrew* opposes *English Version*, which would require the infinitive absolute. Rather, “Not at hand is the building of houses.” They sneer at Jeremiah’s letter to the captives, among whom Ezekiel lived (^{<2310B>}Jeremiah 29:5). “*Build ye houses, and dwell in them,*” that is, do not fancy, as many persuade you, that your sojourn in Babylon is to be short; it will be for seventy years (^{<2310B>}Jeremiah 25:11,12 29:10); therefore build houses and settle quietly there. The scorners in Jerusalem reply, Those far off in exile may build if they please, but it is *too remote* a concern for us to trouble ourselves about [FAIRBAIRN], (Compare ^{<2310B>}Ezekiel 12:22,27 ^{<2310B>}2 Peter 3:4).

this city ... caldron ... we ... flesh — sneering at ^{<2310B>}Jeremiah 1:13, when he compared the city to a caldron with its mouth towards the north. “Let Jerusalem be so if you will, and we the flesh, exposed to the raging foe from the north, still its fortifications will secure us from the flame of war outside; the city must stand for our sakes, just as the pot exists for the safety of the flesh in it.” In opposition to this God says (^{<2310B>}Ezekiel 11:11), “This city shall not be your caldron, to defend you *in* it from the foe *outside*: nay, ye shall be driven out of your imaginary sanctuary and slain *in the border of the land*.” “But,” says God, in ^{<2310B>}Ezekiel 11:7, “your slain are the flesh, and this city the caldron; but (not as you fancy, shall ye be kept safe *inside*) I will bring you forth *out of the midst of it*”; and again, in ^{<2310B>}Ezekiel 24:3, “Though not a caldron in *your* sense, Jerusalem shall be so in the sense of its being exposed to a consuming foe, and you yourselves in it and with it.”

4. *prophecy ... prophecy* — The repetition marks emphatic earnestness.

5. *Spirit ... fell upon me* — stronger than “entered into me” (^{<2310B>}Ezekiel 2:2 3:24), implying the zeal of the Spirit of God roused to immediate indignation at the contempt of God shown by the scorners.

I know — (^{<2310B>}Psalms 139:1-4). Your scornful jests at My word escape not My notice.

6. *your slain* — those on whom you have brought ruin by your wicked counsels. Bloody crimes within the city brought on it a bloody foe from without (^{<2310B>}Ezekiel 7:23,24). They had made it a caldron in which to boil the flesh of God’s people (^{<2310B>}Micah 3:1-3), and eat it by unrighteous oppression; therefore God will make it a caldron in a different sense, one not wherein they may be safe in their guilt, but “out of the midst of” which they shall be “brought forth” (^{<2310B>}Jeremiah 34:4,5).

7. The city is a caldron to them, but it shall not be so to you. Ye shall meet your doom on the frontier.

8. The Chaldean sword, to escape which ye abandoned your God, shall be brought on you by God because of that very abandonment of Him.

9. *out of the midst thereof* — that is, of the city, as captives led into the open plain for judgment.

10. *in the border of Israel* — on the frontier: at Riblah, in the land of Hamath (compare ^{<259>}2 Kings 25:19-21, with ^{<108>}1 Kings 8:65).

ye shall know that I am the Lord — by the judgments I inflict (^{<496>}Psalm 9:16).

11. (See on ^{<310>}Ezekiel 11:3).

12. (^{<623>}Deuteronomy 12:30,31).

13. *Pelaliah* — probably the ringleader of the scorers (^{<310>}Ezekiel 11:1) was an earnest of the destruction of the rest of the twenty-five, as Ezekiel had foretold, as also of the general ruin.

fell ... upon ... face — (See on ^{<408>}Ezekiel 9:8).

wilt thou make a full end of the remnant — Is Pelatiah's destruction to be the token of the destruction of all, even of the remnant? The people regarded Pelatiah as a mainstay of the city. His name (derived from a *Hebrew* root, "a remnant," or else "God delivers") suggested hope. Is that hope, asks Ezekiel, to be disappointed?

15. *thy brethren ... brethren* — The repetition implies, "Thy real brethren" are no longer the priests at Jerusalem with whom thou art connected by the *natural* ties of blood and common temple service, but thy fellow exiles on the Chebar, and the house of Israel whosoever of them. belong to the remnant to be spared.

men of thy kindred — literally, "of thy redemption," that is, the nearest relatives, whose duty it was to do the part of Goel, or vindicator and redeemer of a forfeited inheritance (^{<825>}Leviticus 25:25). Ezekiel, seeing the priesthood doomed to destruction, as a priest, felt anxious to vindicate their cause, as if they were his nearest kinsmen and he their Goel. But he is told to look for his true kinsmen in those, his fellow exiles, whom his natural kinsmen at Jerusalem despised, and he is to be their vindicator. Spiritual ties, as in the case of Levi (^{<539>}Deuteronomy 33:9), the type of Messiah (^{<124>}Matthew 12:47-50) are to supersede natural ones where the two clash. The hope of better days was to rise from the despised exiles. The gospel

principle is shadowed forth here, that the despised of men are often the chosen of God and the highly esteemed among men are often an abomination before Him (^{<21615>}Luke 16:15 ^{<41015>}1 Corinthians 1:26-28). “No door of hope but in the valley of Achor” (“trouble,” ^{<3015>}Hosea 2:15), [FAIRBAIRN].

Get you far ... unto us is this land — the contemptuous words of those left still in the city at the carrying away of Jeconiah to the exiles, “However far ye be outcasts from the Lord and His temple, *we* are secure in our possession of the land.”

16. Although — anticipating the objection of the priests at Jerusalem, that the exiles were “cast far off.” Though this be so, and they are far from the outer temple at Jerusalem, I will be their asylum or sanctuary instead (^{<3900>}Psalm 90:1 91:9 ^{<2384>}Isaiah 8:14). My shrine is the humble heart: a preparation for gospel catholicity when the local and material temple should give place to the spiritual (^{<2575>}Isaiah 57:15 66:1 Malachi 1:1 ^{<6011>}1 John 4:21-24 ^{<4178>}Acts 7:48,49). The trying discipline of the exile was to chasten the outcasts so as to be meet recipients of God’s grace, for which the carnal confidence of the priests disqualified them. The dispersion served the end of spiritualizing and enlarging the views even of the better Jews, so as to be able to worship God *everywhere* without a material temple; and, at the same time, it diffused some knowledge of God among the greatest Gentile nations, thus providing materials for the gathering in of the Christian Church among the Gentiles; so marvellously did God overrule a present evil for an ultimate good. Still more does all this hold good in the present much longer dispersion which is preparing for a more perfect and universal restoration (^{<2102>}Isaiah 2:2-4 ^{<2416>}Jeremiah 3:16-18). Their long privation of the temple will prepare them for appreciating the more, but without Jewish narrowness, the temple that is to be (^{<3501>}Ezekiel 40:1-44:31).

a little — rather, “for a little season”; No matter how long the captivity may be, the seventy years will be but as a little season, compared with their long subsequent settlement in their land. This holds true only partially in the case of the first restoration; but as in a few centuries they were dispersed again, the full and permanent restoration is yet future (^{<2416>}Jeremiah 24:6).

17. (^{<3325>}Ezekiel 28:25 34:13 36:24).

18. They have eschewed every vestige of idolatry ever since their return from Babylon. But still the Shekinah glory had departed, the ark was not restored, nor was the second temple strictly inhabited by God until He came who made it more glorious than the first temple (Haggai 2:9); even then His stay was short, and ended in His being rejected; so that the full realization of the promise must still be future.

19. *I will give them* — lest they should claim to *themselves* the praise given them in ^{<3118>}Ezekiel 11:18, God declares it is to be *the free gift of His Spirit*.

one heart — not *singleness*, that is, uprightness, but *oneness* of heart in all, *unanimously* seeking Him in contrast to their state at that time, when only single scattered individuals sought God (^{<3429>}Jeremiah 32:39 ^{<3429>}Zephaniah 3:9) [HENGSTENBERG]. Or, “content with *one God*,” not distracted with “the many detestable things” (^{<3118>}Ezekiel 11:18 ^{<1182>}1 Kings 18:21 ^{<3802>}Hosea 10:2) [CALVIN].

new spirit — (^{<3510>}Psalms 51:10 ^{<3633>}Jeremiah 31:33). Realized fully in the “new creature” of the New Testament (^{<4057>}2 Corinthians 5:17); having new motives, new rules, new aims.

stony heart — like “adamant” (^{<3872>}Zechariah 7:12); the natural heart of every man.

heart of flesh — impressible to what is good, tender.

20. *walk in my statutes* — Regeneration shows itself by its fruits (^{<482>}Galatians 5:22,25).

they ... my people, ... I ... their God — (^{<3441>}Ezekiel 14:11 36:28 37:27 ^{<3441>}Jeremiah 24:7). In its fullest sense still future (Zechariah 13:9).

21. *whose heart ... after ... heart of ... detestable things* — The repetition of “heart” is emphatic, signifying that the heart of those who so obstinately clung to idols, impelled itself to fresh superstitions in one continuous tenor [CALVIN]. Perhaps it is implied that they and their idols are much alike in character (^{<4858>}Psalms 115:8). The *heart* walks astray first, the feet follow.

recompense ... way upon ... heads — They have abandoned Me, so will I abandon them; they profaned My temple, so will I profane it by the Chaldeans (^{<3690>}Ezekiel 9:10).

23. The Shekinah glory now moves from the east gate (^{<3604>}Ezekiel 10:4,19) to the Mount of Olives, altogether abandoning the temple. The mount was chosen as being the height whence the missiles of the foe were about to descend on the city. So it was from it that Jesus ascended to heaven when about to send His judgments on the Jews; and from it He predicted its overthrow before His crucifixion (^{<4243>}Matthew 24:3). It is also to be the scene of His return in person to deliver His people (Zechariah 14:4), when He shall come by the same way as He went, “the way of the east” (^{<3882>}Ezekiel 43:2).

24. *brought me in a vision* — not in actual fact, but in ecstatic vision. He had been as to the outward world all the time before the elders (^{348B}Ezekiel 8:3) in Chaldea; he now reports what he had witnessed with the inner eye.

25. *things ... showed me* — literally, “words”; an appropriate expression; for the word communicated to him was not simply a word, but one clothed with outward symbols “shown” to him as in the sacrament, which AUGUSTINE terms “the visible word” [CALVIN].

CHAPTER 12

EZEKIEL 12:1-28.

EZEKIEL'S TYPICAL MOVING TO EXILE: PROPHECY OF ZEDEKIAH'S CAPTIVITY AND PRIVATION OF SIGHT: THE JEWS' UNBELIEVING SURMISE AS TO THE DISTANCE OF THE EVENT REPROVED.

1, 2. *eyes to see, and see not, ... ears to hear, and hear not* — fulfilling the prophecy of ^(~~620~~)Deuteronomy 29:4, here quoted by Ezekiel (compare ^(~~216~~)Isaiah 6:9 ^(~~215~~)Jeremiah 5:21). Ezekiel needed often to be reminded of the people's perversity, lest he should be discouraged by the little effect produced by his prophecies. Their "not seeing" is the result of perversity, not incapacity. They are wilfully blind. The persons most interested in this prophecy were those dwelling at Jerusalem; and it is among them that Ezekiel was transported in spirit, and performed in vision, not outwardly, the typical acts. At the same time, the symbolical prophecy was designed to warn the exiles at Chebar against cherishing hopes, as many did in opposition to God's revealed word, of returning to Jerusalem, as if that city was to stand; externally living afar off, their hearts dwelt in that corrupt and doomed capital.

3. *stuff for removing* — rather, "an exile's outfit," the articles proper to a person going as an exile, a staff and knapsack, with a supply of food and clothing; so "instruments of captivity," ^(~~346~~)Jeremiah 46:19, *Margin*, that is, the needful equipments for it. His simple announcements having failed, he is symbolically to give them an ocular demonstration conveyed by a word-painting of actions performed in vision.

consider — (^(~~152~~)Deuteronomy 32:29).

4. *by day* — in broad daylight, when all can see thee.

at even — not contradicting the words "by day." The baggage was to be sent before *by day*, and Ezekiel was to follow *at nightfall* [GROTIUS]; or, the preparations were to be made by day, the actual departure was to be effected at night [HENDERSON].

as they that go forth into captivity — literally, "as the goings forth of the captivity," that is, of the captive band of exiles, namely, amid the silent

darkness: typifying Zedekiah's flight by night on the taking of the city (²³⁰⁸Jeremiah 39:4 52:7).

5. Dig — as Zedekiah was to escape like one digging through a wall, furtively to effect an escape (²³²²Ezekiel 12:12).

carry out — namely, “thy stuff” (²³²⁶Ezekiel 12:4).

thereby — by the opening in the wall. Zedekiah escaped “by the gate betwixt the two walls” (²³⁰⁸Jeremiah 39:4).

6. in ... twilight — rather, “in the dark.” So in ⁰¹⁵⁷Genesis 15:17, “it” refers to “thy stuff.”

cover thy face — as one who muffles his face, afraid of being recognized by anyone meeting him. So the Jews and Zedekiah should make their exit stealthily and afraid to look around, so hurried should be their fight [CALVIN].

sign — rather, “a portent,” namely, for evil.

9. What doest thou? — They ask not in a docile spirit, but making a jest of his proceedings.

10. burden — that is, weighty oracle.

the prince — The very man Zedekiah, in whom they trust for safety, is to be the chief sufferer. JOSEPHUS [*Antiquities*, 10.7] reports that Ezekiel sent a copy of this prophecy to Zedekiah. As Jeremiah had sent a letter to the captives at the Chebar, which was the means of calling forth at first the agency of Ezekiel, so it was natural for Ezekiel to send a message to Jerusalem confirming the warnings of Jeremiah. The prince, however, fancying a contradiction between ²³²³Ezekiel 12:13; “he shall not see Babylon,” and ²³⁰⁸Jeremiah 24:8,9, declaring he should be carried to Babylon, believed neither. Seeming discrepancies in Scripture on deeper search prove to be hidden harmonies.

11. sign — *portent of evil* to come (²³⁰⁷Ezekiel 24:27 Zechariah 3:8, *Margin*). Fulfilled (¹²⁵¹2 Kings 25:1-7 ²³¹³Jeremiah 52:1-11).

12. prince ... among them — literally, “that is in the midst of them,” that is, on whom the eyes of all are cast, and “under whose shadow” they hope to live (²³⁰²Lamentations 4:20).

shall bear — namely, his “stuff for removing”; his equipments for his journey.

cover his face, that he see not the ground — See on ^{<2626>}Ezekiel 12:6; the symbol in ^{<2616>}Ezekiel 12:6 is explained in this verse. He shall muffle his face so as not to be recognized: a humiliation for a king!

13. My net — the Chaldean army. He shall be inextricably entangled in it, as in the meshes of a net. It is *God's* net (^{<4896>}Job 19:6). Babylon was God's instrument (^{<2305>}Isaiah 10:5). Called "a net" (^{<3014>}Habakkuk 1:14-16).

bring him to Babylon ... ; yet shall he not see it — because he should be deprived of sight before he arrived there (^{<2521>}Jeremiah 52:11).

14. all ... about him — his satellites: his bodyguard.

bands — literally, "the wings" of an army (^{<2388>}Isaiah 8:8).

draw out ... sword after them — (See on ^{<3616>}Ezekiel 5:2; ^{<3612>}Ezekiel 5:12).

16. I will leave a few ... that they may declare ... abominations — God's purpose in scattering a remnant of Jews among the Gentiles; namely, not only that they themselves should be weaned from idolatry (see ^{<3225>}Ezekiel 12:15), but that by their own *word*, as also *by their whole state as exiles*, they should make God's righteousness manifest among the Gentiles, as vindicated in their punishment for their sins (compare ^{<2300>}Isaiah 43:10 ^{<3883>}Zechariah 8:13).

18. Symbolical representation of the famine and fear with which they should eat their scanty morsel, in their exile, and especially at the siege.

19. people of the land — the Jews "in the land" of Chaldea who thought themselves miserable as being exiles and envied the Jews left in Jerusalem as fortunate.

land of Israel — contrasted with "the people in the land" of Chaldea. So far from being fortunate as the exiles in Chaldea regarded them, the Jews in Jerusalem are truly miserable, for the worst is before them, whereas the exiles have escaped the miseries of the coming siege.

land ... desolate from all that is therein — literally "that the land (namely, Judea) may be despoiled of the fullness thereof"; emptied of the inhabitants and abundance of flocks and corn with which it was filled.

because of ... violence — (^{<3973>}Psalm 107:34).

20. the cities — left in Judea after the destruction of Jerusalem.

22. proverb — The infidel scoff, that the threatened judgment was so long in coming, it would not come at all, had by frequent repetition come to be a "proverb" with them. This skeptical habit contemporary prophets testify to

(^{<3475>}Jeremiah 17:15 20:7 ^{<3412>}Zephaniah 1:12). Ezekiel, at the Chebar, thus sympathizes with Jeremiah and strengthens his testimony at Jerusalem. The *tendency* to the same scoff showed itself in earlier times, but had not then developed into a settled “proverb” (^{<3159>}Isaiah 5:19 ^{<3158>}Amos 5:18). It shall again be the characteristic of the last times, when “faith” shall be regarded as an antiquated thing (^{<2988>}Luke 18:8), seeing that it remains stationary, whereas worldly arts and sciences progress, and when the “continuance of all things from creation” will be the argument against the possibility of their being suddenly brought to a standstill by the coming of the Lord (^{<2365>}Isaiah 66:5 ^{<608>}2 Peter 3:3,4). The very long-suffering of God, which ought to lead men to repentance, is made an argument against His word (^{<2081>}Ecclesiastes 8:11 ^{<3168>}Amos 6:3).

days ... prolonged ... vision faileth — their twofold argument:

- (1) The predictions shall not come to pass till long after our time.
- (2) They shall fail and prove vain shadows. God answers both in ^{<3428>}Ezekiel 12:23,25.

23. effect — literally, “the word,” namely, fulfilled; that is, the effective fulfillment of whatever the prophets have spoken is at hand.

24. no more ... vain vision ... flattering divination — All those false prophets (^{<2944>}Lamentations 2:14), who “flattered” the people with promises of peace and safety, shall be detected and confounded by the event itself.

25. word ... shall come to pass — in opposition to their scoff “the vision faileth” (^{<3422>}Ezekiel 12:22). The repetition, “I will speak ... speak,” etc. (or as FAIRBAIRN, “For I, Jehovah, will speak whatever word I shall speak, and it shall be done”) implies that whenever God speaks, the effect must follow; for God, who speaks, is not divided in Himself (^{<3428>}Ezekiel 12:28 ^{<2551>}Isaiah 55:11 ^{<2192>}Daniel 9:12 ^{<2133>}Luke 21:33).

no more prolonged — in opposition to the scoff (^{<3422>}Ezekiel 12:22), “The days are prolonged.”

in your days — while you are living (compare ^{<1284>}Matthew 24:34).

27. Not a mere repetition of the scoff (^{<3422>}Ezekiel 12:22); there the *scoffers* asserted that the evil was so often threatened and postponed, it must have no reality; here *formalists* do not go so far as to deny that a day of evil is coming, but assert it is still far off (^{<3168>}Amos 6:3). The transition is easy from this carnal security to the gross infidelity of the former class.

CHAPTER 13

EZEKIEL 13:1-23.

DENUNCIATION OF FALSE PROPHETS AND PROPHETESSES; THEIR FALSE TEACHINGS, AND GOD'S CONSEQUENT JUDGMENTS.

1. As the twelfth chapter denounced the false expectations of the people, so this denounces the false leaders who fed those expectations. As an independent witness, Ezekiel confirms at the Chebar the testimony of Jeremiah (²⁰²¹Jeremiah 29:21,31) in his letter from Jerusalem to the captive exiles, against the false prophets; of these some were conscious knaves, others fanatical dupes of their own frauds; for example, Ahab, Zedekiah, and Shemaiah. Hananiah must have believed his own lie, else he would not have specified so *circumstantial* details (²⁰²³Jeremiah 28:2-4). The conscious knaves gave only *general* assurances of peace (²⁴⁵³Jeremiah 5:31 6:14 14:13). The language of Ezekiel has plain references to the similar language of Jeremiah (for example, ²⁰²⁹Jeremiah 23:9-38); the bane of false prophecy, which had its stronghold in Jerusalem, having in some degree extended to the Chebar; this chapter, therefore, is primarily intended as a message to those still in the Jewish metropolis; and, secondarily, for the good of the exiles at the Chebar.

2. *that prophesy* — namely, a speedy return to Jerusalem.

out of ... own hearts — alluding to the words of Jeremiah (²³³⁶Jeremiah 23:16,26); that is, what they prophesied was what they and the people *wished*; the wish was father to the thought. The people *wished* to be deceived, and so were deceived. They were inexcusable, for they had among them true prophets (who spoke not *their own* thoughts, but as they were moved by the Holy Ghost, ⁶⁰²²2 Peter 1:21), whom they might have known to be such, but they did not wish to know (⁴¹⁹⁹John 3:19).

3. *foolish* — though vaunting as though exclusively possessing “wisdom” (⁴¹⁹¹1 Corinthians 1:19-21); the fear of God being the only beginning of wisdom (⁴³¹⁰Psalms 111:10).

their own spirit — instead of the Spirit of God. A threefold distinction lay between the false and the true prophets:

(1) The source of their messages respectively; of the false, “their own hearts”; of the true, an object presented to the spiritual sense (named from the noblest of the senses, a *seeing*) by the Spirit of God as from without, not produced by their own natural powers of reflection. The word, the body of the thought, presented itself not audibly to the natural sense, but directly to the spirit of the prophet; and so the perception of it is properly called a *seeing*, he perceiving that which thereafter forms itself in his soul as the cover of the external word [DELITZSCH]; hence the peculiar expression, “seeing the word of God” (²¹⁰⁴Isaiah 2:1 13:1 ²¹⁰⁵Amos 1:1 ²¹⁰⁶Micah 1:1).

(2) The point aimed at; the false “walking after their own spirit”; the true, after the Spirit of God.

(3) The result; the false saw nothing, but spake as if they had seen; the true had a vision, not subjective, but objectively real [FAIRBAIRN]. A refutation of those who set the *inward* word above the *objective*, and represent the Bible as flowing subjectively from the inner light of its writers, not from the revelation of the Holy Ghost from without. “They are impatient to get possession of the kernel without its fostering shell — they would have Christ without the Bible” [BENGEL].

4. *foxes* — which cunningly “spoil the vines” (So 2:15), Israel being the vineyard (²¹⁰⁸Psalm 80:8-15 ²¹⁰⁹Isaiah 5:1-7 27:2 ²¹¹⁰Jeremiah 2:21); their duty was to have guarded it from being spoiled, whereas they themselves spoiled it by corruptions.

in ... deserts — where there is nothing to eat; whence the foxes become so ravenous and crafty in their devices to get food. So the prophets wander in Israel, a moral desert, unrestrained, greedy of gain which they get by craft.

5. *not gone up into ... gaps* — metaphor from *breaches* made in a wall, to which the defenders ought to betake themselves in order to repel the entrance of the foe. The breach is that made in the theocracy through the nation’s sin; and, unless it be made up, the vengeance of God will break in through it. Those who would advise the people to repentance are the restorers of the breach (²¹²³Ezekiel 22:30 ²¹²⁴Psalm 106:23,30).

hedge — the law of God (²¹⁰²Psalm 80:12 ²¹⁰³Isaiah 5:2,5); by violating it, the people stripped themselves of the *fence* of God’s protection and lay exposed to the foe. The false prophets did not try to repair the evil by bringing back the people to the law with good counsels, or by checking the bad with reproofs. These two duties answer to the double office of defenders in case of a breach made in a wall:

(1) To repair the breach from within;

(2) To oppose the foe from without.

to stand — that is, that the city may “stand.”

in ... day of ... Lord — In the day of the battle which God wages against Israel for their sins, ye do not try to stay God’s vengeance by prayers, and by leading the nation to repentance.

6. *made others to hope*, etc. — rather, “they *hoped*” to confirm (that is, ‘make good’) their word, by the event corresponding to their prophecy. The *Hebrew* requires this [HAVERNICK]. Also the parallel clause, “they have *seen* vanity,” implies that they believed their own lie (^{<301>}2 Thessalonians 2:11). Subjective revelation is false unless it rests on the objective.

8. *I am against you* — rather understand, “I *come* against you,” to punish your wicked profanation of My name (compare ^{<615>}Revelation 2:5,16).

9. *mine hand* — My power in vengeance.

not ... in ... assembly — rather, the “council”; “They shall not occupy the honorable office of *councillors* in the senate of elders after the return from Babylon” (^{<611>}Ezra 2:1,2).

neither ... written in ... Israel — They shall not even have a place in the *register* kept of all *citizens*’ names; they shall be erased from it, just as the names of those who died in the year, or had been deprived of citizenship for their crimes. were at the annual revisal erased. Compare ^{<217>}Jeremiah 17:13 ^{<211>}Luke 10:20 ^{<615>}Revelation 3:5, as to those *spiritually* Israelites; ^{<614>}John 1:47, and those not so. Literally fulfilled (^{<529>}Ezra 2:59,62; compare ^{<615>}Nehemiah 7:5 ^{<528>}Psalms 69:28).

neither ... enter ... land — They shall not so much as be allowed to come back at all to their country.

10. *Because, even because* — The repetition heightens the emphasis.

Peace — *safety* to the nation. Ezekiel confirms ^{<214>}Jeremiah 6:14 8:11.

one — literally, “this one”; said contemptuously, as in ^{<402>}2 Chronicles 28:22.

a wall — rather, “a loose wall.” Ezekiel had said that the false prophets did not “go up into the gaps, or make up the breaches” (^{<315>}Ezekiel 13:5), as good architects do; now he adds that they make a bustling show of anxiety about repairing the wall; but it is without right mortar, and therefore of no use.

one ... others — besides *individual* effort, they *jointly co-operated* to delude the people.

daubed ... with untempered mortar — as sand without lime, mud without straw [GROTIUS]. FAIRBAIRN translates, “plaster it with whitewash.” But besides the hypocrisy of merely *outwardly* “daubing” to make the wall look fair (⁴¹²⁷Matthew 23:27,29 ⁴²¹³Acts 23:3), there is implied the unsoundness of the wall from the absence of *true uniting cement*; the “untempered cement” answering to *the lie* of the prophets, who say, *in support of their prophecies*, “Thus saith the Lord, when the Lord hath not spoken” (³²²⁸Ezekiel 22:28).

11. overflowing — *inundating*; such as will at once wash away the mere clay mortar. The three most destructive agents shall co-operate against the wall — wind, rain, and hailstones. These last in the East are more out of the regular course of nature and are therefore often particularly specified as the instruments of God’s displeasure against His foes (¹⁰⁹⁸Exodus 9:18 ⁶⁰¹Joshua 10:11 ⁸⁸²Job 38:22 ¹⁹⁸¹²Psalms 18:12,13 ²³⁴¹⁷Isaiah 28:2 30:30 ⁶¹²¹Revelation 16:21). The *Hebrew* here is, literally, “stones of ice.” They fall in Palestine at times an inch thick with a destructive velocity. The personification heightens the vivid effect, “O ye hail stones.” The Chaldeans will be the violent agency whereby God will unmask and refute them, overthrowing their edifice of lies.

12. shall it not be said — Your vanity and folly shall be so manifested that it shall pass into a proverb, “Where is the daubing?”

13. God repeats, *in His own name*, as the Source of the coming calamity, what had been expressed generally in ³³³¹Ezekiel 13:11.

14. The repetition of the same threat (see on ³³³¹Ezekiel 13:11) is to awaken the people out of their dream of safety by the *certainty* of the event.

foundation — As the “wall” represents the security of the nation, so the “foundation” is *Jerusalem*, on the fortifications of which they rested their confidence. GROTIUS makes the “foundation” refer to *the false principles* on which they rested; ³³³⁶Ezekiel 13:16 supports the former view.

16. prophesy concerning Jerusalem — With all their “seeing visions of peace for her,” they cannot ensure peace or safety to themselves.

17. set thy face — put on a bold countenance, fearlessly to denounce them (³¹⁸⁸Ezekiel 3:8,9 ²³¹⁰⁷Isaiah 50:7).

daughters — the false prophetesses; alluded to only here; elsewhere the guilt specified in the women is the active share they took in maintaining

idolatry (^{<2084>}Ezekiel 8:14). It was only in extraordinary emergencies that God bestowed prophecy on women, for example on Miriam, Deborah, Huldah (^{<2150>}Exodus 15:20 ^{<1006>}Judges 4:4 ^{<2245>}2 Kings 22:14); so in the last days to come (^{<2128>}Joel 2:28). The rareness of such instances enhanced their guilt in pretending inspiration.

18. sew pillows to ... armholes — rather, *elbows and wrists*, for which the false prophetesses made cushions to lean on, as a symbolical act, typifying the perfect tranquility which they foretold to those consulting them. Perhaps they made their dupes rest on these cushions in a fancied state of ecstasy after they had made them at first *stand* (whence the expression, “every *stature*,” is used for “men of every *age*”). As the men are said to have built a wall (^{<2310>}Ezekiel 13:10), so the women are said to sew pillows, etc., both alike typifying the “peace” they promised the impenitent.

make kerchiefs — magical *veils*, which they put over the heads of those consulting them, as if to fit them for receiving a response, that they might be rapt in spiritual trance above the world.

head of every stature — “men of every age,” old and young, great and small, if only these had pay to offer them.

hunt souls — eagerly trying to allure them to the love of yourselves (^{<2069>}Proverbs 6:26 ^{<1014>}2 Peter 2:14), so as unwarily to become your prey.

will ye save ... souls ... that come unto you — Will ye haul after souls, and when they are yours (“come unto you”), will ye *promise them life*? “Save” is explained (^{<2632>}Ezekiel 13:22), “promising life” [GROTIUS]. CALVIN explains, “Will ye hunt My people’s souls and yet will ye save *your own* souls”; I, the Lord God, will not allow it. But “save” is used (^{<2319>}Ezekiel 13:19) of the false prophetesses *promising life* to the impenitent, so that *English Version* and GROTIUS explain it best.

19. handfuls — expressing the paltry gain for which they bartered immortal souls (compare ^{<3316>}Micah 3:5,11 ^{<3216>}Hebrews 12:16). They “polluted” God by making His name the cloak under which they uttered falsehoods.

among my people — an aggravation of their sin, that they committed it “among the people” whom God had chosen as peculiarly *His own*, and among whom He had His temple. It would have been a sin to have done so even among the Gentiles, who knew not God; much more so among the people of God (compare ^{<1820>}Proverbs 28:21).

slay ... souls that should not die, etc. — to *predict* the slaying or perdition of the godly whom I will save. As true ministers are said to save and slay

their hearers, according to the spirit respectively in which these receive their message (^{<4065>}2 Corinthians 2:15,16), so false ministers imitate them; but they promise safety to those on the broad way to ruin and predict ruin to those on the narrow way of God.

my people that hear your lies — who are therefore *wilfully* deceived, so that their guilt lies at their own door (^{<4189>}John 3:19).

20. I am against your pillows — that is, against your lying ceremonial tricks by which ye cheat the people.

to make them fly — namely, into their snares, as fowlers disturb birds so as to be suddenly caught in the net spread for them. “Fly” is peculiarly appropriate as to those lofty spiritual *flights* to which they pretended to raise their dupes when they veiled their heads with kerchiefs and made them rest on luxurious arm-cushions (^{<2638>}Ezekiel 13:18).

let ... souls go — “Ye make them fly” in order to destroy them; “I will let them go” in order to save them (^{<1906>}Psalms 91:3 ^{<2105>}Proverbs 6:5 ^{<3008>}Hosea 9:8).

21. in your hand — in your power. “My people” are the elect remnant of Israel to be saved.

ye shall know — by the judgments which ye shall suffer.

22. ye have made ... the righteous sad — by *lying* predictions of calamities impending ever the godly.

strengthened ... wicked — (^{<2634>}Jeremiah 23:14).

heart of ... righteous ... hands of ... wicked — *Heart* is applied to the righteous because the terrors foretold penetrated to their inmost feelings; *hands*, to the wicked because they were so hardened as not only to despise God in their minds, but also to manifest it in their whole *acts*, as if avowedly waging war with Him.

23. ye shall see no more vanity — The event shall confute your lies, involving yourselves in destruction (^{<2639>}Ezekiel 13:9 ^{<3418>}Ezekiel 14:8 15:7 ^{<3306>}Micah 3:6).

CHAPTER 14

~~340~~ EZEKIEL 14:1-23.

HYPOCRITICAL INQUIRERS ARE ANSWERED ACCORDING TO THEIR HYPOCRISY. THE CALAMITIES COMING ON THE PEOPLE; BUT A REMNANT IS TO ESCAPE.

1. *elders* — persons holding that dignity among the exiles at the Chebar. GROTIUS refers this to Seraiah and those sent with him *from Judea* (~~2619~~ Jeremiah 51:59). The prophet's reply, first, reflecting on the character of the inquirers, and, secondly, foretelling the calamities coming on Judea, may furnish an idea of the subject of their inquiry.

sat before me — not at once able to find a beginning of their speech; indicative of anxiety and despondency.

3. *heart ... face* — The *heart* is first corrupted, and then the *outward manifestation* of idol-worship follows; they set their idols *before their eyes*. With all their pretense of consulting God now, they have not even put away their idols *outwardly*; implying gross contempt of God. "Set up," literally, "aloft"; implying that their idols had gained the supreme *ascendancy* over them.

stumbling-block of ... iniquity — See ~~3182~~ Proverbs 3:21,23, "Let not them (God's laws) depart *from thine eyes*, then ... thy foot shall not *stumble*." Instead of God's law, which (by being kept before their eyes) would have saved them from stumbling, they set up their idols before their eyes, which proved a stumbling-block, causing them to stumble (~~3079~~ Ezekiel 7:19).

inquired of at all — literally, "should I with inquiry be inquired of" by such hypocrites as they are? (~~968~~ Psalm 66:18 ~~3159~~ Proverbs 15:29 28:9).

4. *and cometh* — *and yet cometh*, reigning himself to be a true worshipper of Jehovah.

him that cometh — so the *Hebrew Margin* reads. But the *Hebrew text* reading is, "according to it, according to the multitude of his idols"; the anticipative clause with the pronoun not being pleonastic, but increasing the emphasis of the following clause with the noun. "I will answer," literally, reflexively, "I will Myself (or *for Myself*) answer him."

according to ... idols — thus, “answering a fool according to his folly”; making the sinner’s sin his punishment; retributive justice (³¹⁰³Proverbs 1:31 26:5).

5. That I may take — that is, unveil and *overtake with punishment* the dissimulation and impiety of Israel hid *in their own heart*. Or, rather, “That I may punish them by answering them *after their own hearts*”; corresponding to “according to the multitude of his idols” (see on ³³⁴⁰Ezekiel 14:4); an instance is given in ³³⁴⁰Ezekiel 14:9 ⁸¹⁰³Romans 1:28 ³²¹¹2 Thessalonians 2:11, God giving them up in wrath to their own lie.

idols — though pretending to “inquire” of Me, “in their hearts” they are “estranged from Me,” and love “idols.”

6. Though God so threatened the people for their idolatry (³³⁴⁰Ezekiel 14:5), yet He would rather they should avert the calamity by “repentance.”

turn yourselves — CALVIN translates, “turn *others*” (namely, the stranger proselytes in the land). As ye have been the advisers of others (see ³³⁴⁰Ezekiel 14:7, “the stranger that sojourneth in Israel”) to idolatry, so bestow at least as much pains in turning them to the truth; the surest proof of repentance. But the parallelism to ³³⁴⁰Ezekiel 14:3,4 favors *English Version*. Their sin was twofold:

- (1) “In their *heart*” or *inner man*;
- (2) “Put before their *face*,” that is, exhibited *outwardly*.

So their repentance is generally expressed by “repent,” and is then divided into:

- (1) “Turn *yourselves* (inwardly) from your idols”;
- (2) “Turn away your *faces* (outwardly) from all your abominations.” It is not likely that an exhortation to convert others should come *between* the two affecting themselves.

7. stranger — the proselyte, tolerated in Israel only on condition of worshipping no God but Jehovah (⁶¹⁷⁰⁸Leviticus 17:8,9).

inquire of him concerning me — that is, concerning My will.

by myself — not by word, but by deed, that is, by *judgments, marking My hand and direct agency*; instead of answering him through the prophet he consults. FAIRBAIRN translates, as it is the same *Hebrew* as in the previous clause, “concerning Me,” it is natural that God should use *the same expression* in His reply as was used in the consultation of Him. But the

sense, I think, is the same. The hypocrite inquires of the prophet *concerning God*; and God, instead of replying through the prophet, replies for Himself *concerning Himself*.

8. *And I will set my face against that man* — (See on ^{<6770>}Leviticus 17:10).

and will make him a sign — literally, “I will destroy him so as to become a sign”; it will be no ordinary destruction, but such as will make him be an object pointed at with wonder by all, as Korah, etc. (^{<4230>}Numbers 26:10 ^{<6387>}Deuteronomy 28:37).

9. *I the Lord have deceived that prophet* — not directly, but through Satan and his ministers; not merely permissively, but by overruling their evil to serve the purposes of *His righteous judgment*, to be a touchstone to separate the precious from the vile, and to “prove” His people (^{<6313>}Deuteronomy 13:3 ^{<1223>}1 Kings 22:23 ^{<3040>}Jeremiah 4:10 ^{<3215>}2 Thessalonians 2:11,12). Evil comes not from God, though God overrules it to serve His will (^{<8126>}Job 12:16 ^{<5003>}James 1:3). This declaration of God is intended to answer their objection, “Jeremiah and Ezekiel are but two opposed to the many prophets who announce ‘peace to us.’” “Nay, deceive not yourselves, those prophets of yours are deluding you, and I permit them to do so as a righteous judgment on your wilful blindness.”

10. As they dealt deceitfully with God by seeking answers of peace without repentance, so God would let them be dealt with deceitfully by the prophets whom they consulted. God would chastise their sin with a corresponding sin; as they rejected the safe directions of the true light, He would send the pernicious delusions of a false one; prophets would be given them who should re-echo the deceitfulness that already wrought in their own bosom, to their ruin [FAIRBAIRN]. The people had themselves alone to blame, for they were long ago forewarned how to discern and to treat a false prophet (^{<6313>}Deuteronomy 13:3); the very existence of such deceivers among them was a sign of God’s judicial displeasure (compare in Saul’s case, ^{<9641>}Samuel 16:14 28:6,7). They and the prophet, being dupes of a common delusion, should be involved in a common ruin.

11. Love was the spring of God’s very judgments on His people, who were incurable by any other process (^{<3120>}Ezekiel 11:20 37:27).

12. The second part of the chapter: the effect which the presence of a few righteous persons was to have on the purposes of God (compare ^{<4184>}Genesis 18:24-32). God had told Jeremiah that the guilt of Judah was too great to be pardoned even for the intercession of Moses and Samuel (^{<3909>}Psalms 99:6 ^{<2442>}Jeremiah 14:2 15:1), which had prevailed formerly (^{<4231>}Exodus 32:11-14 ^{<0443>}Numbers 14:13-20 ^{<9008>}1 Samuel 7:8-12), implying

the extraordinary heinousness of their guilt, since in *ordinary* cases “the effectual fervent prayer of a righteous man (for others) availeth much” (^{2316F}James 5:16). Ezekiel supplements Jeremiah by adding that not only those two once successful *intercessors*, but not even the three pre-eminently *righteous* men, Noah, Daniel, and Job, could stay God’s judgments by their righteousness.

13. *staff of ... bread* — on which man’s existence is supported as on a staff (^{2346E}Ezekiel 4:16 5:16 ^{2333B}Leviticus 26:26 ^{2341S}Psalms 104:15 ^{2318F}Isaiah 3:1). I will send a famine.

14. *Noah, Daniel ... Job* — specified in particular as having been saved from overwhelming calamities for their personal righteousness. Noah had the members of his family alone given to him, amidst the general wreck. Daniel saved from the fury of the king of Babylon the three youths (^{2307F}Daniel 2:17,18,48,49). Though his *prophecies* mostly were later than those of Ezekiel, his *fame for piety and wisdom* was already established, and the events recorded in ^{2308B}Daniel 1:1-2:49 had transpired. The Jews would naturally, in their fallen condition, pride themselves on one who reflected such glory on his nation at the heathen capital, and would build vain hopes (here set aside) on his influence in averting ruin from them. Thus the objection to the authenticity of Daniel from this passage vanishes. “Job” forms the climax (and is therefore put out of chronological order), having not even been left a son or a daughter, and having had himself to pass through an ordeal of suffering before his final deliverance, and therefore forming the most simple instance of the righteousness of God, which would save the righteous themselves alone in the nation, and that after an ordeal of suffering, but not spare even a son or daughter for their sake (^{2346E}Ezekiel 14:16,18,20; compare ^{2376F}Jeremiah 7:16 11:14 14:11).

deliver ... souls by ... righteousness — (^{2310F}Proverbs 11:4); not the righteousness of works, but that of grace, a truth less clearly understood under the law (^{2308B}Romans 4:3).

15-21. The argument is cumulative. He first puts the case of the land sinning so as to fall under the judgment of a famine (^{2341S}Ezekiel 14:13); then (^{2341S}Ezekiel 14:15) “noisome beasts” (^{2332B}Leviticus 26:22); then “the sword”; then, worst of all, “pestilence.” The three most righteous of men should deliver only themselves in these several four cases. In ^{2341S}Ezekiel 14:21 he concentrates the whole in one mass of condemnation. If Noah, Daniel, Job, could not deliver the land, when deserving only *one* judgment, “how much more” when all *four* judgments combined are justly to visit the land for sin, shall these three righteous men not deliver it.

19. *in blood* — not literally. In *Hebrew*, “blood” expresses every premature kind of death.

21. *How much more* — literally, “Surely shall it be so now, when I send,” etc. If none could avert *the one only* judgment incurred, *surely now*, when all four are incurred by sin, *much more* impossible it will be to deliver the land.

22. *Yet ... a remnant* — not of righteous persons, but some of the guilty who should “come forth” from the destruction of Jerusalem to Babylon, to lead a, life of hopeless exile there. The reference here is to judgment, not mercy, as ^{<31423}Ezekiel 14:23 shows.

ye shall see their ... doings; and ... be comforted — Ye, the exiles at the Chebar, who now murmur at God’s judgment about to be inflicted on Jerusalem as harsh, when ye shall see the wicked “ways” and character of the escaped remnant, shall acknowledge that both Jerusalem and its inhabitants deserved their fate; his recognition of the righteousness of the judgment will reconcile you to it, and so ye shall be “comforted” under it [CALVIN]. Then would follow mercy to the elect remnant, though *that* is not referred to here, but in ^{<31443}Ezekiel 20:43.

23. *they shall comfort you* — not in words, but by your recognizing in their manifest guilt, that God had not been unjustly severe to them and the city.

CHAPTER 15

EZEKIEL 15:1-8.

THE WORTHLESSNESS OF THE VINE AS WOOD ESPECIALLY WHEN BURNT, IS THE IMAGE OF THE WORTHLESSNESS AND GUILT OF THE JEWS, WHO SHALL PASS FROM ONE FIRE TO ANOTHER.

This chapter represents, in the way of a brief introduction, what the sixteenth chapter details minutely.

2, 3. What has the *vine-wood* to make it pre-eminent above other forest-*wood*? Nothing. Nay, the reverse. Other trees yield useful timber, but vine-wood is soft, brittle, crooked, and seldom large; not so much as a “pin” (the large wooden peg used inside houses in the East to hang household articles on, ^{<4022>}Isaiah 22:23-25) can be made of it. Its sole excellency is that it should bear fruit; when it does not bear fruit, it is not only not better, but inferior to other trees: so if God’s people lose their distinctive excellency by not bearing fruits of righteousness, they are more unprofitable than the worldly (^{<4032>}Deuteronomy 32:32), for they are the vine; the sole end of their being is to bear fruit to His glory (^{<4008>}Psalm 80:8,9 ^{<4051>}Isaiah 5:1, etc. ^{<4021>}Jeremiah 2:21 ^{<4010>}Hosea 10:1 ^{<4023>}Matthew 21:33). In all respects, except in their being planted by God, the Jews were inferior to other nations, as Egypt, Babylon, etc., for example, in antiquity, extent of territory, resources, military power, attainments in arts and sciences.

or than a branch — rather, in apposition with “the vine tree.” Omit “*or than.*” What superiority has the vine *if it be but a branch among the trees of the forest*, that is, if, as having no fruit, it lies cut down among other woods of trees?

4. *cast into ... fire* — (^{<4016>}John 15:6).

both the ends — the north kingdom having been already overturned by Assyria under Tiglath-pileser; the south being pressed on by Egypt (^{<4029>}2 Kings 23:29-35).

midst of it is burned — rather, “is on flame”; namely, Jerusalem, which had now caught the flame by the attack of Nebuchadnezzar.

Is it meet for any work — “it,” that is, the scorched part still remaining.

5. If useless before, much more so when almost wholly burnt.

6. So will I give the inhabitants of Jerusalem, as being utterly unprofitable (^{<4233>}Matthew 21:33-41 25:30 ^{<4112>}Mark 11:12-14 ^{<236>}Luke 13:6-9) in answering God’s design that they should be witnesses for Jehovah before the heathen (^{<180>}Matthew 3:10 5:13).

7. *And I will set my face against them* — (See on ^{<870>}Leviticus 17:10).

from one fire ... another — (Compare ^{<2348>}Isaiah 24:18). “Fire” means here every kind of calamity (^{<362>}Psalms 66:12). The Jewish fugitives shall escape from the ruin of Jerusalem, only to fall into some other calamity.

8. *trespass* — rather, “they have perversely fallen into perverse rebellion.” The Jews were not merely *sinner*s as the other nations, but *revolters* and *apostates*. It is one thing to neglect what we know not, but quite another thing to despise what we profess to worship [JEROME], as the Jews did towards God and the law.

CHAPTER 16

EZEKIEL 16:1-63.

DETAILED APPLICATION OF THE PARABOLICAL DELINEATION OF THE FIFTEENTH CHAPTER TO JERUSALEM PERSONIFIED AS A DAUGHTER.

- (1) Taken up by God's gratuitous favor from infancy (²³⁰⁷Ezekiel 16:1-7);
- (2) and, when grown up, joined to Him in spiritual marriage (²³⁰⁸Ezekiel 16:8-14);
- (3) her unfaithfulness, her sin (²³⁰⁵Ezekiel 16:15-34);
- (4) the judgment (²³⁰⁶Ezekiel 16:35-52);
- (5) her unlooked-for restoration (²³⁰³Ezekiel 16:53 to the close).

2. *cause Jerusalem to know* — Men often are so blind as not to perceive their guilt which is patent to all. "Jerusalem" represents the whole kingdom of Judah.

3. *birth ... nativity* — thy origin and birth; literally, "thy diggings" (compare ²⁵⁰¹Isaiah 51:1) "and thy bringings forth."

of ... Canaan — in which Abraham, Isaac, and Jacob sojourned before going to Egypt, and from which thou didst derive far more of thy innate characteristics than from the virtues of those thy progenitors (²⁶⁰³Ezekiel 21:30).

an Amorite ... an Hittite — These, being the most powerful tribes, stand for the whole of the Canaanite nations (compare ⁶⁰⁰⁶Joshua 1:4 ³⁰¹⁹Amos 2:9), which were so abominably corrupt as to have been doomed to utter extermination by God (⁰¹⁵⁰⁴Leviticus 18:24,25,28 ⁰⁵⁸¹²Deuteronomy 18:12). Translate rather, "*the Amorite ... the Canaanite,*" that is, these two tribes personified; their wicked characteristics, respectively, were concentrated in the parentage of Israel (⁰¹⁵¹⁶Genesis 15:16). "The Hittite" is made their "mother"; alluding to Esau's wives, daughters of *Heth*, whose ways vexed Rebekah (⁰²³⁴Genesis 26:34,35 27:46), but pleased the degenerate

descendants of Jacob, so that these are called, in respect of morals, children of the Hittite (compare ^{<3165>}Ezekiel 16:45).

4. Israel's helplessness in her first struggling into national existence, under the image of an infant (^{<3088>}Hosea 2:3) cast forth without receiving the commonest acts of parental regard. Its very life was a miracle (^{<0015>}Exodus 1:15-22).

navel ... not cut — Without proper attention to the navel cord, the infant just born is liable to die.

neither ... washed in water to supple thee — that is, to make the skin soft. Rather, “for purification”; from an *Arabic* root [MAURER]. GESENIUS translates as the *Margin*, “that thou mightest (be presented to thy parents to) be *looked upon*,” as is customary on the birth of a child.

salted — Anciently they rubbed infants with salt to make the skin firm.

5. **cast ... in ... open field** — The exposure of infants was common in ancient times.

to the loathing of thy person — referring to the unsightly aspect of the exposed infant. FAIRBAIRN translates, “With contempt (or disdainful indifference) of thy *life*.”

6. **when I passed by** — as if a traveler.

polluted in ... blood — but PISCATOR, “ready to be trodden on.”

I said — In contrast to Israel's helplessness stands God's omnipotent word of grace which bids the outcast little one “live.”

in thy blood — Though thou wast foul with blood, I said, “Live” [GROTIUS]. “Live in thy blood,” that is, Live, but live a life exposed to many deaths, as was the case in the beginnings of Israel's national existence, in order to magnify the grace of God [CALVIN]. The former view is preferable. Spiritually, till the sinner is made sensible of his abject helplessness, he will not appreciate the provisions of God's grace.

7. **caused ... to multiply** — literally, “I ... made thee a myriad.”

bud of ... field — the produce of the field. In two hundred fifty years they increased from seventy-five persons to eight hundred thousand (^{<4074>}Acts 7:14) [CALVIN]. But see ^{<0125>}Exodus 12:37,38.

excellent ornaments — literally, “ornament of ornaments.”

naked ... bare — (^{<2018>}Hosea 2:3). Literally, “nakedness ... bareness” itself; more emphatic.

8. thy time of love — literally, “loves” (compare ^{<2101>}Song of Solomon 2:10-13). Thou wast of marriageable age, but none was willing to marry thee, naked as thou wast. I then regarded thee with a look of grace when the full time of thy deliverance was come (^{<0153>}Genesis 15:13,14 ^{<4006>}Acts 7:6,7). It is not she that makes the advance to God, but God to her; she has nothing to entitle her to such notice, yet He regards her not with mere benevolence, but with *love*, such as one cherishes to the person of his wife (So 1:3-6 ^{<2618>}Jeremiah 31:3 Malachi 1:2).

spread my skirt over thee — the mode of espousals (^{<0809>}Ruth 3:9). I betrothed thee (^{<0657>}Deuteronomy 4:37 10:15 ^{<2100>}Hosea 11:1). The cloak is often used as a bed coverlet in the East. God explains what He means, “I entered into ... covenant with thee,” that is, at Sinai. So Israel became “the wife of God’s covenant” (^{<2545>}Isaiah 54:5 ^{<2184>}Jeremiah 3:14 ^{<2129>}Hosea 2:19,20 ^{<3124>}Malachi 2:14).

thou ... mine — (^{<0915>}Exodus 19:5 ^{<2402>}Jeremiah 2:2).

9. washed I thee — as brides used to pass through a preparatory purification (^{<1012>}Esther 2:12). So Israel, before the giving of the law at Sinai (^{<0294>}Exodus 19:14); “Moses sanctified the people, and they washed their clothes.” So believers (^{<4011>}1 Corinthians 6:11).

oil — emblem of the Levitical priesthood, the type of Messiah (^{<0957>}Psalms 45:7).

10. ^{<0513>}Psalms 45:13,14, similarly describes the Church (Israel, the appointed mother of Christendom) adorned as a bride (so ^{<2310>}Isaiah 61:10). It is Messiah who provides the wedding garment (^{<6188>}Revelation 3:18 19:8).

badgers’ skin — *tahash*; others translate, “seal skins.” They formed the over-covering of the tabernacle, which was, as it were, the nuptial tent of God and Israel (^{<0234>}Exodus 26:14), and the material of the shoes worn by the Hebrews on festival days. (See on ^{<0235>}Exodus 25:5).

fine linen — used by the priests (^{<0800>}Leviticus 6:10); emblem of purity.

11. The marriage gifts to Rebekah (^{<0222>}Genesis 24:22,47).

12. jewel on thy forehead — rather, “a ring in thy nose” (^{<2121>}Isaiah 3:21).

a crown — at once the badge of a bride, and of her being made a queen, as being consort of the King; the very name *Israel* meaning “a prince of God.” So they are called “a kingdom of priests” (^{<0216>}Exodus 19:6; compare

^{<6006>}Revelation 1:6). Though the external blessings bestowed on Israel were great, yet not these, but the internal and spiritual, form the main reference in the kingly marriage to which Israel was advanced.

13. flour ... honey ... oil — These three mixed form the sweetest cakes; not dry bread and leeks as in Egypt. From raiment He passes to food (^{<6013>}Deuteronomy 32:13,14).

exceeding beautiful — ^{<6014>}Psalms 48:2, the city; also, ^{<6015>}Psalms 29:2, the temple.

prosper into a kingdom — exercising empire over surrounding nations.

14. thy renown ... among ... heathen — The theocracy reached its highest point under Solomon, when distant potentates heard of his “fame” (^{<6016>}1 Kings 10:1, etc.), for example, the queen of Sheba, Hiram, etc. (^{<6017>}Lamentations 2:15).

my comeliness — It was not thine own, but imparted by Me.

15. Instead of attributing the glory of her privileges and gifts to God, Israel prided herself on them as her own (^{<6018>}Deuteronomy 32:15 ^{<6019>}Jeremiah 7:4 ^{<6020>}Micah 3:11), and then wantonly devoted them to her idols (^{<6021>}Hosea 2:8; compare ^{<6022>}Luke 15:12,13).

playedst ... harlot because of thy renown — “didst play the wanton upon thy name” [FAIRBAIRN], namely, by allowing thy renown to lead thee into idolatry and leagues with idolaters (^{<6023>}Isaiah 1:21 57:8 ^{<6024>}Jeremiah 3:2,6). *English Version* is better, “because of thy renown,” that is, relying on it; answering to “thou didst *trust* in thine own beauty.”

his it was — Thy beauty was yielded up to every passer-by Israel’s zest for the worship of foul idols was but an anxiety to have the approbation of heaven for their carnal lusts, of which the idols were the personification; hence, too, their tendency to wander from Jehovah, who was a restraint on corrupt nature.

16. deckedst ... with divers colors — or, “didst make ... of divers colors” [FAIRBAIRN]; the metaphor and the literal are here mixed. The high places whereon they sacrificed to Astarte are here compared to *tents of divers colors*, which an impudent harlot would spread to show her house was open to all [CALVIN]. Compare as to “woven hangings for Astarte” (the right translation for “grove”) ^{<6025>}2 Kings 23:7.

the like ... shall not come, neither shall ... be — rather, “have not come, nor shall be.” These thy doings are unparalleled in the past, and shall be so in the future.

17. my gold ... my silver — (Haggai 2:8).

images of men — rather, “of the *phallus*,” the Hindu *lingam*, or *membrum virile* [HAVERNICK], deified as the emblem of fecundity; man making his lust his god. *English Version*, however, is appropriate; Israel being represented as a *woman* playing the harlot with “*male images*,” that is, images of male gods, as distinguished from female deities.

18. tookest thy ... garments ... coveredst them — that is, the idols, as if an adulteress were to cover her paramours with garments which she had received from the liberality of her husband.

my oil — the holy anointing oil sacred to God (^{<402>}Exodus 30:22-25). Also that used in sacrifices (^{<408>}Leviticus 2:1,2).

19. My meat ... I gave — (^{<408>}Hosea 2:8).

set it before them — as a *minchah* or “meat offering” (^{<408>}Leviticus 2:1).

a sweet savor — literally “a savor of rest,” that is, whereby they might be propitiated, and be at peace (“rest”) with you; how ridiculous to seek to propitiate gods of wood!

thus it was — The fact cannot be denied, for I saw it, and say it was so, saith Jehovah.

20, 21. sons and ... daughters borne unto me — Though “thy children,” yet they belong “unto Me,” rather than to thee, for they were born under the immutable covenant with Israel, which even Israel’s sin could not set aside, and they have received the sign of adoption as Mine, namely, circumcision. This aggravates the guilt of sacrificing them to Molech.

to be devoured — not merely to *pass through* the fire, as sometimes children were made to do (^{<402>}Leviticus 18:21) *without hurt*, but to pass through so as to be made *the food* of the flame in honor of idols (see on ^{<250>}Isaiah 57:5; ^{<403>}Jeremiah 7:31; ^{<405>}Jeremiah 19:5; ^{<425>}Jeremiah 32:35).

Is this of thy whoredoms a small matter, that thou hast slain my children — rather, “Were thy whoredoms a small matter (that is, not enough, but) that thou hast slain (that is, must also slay),” etc. As if thy unchastity was not enough, thou hast added this unnatural and sacrilegious cruelty (^{<307>}Micah 6:7).

22. *not remembered ... youth* — Forgetfulness of God's love is the source of all sins. Israel forgot her deliverance by God in the infancy of her national life. See ^{<3168>}Ezekiel 16:43, to which ^{<3169>}Ezekiel 16:60 forms a lovely contrast (^{<3170>}Jeremiah 2:2 ^{<3171>}Hosea 11:1).

23. *woe, woe unto thee*, etc. — This parenthetical exclamation has an awful effect coming like a lightning flash of judgment amidst the black clouds of Israel's guilt.

24. *eminent place* — rather, “a fornication-chamber,” often connected with the impure rites of idolatry; spiritual fornication, on “an eminent place,” answering to “fornication-chamber,” is mainly meant, with an allusion also to the literal fornication associated with it (^{<3172>}Jeremiah 2:20 3:2).

25. *at every head of the way* — in the most frequented places (^{<3173>}Proverbs 9:14).

thy beauty ... abhorred, ... opened ... feet to every one — The wanton advances were all on Israel's part; the idolatrous nations yielded to her nothing in return. She had yielded so much that, like a worn-out prostitute, her tempters became weary of her. When the Church lowers her testimony for God to the carnal tastes of the world, with a view to conciliation, she loses everything and gains nothing.

26. *fornication with ... Egyptians* — alliances with Egypt, cemented by sharing their idolatries.

great of flesh — of powerful virile parts; figuratively for the gross and lustful religion of Egypt (for example, Isis, etc.), which alone could satisfy the abominable lust of Israel (^{<3174>}Ezekiel 20:7,8 23:19,20,21).

to provoke me — wantonly and purposely.

27. The consequent judgments, which, however, proved of no avail in reforming the people (^{<3175>}Isaiah 9:13 ^{<3176>}Jeremiah 5:3).

delivered thee unto ... Philistines — (^{<3177>}2 Kings 16:6 ^{<3178>}2 Chronicles 28:18,19).

ashamed of thy lewd way — The Philistines were less wanton in idolatry, in that they did not, like Israel, adopt the idols of every foreign country but were content with their own (^{<3179>}Ezekiel 16:57 ^{<3180>}Jeremiah 2:11).

28. *unsatiable* — Not satisfied with whoredoms with neighbors, thou hast gone off to the distant Assyrians, that is, hast sought a league with them, and with it adopted their idolatries.

29. *multiplied ... fornication in ... Canaan unto Chaldea* — Thou hast multiplied thy idolatries “in Canaan” by sending “unto Chaldea” to borrow from thence the Chaldean rites, to add to the abominations already practiced “in Canaan,” before the carrying away of Jehoiachin to Chaldea. The name “Canaan” is used to imply that they had made Judea as much the scene of abominations as it was in the days of the corrupt Canaanites. The land had become utterly Canaanitish (^{23:14}Ezekiel 23:14, etc.).

30. *weak ... heart* — Sin weakens the *intellect* (“heart”) as, on the contrary, “the way of the Lord is strength to the upright” (^{10:29}Proverbs 10:29).

31. Repetition of ^{16:24}Ezekiel 16:24.

not ... as ... harlot ... thou scornest hire — Unlike an ordinary harlot thou dost prostitute thy person gratis, merely to satisfy thy lust. JEROME translates, “Thou hast not been as a harlot in scorning (that is, who ordinarily scorns) a hire offered,” *in order to get a larger one*: nay, thou hast offered hire thyself to thy lovers (^{16:33,34}Ezekiel 16:33,34). But these verses show *English Version* to be preferable, for they state that Israel prostituted herself, not merely for *any small reward without demanding more*, but for “no reward.”

32. *instead of her husband* — referring to ^{5:19,20,29}Numbers 5:19,20,29. FAIRBAIRN translates, “whilst under her husband.”

33, 34. Israel hired her paramours, instead of being, like other harlots, hired by them; she also followed them without their following her.

35. Here begins the threat of wrath to be poured out on her.

36. *filthiness* — literally, “brass”; metaphor for *the lowest part of the person* [CALVIN]. *English Version* is better: thy filthy lewdness is poured out without restraint (compare ^{13:27}Jeremiah 13:27). As silver is an emblem of purity, *brass* typifies “filthiness,” because it easily contracts rust. HENDERSON explains it, “Because thy *money* was lavished on thy lovers” (^{16:31,33,34}Ezekiel 16:31,33,34).

blood of thy children — (^{16:20}Ezekiel 16:20 ^{2:34}Jeremiah 2:34).

37. *thy lovers* — the Chaldeans and the Assyrians. The law of retribution is the more signally exemplified by God employing, as His instruments of judgment on Israel, those very nations whose alliance and idols Israel had so eagerly sought, besides giving her up to those who had been always her enemies. “God will make him, who leaves God for the world, disgraced even in the eyes of the world, and indeed the more so the nearer he

formerly stood to Himself” [HENGSTENBERG], (^{2347B}Isaiah 47:3 ^{2443B}Jeremiah 13:26 ^{2412B}Hosea 2:12 Na 3:5).

all ... thou hast hated — the Edomites and Philistines; also Moab and Ammon especially (^{624B}Deuteronomy 23:3).

I ... will discover thy nakedness — punishment in kind, as she had “discovered her nakedness through whoredoms” (^{2466B}Ezekiel 16:36); the sin and its penalty corresponded. I will expose thee to public infamy.

38-40. judge thee, as women that break wedlock — (^{630B}Leviticus 20:10; compare ^{2347B}Ezekiel 16:2). In the case of *individual* adulteresses, *stoning* was the penalty (^{640B}John 8:4,5). In the case of *communities*, the *sword*. Also apostasy (^{653B}Deuteronomy 13:10) and sacrificing children to Molech (^{640B}Leviticus 20:1-5) incurred stoning. Thus the penalty was doubly due to Israel; so the other which was decreed against an apostate city (^{653B}Deuteronomy 13:15,16) is added, “they shall stone thee with stones and thrust thee through with ... swords.” The Chaldeans hurled *stones* on Jerusalem at the siege and slew with the *sword* on its capture.

shed blood ... judged — (^{600B}Genesis 9:6).

jealousy — image taken from the fury of a husband in jealousy shedding the blood of an unfaithful wife, such as Israel had been towards God, her husband spiritually. Literally, “I will *make thee* (to become) *blood* of fury and jealousy.”

39. thine eminent place — literally, “fornication-chamber” (see on ^{2466B}Ezekiel 16:24), the temple which Israel had converted into a place of spiritual fornication with idols, to please the Chaldeans (^{2324B}Ezekiel 23:14-17).

strip thee of ... clothes — (^{2326B}Ezekiel 23:26 ^{2418B}Hosea 2:3). They shall *dismantle* thy city of its walls.

fair jewels — literally, “vessels of thy fairness” or beauty; the vessels of the temple [GROTIUS]. All the gifts wherewith God hath adorned thee [CALVIN].

40. (^{2321B}Ezekiel 23:10,47). Compare as to the destruction under Titus, ^{2493B}Luke 19:43,44.

41. The result of the awful judgment shall be, when divine vengeance has run its course, it shall cease.

burn — (^{613B}Deuteronomy 13:16 ^{4231B}2 Kings 25:9).

women — the surrounding Gentile nations to whom thou shalt be an object of mocking (^{<15007>}Psalm 137:7).

I will cause thee to cease ... harlot — (^{<26227>}Ezekiel 23:27). Thou shalt *no longer be able* to play the harlot through *My judgments*.

thou ... shall give ... no hire ... any more — Thou shalt have none to give.

42. *my fury ... rest* — when My justice has exacted the full penalty commensurate with thy awful guilt (see on ^{<31613>}Ezekiel 5:13). It is not a mitigation of the penalty that is here foretold, but such an utter destruction of *all* the guilty that there shall be no need of further punishment [CALVIN].

43. (^{<33622>}Ezekiel 16:22 ^{<19182>}Psalm 78:42). In gratitude for God's favors to her in her early history.

fretted me — (^{<25101>}Isaiah 63:10 ^{<40413>}Ephesians 4:30).

thou shalt not commit this lewdness above all thine abominations — that is, this the wickedness (compare Zechariah 5:8), peculiarly hateful to God, namely, spiritual unchastity or idolatry, over and “above” (that is, besides) all thine other abominations. I will put it out of thy power to commit it by cutting thee off. FAIRBAIRN translates, “I will not do what is scandalous (namely, encouraging thee in thy sin by letting it pass with impunity) upon all thine abominations”; referring to ^{<16129>}Leviticus 19:29, the conduct of a father who encouraged his daughter in harlotry. *English Version* is much better.

44. *As ... mother ... her daughter* — “*Is,*” and “*so is,*” are not in the original; the ellipsis gives the proverb (but two words in the *Hebrew*) epigrammatic brevity. Jerusalem proved herself a true daughter of the Hittite mother in sin (^{<33613>}Ezekiel 16:3).

45. *mother's ... that loatheth her husband* — that is, God (“haters of God,” ^{<61013>}Romans 1:30); therefore the knowledge of the true God had originally been in Canaan, handed down from Noah (hence we find Melchisedek, king of Salem, in Canaan, “priest of the most high God,” ^{<11418>}Genesis 14:18), but Canaan apostatized from it; this was what constituted the blackness of the Canaanites' guilt.

loathed ... children — whom she put to death in honor of Saturn; a practice common among the Phoenicians.

sister of thy sisters — Thou art akin in guilt to Samaria and Sodom, to which thou art akin by birth. Moab and Ammon, the incestuous children of Lot, nephew of Abraham, Israel's progenitor, had their origin from Sodom;

so Sodom might be called Judah's sister. Samaria, answering to the ten tribes of Israel, is, of course, sister to Judah.

46. elder sister ... Samaria — *older* than Sodom, to whom Judah was *less nearly related by kindred* than she was to Samaria. Sodom is therefore called her *younger* sister; Samaria, her “elder sister” [GROTIUS]. Samaria is called the “elder,” because *in a moral respect more nearly related* to Judah [FAIRBAIRN]. Samaria had made the calves at Daniel and Beth-el in imitation of the cherubim.

her daughters — the inferior towns subject to Samaria (compare ^{<0125>}Numbers 21:25, *Margin*).

left — The Orientals faced the east in marking the directions of the sky; thus the north was “left,” the south “right.”

Sodom ... daughters — Ammon and Moab, offshoots from Sodom; also the towns subject to it.

47. their abominations — Milcom and Chemosh, the “abominations of Ammon and Moab” (^{<1105>}1 Kings 11:5,7).

corrupted more than they — So it is expressly recorded of Manasseh (^{<1200>}2 Kings 21:9).

48. Sodom — (^{<0124>}Matthew 11:24). Judah's guilt was not positively, but *relatively*, greater than Sodom's; because it was in the midst of such higher privileges, and such solemn warnings; *a fortiori*, the guilt of unbelievers in the midst of the highest of all lights, namely, the Gospel, is the greatest.

49. pride — inherited by Moab, her offspring (^{<2306>}Isaiah 16:6 ^{<2435>}Jeremiah 48:26), and by Ammon (^{<2404>}Jeremiah 49:4). God, the heart-searcher, here specifies as Sodom's sin, not merely her notorious lusts, but the secret spring of them, “pride” flowing from “fullness of bread,” caused by the fertility of the soil (^{<0130>}Genesis 13:10), and producing “idleness.”

abundance of idleness — literally, “the secure carelessness of ease” or idleness.

neither did she strengthen ... the poor — Pride is always cruel; it arrogates to itself all things, and despises brethren, for whose needs it therefore has no feeling; as Moab had not for the outcast Jews (^{<2303>}Isaiah 16:3,4 ^{<2427>}Jeremiah 48:27 ^{<0169>}Luke 16:19-21 ^{<0101>}James 5:1-5).

50. haughty — puffed up with prosperity.

abomination before me — “sinners *before the Lord*” (⁽⁻⁰¹³³⁾Genesis 13:13); said of those whose sin is so heinous as to cry out to God for immediate judgments; presumptuous sins, daring God *to the face* (⁽⁻⁰¹⁸²⁾Genesis 18:20 19:5).

I took them away — (⁽⁻⁰¹⁸⁴⁾Genesis 19:24).

as I saw good — rather, “according to what I saw”; referring to ⁽⁻⁰¹⁸²⁾Genesis 18:21, where God says, “I will go down, and *see* whether they have done altogether *according* to the cry of it which is come unto Me.”

51. Samaria — the kingdom of the ten tribes of Israel less guilty than Judah; for Judah betrayed greater ingratitude, having greater privileges, namely, the temple, the priesthood, and the regular order of kings.

justified thy sisters — made them appear almost innocent by comparison with thy guilt (⁽⁻²⁴⁸¹⁾Jeremiah 3:11 ⁽⁻⁰¹²⁴⁾Matthew 12:41,42).

52. Thou ... which hast judged ... bear thine own — (⁽⁻⁴⁰⁰¹⁾Matthew 7:1,2 ⁽⁻⁴⁸¹⁸⁾Romans 2:1,17-23). Judah had judged Sodom (representing “the heathen nations”) and Samaria (Israel), saying they were justly punished, as if she herself was innocent (⁽⁻⁰²¹²⁾Luke 13:2).

thy shame — ignominious punishment.

53. Here follows a promise of restoration. Even the sore chastisements coming on Judah would fail to reform its people; God’s returning goodness alone would effect this, to show how entirely of grace was to be their restoration. The restoration of her erring sisters is mentioned before hers, even as their punishment preceded her punishment; so all self-boasting is excluded [FAIRBAIRN]. “Ye shall, indeed, at some time or other return, but Moab and Ammon shall return with you, and some of the ten tribes” [GROTIUS].

bring again ... captivity — that is, change the affliction into prosperity (so ⁽⁻⁴⁸²⁰⁾Job 42:10). Sodom itself was not so restored (⁽⁻²⁴¹⁶⁾Jeremiah 20:16), but Ammon and Moab (her representatives, as sprung from Lot who dwelt in Sodom) were (⁽⁻²⁴⁸⁷⁾Jeremiah 48:47 49:6); probably most of the ten tribes and the adjoining nations, Ammon and Moab, etc., were in part restored under Cyrus; but the full realization of the restoration is yet future; *the heathen nations* to be brought to Christ being typified by “Sodom,” whose sins they now reproduce (⁽⁻⁴⁸²²⁾Deuteronomy 32:32).

captivity of thy captives — literally, “of thy captivities.” However, the gracious promise rather begins with the “nevertheless” (⁽⁻²³⁶⁶⁾Ezekiel 16:60), not here; for ⁽⁻²⁴⁶⁹⁾Ezekiel 16:59 is a threat, not a promise. The sense here thus

is, Thou shalt be restored when Sodom and Samaria are, but not till then (²³⁶⁵Ezekiel 16:55), that is, *never*. This applies to the guilty who should be utterly destroyed (²³⁶⁴Ezekiel 16:41,42); but it does not contradict the subsequent promise of restoration to their posterity (⁴⁰⁴²Numbers 14:29-33), and to the elect remnant of grace [CALVIN].

54. *bear thine own shame* — by being put on a level with those whom thou hast so much despised.

thou art a comfort unto them — since they see thee as miserable as themselves. It is a kind of melancholy “comfort” to those chastised to see others as sorely punished as themselves (²³⁴²Ezekiel 14:22,23).

55. (See on ²³⁶⁵Ezekiel 16:53).

56. *Sodom was not mentioned* — literally, “was not for a report.” Thou didst not deign to mention her name as if her case could possibly apply as a warning to thee, but it did apply (⁶⁰⁰²2 Peter 2:6).

57. *Before thy wickedness was discovered* — manifested to all, namely, by the punishment inflicted on thee.

thy reproach of ... Syria and ... Philistines — the indignity and injuries done thee by Syria and the Philistines (⁴²⁶²2 Kings 16:5 ⁴⁴³⁸2 Chronicles 28:18 ²³⁹¹Isaiah 9:11,12).

58. *borne thy lewdness* — that is, the punishment of it (²³³⁹Ezekiel 23:49). I do not treat thee with excessive rigor. Thy sin and punishment are exactly commensurate.

59. *the oath* — the covenant between God and Israel (¹⁵⁹²Deuteronomy 29:12,14). As thou hast despised it, so will I despise thee. No covenant is one-sided; where Israel broke faith, God’s promise of favor ceased.

60. The promise here bursts forth unexpectedly like the sun from the dark clouds. With all her forgetfulness of God, God still remembers her; showing that her redemption is altogether of grace. Contrast “I will remember,” with “thou hast not remembered” (²³⁶²Ezekiel 16:22,43); also “My covenant,” with “Thy covenant” (²³⁶¹Ezekiel 16:61 ¹⁹⁴⁶Psalms 106:45); then the effect produced on her is (²³⁶³Ezekiel 16:63) “that thou mayest remember.” God’s promise was one of *promise* and of *grace*. The law, *in its letter*, was *Israel’s* (thy) *covenant*, and in this restricted view was long subsequent (⁴⁸⁸⁷Galatians 3:17). Israel interpreted it as a covenant of works, which she while boasting of, failed to fulfill, and so fell under its condemnation (⁴⁰⁰²2 Corinthians 3:3,6). The law, *in its spirit*, contains the germ of the Gospel; the New Testament is the full development of the Old,

the husk of the outer form being laid aside when the inner spirit was fulfilled in Messiah. God's covenant with Israel, in the person of Abraham, was the reason why, notwithstanding all her guilt, mercy was, and is, in store for her. Therefore the heathen or Gentile nations must come to her for blessings, not she to them.

everlasting covenant — (³⁵⁷⁶Ezekiel 37:26 ⁴²³⁵2 Samuel 23:5 ²⁸¹⁹Isaiah 55:3). The temporary forms of the law were to be laid aside, that in its permanent and “everlasting” spirit it might be established (²⁶³¹Jeremiah 31:31-37 32:40 50:4,5 ³⁸⁸⁸Hebrews 8:8-13).

61. thou shalt remember — It is God who first remembers her before she remembers Him and her own ways before Him (²³⁶⁰Ezekiel 16:60 ³⁷⁰⁸Ezekiel 20:43 36:31).

ashamed — the fruit of repentance (⁴⁷⁰²2 Corinthians 7:10,11). None please God unless those who displease themselves; a foretaste of the Gospel (²⁸⁸⁹Luke 18:9-14).

I will give them unto thee for daughters — (²⁵⁴¹Isaiah 54:1 60:3,4 ⁴⁰²³Galatians 4:26, etc.). All the heathen nations, not merely Sodom and Samaria, are meant by “thy sisters, elder and younger.” In Jerusalem first, *individual* believers were gathered into the elect Church. From Jerusalem the Gospel went forth to gather in *individuals* of the Gentiles; and Judah with Jerusalem shall also be the first *nation* which, as such, shall be converted to Christ; and to her the other *nations* shall attach themselves as believers in Messiah, Jerusalem's King (³⁸⁰²Psalms 110:2 ²³⁰²Isaiah 2:2,3). “The king's daughter” in ³⁶¹²Psalms 45:12-14 is Judah; her “companions,” as “the daughter of Tyre,” are the nations given to her as converts, here called “daughters.”

not by thy covenant — This does not set aside the Old Testament in its spirit, but in its mere letter on which the Jews had rested, while they broke it: the latter (“thy covenant”) was to give place to *God's* covenant of grace and promise in Christ who “fulfilled” the law. God means, “not that thou on thy part hast stood to the covenant, but that ‘I am the Lord, I change not’ (Malachi 3:6) from My original love to thee in thy youth” (see ⁴¹⁸⁸Romans 3:3).

62. (³¹²⁹Hosea 2:19,20).

thou shalt know that I am the Lord — not, as elsewhere, by the judgments falling on thee, but by My so marvellously restoring thee through grace.

63. *never open thy mouth* — in vindication, or even palliation, of thyself, or expostulation with God for His dealings (<4159>Romans 3:19), when thou seest thine own exceeding unworthiness, and My superabounding grace which has so wonderfully overcome with love thy sin (<4160>Romans 5:20). “If we would judge ourselves, we should not be judged” (<4131>1 Corinthians 11:31).

all that thou hast done — enhancing the grace of God which has pardoned so many and so great sins. Nothing so melts into love and humility as the sense of the riches of God’s pardoning grace (<4147>Luke 7:47).

CHAPTER 17

EZEKIEL 17:1-24.

PARABLE OF THE TWO GREAT EAGLES, AND THE CROPPING OF THE CEDAR OF LEBANON. JUDAH IS TO BE JUDGED FOR REVOLTING FROM BABYLON, WHICH HAD SET UP ZEDEKIAH INSTEAD OF JEHOIACHIN, TO EGYPT; GOD HIMSELF, AS THE RIVAL OF THE BABYLONIAN KING, IS TO PLANT THE GOSPEL CEDAR OF MESSIAH.

The date of the prophecy is between the sixth month of Zedekiah's sixth year of reign and the fifth month of the seventh year after the carrying away of Jehoiachin, that is, five years before the destruction of Jerusalem [HENDERSON].

2. riddle — a continued allegory, expressed enigmatically, requiring more than common acumen and serious thought. The *Hebrew* is derived from a root, “sharp,” that is, calculated to stimulate attention and whet the intellect. Distinct from “fable,” in that it teaches not fiction, but fact. Not like the ordinary riddle, designed to puzzle, but to instruct. The “riddle” is here identical with the “parable,” only that the former refers to the obscurity, the latter to the likeness of the figure to the thing compared.

3. eagle — the king of birds. The literal *Hebrew* is, “the great eagle.” The symbol of the Assyrian supreme god, *Nisroch*; so applied to “the great king” of Babylon, his vicegerent on earth (²⁴⁸⁰Jeremiah 48:40 49:22). His “wings” are his great forces. Such symbols were familiar to the Jews, who saw them portrayed on the great buildings of Babylon; such as are now seen in the Assyrian remains.

long-winged — implying the wide extent of his empire.

full of feathers — when they have been renewed after moulting; and so in the full freshness of renovated youth (^{2431B}Psalms 103:5 ^{2418B}Isaiah 40:31). Answering to the many peoples which, as tributaries, constituted the strength of Babylon:

divers colors — the golden Eagle, marked with star-like spots, supposed to be the largest of eagles [BOCHART]. Answering to the variety of languages, habits, and costumes of the peoples subject to Babylon.

came unto Lebanon — continuing the metaphor: as the eagle frequents mountains, not cities. The temple at Jerusalem was called “Lebanon” by the Jews [EUSEBIUS], because its woodwork was wholly of cedars of Lebanon. “The mountain of the Lord’s house” (^{<2310>}Isaiah 2:2). *Jerusalem*, however, is chiefly meant, the chief seat of civil honor, as Lebanon was of external elevation.

took the highest branch — King Jeconiah, then but eighteen years old, and many of the chiefs and people with him (^{<1218>}2 Kings 24:8,12-16). The *Hebrew* for “highest branch” is, properly, the *fleece-like tuft* at the top of the tree. (So in ^{<3518>}Ezekiel 31:3-14). The cedar, as a tall tree, is the symbol of highest elevation (compare ^{<2010>}Daniel 4:10-12).

4. land of traffic ... merchants — Babylon (^{<1215>}2 Kings 24:15,16), famous for its transport traffic on the Tigris and Euphrates. Also, by its connection with the Persian Gulf, it carried on much commerce with India.

5. seed of the land — not a foreign production, but one native in the region; a son of the soil, not a foreigner: Zedekiah, uncle of Jehoiachin, of David’s family.

in a fruitful field — literally, a “field of seed”; that is, fit for propagating and continuing the seed of the royal family.

as a willow — derived from a *Hebrew* root, “to overflow,” from its fondness for water (^{<2340>}Isaiah 44:4). Judea was “a land of brooks of water and fountains” (^{<1810>}Deuteronomy 8:7-9; compare ^{<1823>}John 3:23).

6. vine of low stature — not now, as before, a stately “cedar”; the kingdom of Judah was to be prosperous, but not elevated.

branches turned toward him — expressing the fealty of Zedekiah as a vassal looking up to Nebuchadnezzar, to whom Judah owed its peace and very existence as a separate state. The “branches” mean his sons and the other princes and nobles.

The roots ... under him — The stability of Judah depended on Babylon. The repetition “branches” and “springs” is in order to mark the ingratitude of Zedekiah, who, not content with moderate prosperity, revolted from him to whom he had sworn allegiance.

7. another ... eagle — the king of Egypt (^{<2575>}Ezekiel 17:15). The “long-winged” of ^{<2578>}Ezekiel 17:3 is omitted, as Egypt had not such a wide empire and large armies as Babylon.

vine ... bend ... roots towards him — literally, “thirsted after him with its roots”; expressing the longings after Egypt in the Jewish heart. Zedekiah sought the alliance of Egypt, as though by it he could throw off his dependence on Babylon (^{<1210>}2 Kings 24:7,20 ^{<14813>}2 Chronicles 36:13 ^{<2675>}Jeremiah 37:5,7).

water it by ... furrows of ... plantation — that is, *in* the garden beds (Judea) wherein (the vine) it was planted. Rather, “*by*” or “*out of* the furrows.” It refers to the waters of Egypt, the Nile being made to water the fields by means of small canals or “furrows”; these waters are the figure of the auxiliary forces wherewith Egypt tried to help Judah. See the same figure, ^{<2381>}Isaiah 8:7. But see on ^{<2370>}Ezekiel 17:10, “furrows *where it grew*.”

8. It was planted in a good soil — It was not want of the necessities of life, nor oppression on the part of Nebuchadnezzar, which caused Zedekiah to revolt: it was gratuitous ambition, pride, and ingratitude.

9. Shall it prosper? — Could it be that gratuitous treason should prosper? God will not allow it. “It,” that is, the vine.

he ... pull up — that is, the first eagle, or Nebuchadnezzar.

in all ... leaves of her spring — that is, all its springing (sprouting) leaves.

without great power or many — It shall not need all the forces of Babylon to destroy it; a small division of the army will suffice because God will deliver it into Nebuchadnezzar’s hand (^{<2570>}Jeremiah 37:10).

10. being planted — that is, “*though* planted.”

east wind — The east wind was noxious to vegetation in Palestine; a fit emblem of Babylon, which came from the northeast.

wither in ... furrows where it grew — Zedekiah was taken at Jericho, on Jewish soil (^{<2618>}Jeremiah 52:8). “It shall wither, although it has furrows from which it expects continual waterings” [CALVIN], (^{<2692>}Ezekiel 19:12 ^{<2815>}Hosea 13:15).

12. Know ye not — He upbraided them with moral, leading to intellectual, stupidity.

hath taken the king — Jeconiah or Jehoiachin (^{<12411>}2 Kings 24:11,12-16).

13. the king’s seed — Zedekiah, Jeconiah’s uncle.

taken ... oath of him — swearing fealty as a vassal to Nebuchadnezzar (^{<14813>}2 Chronicles 36:13).

also taken the mighty — as hostages for the fulfillment of the covenant; whom, therefore, Zedekiah exposed to death by his treason.

14. That the kingdom might be base — that is, low as to national elevation by being Nebuchadnezzar's dependent; but, at the same time, safe and prosperous, if faithful to the "oath." Nebuchadnezzar dealt sincerely and openly in proposing conditions, and these moderate ones; therefore Zedekiah's treachery was the baser and was a counterpart to their treachery towards God.

15. he rebelled — God permitted this because of His wrath against Jerusalem (^{<230>}2 Kings 24:20).

horses — in which Egypt abounded and which were forbidden to Israel to seek from Egypt, or indeed to "multiply" at all (^{<4570>}Deuteronomy 17:16 ^{<2301>}Isaiah 31:1,3; compare ^{<2309>}Isaiah 36:9). DIODORUS SICULUS [1.45] says that the whole region from Thebes to Memphis was filled with royal stalls, so that twenty thousand chariots with two horses in each could be furnished for war.

Shall he prosper? — The third time this question is asked, with an indignant denial understood (^{<2570>}Ezekiel 17:9,10). Even the heathen believed that breakers of an oath would not "escape" punishment.

16. in the place where the king dwelleth — righteous retribution. He brought on himself in the worst form the evil which, in a mild form, he had sought to deliver himself from by perjured treachery, namely, vassalage (^{<2213>}Ezekiel 12:13 ^{<2415>}Jeremiah 32:5 34:3 52:11).

17. Pharaoh — Pharaoh-hophra (^{<2470>}Jeremiah 37:7 44:30), the successor of Necho (^{<1230>}2 Kings 23:29).

Neither ... make for him — literally, "effect (anything) with him," that is, be of any avail to Zedekiah. Pharaoh did not *act in concert with him*, for he was himself compelled to retire to Egypt.

by casting up mounts, etc. — So far from Pharaoh doing so for Jerusalem, this was what Nebuchadnezzar did *against* it (^{<2570>}Jeremiah 52:4). CALVIN MAURER, etc., refer it to *Nebuchadnezzar*, "when Nebuchadnezzar shall cast up mounts."

18. given his hand — in ratification of the oath (^{<1205>}2 Kings 10:15 ^{<4509>}Ezra 10:19), and also in token of subjection to Nebuchadnezzar (^{<1324>}1 Chronicles 29:24, *Margin*; ^{<4108>}2 Chronicles 30:8, *Margin*; ^{<2166>}Lamentations 5:6).

19. *mine oath* — The “covenant” being sworn in God’s name was really *His* covenant; a new instance in relation to man of the treacherous spirit which had been so often betrayed in relation to God. God Himself must therefore avenge the violation of *His covenant* “on the head” of the perjurer (compare ^{<3076>}Psalm 7:16).

20. *my net* — (^{<3023>}Ezekiel 12:13 32:3). God entraps him as he had tried to entrap others (^{<3075>}Psalm 7:15). This was spoken at least upwards of three years before the fall of Jerusalem (compare ^{<3000>}Ezekiel 8:1, with ^{<3000>}Ezekiel 20:1).

21. *all his fugitives* — the soldiers that accompany him in his flight.

22. When the state of Israel shall seem past recovery, Messiah, Jehovah Himself, will unexpectedly appear on the scene as Redeemer of His people (^{<2335>}Isaiah 63:5).

I ... also — God opposes Himself to Nebuchadnezzar: “*He* took of the seed of the land and planted it (^{<3073>}Ezekiel 17:3,5), so will *I*, but with better success than he had. The branch he plucked (Zedekiah) and planted, flourished but for a time, to perish at last; *I* will plant a scion of the same tree, the house of David, to whom the kingdom belongs by an everlasting covenant, and it shall be the shelter of the whole world, and shall be for ever.”

branch — the peculiar title of Messiah (Zechariah 3:8 6:12 ^{<2308>}Isaiah 11:1 4:2 ^{<2325>}Jeremiah 23:5 33:15).

a tender one — Zerubbabel never reigned as a universal (^{<3073>}Ezekiel 17:23) king, nor could the great things mentioned here be said of him, except as a type of Messiah. Messiah alone can be meant: originally “*a tender plant and root out of a dry ground*” (^{<2302>}Isaiah 53:2); the beginning of His kingdom being humble, His reputed parents of lowly rank, though King David’s lineal representatives; yet, even then, God here calls Him, in respect to His everlasting purpose, “the highest ... of the high” (^{<3027>}Psalm 89:27).

I ... will plant it upon an high mountain — Zion; destined to be the *moral* center and eminence of grace and glory shining forth to the world, out-topping all mundane elevation. The kingdom, typically begun at the return from Babylon, and the rebuilding of the temple, fully began with Christ’s appearing, and shall have its highest manifestation at His reappearing to reign on Zion, and thence over the whole earth (^{<3006>}Psalm 2:6,8 ^{<2302>}Isaiah 2:2,3 ^{<2307>}Jeremiah 3:17).

23. *under it ... all fowl* — the Gospel “mustard tree,” small at first, but at length receiving all under its covert (^{<4032>}Matthew 13:32); the antithesis to

Antichrist, symbolized by Assyria, of which the same is said (^{<2510>}Ezekiel 31:6), and Babylon (^{<2012>}Daniel 4:12). Antichrist assumes in mimicry the universal power really belonging to Christ.

24. I ... *brought down the high* — the very attribute given to God by the virgin mother of Him, under whom this was to be accomplished.

high ... low tree — that is, princes elevated ... lowered. All the empires of the world, represented by Babylon, once flourishing (“green”), shall be brought low before the once depressed (“dry”), but then exalted, kingdom of Messiah and His people, the head of whom shall be Israel (^{<2114>}Daniel 2:44).

CHAPTER 18

EZEKIEL 18:1-32.

THE PARABLE OF THE SOUR GRAPES REPROVED.

Vindication of God's moral government as to His retributive righteousness from the Jewish imputation of injustice, as if they were suffering, not for their own sin, but for that of their fathers. As in the seventeenth chapter he foretold Messiah's happy reign in Jerusalem, so now he warns them that its blessings can be theirs only upon their individually turning to righteousness.

2. *fathers ... eaten sour grapes, ... children's teeth ... set on edge* — Their unbelieving calumnies on God's justice had become so common as to have assumed a proverbial form. The sin of Adam in eating the forbidden fruit, visited on his posterity, seems to have suggested the peculiar form; noticed also by Jeremiah (²⁸¹²Jeremiah 31:29); and explained in ²⁸¹¹Lamentations 5:7, "Our fathers have sinned, and are not; and we have borne their iniquities." They mean by "the children," *themselves*, as though they were innocent, whereas they were far from being so. The partial reformation effected since Manasseh's wicked reign, especially among the exiles at Chebar, was their ground for thinking so; but the improvement was only superficial and only fostered their self-righteous spirit, which sought anywhere but in themselves the cause of their calamities; just as the modern Jews attribute their present dispersion, not to their own sins, but to those of their forefathers. It is a universal mark of corrupt nature to lay the blame, which belongs to ourselves, on others and to arraign the justice of God. Compare ²⁸¹²Genesis 3:12, where Adam transfers the blame of his sin to Eve, and even to God, "The *woman* whom *thou* gavest to be with me, she gave me of the tree, and I did eat."

3. *ye shall not have occasion any more to use this proverb* — because I will let it be seen by the whole world in the very fact that you are not righteous, as ye fancy yourselves, but wicked, and that you suffer only the just penalty of your guilt; while the elect righteous remnant alone escapes.

4. *all souls are mine* — Therefore I can deal with all, being My own creation, as I please (²⁸¹⁶Jeremiah 18:6). As the Creator of all alike I can have no reason, but the principle of equity, according to men's works, to

make any difference, so as to punish some, and to save others (^{<1825>}Genesis 18:25). “The soul that sinneth it shall die.” The curse descending from father to son assumes guilt shared in by the son; there is a natural tendency in the child to follow the sin of his father, and so he shares in the father’s punishment: hence the principles of God’s government, involved in ^{<1215>}Exodus 20:5 and ^{<2154>}Jeremiah 15:4, are justified. The sons, therefore (as the Jews here), cannot complain of being unjustly afflicted by God (^{<2107>}Lamentations 5:7); for they filled up the guilt of their fathers (^{<1232>}Matthew 23:32,34-36). The same God who “recompenses the iniquity of the fathers into the bosom of their children,” is immediately after set forth as “giving to every man according to his ways” (^{<2128>}Jeremiah 32:18,19) which “visited the iniquities of the fathers upon the children unto the third and fourth generation” (where the explanation is added, “of them that *hate me*,” that is, the *children hating God*, as well as their fathers: the former being too likely to follow their parents, sin going down with cumulative force from parent to child), we find (^{<1516>}Deuteronomy 24:16), “the fathers shall not be put to death for the children, neither the children for the fathers: every man shall be put to death for his own sin.” The inherited guilt of sin in infants (^{<1514>}Romans 5:14) is an awful *fact*, but one met by the atonement of Christ; but it is of adults that he speaks here. Whatever penalties fall on *communities* for connection with sins of their fathers, *individual* adults who repent shall escape (^{<1225>}2 Kings 23:25,26). This was no new thing, as some misinterpret the passage here; it had been *always* God’s principle to punish only the guilty, and not also the innocent, for the sins of their fathers. God does not here *change* the principle of His administration, but is merely about to *manifest* it so personally to each that the Jews should no longer throw on God and on their fathers the blame which was their own.

soul that sinneth, it shall die — and it *alone* (^{<1523>}Romans 6:23); not also the innocent.

5. Here begins the illustration of God’s impartiality in a series of supposed cases. The first case is given in ^{<2107>}Ezekiel 18:5-9, the just man. The excellencies are selected in reference to the prevailing sins of the age, from which such a one stood aloof; hence arises the omission of some features of righteousness, which, under different circumstances, would have been desirable to be enumerated. Each age has *its own* besetting temptations, and the just man will be distinguished by his guarding against the peculiar defilements, inward and outward, of his age.

just ... lawful ... right — the duties of the second table of the law, which flow from the fear of God. Piety is the root of all charity; to render to each his own, as well to our neighbor, as to God.

6. *not eaten upon ... mountains* — the high places, where altars were reared. A double sin: sacrificing elsewhere than at the temple, where only God sanctioned sacrifice (^{<6213>}Deuteronomy 12:13,14); and this to idols instead of to Jehovah. “Eaten” refers to the feasts which were connected with the sacrifices (see ^{<6316>}Exodus 32:6 ^{<6528>}Deuteronomy 32:38 ^{<6027>}Judges 9:27 ^{<6184>}1 Corinthians 8:4,10 10:7).

lifted ... eyes to — namely, in adoration (^{<6301>}Psalms 121:1). The superstitious are compared to harlots; their eyes go eagerly after spiritual lusts. The righteous man not merely refrains from the act, but from the *glance* of spiritual lust (^{<6313>}Job 31:1 ^{<6133>}Matthew 5:28).

idols of ... Israel — not merely those of the Gentiles, but even those of Israel. The fashions of his countrymen could not lead him astray.

defiled ... neighbour's wife — Not only does he shrink from spiritual, but also from carnal, adultery (compare ^{<6168>}1 Corinthians 6:18).

neither ... menstruous woman — Leprosy and elephantiasis were said to be the fruit of such a connection [JEROME]. Chastity is to be observed even towards one's own wife (^{<6189>}Leviticus 18:19 20:18).

7. *restored ... pledge* — that which the poor debtor absolutely needed; as his raiment, which the creditor was bound to restore before sunset (^{<6223>}Exodus 22:26,27), and his millstone, which was needed for preparing his food (^{<6346>}Deuteronomy 24:6,10-13).

bread to ... hungry ... covered ... naked — (^{<6301>}Isaiah 58:7 ^{<6135>}Matthew 25:35,36). After duties of justice come those of benevolence. It is not enough to refrain from doing a wrong to our neighbor, we must also do him good. The bread owned by a man, though “his,” is given to him, not to keep to himself, but to impart to the needy.

8. *usury* — literally, “biting.” The law forbade the Jew to take interest from brethren but permitted him to do so from a foreigner (^{<6225>}Exodus 22:25 ^{<6329>}Deuteronomy 23:19,20 ^{<6161>}Nehemiah 5:7 ^{<6151>}Psalms 15:5). The letter of the law was restricted to the Jewish polity, and is not binding now; and indeed the principle of taking interest was even then sanctioned, by its being allowed in the case of a foreigner. The *spirit* of the law still binds us, that we are not to take advantage of our neighbor's necessities to enrich ourselves, but be satisfied with moderate, or even no, interest, in the case of the needy.

increase — in the case of *other* kinds of wealth; as “usury” refers to *money* (^{<6136>}Leviticus 25:36).

withdrawn ... hand, etc. — Where he has the opportunity and might find a plausible plea for promoting his own gain at the cost of a wrong to his neighbor, he keeps back his hand from what selfishness prompts.

judgment — justice.

9. *truly* — with integrity.

surely live — literally, “live in life.” Prosper in this life, but still more in the life to come (^{<3101>}Proverbs 3:1,2 ^{<3104>}Amos 5:4).

10-13. The second case is that of an impious son of a pious father. His pious parentage, so far from excusing, aggravates his guilt.

robber — or literally, “a breaker,” namely, through all constraints of right.

doeth the like to any one — The *Hebrew* and the parallel (^{<3388>}Ezekiel 18:18) require us to translate rather, “doeth to his *brother* any of these things,” namely, the things which follow in ^{<3381>}Ezekiel 18:11, etc. [MAURER].

11. *those duties* — which his father did (^{<3385>}Ezekiel 18:5,9).

12. *oppressed the poor* — an aggravation to his oppressions, that they were practiced against *the poor*; whereas in ^{<3387>}Ezekiel 18:7 the expression is simply “oppressed *any*.”

abomination — singular number referring to the particular one mentioned at the end of ^{<3386>}Ezekiel 18:6.

13. *shall he ... live?* — because of the merits of his father; answering, by contrast, to “die for the iniquity of his father” (^{<3387>}Ezekiel 18:17).

his blood shall be upon him — The cause of his bloody death shall rest with himself; God is not to blame, but is vindicated as just in punishing him.

14-18. The third case: a son who walks not in the steps of an unrighteous father, but in the ways of God; for example, Josiah, the pious son of guilty Amon; Hezekiah, of Ahaz (^{<3212>}2 Kings 16:1-20 18:1-37 21:1-22:20).

seeth ... and considereth — The same *Hebrew* stands for both verbs, “seeth ... yea, seeth.” The repetition implies the attentive observation needed, in order that the son may not be led astray by his father’s bad example; as sons generally are blind to parents sins, and even imitate them as if they were virtues.

17. *taken off his hand from the poor* — that is, *abstained* from oppressing the poor, when he had the opportunity of doing so with

impunity. The different sense of the phrase in ³³⁶⁹Ezekiel 16:49, in reference to *relieving* the poor, seems to have suggested the reading followed by FAIRBAIRN, but not sanctioned by the *Hebrew*, “hath *not* turned his hand from,” etc. But ³³⁷²Ezekiel 20:22 uses the phrase in a somewhat similar sense to *English Version* here, *abstained from hurting*.

19. Here the Jews object to the prophet’s word and in their objection seem to seek a continuance of that very thing which they had originally made a matter of complaint. Therefore translate, “Wherefore doth not the son bear the iniquity of his father?” It now would seem a consolation to them to think the son might suffer for his father’s misdeeds; for it would soothe their self-love to regard themselves as innocent sufferers for the guilt of others and would justify them in their present course of life, which they did not choose to abandon for a better. In reply, Ezekiel reiterates the truth of each being dealt with according to his own merits [FAIRBAIRN]. But GROTIUS supports *English Version*, wherein the Jews contradict the prophet, “Why (sayest thou so) doth not the son (often, as in our case, though innocent) bear (that is, suffer for) the iniquity of their father?” Ezekiel replies, It is not as you say, but as I in the name of God say: “When the son hath done,” etc. *English Version* is simpler than that of FAIRBAIRN.

20. *son shall not bear ... iniquity of ... father* — (⁴²⁴⁶Deuteronomy 24:16 ²⁴⁶2 Kings 14:6).

righteousness ... wickedness — that is, the reward for righteousness ... the punishment of wickedness. “Righteousness” is not used as if any were *absolutely* righteous; but, of such as have it *imputed* to them for Christ’s sake, though not under the Old Testament themselves understanding the ground on which they were regarded as righteous, but sincerely seeking after it in the way of God’s appointment, so far as they then understood this way.

21-24. Two last cases, showing the equity of God:

- (1) The penitent sinner is dealt with according to his new obedience, not according to his former sins.
- (2) The righteous man who turns from righteousness to sin shall be punished for the latter, and his former righteousness will be of no avail to him.

he shall surely live — Despair drives men into hardened recklessness; God therefore allures men to repentance by holding out hope [CALVIN].

*“To threats the stubborn sinner oft is hard,
Wrapt in his crimes, against the storm prepared,
But when the milder beams of mercy play,
He melts, and throws the cumbrous cloak away.*

Hitherto the cases had been of a change from bad to good, or vice versa, in one generation compared with another. Here it is such a change in one and the same individual. This, as practically affecting the persons here addressed, is properly put last. So far from God laying on men the penalty of others' sins, He will not even punish them for their own, if they turn from sin to righteousness; but if they turn from righteousness to sin, they must expect in justice that their former goodness will not atone for subsequent sin (^{<S008>}Hebrews 10:38,39 ^{<G020>}2 Peter 2:20-22). The exile in Babylon gave a season for repentance of those sins which would have brought death on the perpetrator in Judea while the law could be enforced; so it prepared the way for the Gospel [GROTIUS].

22. *in his righteousness ... he shall live* — *in* it, not *for* it, as if that atoned for his former sins; but “*in his righteousness*” he shall live, as the *evidence* of his being already in favor with God through the merit of Messiah, who was to come. The Gospel clears up for us many such passages (^{<A012>}1 Peter 1:12), which were dimly understood at the time, while men, however, had light enough for salvation.

23. (^{<S008>}1 Timothy 2:4 ^{<G009>}2 Peter 3:9). If men perish, it is because they *will not* come to the Lord for salvation; not that the Lord is not willing to save them (^{<B040>}John 5:40). They trample on not merely justice, but mercy; what farther hope can there be for them, when even mercy is against them? (^{<S008>}Hebrews 10:26-29).

24. *righteous* — one *apparently* such; as in ^{<A008>}Matthew 9:13, “I came not to call the righteous,” etc., that is, those who fancy themselves righteous. Those alone are true saints who by the grace of God persevere (^{<A043>}Matthew 24:13 ^{<G002>}1 Corinthians 10:12 ^{<G008>}John 10:28,29).

turneth away from ... righteousness — an utter apostasy; not like the exceptional offenses of the godly through infirmity or heedlessness, which they afterwards mourn over and repent of.

not be mentioned — not be taken into account so as to save them.

his trespass — utter apostasy.

25. Their plea for saying, “The way of the Lord is not equal,” was that God treated different classes in a different way. But it was really their way that was unequal, since living in sin they expected to be dealt with as if they

were righteous. God's way was invariably to deal with different men according to their deserts.

26-28. The two last instances repeated in inverse order. God's emphatic statement of His principle of government needs no further proof than the simple statement of it.

in them — in the actual *sins*, which are the manifestations of the principle of "iniquity," mentioned just before.

27. he shall save his soul — that is, he shall have it saved upon his repentance.

28. considereth — the first step to repentance; for the ungodly do not consider either God or themselves (^{<3629>}Deuteronomy 32:29 ^{<4389>}Psalms 119:59,60 ^{<4577>}Luke 15:17,18).

29. Though God's justice is so plainly manifested, sinners still object to it because they do not wish to see it (^{<3107>}Micah 2:7 ^{<4118>}Matthew 11:18,19).

30-32. As God is to judge them "according to their ways" (^{<4031>}Proverbs 1:31), their only hope is to "repent"; and this is a sure hope, for God takes no delight in judging them in wrath, but graciously desires their salvation on repentance.

I will judge you — Though ye cavil, it is a sufficient answer that I, your Judge, declare it so, and will judge you according to My will; and then your cavils must end.

Repent — *inward* conversion (^{<4015>}Revelation 2:5). In the *Hebrew* there is a play of like sounds, "Turn ye and return."

turn yourselves, etc. — the *outward* fruits of repentance. Not as the *Margin*, "turn others"; for the parallel clause (^{<2681>}Ezekiel 18:31) is, "cast away from you all your transgressions." Perhaps, however, the omission of the object after the verb in the *Hebrew* implies that *both* are included: Turn alike yourselves and all whom you can influence.

from all ... transgressions — not as if believers are perfect; but they sincerely aim at perfection, so as to be habitually and wilfully on terms with no sin (^{<4386>}1 John 3:6-9):

your ruin — literally, "your snare," entangling you in ruin.

31. Cast away from you — for the cause of your evil rests with yourselves; your sole way of escape is to be reconciled to God (^{<4022>}Ephesians 4:22,23).

make you a new heart — This shows, not what men *can* do, but what they *ought* to do: what God requires of us. God alone can make us a new heart (^{<3119>}Ezekiel 11:19 36:26,27). The command to do what men cannot themselves do is designed to drive them (instead of laying the blame, as the Jews did, elsewhere rather than on themselves) to feel their own helplessness, and to seek God’s Holy Spirit (^{<3511>}Psalm 51:11,12). Thus the outward exhortation is, as it were, the organ or instrument which God uses for conferring grace. So we may say with AUGUSTINE, “Give what thou requirest, and (then) require what thou wilt.” Our strength (which is weakness in itself) shall suffice for whatever He exacts, if only He gives the supply [CALVIN].

spirit — the *understanding*: as the “heart” means *the will and affections*. The root must be changed before the fruit can be good.

why will ye die — bring on your own selves your ruin. God’s decrees are secret to us; it is enough for us that He invites all, and will reject none that seek Him.

32. (^{<2133>}Lamentations 3:33 ^{<6101>}2 Peter 3:9). God is “slow to anger”; punishment is “His strange work” (^{<2321>}Isaiah 28:21).

CHAPTER 19

EZEKIEL 19:1-14.

ELEGY OVER THE FALL OF DAVID'S HOUSE.

There is a tacit antithesis between this lamentation and that of the Jews for their own miseries, into the causes of which, however, they did not inquire.

1. *princes of Israel* — that is, Judah, whose “princes” alone were recognized by prophecy; those of the ten tribes were, in respect to the theocracy, usurpers.

2. *thy mother* — the mother of Jehoiachin, the representative of David's line in exile with Ezekiel. The “mother” is Judea: “a lioness,” as being fierce in catching prey (^{330B}Ezekiel 19:3), referring to her heathenish practices. Jerusalem was called Ariel (the lion of God) in a good sense (^{230E}Isaiah 29:1); and Judah “a lion's whelp ... a lion ... an old lion” (^{040B}Genesis 49:9), to which, as also to ^{023B}Numbers 23:24 24:9, this passage alludes.

nourished ... among young lions — She herself had “lain” among lions, that is, had intercourse with the corruptions of the surrounding heathen and had brought up the royal young ones similarly: utterly degenerate from the stock of Abraham.

Lay down — or “couched,” is appropriate to the lion, the Arab name of which means “the coucher.”

3. *young lion* — Jehoahaz, son of Josiah, carried captive from Riblah to Egypt by Pharaoh-necho (^{1238E}2 Kings 23:33).

4. *The nations* — Egypt, in the case of Jehoahaz, who probably provoked Pharaoh by trying to avenge the death of his father by assailing the bordering cities of Egypt (^{1239E}2 Kings 23:29,30).

in their pit — image from the *pitfalls* used for catching wild beasts (^{321E}Jeremiah 22:11,12).

chains — or hooks, which were fastened in the noses of wild beasts (see on ^{330B}Ezekiel 19:9).

5. *saw that she had waited, and her hope was lost* — that is, that her long-awaited-for hope was disappointed, Jehoahaz not being restored to her from Egypt.

she took another of her whelps — Jehoiakim, brother of Jehoahaz, who was placed on the throne by Pharaoh (^{<12734>}2 Kings 23:34), according to the wish of Judah.

6. *went up and down among the lions* — imitated the recklessness and tyranny of the surrounding kings (^{<12023>}Jeremiah 22:13-17).

catch ... prey — to do evil, gratifying his lusts by oppression (^{<12237>}2 Kings 23:37).

7. *knew ... desolate palaces* — that is, *claimed as his own* their palaces, which he then proceeded to “desolate.” The *Hebrew*, literally “widows”; hence *widowed palaces* (^{<23102>}Isaiah 13:22). VATABLUS (whom FAIRBAIRN follows) explains it, “He knew (carnally) the widows of those whom he devoured” (^{<23106>}Ezekiel 19:6). But thus the metaphor and the literal reality would be blended: the *lion* being represented as *knowing widows*. The reality, however, often elsewhere thus breaks through the veil.

fullness thereof — all that it contained; its inhabitants.

8. *the nations* — the Chaldeans, Syrians, Moab, and Ammon (^{<12412>}2 Kings 24:2).

9. *in chains* — (^{<14106>}2 Chronicles 36:6 ^{<21218>}Jeremiah 22:18). *Margin*, “hooks”; perhaps referring to the hook often passed through the nose of beasts; so, too, through that of captives, as seen in the Assyrian sculptures (see on ^{<23104>}Ezekiel 19:4).

voice — that is, his roaring.

no more be heard upon the mountains — carrying on the metaphor of the lion, whose roaring on the mountains frightens all the other beasts. The insolence of the prince, not at all abated though his kingdom was impaired, was now to cease.

10. A new metaphor taken from the *vine*, the chief of the fruit-bearing trees, as the *lion* is of the beasts of prey (see ^{<23106>}Ezekiel 17:6).

in thy blood — “planted when thou wast in thy blood,” that is, in thy very infancy; as in ^{<23106>}Ezekiel 16:6, when thou hadst just come from the womb, and hadst not yet the blood washed from thee. The Jews from the first were planted in Canaan to take root there [CALVIN]. GROTIUS translates as the *Margin*, “in thy quietness,” that is, in the period when Judah had not yet

fallen into her present troubles. *English Version* is better. GLASSIUS explains it well, retaining the metaphor, which CALVIN'S explanation breaks, "in the blood of thy grapes," that is, in her full strength, as the red wine is the strength of the grape. ^{<1491>}Genesis 49:11 is evidently alluded to.

many waters — the well-watered land of Canaan (^{<1831>}Deuteronomy 8:7-9).

11. strong rods — princes of the royal house of David. The vine shot forth her branches like so many scepters, not creeping lowly on the ground like many vines, but trained aloft on a tree or wall. The mention of their former royal dignity, contrasting sadly with her present sunken state, would remind the Jews of their sins whereby they had incurred such judgments.

stature — (^{<2701>}Daniel 4:11).

among the thick branches — that is, the central stock or trunk of the tree shot up highest "among its own branches" or offshoots, surrounding it. Emblematic of the numbers and resources of the people. HENGSTENBERG translates, "among the clouds." But ^{<2318>}Ezekiel 31:3,10,14, supports *English Version*.

12. plucked up — not *gradually* withered. The *sudden* upturning of the state was designed to awaken the Jews out of their torpor to see the hand of God in the national judgment.

east wind — (See on ^{<2370>}Ezekiel 17:10).

13. planted — that is, transplanted. Though already "dried up" in regard to the nation generally, the vine is said to be "transplanted" as regards God's mercy to the remnant in Babylon.

dry ... ground — Chaldea was well-watered and fertile; but it is the condition of the captive people, not that of the land, which is referred to.

14. fire ... out of a rod of her branches — The Jews' disaster was to be ascribed, not so much to the Chaldeans as to *themselves*; the "fire out of the rod" is *God's wrath* kindled by the perjury of Zedekiah (^{<2378>}Ezekiel 17:18). "The anger of the Lord" against Judah is specified as the cause why Zedekiah was permitted to rebel against Babylon (^{<1221>}2 Kings 24:20; compare ^{<1095>}Judges 9:15), thus bringing Nebuchadnezzar against Jerusalem.

no strong rod ... scepter to rule — No more kings of David's stock are now to rule the nation. Not at least until "the Lord shall send the rod of His strength ("Messiah," ^{<1810>}Psalm 110:2 ^{<2103>}Isaiah 11:1) out of Zion," to reign first as a spiritual, then hereafter as a literal king.

is ... and shall be for a lamentation — Part of the lamentation (that as to Jehoahaz and Jehoiakim) was matter of history as already accomplished; part (as to Zedekiah) was yet to be fulfilled; or, this prophecy both is a subject for lamentation, and shall be so to distant posterity.

CHAPTER 20

EZEKIEL 20:1-49.

REJECTION OF THE ELDERS' APPLICATION TO THE PROPHET: EXPOSURE OF ISRAEL'S PROTRACTED REBELLIONS, NOTWITHSTANDING GOD'S LONG- SUFFERING GOODNESS: YET WILL GOD RESTORE HIS PEOPLE AT LAST.

1. *seventh year*, etc. — namely, from the carrying away of Jeconiah (^{300E}Ezekiel 1:2 8:1). This computation was calculated to make them cherish the more ardently the hope of the restoration promised them in seventy years; for, when prospects are hopeless, years are not computed [CALVIN].

elders ... came to inquire — The object of their inquiry, as in ^{340E}Ezekiel 14:1, is not stated; probably it was to ascertain the cause of the national calamities and the time of their termination, as their false prophets assured them of a speedy restoration.

3. The chapter falls into two great parts: ^{320E}Ezekiel 20:1-32, the recital of the people's rebellions during five distinct periods: in Egypt, the wilderness, on the borders of Canaan when a new generation arose, in Canaan, and in the time of the prophet.

I will not be inquired of by you — because their moral state precluded them from capability of knowing the will of God (^{668E}Psalms 66:18 ^{1089E}Proverbs 28:9 ^{407E}John 7:17).

4. *Wilt thou judge? ... judge* — The emphatical repetition expresses, "Wilt thou *not* judge? yes, judge them. There is a loud call for immediate judgment." The *Hebrew* interrogative here is a *command*, not a prohibition [MAURER]. Instead of spending time in *teaching* them, tell them of the abomination of their fathers, of which their own are the complement and counterpart, and which call for *judgment*.

5, 6. The thrice lifting up of God's hand (the sign of His *oath*, ^{605E}Revelation 10:5,6 ^{1068E}Exodus 6:8, *Margin*; ^{404E}Numbers 14:30; to which passages the form of words here alludes) implies the solemn earnestness of God's purpose of grace to them.

made myself known unto them — proving Myself faithful and true by the actual fulfillment of My promises (^{<0061>}Exodus 4:31 6:3); revealing Myself as “Jehovah,” that is, not that the *name* was unknown before, but that then first the *force* of that name was manifested in the promises of God then being realized in performances.

6. espied for them — as though God had spied out all other lands, and chose Canaan as the best of all lands (^{<0061>}Deuteronomy 8:7,8). See ^{<0719>}Daniel 8:9 11:16,41, “the glorious land”; see *Margin*, “land of delight,” or, *ornament*”; “the pleasant land,” or “land of desire,” ^{<0074>}Zechariah 7:14, *Margin*.

glory of all lands — that is, *Canaan* was “the beauty of all lands”; the most lovely and delightful land; “milk and honey” are not the antecedents to “which.”

7. Moses gives no formal statement of idolatries practiced by Israel in Egypt. But it is implied in their readiness to worship the golden calf (resembling the Egyptian ox, Apis) (^{<0206>}Exodus 32:4), which makes it likely they had worshipped such idols in Egypt. Also, in ^{<0177>}Leviticus 17:7, “They shall *no more* offer their sacrifices unto devils (literally, *seirim*, ‘he-goats,’ the symbol of the false god, Pan), after whom they have gone awhoring.” The call of God by Moses was as much to them to separate from idols and follow Jehovah, as it was to Pharaoh to let them go forth. ^{<0066>}Exodus 6:6,7 and ^{<0314>}Joshua 24:14, expressly mention their idolatry “in Egypt.” Hence the need of their being removed out of the contagion of Egyptian idolatries by the exodus.

every man — so universal was the evil.

of his eyes — It was not fear of their Egyptian masters, but their own *lust of the eye* that drew them to idols (^{<0069>}Ezekiel 6:9 18:6).

8, 9. then I said, I will ... But, etc. — that is, (God speaking in condescension to human modes of conception) their spiritual degradation *deserved* I should destroy them, “but I wrought (namely, the deliverance ‘out of ... Egypt’) for My name’s sake”; not for their merits (a rebuke to their national pride). God’s “name” means the sum-total of His perfections. To manifest these, His gratuitous mercy abounding above their sins, yet without wrong to His justice, and so to set forth His glory, was and is the ultimate end of His dealings (^{<0314>}Ezekiel 20:14,22 ^{<0023>}2 Samuel 7:23 ^{<0370>}Isaiah 63:12 ^{<0177>}Romans 9:17).

11. which if a man do, he shall ... five in them — not “by them,” as though they could justify a man, seeing that man cannot render the faultless

obedience required (^{<R16>}Leviticus 18:5 ^{<R12>}Galatians 3:12). “By them” is the expression indeed in ^{<S15>}Romans 10:5; but there the design is to show that, *if man could* obey all God’s laws, he would be justified “by them” (^{<R12>}Galatians 3:21); but he cannot; he therefore needs to have justification by “the Lord our righteousness” (^{<R18>}Jeremiah 23:6); then, having thus received life, he “lives,” that is, maintains, enjoys, and exercises this life only in so far as he walks “*in*” the laws of God. So ^{<R15>}Deuteronomy 30:15,16. The Israelites, *as a nation*, had life already freely given to them by God’s covenant of promise; the laws of God were designed to be the means of the outward expression of their spiritual life. As the natural life has its healthy manifestation in the full exercise of its powers, so their spiritual being as a nation was to be developed in vigor, or else decay, according as they did, or did not, walk in God’s laws.

12. *sabbaths, ... a sign between me and them* — a kind of sacramental pledge of the covenant of adoption between God and His people. The Sabbath is specified as a sample of the whole law, to show that the law is not merely precepts, but privileges, of which the Sabbath is one of the highest. Not that the Sabbath was first instituted at Sinai, as if it were an exclusively Jewish ordinance (^{<R11>}Genesis 2:2,3), but it was then more formally enacted, when, owing to the apostasy of the world from the original revelation, one people was called out (^{<R15>}Deuteronomy 5:15) to be the covenant-people of God.

sanctify them — The observance of the Sabbath contemplated by God was not a mere *outward* rest, but a *spiritual* dedication of the day to the glory of God and the good of man. Otherwise it would not be, as it is made, the pledge of universal *sanctification* (^{<R13>}Exodus 31:13-17 ^{<R13>}Isaiah 58:13,14). Virtually it is said, all sanctity will flourish or decay, according as this ordinance is observed in its full spirituality or not.

13. *in the wilderness* — They “rebelled” in the very place where death and terror were on every side and where they depended on My miraculous bounty every moment!

15. I swore against them (^{<R11>}Psalm 95:11 106:26) that I would not permit the generation that came out of Egypt to enter Canaan.

16. The *special* reason is stated by Moses (^{<R13>}Numbers 13:32,33 14:4) to be that they, through fear arising from the false report of the spies, wished to return to Egypt; the *general* reasons are stated here which lay at the root of their rejection of God’s grace; namely, contempt of God and His laws, and love of idols.

their heart — The fault lay in it (^{<R13>}Psalm 78:37).

17. *Nevertheless* — How marvellous that God should spare such sinners! His everlasting covenant explains it, His long-suffering standing out in striking contrast to their rebellions (^{<5738>}Psalm 78:38 ^{<2811>}Jeremiah 30:11).

18. *I said unto their children* — being unwilling to speak any more to the fathers as being incorrigible.

Walk ye not in ... statutes of ... fathers — The traditions of the fathers are to be carefully weighed, not indiscriminately followed. He forbids the imitation of not only their gross sins, but even their plausible statutes [CALVIN].

19. It is an indirect denial of God, and a robbing Him of His due, to add man's inventions to His precepts.

20. (^{<2472>}Jeremiah 17:22).

21. Though warned by the judgment on their fathers, the next generation also rebelled against God. The “kindness of Israel’s youth and love of her espousals in the wilderness” (^{<2410>}Jeremiah 2:2,3) were only comparative (the corruption in later times being more general), and confined to the minority; as a whole, Israel at no time fully served God. The “children” it was that fell into the fearful apostasy on the plains of Moab at the close of the wilderness sojourn (^{<4251>}Numbers 25:1,2 ^{<4512>}Deuteronomy 31:27).

23. It was to that generation the threat of dispersion was proclaimed (^{<4564>}Deuteronomy 28:64; compare ^{<3204>}Ezekiel 29:4).

25. *I gave them ... statutes ... not good* — Since they would not follow My statutes that were good, “I gave them” their own (^{<2618>}Ezekiel 20:18) and their fathers’ “which were not good”; statutes spiritually corrupting, and, finally, as the consequence, destroying them. Righteous retribution (^{<45812>}Psalm 81:12 ^{<28811>}Hosea 8:11 ^{<46123>}Romans 1:24 ^{<31212>}Thessalonians 2:11). ^{<37139>}Ezekiel 20:39 proves this view to be correct (compare ^{<2617>}Isaiah 63:17). Thus on the plains of Moab (^{<4251>}Numbers 25:1-18), in chastisement for the secret unfaithfulness to God in their hearts, He permitted Baal’s worshippers to tempt them to idolatry (the ready success of the tempters, moreover, proving the inward unsoundness of the tempted); and this again ended necessarily in punitive judgments.

26. *I polluted them* — not directly; “but I judicially *gave them up* to pollute themselves.” A just retribution for their “polluting My sabbaths” (^{<3314>}Ezekiel 20:24). This ^{<3315>}Ezekiel 20:26 is explanatory of ^{<3315>}Ezekiel 20:25. Their own sin I made their punishment.

caused to pass through the fire — FAIRBAIRN translates, “In their *presenting* (literally, ‘the causing to pass over’) all their first-born,” namely, *to the Lord*; referring to the command (^{ⲉⲃⲓⲣⲓⲛ}Exodus 13:12, *Margin*, where the very same expression is used). The lustration of children by passing through the fire was a *later abomination* (^{ⲉⲃⲓⲣⲓⲛ}Ezekiel 20:31). The evil here spoken of was the admixture of heathenish practices. with Jehovah’s worship, which made Him regard all as “polluted.” Here, “to the Lord” is omitted purposely, to imply, “They kept up the outward service indeed, but I did not own it as done unto Me, since it was mingled with such *pollutions*.” But *English Version* is supported by the similar phraseology in ^{ⲉⲃⲓⲣⲓⲛ}Ezekiel 20:31, see on ^{ⲉⲃⲓⲣⲓⲛ}Ezekiel 20:31. They made *all* their children pass through the fire; but he names the *first-born*, in aggravation of their guilt; that is, “I had willed that the first-born should be redeemed as being Mine, but they imposed on themselves the cruel rites of offering them to Molech” (^{ⲉⲃⲓⲣⲓⲛ}Deuteronomy 18:10).

might know ... the Lord — that they may be compelled to know Me as a powerful Judge, since they were unwilling to know Me as a gracious Father.

27-29. The next period, namely, that which followed the settlement in Canaan: the fathers of the generation existing in Ezekiel’s. time walked in the same steps of apostasy as the generation in the wilderness.

Yet in this — Not content with past rebellions, and not moved with gratitude for God’s goodness, “yet in this,” *still further* they rebelled.

blasphemed — “have insulted me” [CALVIN]. Even those who did not sacrifice to heathen gods have offered “their sacrifices” (^{ⲉⲃⲓⲣⲓⲛ}Ezekiel 20:28) in forbidden places.

28. provocation of their offering — an offering as it were purposely made to provoke God.

sweet savor — What ought to have been *sweet* became offensive by their corruptions. He specifies the various kinds of offerings, to show that in *all* alike they violated the law.

29. What is the high place whereunto ye go? — What is the meaning of this name? For My *altar* is not so called. What excellence do ye see in it, that ye go there, rather than to My temple, the only lawful place of sacrificing? The very name, “high place,” convicts you of sinning, not from ignorance but perverse rebellion.

is called ... unto this day — whereas this name ought to have been long since laid aside, along with the custom of sacrificing on high places which it

represents, being borrowed from the heathen, who so called their places of sacrifice (the Greeks, for instance, called them by a cognate term, *Bomoi*), whereas I call mine *Mizbeaach*, “altar.” The very name implies the place is not that sanctioned by Me, and therefore your sacrifices even to ME there (much more those you offer to idols) are only a “provocation” to Me ([Ⓢ]Ezekiel 20:28 [Ⓢ]Deuteronomy 12:1-5). David and others, it is true, sacrificed to God on high places, but it was under exceptional circumstances, and before the altar was set up on Mount Moriah.

30. The interrogation implies a strong affirmation, as in [Ⓢ]Ezekiel 20:4, “Are ye *not* polluted ... ? Do ye *not* commit?” etc. Or, connecting this verse with [Ⓢ]Ezekiel 20:31, “Are ye thus polluted ... and yet (do ye expect that) I shall be inquired of by you?”

31. *through the fire* — As “the fire” is omitted in [Ⓢ]Ezekiel 20:26, FAIRBAIRN represents the generation here referred to (namely, that of Ezekiel’s day) as attaining the climax of guilt (see on [Ⓢ]Ezekiel 20:26), in making their children pass through the fire, which that former generation did not. The reason, however, for the omission of “the fire” in [Ⓢ]Ezekiel 20:26 is, perhaps, that there it is implied the children only “*passed through the fire*” for purification, whereas here they are actually *burnt to death* before the idol; and therefore “the fire” is specified in the latter, not in the former case (compare [Ⓢ]2 Kings 3:27).

32. *We will be as the heathen* — and so escape the odium to which we are exposed, of having a peculiar God and law of our own. “We shall live. on better terms with them by having a similar worship. Besides, we get from God nothing but threats and calamities, whereas the heathen, Chaldeans, etc., get riches and power from their idols.” How literally God’s words here (“that ... shall not be at all”) are fulfilled in the modern Jews! Though the Jews seemed so likely (had Ezekiel spoken as an uninspired man) to have blended with the rest of mankind and laid aside their distinctive peculiarities, as was their wish at that time, yet they have remained for eighteen centuries dispersed among all nations and without a home, but still distinct: a standing witness for the truth of the prophecy given so long ago.

33. Here begins the second division of the prophecy. Lest the covenant people should abandon their distinctive hopes and amalgamate with the surrounding heathen, He tells them that, as the wilderness journey from Egypt was made subservient to discipline and also to the taking from among them the rebellious, so a severe discipline (such as the Jews are now for long actually undergoing) should be administered to them during the next exodus for the same purpose ([Ⓢ]Ezekiel 20:38), and so to prepare them for the restored possession of their land ([Ⓢ]Hosea 2:14,15). This was

only partially fulfilled before, and at the return from Babylon: its full and final accomplishment is future.

with a mighty hand, ... will I rule over you — I will assert My right over you in spite of your resistance (^{אֶזְרִיאֵל}Ezekiel 20:32), as a master would in the case of his slave, and I will not let you be wrested from Me, because of My regard to My covenant.

34. The Jews in exile might think themselves set free from the “rule” of God (^{אֶזְרִיאֵל}Ezekiel 20:33); therefore, He intimates, He will reassert His right over them by chastening judgments, and these, with an ultimate view, not to destroy, but to restore them.

people — rather, “peoples.”

35. wilderness of the people — rather, “peoples,” the various *peoples* among whom they were to be scattered, and about whom God saith (^{אֶזְרִיאֵל}Ezekiel 20:34), “I will bring you out.” In contrast to the literal “wilderness of Egypt” (^{אֶזְרִיאֵל}Ezekiel 20:36), “the wilderness of the peoples” is their *spiritual* wilderness period of trial, discipline, and purification while exiled among the nations. As the state when they are “brought into the wilderness of the peoples” and that when they were among the peoples “from” which God was to “bring them out” (^{אֶזְרִיאֵל}Ezekiel 20:34) are distinguished, the wilderness state probably answers partially to the transition period of discipline from the first decree for their restoration by Cyrus to the time of their complete settlement in their land, and the rebuilding of Jerusalem and the temple. But the full and final fulfillment is future; the wilderness state will comprise not only the transition period of their restoration, but the beginning of their occupancy of Palestine, a time in which they shall endure the sorest of all their chastisements, to “purge out the rebels” (^{אֶזְרִיאֵל}Ezekiel 20:38 ^{דָּנִיֵּאל}Daniel 12:1); and then the remnant (Zechariah 13:8,9 14:2,3) shall “all serve God in the land” (^{אֶזְרִיאֵל}Ezekiel 20:40). Thus the wilderness period does not denote *locality*, but their *state* intervening between their rejection and future restoration.

plead — bring the matter in debate between us to an issue. Image is from a plaintiff in a law court meeting the defendant “face to face.” Appropriate, as God in His dealings acts not arbitrarily, but in most *righteous justice* (^{אֶזְרִיאֵל}Jeremiah 2:9 Micah 6:2).

36. (^{אֶזְרִיאֵל}Numbers 14:21-29). Though God saved them out of Egypt, He afterwards destroyed in the wilderness them that believed not (^{אֶזְרִיאֵל}Jude 1:5); so, though He brought the exiles out of Babylon, yet their wilderness state of chastening discipline continued even after they were again in Canaan.

37. *pass under the rod* — metaphor from a shepherd who makes his sheep *pass under his rod* in counting them (^{<0273>}Leviticus 27:32 ^{<4313>}Jeremiah 33:13). Whether you will or not, ye shall be counted as Mine, and so shall be subjected to My chastening discipline (^{<3074>}Micah 7:14), with a view to My ultimate saving of the chosen remnant (compare ^{<6127>}John 10:27-29).

bond of ... covenant — I will constrain you by sore chastisements to submit yourselves to the *covenant* to which ye are lastingly *bound*, though now you have cast away God's bond from you. Fulfilled in part, ^{<608>}Nehemiah 9:8,26,32-38 10:1-39; fully hereafter (^{<2540>}Isaiah 54:10-13 52:1,2).

38. (Zechariah 13:9 14:2).

purge out — or, “separate.” *Hebrew, barothi*, forming a designed alliteration with “*berith*,” *the covenant*; not a promise of grace, but a threat against those Jews who thought they could in exile escape the observation and “rule” of God.

land of Israel — Though brought out of the country of their sojourn or exile (Babylon formerly, and the various lands of their exile hereafter) into the literal land of *Palestine*, even it shall be to them an exile state, “they shall not enter into the land of *Israel*,” that is, the spiritual state of restored favor of God to His covenant people, which shall only be given to the remnant to be saved (Zechariah 13:8,9).

39. Equivalent to, “I would rather have you open idolaters than hypocrites, fancying you can worship Me and yet at the same time serve idols” (^{<3025>}Amos 5:21,22,25,26; compare ^{<1182>}1 Kings 18:21 ^{<1274>}2 Kings 17:41 ^{<1025>}Matthew 6:24 ^{<615>}Revelation 3:15,16).

Go ye, serve — This is not a *command* to serve idols, but a judicial declaration of God's giving up of the half-idol, half-Jehovah worshippers to utter idolatry, if they will not serve Jehovah alone (^{<5812>}Psalms 81:12 ^{<621>}Revelation 22:11).

hereafter also — God anticipates the same apostasy *afterwards*, as *now*.

40. *For* — Though ye, the rebellious portion, withdraw from My worship, others, even the believing remnant, will succeed after you perish, and will serve Me purely.

in mine holy mountain — (^{<2102>}Isaiah 2:2,3). Zion, or Moriah, “the height of Israel” (pre-eminent above all mountains because of the manifested presence of God there with *Israel*), as opposed to their “high places,” the worship on which was an abomination to God.

all — not merely individuals, such as constitute the elect Church now; but the whole *nation*, to be followed by the conversion of the Gentile *nations* (^{2310E}Isaiah 2:2, “all nations;” ^{4512E}Romans 11:26 ^{6611E}Revelation 11:15).

with — rather, “in all your holy things” [MAURER].

41. with — that is, in respect to your sweet savor (literally, “savor of rest,” see on ^{2369E}Ezekiel 16:19). Or, I will accept you (your worship) “as a sweet savor” [MAURER], (^{408E}Ephesians 5:2 ^{304E}Philippians 4:18). God first accepts the *person* in Messiah, then the *offering* (^{2340E}Ezekiel 20:40 ^{4004E}Genesis 4:4).

bring ... out from ... people, etc. — the same words as in ^{2318E}Ezekiel 20:34; but there applied to the bringing forth of the hypocrites, as well as the elect; here restricted to the saved remnant, who alone shall be at last restored literally and spiritually in the fullest sense.

sanctified in you before ... heathen — (^{2319E}Jeremiah 33:9). All the nations will acknowledge My power displayed in restoring you, and so shall be led to seek Me (^{2368E}Isaiah 66:18 ^{3344E}Zechariah 14:16-19).

43. there — not merely in exile when suffering punishment which makes even reprobates sorry for sin, but when received into favor *in your own land*.

remember — (^{236E}Ezekiel 16:61,63). The humiliation of Judah (^{430E}Nehemiah 9:1-38) is a type of the future penitence of the whole nation (^{231E}Hosea 5:15 6:1 ^{3320E}Zechariah 12:10-14). God’s goodness realized by the sinner is the only thing that leads to true repentance (^{238E}Hosea 3:5 ^{415E}Luke 7:37,38).

44. The *English Version* chapter ought to have ended here, and the twenty-first chapter begun with “Moreover,” etc. as in the *Hebrew Bible*.

for my name’s sake — (^{2322E}Ezekiel 36:22). Gratuitously; according to My compassion, not your merits. After having commented on this verse, CALVIN was laid on his death bed, and his commentary ended.

45-49. An introductory brief description in enigma of the destruction by fire and sword, detailed more explicitly in ^{2301E}Ezekiel 21:1-32.

46. south ... south ... south — three different *Hebrew* words, to express the certainty of the divine displeasure resting on the region specified. The third term is from a root meaning “dry,” referring to the sun’s heat in the south; representing the burning judgments of God on the southern parts of Judea, of which Jerusalem was the capital.

set thy face — determinately. The prophets used to turn themselves towards those who were to be the subjects of their prophecies.

drop — as the rain, which *flows* in a continuous stream, sometimes gently (^{<463E>}Deuteronomy 32:2), sometimes violently (^{<307G>}Amos 7:16 ^{<308B>}Micah 2:6, *Margin*), as here.

forest — the densely populated country of Judea; trees representing people.

47. fire — every kind of judgment (^{<269D>}Ezekiel 19:12 21:3, “my sword”; ^{<2214>}Jeremiah 21:14).

green tree ... dry — fit and unfit materials for fuel alike; “the righteous and the wicked,” as explained in ^{<320B>}Ezekiel 21:3,4 ^{<423E>}Luke 23:31. Unsparring universality of the judgment!

flaming flame — one continued and unextinguished flame. “The glowing flame” [FAIRBAIRN].

faces — persons; here the metaphor is merged in the reality.

49. Ezekiel complains that by this parabolic form of prophecy he only makes himself and it a jest to his countrymen. God therefore in ^{<320B>}Ezekiel 21:1-32 permits him to express the same prophecy more plainly.

CHAPTER 21

EZEKIEL 21:1-32.

PROPHECY AGAINST ISRAEL AND JERUSALEM, AND AGAINST AMMON.

2. *the holy places* — the three parts of the temple: the courts, the holy place, and the holiest. If “synagogues” existed before the Babylonian captivity, as ^(1974B)Psalm 74:8 seems to imply, they and the *proseuchae*, or oratories, may be included in the “holy places” here.

3. *righteous ... wicked* — not contradictory of ^(2380H)Ezekiel 18:4,9 and ^(1182B)Genesis 18:23. Ezekiel here views the mere *outward* aspect of the indiscriminate universality of the national calamity. But *really* the same captivity to the “righteous” would prove a blessing as a wholesome discipline, which to the “wicked” would be an unmitigated punishment. The godly were sealed with a mark (^(2400H)Ezekiel 9:4), not for outward exemption from the common calamity, but as marked for the secret interpositions of Providence, overruling even evil to their good. The godly were by comparison so few, that not their salvation but the universality of the judgment is brought into view here.

4. The “sword” did not, literally, *slay* all; but the *judgments* of God by the foe swept through the land “from the south to the north.”

6. *with the breaking of thy loins* — as one afflicted with pleurisy; or as a woman, in labor-throes, clasps her loins in pain, and heaves and sighs till *the girdle of the loins is broken* by the violent action of the body (^(2300H)Jeremiah 30:6).

7. The abrupt sentences and mournful repetitions imply violent emotions.

9. *sword* — namely, of God (^(1624H)Deuteronomy 32:41). The Chaldeans are His instrument.

10. *to make a sore slaughter* — literally, “that killing it may kill.”

glitter — literally, “glitter as the lightning flash”: flashing terror into the foe.

should we ... make mirth — It is no time for levity when such a calamity is impending (^(2320D)Isaiah 22:12,13).

it contemneth the rod of my son, etc. — The sword has no more respect to the trivial “rod” or scepter of Judah (^{<0490>}Genesis 49:10) than if it were any common “tree.” “Tree” is the image retained from ^{<2047>}Ezekiel 20:47; explained in ^{<2102>}Ezekiel 21:2,3. God calls Judah “My son” (compare ^{<0022>}Exodus 4:22 ^{<2101>}Hosea 11:1). FAIRBAIRN arbitrarily translates, “Perchance the scepter of My son rejoiceth; it (the sword) despiseth every tree.”

11. *the slayer* — the Babylonian king in this case; in general, *all* the instruments of God’s wrath (^{<0615>}Revelation 19:15).

12. *terrors by reason of the sword*, etc. — rather, “they (the princes of Israel) are *delivered up to* the sword together with My people” [GLASSIUS].

smite ... upon ... thigh — a mark of grief (^{<2619>}Jeremiah 31:19).

13. *it is a trial* — rather, “There is a trial” being made: the sword of the Lord will subject all to the ordeal. “What, then, if it condemn even the rod” (scepter of Judah)? Compare as to a similar scourge of unsparing trial, ^{<0823>}Job 9:23.

it shall be no more — the scepter, that is, *the state*, must necessarily then come to an end. Fulfilled in part at the overthrow of Judah by Nebuchadnezzar, but fully at the time of “Shiloh’s” (Messiah’s) coming (^{<0490>}Genesis 49:10), when Judea became a Roman province.

14. *smite ... hands together* — (^{<0240>}Numbers 24:10), indicative of the indignant fury with which God will “smite” the people.

sword ... doubled the third time — referring to the threefold calamity: —

- (1) The taking of Zedekiah (to whom the “rod,” or scepter, may refer);
- (2) the taking of the city;
- (3) the removal of all those who remained with Gedaliah.

“Doubled” means “multiplied” or “repeated.” The stroke shall be doubled and even trebled.

of the slain — that is, by which many are slain. As the *Hebrew* is *singular*, FAIRBAIRN makes it refer to the king, “the sword of the great one that is slain,” or “pierced through.”

entereth ... privy chambers — (^{<2421>}Jeremiah 9:21). The sword shall overtake them, not merely in the open battlefield, but in the chambers whither they flee to hide themselves (^{<1120>}1 Kings 20:30 22:25). MAURER

translates, “which *besieged* them”; FAIRBAIRN, “which penetrates to them.” *English Version* is more literal.

15. *point* — “the *whirling glance* of the sword” [FAIRBAIRN]. “The *naked* (bared) sword” [HENDERSON].

ruins — literally, “stumbling-blocks.” Their own houses and walls shall be stumbling-blocks in their way, whether they wish to fight or flee.

made bright — made to glitter.

wrapped, etc. — namely, in the hand of him who holds the hilt, or in its scabbard, that the edge may not be blunt when it is presently drawn forth to strike. GESENIUS, translates, “sharpened,” etc.

16. Apostrophe to the sword.

Go ... one way — or, “*Concentrate* thyself”; “*Unite* thy forces on the right hand” [GROTIUS]. The sword is commanded to take the nearest route for Jerusalem, “whither their face was set,” whether south or north (“right hand or left”), according to where the several parts of the Chaldean host may be.

or other, ... on the left — rather “*set thyself* on the left.” The verbs are well-chosen. The main “*concentration*” of forces was to be on “the right hand,” or *south*, the part of Judea in which Jerusalem was, and which lay south in marching from Babylon, whereas the Chaldean forces advancing on Jerusalem from Egypt, of which Jerusalem was north, were fewer, and therefore “set thyself” is the verb used.

17. Jehovah Himself smites His hands together, doing what He had commanded Ezekiel to do (see on ³²¹⁴Ezekiel 21:14), in token of His smiting Jerusalem; compare the similar symbolical action (¹²³⁸2 Kings 13:18,19).

cause ... fury to rest — give it full vent, and so satisfy it (²⁴⁵³Ezekiel 5:13).

19. *two ways* — The king coming from Babylon is represented in the graphic style of Ezekiel as reaching the point where the road branched off in two ways, one leading by the south, by Tadmor or Palmyra, to Rabbath of Ammon, east of Jordan; the other by the north, by Riblah in Syria, to Jerusalem — and hesitating which way to take. Ezekiel is told to “appoint the two ways” (as in ³⁰⁰³Ezekiel 4:1); for Nebuchadnezzar, though knowing no other control but his own will and superstition, had really this path “appointed” for him by the all-ruling God.

out of one land — namely, Babylon.

choose ... a place — literally “a hand.” So it is translated by FAIRBAIRN, “make a *finger-post*,” namely, at the head of the two ways, the hand post pointing Nebuchadnezzar to the way to Jerusalem as the way he should select. But MAURER rightly supports *English Version*. Ezekiel is told to “choose the place” where Nebuchadnezzar should do as is described in ⁽⁻³⁵²⁰⁾Ezekiel 21:20,21; so entirely does God order by the prophet every particular of place and time in the movements of the invader.

20. Rabbath of the Ammonites — distinct from Rabbah in Judah (⁽⁻⁴¹²⁶⁾2 Samuel 12:26). Rabbath is put first, as it was from her that Jerusalem, that doomed city, had borrowed many of her idols.

to Judah in Jerusalem — instead of simply putting “Jerusalem,” to imply the sword was to come not merely to Judah, but to its people *within* Jerusalem, defended though it was; its defenses on which the Jews relied so much would not keep the foe out.

21. parting — literally, “mother of the way.” As “head of the two ways” follows, which seems tautology after “parting of the way,” HAVERNICK translates, according to *Arabic* idiom, “the highway,” or principal road. *English Version* is not tautology, “head of the two ways” defining more accurately “parting of the way.”

made ... bright — rather, “shook,” from an *Arabic* root.

arrows — Divination by arrows is here referred to: they were put into a quiver marked with the names of particular places to be attacked, and then *shaken* together; whichever came forth first intimated the one selected as the first to be attacked [JEROME]. The same usage existed among the Arabs, and is mentioned in the Koran. In the Nineveh sculptures the king is represented with a cup in his right hand, his left resting on a bow; also with two arrows in the right, and the bow in the left, probably practising divination.

images — *Hebrew*, “teraphim”; household gods, worshipped as family talismans, to obtain direction as to the future and other blessings. First mentioned in Mesopotamia, whence Rachel brought them (⁽⁻⁰¹³¹⁹⁾Genesis 31:19,34); put away by Jacob (⁽⁻⁰¹³³⁰⁾Genesis 35:4); set up by Micah as his household gods (⁽⁻⁰¹⁷⁴³⁾Judges 17:5); stigmatized as idolatry (⁽⁻⁰¹⁵²³⁾1 Samuel 15:23, *Hebrew*; Zechariah 10:2, *Margin*).

liver — They judged of the success, or failure, of an undertaking by the healthy, or unhealthy, state of the liver and entrails of a sacrifice.

22. Rather, “*In his right hand was [is] the divination,*” that is, he holds up in his right hand the arrow marked with “*Jerusalem,*” to encourage his army to march for it.

captains — The *Margin*, “*battering-rams,*” adopted by FAIRBAIRN, is less appropriate, for “*battering-rams*” follow presently after [GROTIUS].

open the mouth in ... slaughter — that is, commanding slaughter: raising the war cry of death. Not as GESENIUS, “*to open the mouth with the war shout.*”

23. Unto *the Jews*, though credulous of divinations when in their favor, Nebuchadnezzar’s divination “*shall be (seen) as false.*” This gives the reason which makes the Jews fancy themselves safe from the Chaldeans, namely, that they “*have sworn*” to the latter “*oaths*” of allegiance, forgetting that they had violated them (²³⁷¹³Ezekiel 17:13,15,16,18).

but he, etc. — *Nebuchadnezzar* will remember in consulting his idols that he swore to Zedekiah by them, but that Zedekiah broke the league [GROTIUS]. Rather, *God* will remember against them (⁶⁶⁶⁹Revelation 16:19) their violating their oath sworn by the true God, whereas Nebuchadnezzar kept his oath sworn by a false god; ²¹²⁴Ezekiel 21:24 confirms this.

24. Their unfaithfulness to Nebuchadnezzar was a type of their general unfaithfulness to their covenant God.

with the hand — namely, of the king of Babylon.

25. *profane* — as having desecrated by idolatry and perjury his office as the Lord’s anointed. HAVERNICK translates, as in ²¹¹⁴Ezekiel 21:14, “*slain,*” that is, not literally, but virtually; to Ezekiel’s idealizing view Zedekiah was the grand victim “*pierced through*” by God’s sword of judgment, as his sons were slain before his eyes, which were then put out, and he was led a captive in chains to Babylon. *English Version* is better: so GESENIUS (⁴⁸¹³²Chronicles 36:13 ⁴⁸¹⁰Jeremiah 52:2).

when iniquity shall have an end — (²¹²⁹Ezekiel 21:29). When thine iniquity, having reached its last stage of guilt, shall be put an end to by judgment (⁴⁸¹⁵Ezekiel 35:5).

26. *diadem* — rather, “*the miter*” of the holy priest (⁴²³⁰Exodus 28:4 Zechariah 3:5). His priestly emblem as representative of the priestly people. Both this and “*the crown,*” the emblem of the kingdom, were to be removed, until they should be restored and united in the Mediator, Messiah (⁴⁸¹⁰²Psalms 110:2,4 ⁴⁸¹⁰³Zechariah 6:13), [FAIRBAIRN]. As, however, King

Zedekiah alone, not the high priest also, is referred to in the context, *English Version* is supported by GESENIUS.

this shall not be the same — The diadem shall not be as it was [ROSENMULLER]. Nothing shall remain what it was [FAIRBAIRN].

exalt ... low, ... abase ... high — not the general truth expressed (^{318B}Proverbs 3:34 ^{415E}Luke 1:52 ^{300E}James 4:6 ^{418E}1 Peter 5:5); but specially referring to Messiah and Zedekiah contrasted together. The “tender plant ... out of the dry ground” (^{250E}Isaiah 53:2) is to be “exalted” in the end (^{327E}Ezekiel 21:27); the now “high” representative on David’s throne, Zedekiah, is to be “abased.” The *outward* relations of things shall be made to change places in just retaliation on the people for having so perverted the *moral* relations of things [HENGSTENBERG].

27. Literally, “An overturning, overturning, overturning, will I make it.” The threefold repetition denotes the awful *certainty* of the event; not as ROSENMULLER explains, the overthrow of the *three*, Jehoiakim, Jeconiah, and Zedekiah; for Zedekiah alone is referred to.

it shall be no more, until he come whose fight it is — strikingly parallel to ^{440E}Genesis 49:10. Nowhere shall there be rest or permanence; all things shall be in fluctuation until He comes who, as the rightful Heir, shall restore the throne of David that fell with Zedekiah. The *Hebrew* for “right” is “judgment”; it perhaps includes, besides the *right* to rule, the idea of His rule being one in *righteousness* (^{474E}Psalms 72:2 ^{200E}Isaiah 9:6,7 11:4 ^{691E}Revelation 19:11). Others (Nebuchadnezzar, etc.), who held the rule of the earth delegated to them by God, abused it by unrighteousness, and so forfeited the “right.” He both has the truest “right” to the rule, and exercises it in “right.” It is true the *tribal* “scepter” continued with Judah “till Shiloh came” (^{440E}Genesis 49:10); but there was no *kingly* scepter till Messiah came, as the *spiritual* King then (^{483E}John 18:36,37); this spiritual kingdom being about to pass into the *literal, personal* kingdom over Israel at His second coming, when, and not before, this prophecy shall have its exhaustive fulfillment (^{413E}Luke 1:32,33 ^{248E}Jeremiah 3:17 10:7; “To thee doth it appertain”).

28. Lest Ammon should think to escape because Nebuchadnezzar had taken the route to Jerusalem, Ezekiel denounces judgment against Ammon, without the prospect of a restoration such as awaited Israel. ^{240E}Jeremiah 49:6, it is true, speaks of a “bringing again of its captivity,” but this probably refers to its *spiritual* restoration under Messiah; or, if referring to it *politically*, must refer to but a partial restoration at the downfall of Babylon under Cyrus.

their reproach — This constituted a leading feature in their guilt; they treated with proud contumely the covenant-people after the taking of Jerusalem by Nebuchadnezzar (^{<328>}Ezekiel 25:3,6 Zephaniah 2:9,10), and appropriated Israel's territory (^{<340>}Jeremiah 49:1 ^{<3100>}Amos 1:13-15).

furbished, to consume — MAURER punctuates thus, "Drawn for the slaughter, it is furbished to devour ('consume'), to glitter." *English Version*, "to consume because of the glittering," means, "to consume *by reason of the lightning, flash-like rapidity* with which it falls." Five years after the fall of Jerusalem, Ammon was destroyed for aiding Ishmael in usurping the government of Judea against the will of the king of Babylon (^{<255>}2 Kings 25:25 ^{<3415>}Jeremiah 41:15) [GROTIUS].

29. *see vanity ... divine a lie* — Ammon, too, had false diviners who flattered them with assurances of safety; the only result of which will be to "bring Ammon upon the necks," etc., that is, to add the Ammonites to the *headless trunks* of the slain of Judah, whose bad example Ammon followed, and "whose day" of visitation for their guilt "is come."

when their iniquity shall have an end — See on ^{<3025>}Ezekiel 21:25.

30. *Shall I cause it to return into his sheath* — namely, without first destroying Ammon. Certainly not (^{<3405>}Jeremiah 47:6,7). Others, as the *Margin*, less suitably read it imperatively, "Cause it to return," that is, after it has done the work appointed to it.

in the land of thy nativity — Ammon was not to be carried away captive as Judah, but to perish in his own land.

31. *blow against thee in*, etc. — rather, "blow upon thee with the fire," etc. Image from smelting metals (^{<3221>}Ezekiel 22:20,21).

brutish — ferocious.

skillful to destroy — literally, "artificers of destruction"; alluding to ^{<3546>}Isaiah 54:16.

32. *thy blood shall be* — that is, shall flow.

be no more remembered — be consigned as a nation to oblivion.

CHAPTER 22

EZEKIEL 22:1-31.

GOD'S JUDGMENT ON THE SINFULNESS OF JERUSALEM.

Repetition of the charges in the twentieth chapter only that there they were stated in an historical review of the *past* and present; here the *present* sins of the nation exclusively are brought forward.

2. See ^{<3104>}Ezekiel 20:4; that is, “Wilt thou *not* judge?” etc. (compare ^{<3236>}Ezekiel 23:36).

the bloody city — literally, “the city of bloods”; so called on account of murders perpetrated in her, and sacrifices of children to Molech (^{<3218>}Ezekiel 22:3,4,6,9 24:6,9).

3. **sheddeth blood ... that her time may come** — Instead of deriving advantage from her bloody sacrifices to idols, she only thereby brought on herself “the time” of her punishment.

against herself — (^{<3089>}Proverbs 8:36).

4. **thy days** — the shorter period, namely, that of the *siege*.

thy years — the longer period of the *captivity*. The “days” and “years” express that she is ripe for punishment.

5. **infamous** — They mockingly call thee, “Thou polluted one in name (*Margin*), and full of confusion” [FAIRBAIRN], (referring to the tumultuous violence prevalent in it). Thus the nations “far and near” mocked her as at once sullied in character and in actual fact lawless. What a sad contrast to the Jerusalem once designated “the holy city!”

6. Rather, “The princes ... each according to his power, were in thee, to shed blood” (as if this was the only object of their existence). “Power,” literally, “arm”; they, who ought to have been patterns of justice, made their own arm of might their only law.

7. **set light by** — Children have made light of, disrespected, father ... (^{<3276>}Deuteronomy 27:16). At ^{<3217>}Ezekiel 22:7-12 are enumerated the sins committed in violation of Moses’ law.

9. **men that carry tales** — *informers*, who by misrepresentations cause innocent blood to be shed (⁴⁸⁹⁶Leviticus 19:16). Literally, “one who goes to and fro as a *merchant*.”
10. **set apart for pollution** — that is, set apart *as unclean* (⁴⁸⁸⁹Leviticus 18:19).
11. **forgotten me** — (⁴⁵²⁸Deuteronomy 32:18 ⁴¹²⁹Jeremiah 2:32 3:21).
12. **smitten mine hand** — in token of the indignant vengeance which I will execute on thee (see on ⁴²¹⁷Ezekiel 21:17).
13. (⁴²¹⁰Ezekiel 21:7).
14. **consume thy filthiness out of thee** — the object of God in scattering the Jews.
15. **take thine inheritance in thyself** — Formerly thou wast Mine inheritance; but now, full of guilt, thou art no longer Mine, but *thine own inheritance to thyself*; “in the sight of the heathen,” that is, even they shall see that, now that thou hast become a captive, thou art no longer owned as Mine [VATABLUS]. FAIRBAIRN and others needlessly take the *Hebrew* from a different root, “thou shalt be *polluted by* (‘in,’ [HENDERSON]) *thyself*,” etc.; the heathen shall regard thee as a polluted thing, who hast brought thine own reproach on thyself.
16. **dross ... brass** — Israel has become a worthless compound of the dross of silver (implying not merely corruption, but *degeneracy* from good to bad, ⁴²¹²Isaiah 1:22, especially offensive) and of the baser metals. Hence the people must be thrown into the furnace of judgment, that the bad may be consumed, and the good separated (⁴¹⁶⁹Jeremiah 6:29,30).
17. From this verse to the end he shows the general corruption of all ranks.
18. **land ... not cleansed** — not cleared or cultivated; all a scene of desolation; a fit emblem of the moral wilderness state of the people.
- nor rained upon** — a mark of divine “indignation”; as the early and latter rain, on which the productiveness of the land depended, was one of the great covenant blessings. Joel (⁴¹²³Joel 2:23) promises the return of the former and latter rain, with the restoration of God’s favor.
19. **conspiracy** — The false prophets have conspired both to propagate error and to oppose the messages of God’s servants. *They* are mentioned first, as their bad influence extended the widest.

prey — Their aim was greed of gain, “treasure, and precious things” (^{<3069>}Hosea 6:9 ^{<3069>}Zephaniah 3:3,4 ^{<3069>}Matthew 23:14).

made ... many widows — by occasioning, through false prophecies, the war with the Chaldeans in which the husbands fell.

26. Her priests — whose “lips should have kept knowledge” (Malachi 2:7).

violated — not simply *transgressed*; but, *have done violence to* the law, by wresting it to wrong ends, and putting wrong constructions on it.

put no difference between the holy and profane, etc. — made no distinction between the clean and unclean (^{<3000>}Leviticus 10:10), the Sabbath and other days, sanctioning violations of that holy day. “Holy” means, *what is dedicated to God*; “profane,” *what is in common use*; “unclean,” *what is forbidden to be eaten*; “clean,” *what is lawful to be eaten*.

I am profaned among them — They abuse My name to false or unjust purposes.

27. princes — who should have employed the influence of their position for the people’s welfare, made “gain” their sole aim.

wolves — notorious for fierce and ravening cruelty (^{<3000>}Micah 3:2,3,9-11 ^{<3000>}John 10:12).

28. Referring to the false assurances of peace with which the prophets flattered the people, that they should not submit to the king of Babylon (see on ^{<3000>}Ezekiel 13:10; ^{<3000>}Ezekiel 21:29 ^{<3000>}Jeremiah 6:14 23:16,17 27:9,10).

29. The people — put last, after the mention of those in office. Corruption had spread downwards through the whole community.

wrongfully — that is, “without cause,” gratuitously, without the stranger proselyte giving any just provocation; nay, he of all others being one who ought to have been won to the worship of Jehovah by kindness, instead of being alienated by oppression; especially as the Israelites were commanded to remember that they themselves had been “strangers in Egypt” (^{<0222>}Exodus 22:21 23:9).

30. the hedge — the wall (see on ^{<3000>}Ezekiel 13:5); image for *leading the people to repentance*.

the gap — the breach (^{<0463>}Psalms 106:23); image for *interceding between the people and God* (^{<0207>}Genesis 20:7 ^{<0207>}Exodus 32:11 ^{<0468>}Numbers 16:48).

I found none — (^{2410E}Jeremiah 5:1) — not that literally there was not a righteous man in the city. For Jeremiah, Baruch, etc., were still there; but Jeremiah had been forbidden to pray for the people (^{2411E}Jeremiah 11:14), as being doomed to wrath. None now, of the godly, knowing the desperate state of the people, and God’s purpose as to them, was *willing* longer to interpose between God’s wrath and them. And none “among them,” that is, among those just enumerated as guilty of such sins (^{2422E}Ezekiel 22:25-29), was morally *able* for such an office.

31. *their own way ... recompensed upon their heads* — (^{2430E}Ezekiel 9:10 11:21 16:43 ^{2403E}Proverbs 1:31 ^{2481E}Isaiah 3:11 ^{2469E}Jeremiah 6:19).

CHAPTER 23

EZEKIEL 23:1-49.

ISRAEL'S AND JUDAH'S SIN AND PUNISHMENT ARE PARABOLICALLY PORTRAYED UNDER THE NAMES AHOLAH AND AHOLIBAH.

The imagery is similar to that in the sixteenth chapter; but here the reference is not as there so much to the breach of the spiritual marriage covenant with God by the people's *idolatries*, as by their *worldly spirit*, and their trusting to alliances with the heathen for safety, rather than to God.

2. *two ... of one mother* — Israel and Judah, one nation by birth from the same ancestress, Sarah.

3. Even so early in their history as their Egyptian sojourn, they committed idolatries (see on ^{<3310>}Ezekiel 20:6-8; ^{<6344>}Joshua 24:14).

in their youth — an aggravation of their sin. It was at the very time of their receiving extraordinary favors from God (^{<2361>}Ezekiel 16:6,22).

they bruised — namely, the Egyptians.

4. *Aholah* — that is, “*Her tent*” (put for *worship*, as the first worship of God in Israel was in a *tent* or tabernacle), as contrasted with Aholibah, that is, “*My tent in her.*” The Beth-el worship of Samaria was of *her own* devising, not of God's appointment; the temple-worship of Jerusalem was expressly *appointed by Jehovah*, who “dwelt” there, “setting up His tabernacle among the people as His” (^{<0238>}Exodus 25:8 ^{<0331>}Leviticus 26:11,12 ^{<6219>}Joshua 22:19 ^{<9702>}Psalms 76:2).

the elder — Samaria is called “the elder” because she preceded Judah in her apostasy and its punishment.

they were mine — Previous to apostasy under Jeroboam, Samaria (Israel, or the ten tribes), equally with Judah, worshipped the true God. God therefore never renounced the right over Israel, but sent prophets, as Elijah and Elisha, to declare His will to them.

5. *when ... mine* — literally, “under Me,” that is, subject to Me as her lawful husband.

neighbors — On the northeast the kingdom of Israel bordered on that of Assyria; for the latter had occupied much of Syria. Their neighborhood in locality was emblematical of their being near in corruption of morals and worship. The *alliances* of Israel with Assyria, which are the chief subject of reprobation here, tended to this (^{<1259>}2 Kings 15:19 16:7,9 17:3 ^{<2089>}Hosea 8:9).

6. blue — rather, “purple” [FAIRBAIRN]. As a lustful woman’s passions are fired by showy dress and youthful appearance in men, so Israel was seduced by the pomp and power of Assyria (compare ^{<2089>}Isaiah 10:8).

horsemen — cavaliers.

7. all their idols — There was nothing that she refused to her lovers.

8. whoredoms brought from Egypt — the calves set up in Daniel and Beth-el by Jeroboam, answering to the Egyptian bull-formed idol Apis. Her *alliances* with Egypt *politically* are also meant (^{<2310>}Isaiah 30:2,3 31:1). The ten tribes probably resumed the Egyptian rites, in order to enlist the Egyptians against Judah (^{<4420>}2 Chronicles 12:2-4).

9. God, in righteous retribution, turned their objects of trust into the instruments of their punishment: Pul, Tiglath-pileser, Esar-haddon, and Shalmaneser (^{<1259>}2 Kings 15:19,29 17:3,6,24 ^{<1540>}Ezra 4:2,10). “It was their sin to have sought after such lovers, and it was to be their punishment that these lovers should become their destroyers” [FAIRBAIRN].

10. became famous — literally, “she became a name,” that is, as notorious by her punishment as she had been by her sins, so as to be quoted as a *warning* to others.

women — that is, neighboring peoples.

11. Judah, the southern kingdom, though having the “warning” (see on ^{<2520>}Ezekiel 23:10) of the northern kingdom before her eyes, instead of profiting by it, went to even greater lengths in corruption than Israel. Her greater spiritual privileges made her guilt the greater (^{<2560>}Ezekiel 16:47,51 ^{<2481>}Jeremiah 3:11).

12. (^{<2230>}Ezekiel 23:6,23).

most gorgeously — literally, “to perfection.” GROTIUS translates, “wearing a crown,” or “chaplet,” such as lovers wore in visiting their mistresses.

13. one way — both alike forsaking God for heathen confidences.

14. *vermilion* — the peculiar color of the Chaldeans, as purple was of the Assyrians. In striking agreement with this verse is the fact that the Assyrian sculptures lately discovered have painted and colored bas-reliefs in red, blue, and black. The Jews (for instance Jehoiakim, ^{<2024>}Jeremiah 22:14) copied these (compare ^{<2180>}Ezekiel 8:10).

15. *exceeding in dyed attire* — rather, “in ample dyed *turbans*”; literally, “redundant with dyed turbans.” The Assyrians delighted in ample, flowing, and richly colored tunics, scarfs, girdles, and head-dresses or turbans, varying in ornaments according to the rank.

Chaldea, ... land of their nativity — between the Black and Caspian Seas (see on ^{<23213>}Isaiah 23:13).

princes — literally, a first-rate military class that fought by threes in the chariots, one guiding the horses, the other two fighting.

16. *sent messengers ... into Chaldea* — (^{<31629>}Ezekiel 16:29). It was she that solicited the Chaldeans, not they her. Probably the occasion was when Judah sought to strengthen herself by a Chaldean alliance against a menaced attack by Egypt (compare ^{<12332>}2 Kings 23:29-35 24:1-7). God made the object of their sinful desire the instrument of their punishment. Jehoiakim, probably by a stipulation of tribute, enlisted Nebuchadnezzar against Pharaoh, whose tributary he previously had been; failing to keep his stipulation, he brought on himself Nebuchadnezzar’s vengeance.

17. *alienated from them* — namely, from the Chaldeans: turning again to the Egyptians (^{<35319>}Ezekiel 23:19), trying by their help to throw off her solemn engagements to Babylon (compare ^{<36715>}Jeremiah 37:5,7 ^{<124112>}2 Kings 24:7).

18. *my mind was alienated from her* — literally, “was broken off from her.” Just retribution for “her mind being alienated (broken off) from the Chaldeans” (^{<35317>}Ezekiel 23:17), to whom she had sworn fealty (^{<35712>}Ezekiel 17:12-19). “Discovered” implies the open shamelessness of her apostasy.

19. Israel first “called” her lusts, practiced when in Egypt, “to her (fond remembrance,” and then actually returned to them. Mark the danger of suffering the memory to dwell on the pleasure felt in past sins.

20. *their paramours* — that is, her paramours *among them* (the Egyptians); she doted upon their persons as her paramours (^{<35316>}Ezekiel 23:5,12,16).

flesh — the *membrum virile* (very large in the ass). Compare ^{<183112>}Leviticus 15:2, *Margin*; ^{<33629>}Ezekiel 16:26.

issue of horses — the seminal issue. The horse was made by the Egyptians the hieroglyphic for a lustful person.

21. *calledst to remembrance* — “didst repeat” [MAURER].

in bruising — in suffering ... to be bruised.

22. *lovers ... alienated* — (²³¹⁷Ezekiel 23:17). Illicit love, soon or late, ends in open hatred (¹⁰³⁵²Samuel 13:15). The Babylonians, the objects formerly of their God-forgetting love, but now, with characteristic fickleness, objects of their hatred, shall be made by God the instruments of their punishment.

23. *Pekod*, etc. — (²⁸²¹Jeremiah 50:21). Not a geographical name, but descriptive of Babylon. “Visitation,” peculiarly the *land of “judgment”*; in a double sense: *actively*, the inflicter of judgment on Judah; *passively*, as about to be afterwards herself the object of judgment.

Shoa ... Koa — “rich ... noble”; descriptive of Babylon in her prosperity, having all the world’s wealth and dignity at her disposal. MAURER suggests that, as descriptive appellatives are subjoined to the proper name, “all the Assyrians” in the second hemistich of the verse (as the verse ought to be divided at “Koa”), so Pekod, Shoa, and Koa must be appellatives descriptive of “The Babylonians and ... Chaldeans” in the first hemistich; “Pekod” meaning “prefects”; Shoa ... Koa, “rich ... princely.”

desirable young men — strong irony. Alluding to ²³¹²Ezekiel 23:12, these “desirable young men” whom thou didst so “dote upon” for their manly vigor of appearance, shall by that very vigor be the better able to chastise thee.

24. *with chariots* — or, “with armaments”; so the *Septuagint*; “axes” [MAURER]; or, joining it with “wagons,” translate, “with *scythe-armed* wagons,” or “chariots” [GROTIUS].

weels — The unusual height of these increased their formidable appearance (²¹¹⁶Ezekiel 1:16-20).

their judgments — which awarded barbarously severe punishments (²⁸¹⁹Jeremiah 52:9 29:22).

25. *take away thy nose ... ears* — Adulteresses were punished so among the Egyptians and Chaldeans. Oriental beauties wore ornaments in the ear and nose. How just the retribution, that the features most bejewelled should be mutilated! So, allegorically as to Judah, the spiritual adulteress.

26. *strip ... of ... clothes* — whereby she attracted her paramours (²³⁶⁹Ezekiel 16:39).

27. Thus ... make ... lewdness to cease — The captivity has made the Jews ever since abhor idolatry, not only on their return from Babylon, but for the last nineteen centuries of their dispersion, as foretold (^{<3804>}Hosea 3:4).

28. (^{<3237>}Ezekiel 23:17,18 16:37).

29. take away ... thy labor — that is, the fruits of thy labor.

leave thee naked — as captive females are treated.

31. her cup — of punishment (^{<5106>}Psalm 11:6 75:8 ^{<2515>}Jeremiah 25:15, etc.). Thy guilt and that of Israel being alike, your punishment shall be alike.

34. break ... sherds — So greedily shalt thou suck out every drop like one drinking to madness (the effect invariably ascribed to drinking God's cup of wrath, ^{<2517>}Jeremiah 51:7 ^{<3126>}Habakkuk 2:16) that thou shalt crunch the very shreds of it; that is, there shall be no evil left which thou shalt not taste.

pluck off thine own breasts — enraged against them as the ministers to thine adultery.

35. forgotten me — (^{<2423>}Jeremiah 2:32 13:25).

cast me behind thy back — (^{<1149>}1 Kings 14:9 ^{<3625>}Nehemiah 9:26).

bear ... thy lewdness — that is, its penal consequences (^{<2033>}Proverbs 1:31).

36-44. A summing up of the sins of the two sisters, especially those of Judah.

wilt thou judge — Wilt thou (not) judge (see on ^{<2304>}Ezekiel 20:4)?

38. the same day — On the very day that they had burned their children to Molech in the valley of Gehenna, they shamelessly and hypocritically presented themselves as worshippers in Jehovah's temple (^{<2008>}Jeremiah 7:9,10).

40. messenger was sent — namely, by Judah (^{<2516>}Ezekiel 23:16 ^{<2509>}Isaiah 57:9).

paintedst ... eyes — (^{<1282>}2 Kings 9:30, *Margin*; ^{<2403>}Jeremiah 4:30). Black paint was spread on the eyelids of beauties to make the white of the eye more attractive by the contrast, so Judah left no seductive art untried.

41. bed — divan. While men reclined at table, women sat, as it seemed indelicate for them to lie down (^{<3104>}Amos 6:4) [GROTIUS].

table — that is, the idolatrous altar.

mine incense — which I had given thee, and which thou oughtest to have offered to Me (^{<3168>}Ezekiel 16:18,19 ^{<3168>}Hosea 2:8; compare ^{<3177>}Proverbs 7:17).

42. *Sabeans* — Not content with the princely, handsome Assyrians, the sisters brought to themselves the rude robber hordes of *Sabeans* (^{<3115>}Job 1:15). The *Keri*, or *Margin*, reads “drunkards.”

upon their hands — upon the hands of the sisters, that is, they allured Samaria and Judah to worship their gods.

43. *Will they*, etc. — Is it possible that paramours will desire any longer to commit whoredoms with so worn-out an old adulteress?

45. *the righteous men* — the Chaldeans; the executioners of God’s righteous vengeance (^{<3168>}Ezekiel 16:38), not that they were “righteous” in themselves (Habakkuk 1:3,12,13).

46. *a company* — properly, “a council of judges” passing sentence on a criminal [GROTIUS]. The “removal” and “spoiling” by the Chaldean army is the execution of the judicial sentence of God.

47. *stones* — the legal penalty of the adulteress (^{<3164>}Ezekiel 16:40,41 ^{<3165>}John 8:5). Answering to the *stones* hurled by the Babylonians from engines in besieging Jerusalem.

houses ... fire — fulfilled (^{<3172>}2 Chronicles 36:17,19).

48. (^{<3227>}Ezekiel 23:27).

that all ... may be taught not to do, etc. — (^{<3131>}Deuteronomy 13:11).

49. *bear the sins of your idols* — that is, the punishment of your idolatry.

know that I am the Lord God — that is, know it to your cost ... by bitter suffering.

CHAPTER 24

EZEKIEL 24:1-27.

VISION OF THE BOILING CALDRON, AND OF THE DEATH OF EZEKIEL'S WIFE.

1, 2. Ezekiel proves his divine mission by announcing the very day, (“this same day”) of the beginning of the investment of the city by Nebuchadnezzar; “the ninth year,” namely, of Jehoiachin’s captivity, “the tenth day of the tenth month”; though he was three hundred miles away from Jerusalem among the captives at the Chebar (^{2K}2 Kings 25:1 ^JJeremiah 39:1).

2. *set himself* — *laid siege*; “lay against.”

3. *pot* — caldron. Alluding to the self-confident proverb used among the people, ^EEzekiel 11:3 (see on ^EEzekiel 11:3), “This city is the caldron and we be the flesh”; your proverb shall prove awfully true, but in a different sense from what you intend. So far from the city proving an iron, caldron-like defense from the fire, it shall be as a caldron set on the fire, and the people as so many pieces of meat subjected to boiling heat. See ^JJeremiah 1:13.

4. *pieces thereof* — those which properly *belong to it, as its own*.

every good piece ... choice bones — that is the most distinguished of the people. The “choice bones” *in* the pot have flesh adhering to them. The bones *under* the pot (^EEzekiel 24:5) are those having no flesh and used as fuel, answering to the poorest who suffer first, and are put out of pain sooner than the rich who endure what answers to the slower process of boiling.

5. *burn ... bones* — rather, “*pile* the bones.” Literally, “Let there be a *round* pile of the bones.”

therein — literally, “in the midst of it.”

6. *scum* — not ordinary, but *poisonous scum*, that is, the people’s all-pervading wickedness.

bring it out piece by piece — “it,” the contents of the pot; its flesh, that is, “I will destroy the people of the city, not all at the same time, but by a series of successive attacks.” Not as FAIRBAIRN, “on its every piece let it (the poisonous scum) go forth.”

let no lot fall upon it — that is, no lot, such as is sometimes cast, to decide who are to be destroyed and who saved (^{<4082>}2 Samuel 8:2 ^{<2983>}Joel 3:3 ^{<3001>}Obadiah 1:11 Na 3:10). In former carryings away of captives, lots were cast to settle who were to go, and who to stay, but now all alike are to be cast out without distinction of rank, age, or sex.

7. upon the top of a rock — or, “the dry, bare, exposed rock,” so as to be conspicuous to all. Blood poured on a rock is not so soon absorbed as blood poured on the earth. The law ordered the blood even of a beast or fowl to be “covered with the dust” (^{<0873>}Leviticus 17:13); but Jerusalem was so shameless as to be at no pains to cover up the blood of innocent men slain in her. *Blood*, as the consummation of all sin, presupposes every other form of guilt.

8. That it might cause — God *purposefully* let her so shamelessly pour the blood on the bare rock, “*that it might*” the more loudly and openly cry for vengeance from on high; and that the connection between the guilt and the punishment might be the more palpable. The blood of Abel, though the ground received it, still cries to heaven for vengeance (^{<0040>}Genesis 4:10,11); much more blood shamelessly exposed on the bare rock.

set her blood — She *shall* be paid back in kind (^{<4082>}Matthew 7:2). She openly shed blood, and her blood shall openly be shed.

9. the pile for fire — the hostile materials for the city’s destruction.

10. spice it well — that the meat may be the more palatable, that is, I will make the foe delight in its destruction as much as one delights in well-seasoned, savory meat. GROTIUS, needlessly departing from the obvious sense, translates, “Let it be boiled down to a compound.”

11. set it empty ... that ... brass ... may burn, ... that ... scum ... may be consumed — Even the consumption of the contents is not enough; the caldron itself which is infected by the poisonous scum must be destroyed, that is, the city itself must be destroyed, not merely the inhabitants, just as the very house infected with leprosy was to be destroyed (^{<1848>}Leviticus 14:34-45).

12. herself — rather, “she hath wearied *Me* out with lies”; or rather, “with vain labors” on My part to purify her without being obliged to have recourse to judgments (compare ^{<2438>}Isaiah 43:24 ^{<3027>}Malachi 2:17)

[MAURER]. However, *English Version* gives a good sense (compare ²³⁷¹³Isaiah 47:13 57:10).

13. *lewdness* — determined, deliberate wickedness; from a *Hebrew* root, “to purpose.”

I have purged thee — that is, I have left nothing untried which would tend towards purging thee, by sending prophets to invite thee to repentance, by giving thee the law with all its promises, privileges, and threats.

thou shalt not be purged ... any more — that is, by My gracious interpositions; thou shalt be left to thine own course to take its fatal consequences.

14. *go back* — desist; relax [FAIRBAIRN].

15. Second part of the vision; announcement of the death of Ezekiel’s wife, and prohibition of the usual signs of mourning.

16. *desire of ... eyes* — his wife: representing the sanctuary (²³²⁰¹Ezekiel 24:21) in which the Jews so much gloried. The energy and subordination of Ezekiel’s whole life to his prophetic office is strikingly displayed in this narrative of his wife’s death. It is the only memorable event of his personal history which he records, and this only in reference to his soul-absorbing work. His natural tenderness is shown by that graphic touch, “the desire of thine eyes.” What amazing subjection, then, of his individual feeling to his prophetic duty is manifested in the simple statement (²³²⁴⁸Ezekiel 24:18), “So I spake ... in the morning; and at even my wife died; and I did in the morning as I was commanded.”

stroke — a sudden visitation. The suddenness of it enhances the self-control of Ezekiel in so entirely merging individual feeling, which must have been especially acute under such trying circumstances, in the higher claims of duty to God.

17. *Forbear to cry* — or, “Lament in silence”; not forbidding sorrow, but the *loud expression* of it [GROTIUS].

no mourning — typical of the universality of the ruin of Jerusalem, which would preclude mourning, such as is usual where calamity is but partial. “The dead” is purposely put in the *plural*, as referring ultimately to the *dead* who should perish at the taking of Jerusalem; though the *singular* might have been expected, as Ezekiel’s wife was the immediate subject referred to: “make no mourning,” *such as is usual*, “for *the dead*, and such as shall be hereafter in Jerusalem” (²³⁴⁰⁵Jeremiah 16:5-7).

tire of thine head — thy headdress [FAIRBAIRN]. JEROME explains, “Thou shalt retain the hair which is usually cut in mourning.” The fillet, binding the hair about the temples like a chaplet, was laid aside at such times. Uncovering the head was an ordinary sign of mourning in priests; whereas others covered their heads in mourning (⁴⁰⁵⁹2 Samuel 15:30). The reason was, the priests had their headdress of fine twined linen given them for ornament, and as a badge of office. The high priest, as having on his head the holy anointing oil, was forbidden in *any* case to lay aside his headdress. But the priests might do so in the case of the death of the nearest relatives (⁴⁸¹⁰Leviticus 21:2,3,10). They then put on inferior attire, sprinkling also on their heads dust and ashes (compare ⁴⁸⁰⁹Leviticus 10:6,7).

shoes upon thy feet — whereas mourners went “barefoot” (⁴⁰⁵⁹2 Samuel 15:30).

cover not ... lips — rather, the “upper lip,” with the moustache (⁴⁸³⁴Leviticus 13:45 ⁴³⁰⁷Micah 3:7).

bread of men — the bread usually brought to mourners by friends in token of sympathy. So the “cup of consolation” brought (²⁴⁰⁷Jeremiah 16:7). “Of men” means such as is usually furnished *by men*. So ⁴³⁸¹Isaiah 8:1, “a man’s pen”; ⁴⁶¹⁷Revelation 21:17, “the measure of a man.”

19. *what these things are to us* — The people perceive that Ezekiel’s strange conduct has a symbolical meaning as to themselves; they ask, “What is that meaning?”

21. *excellency of your strength* — (compare ⁴³⁰⁸Amos 6:8). The object of your pride and confidence (²⁴⁰⁴Jeremiah 7:4,10,14).

desire of ... eyes — (⁴⁹⁷⁴Psalms 27:4). The antitype to Ezekiel’s wife (⁴²⁴⁰Ezekiel 24:16).

pitieth — loveth, as pity is akin to love: “yearned over.”

Profane — an appropriate word. They had profaned the temple with idolatry; God, in just retribution, will profane it with the Chaldean sword, that is, lay it in the dust, as Ezekiel’s wife.

sons ... daughters ... left — the children *left* behind in Judea, when the parents were carried away.

22. (²⁴⁰⁶Jeremiah 16:6,7). So general shall be the calamity, that all ordinary usages of mourning shall be suspended.

23. *ye shall not mourn ... but ... pine away for your iniquities* — The Jews’ not mourning was to be not the result of insensibility, any more than

Ezekiel's not mourning for his wife was not from want of feeling. They could not in their exile manifest publicly their lamentation, but they would privately "mourn *one to another*." Their "iniquities" would then be their chief sorrow ("pining away"), as feeling that these were the cause of their sufferings (compare ^{<4139>}Leviticus 26:39 ^{<2139>}Lamentations 3:39). The fullest fulfillment is still future (^{<3207>}Zechariah 12:10-14).

24. *sign* — a typical representative in his own person of what was to befall them (^{<2108>}Isaiah 20:3).

when this cometh — alluding probably to their taunt, as if God's word spoken by His prophets would never come to pass. "Where is the word of the Lord? Let it *come* now" (^{<2475>}Jeremiah 17:15). When the prophecy is fulfilled, "ye shall know (to your cost) that I am the Lord," who thereby show My power and fulfill My word spoken by My prophet (^{<4139>}John 13:19 14:29).

25, 26. "The day" referred to in these verses is the day of the overthrow of the temple, when the fugitive "escapes." But "that day," in ^{<2207>}Ezekiel 24:27, is the day on which the fugitive brings the sad news to Ezekiel, at the Chebar. In the interval the prophet suspended his prophecies *as to the Jews*, as was foretold. Afterwards his mouth was "opened," and no more "dumb" (^{<2139>}Ezekiel 3:26,27; compare ^{<2207>}Ezekiel 24:27 33:21,22).

CHAPTER 25

EZEKIEL 25:1-17.

APPROPRIATELY IN THE INTERVAL OF SILENCE AS TO THE JEWS IN THE EIGHT CHAPTERS, (TWENTY-FIFTH THROUGH THIRTY-SECOND) EZEKIEL DENOUNCES JUDGMENTS ON THE HEATHEN WORLD KINGDOMS.

If Israel was not spared, much less the heathen utterly corrupt, and having no mixture of truth, such as Israel in its worst state possessed (⁶¹⁰⁴⁷1 Peter 4:17,18). Their ruin was to be utter: Israel's but temporary (³⁴⁶³Jeremiah 46:28). The nations denounced are seven, the perfect number; implying that God's judgments would visit, not merely these, but *the whole round* of the heathen foes of God. Babylon is excepted, because she is now for the present viewed as the rod of God's retributive justice, a view too much then lost sight of by those who fretted against her universal supremacy.

3. (³⁴⁰⁰Jeremiah 49:1).

when ... profaned; ... when ... desolate; ... when ... captivity — rather, “for ... for ... for”: the *cause* of the insolent exultation of Ammon over Jerusalem. They triumphed especially over the fall of the “sanctuary,” as the triumph of heathenism over the rival claims of Jehovah. In Jehoshaphat's time, when the eighty-third Psalm was written (³⁸⁰⁶Psalm 83:4,7,8,12, “Ammon ... *holpen the children of Lot,*” who were, therefore, the *leaders* of the unholy conspiracy, “Let us take to ourselves the *houses of God* in possession”), we see the same profane spirit. Now at last their wicked wish seems accomplished in the fall of Jerusalem. Ammon, descended from Lot, held the region east of Jordan, separated from the Amorites on the north by the river Jabbok, and from Moab on the south by the Arnon. They were auxiliaries to Babylon in the destruction of Jerusalem (¹²⁴⁰2 Kings 24:2).

4. *men of ... east* — literally, “children of the East,” the nomad tribes of Arabia-Deserta, east of the Jordan and the Dead Sea.

palaces — their nomadic encampments or folds, surrounded with mud walls, are so called in irony. Where thy “palaces” once stood, there shall their very different “palaces” stand. Fulfilled after the ravaging of their

region by Nebuchadnezzar, shortly after the destruction of Jerusalem (compare ^{<3122>}Ezekiel 21:22 ^{<3401>}Jeremiah 49:1-28).

5. *Rabbah* — meaning “the Great,” Ammon’s metropolis. Under the Ptolemies it was rebuilt under the name Philadelphia; the ruins are called *Amman* now, but there is no dwelling inhabited.

Ammonites — that is the Ammonite *region* is to be a “couching place for flocks,” namely of the Arabs. The “camels,” being the chief beast of burden of the Chaldeans, are put first, as their invasion was to prepare the Ammonite land for the Arab “flocks.” Instead of busy men, there shall be “still and couching flocks.”

6, 7. “Because *thou* hast clapped *thine* hands,” exulting over the downfall of Jerusalem, “*I* also will stretch out *Mine* hand upon thee” (to which ^{<3217>}Ezekiel 21:17 also may refer, “I will smite *Mine* hands together”).

hands ... feet ... heart — with the whole inward feeling, and with every outward indication. *Stamping with the foot* means *dancing for joy*.

7. *a spoil* — so the *Hebrew Margin*, or *Keri*, for the text or *Chetib*, “meat” (so ^{<3315>}Ezekiel 26:5 34:28). Their *goods* were to be a “spoil to the foe”; their *state* was to be “cut off,” so as to be no more a “people”; and they were as *individuals*, for the most part, to be “destroyed.”

8. Moab, Seir, and Ammon were contiguous countries, stretching in one line from Gilead on the north to the Red Sea. They therefore naturally acted in concert, and in joint hostility to Judea.

Judah is like ... all ... heathen — The Jews fare no better than others: it is of no use to them to serve Jehovah, who, they say, is the only true God.

9, 10. *open ... from the cities* — *I will open up the side*, or border of *Moab* (metaphor from a man whose side is open to blows), *from the* (direction of) *the cities* on his northwest border beyond the Arnon, once assigned to Reuben (^{<0315>}Joshua 13:15-21), but now in the hands of their original owners; and the “men of the east,” the wandering Bedouin hordes, shall enter through these cities into Moab and waste it. Moab accordingly was so wasted by them, that long before the time of Christ it had melted away among the hordes of the desert. For “cities,” GROTIUS translates the *Hebrew* as proper names, the *Ar* and *Aroer*, on the Arnon. Hence the *Hebrew* for “cities,” “Ar” is repeated twice (^{<0213>}Numbers 21:28 ^{<0123>}Deuteronomy 2:36 ^{<2301>}Isaiah 15:1).

glory of the country — The region of Moab was richer than that of Ammon; it answers to the modern Belka, the richest district in South Syria,

and the scene in consequence of many a contest among the Bedouins. Hence it is called here a “glorious land” (literally, “a glory,” or “ornament of a land”) [FAIRBAIRN]. Rather, “the glory of the country” is in apposition with “cities” which immediately precedes, and the names of which presently follow.

Beth-jeshimoth — meaning “the city of desolations”; perhaps so named from some siege it sustained; it was towards the west.

Baal-meon — called also “Beth-meon” (²⁴⁸²³Jeremiah 48:23), and “Beth-baal-meon” (⁴⁶³⁷Joshua 13:17, called so from the worship of Baal), and “Bajith,” simply (²³⁴⁹Isaiah 15:2).

Kiriathaim — “the double city.” The strength of these cities engendered “the pride” of Moab (²³⁶⁶Isaiah 16:6).

10. *with the Ammonites* — FAIRBAIRN explains and translates, “upon the children of Ammon” (elliptically for, “I will open Moab to the men of the east, who, having overrun the children of Ammon, shall then fall on Moab”). MAURER, as *English Version*, “with the Ammonites,” that is, Moab, “together with the land of Ammon,” is to be thrown “open to the men of the east,” to enter and take possession (²⁴⁴¹Jeremiah 49:1-39).

12. *taking vengeance* — literally, “revenging with revengement,” that is, the most unrelenting vengeance. It was not simple hatred, but deep-brooding, implacable revenge. The grudge of Edom or Esau was originally for Jacob’s robbing him of Isaac’s blessing (⁴⁰²³Genesis 25:23 27:27-41). This purpose of revenge yielded to the extraordinary kindness of Jacob, through the blessing of Him with whom Jacob wrestled in prayer; but it was revived as an hereditary grudge in the posterity of Esau when they saw the younger branch rising to the pre-eminence which they thought of right belonged to themselves. More recently, for David’s subjugation of Edom to Israel (³⁰⁸⁴2 Samuel 8:14). They therefore gave vent to their spite by joining the Chaldeans in destroying Jerusalem (⁴⁹⁰⁰Psalms 137:7 ²⁹²²Lamentations 4:22 ³⁰¹⁰Obadiah 1:10-14), and then intercepting and killing the fugitive Jews (³⁰⁰¹Amos 1:11) and occupying part of the Jewish land as far as Hebron.

13. *Teman ... they of Dedan* — rather, “I will make it desolate from Teman (in the south) even to Dedan (in the northwest)” [GROTIUS], (²⁴⁰⁸Jeremiah 49:8), that is, the whole country from north to south, stretching from the south of the Dead Sea to the Elanitic gulf of the Red Sea.

14. by ... my people Israel — namely, by Judas Maccabeus. The Idumeans were finally, by compulsory circumcision, incorporated with the Jewish state by John Hyrcanus (see ^{<23415>}Isaiah 34:5 63:1, etc.; I Maccabees 5:3). So complete was the amalgamation in Christ's time, that the Herods of Idumean origin, as Jews, ruled over the two races as one people. Thus the ancient prophecy was fulfilled (^{<0252>}Genesis 25:23), "The elder shall serve the younger."

15. (^{<0931>}1 Samuel 13:1-14:52 ^{<4088>}2 Chronicles 28:18). The "old hatred" refers to their continual enmity to the covenant-people. They lay along Judea on the seacoast at the opposite side from Ammon and Moab. They were overthrown by Uzziah (^{<4016>}2 Chronicles 26:6), and by Hezekiah (^{<1288>}2 Kings 18:8). Nebuchadnezzar overran the cities on the seacoast on his way to Egypt after besieging Tyre (^{<2470>}Jeremiah 47:1-7). God will take vengeance on those who take the avenging of themselves out of His hands into their own (^{<5129>}Romans 12:19-21 ^{<5013>}James 2:13).

16. cut off the Cherethims — There is a play on similar sounds in the Hebrew, *hichratti cherethim*, "I will slay the slayers." The name may have been given to a section of the Philistines from their warlike disposition (^{<0844>}1 Samuel 30:14 31:3). They excelled in archery, whence David enrolled a bodyguard from them (^{<1088>}2 Samuel 8:18 15:18 20:7). They sprang from Caphtor, identified by many with Crete, which was famed for archery, and to which the name *Cherethim* seems akin. Though in emigration, which mostly tended westwards, Crete seems more likely to be colonized from Philistia than Philistia from Crete, a *section* of Cretans may have settled at Chere thim in South Philistia, while the Philistines, *as a nation*, may have come originally from the east (compare ^{<0823>}Deuteronomy 2:23 ^{<2470>}Jeremiah 47:4 ^{<3107>}Amos 9:7 Zephaniah 2:5). In ^{<0104>}Genesis 10:14 the Philistines are made *distinct from the Caphtorim*, and are said to come from the Casluhim; so that the Cherethim were but a part of the Philistines, which ^{<0844>}1 Samuel 30:14 confirms.

remnant of — that is, "on the seacoast" of the Mediterranean: those left *remaining* after the former overthrows inflicted by Samuel, David, Hezekiah, and Psammetichus of Egypt, father of Pharaoh-necho (^{<2520>}Jeremiah 25:20).

17. know ... vengeance — They shall know Me, not in mercy, but by My vengeance on them (^{<3196>}Psalms 9:16).

CHAPTER 26

EZEKIEL 26:1-21.

THE JUDGMENT ON TYRE THROUGH NEBUCHADNEZZAR (TWENTY-SIXTH THROUGH TWENTY-EIGHTH CHAPTERS).

In the twenty-sixth chapter, Ezekiel sets forth: —

- (1) Tyre's sin;
- (2) its doom;
- (3) the instruments executing it;
- (4) the effects produced on other nations by her downfall.

In the twenty-seventh chapter, a lamentation over the fall of such earthly splendor. In the twenty-eighth chapter, an elegy addressed to the king, on the humiliation of his sacrilegious pride. Ezekiel, in his prophecies as to the heathen, exhibits *the dark side only*; because he views them simply in their hostility to the people of God, who shall outlive them all. Isaiah (^{23:1}Isaiah 23:1-18), on the other hand, at the close of judgments, holds out the prospect of blessing, when Tyre should turn to the Lord.

1. The specification of the date, which had been omitted in the case of the four preceding objects of judgment, marks the greater weight attached to the fall of Tyre.

eleventh year — namely, after the carrying away of Jehoiachin, the year of the fall of Jerusalem. The number of the month is, however, omitted, and the day only given. As the month of the *taking* of Jerusalem was regarded as one of particular note, namely, *the fourth month*, also *the fifth*, on which it was actually *destroyed* (^{25:16}Jeremiah 52:6,12,13), RABBI DAVID reasonably supposes that Tyre uttered her taunt at the close of the fourth month, as her nearness to Jerusalem enabled her to hear of its fall very soon, and that Ezekiel met it with his threat against herself on “the first day” of *the fifth month*.

2. *Tyre* — (^{66:29}Joshua 19:29 ^{10:7}2 Samuel 24:7), literally, meaning “the rock-city,” *Zor*; a name applying to the island Tyre, called New Tyre, rather

than *Old Tyre* on the *mainland*. They were half a mile apart. “New Tyre,” a century and a half before the fall of Jerusalem, had successfully resisted Shalmaneser of Assyria, for five years besieging it (MENANDER, from the Tyrian archives, quoted by JOSEPHUS, *Antiquities*, 9.14. 2). It was the stronger and more important of the two cities, and is the one chiefly, though not exclusively, here meant. Tyre was originally a colony of Zidon. Nebuchadnezzar’s siege of it lasted thirteen years (^{<3298>}Ezekiel 29:18 ^{<3299>}Isaiah 23:1-18). Though no profane author mentions his having succeeded in the siege, JEROME states he read the fact in Assyrian histories.

Aha! — exultation over a fallen rival (^{<4851>}Psalm 35:21,25).

she ... that was the gates — that is, the single gate composed of two folding doors. Hence the verb is *singular*. “Gates” were the place of resort for traffic and public business: so here it expresses *a mart of commerce* frequented by merchants. Tyre regards Jerusalem not as an open enemy, for her territory being the narrow, long strip of land north of Philistia, between Mount Lebanon and the sea, her interest was to cultivate friendly relations with the Jews, on whom she was dependent for corn (^{<3277>}Ezekiel 27:17 ^{<1089>}1 Kings 5:9 ^{<4121>}Acts 12:20). But Jerusalem had intercepted some of the inland traffic which she wished to monopolize to herself; so, in her intensely selfish worldly-mindedness, she exulted heartlessly over the fall of Jerusalem as her own gain. Hence she incurred the wrath of God as pre-eminently the world’s representative in its ambition, selfishness, and pride, in defiance of the will of God (^{<3299>}Isaiah 23:9).

she is turned unto me — that is, the mart of corn, wine, oil, balsam, etc. which she once was, is transferred to me. The caravans from Palmyra, Petra, and the East will no longer be intercepted by the market (“the gates”) of Jerusalem, but will come to me.

3, 4. nations ... as the sea ... waves — In striking contrast to the boasting of Tyre, God threatens to bring against her Babylon’s army levied from “many nations,” even as the Mediterranean waves that dashed against her rock-founded city on all sides.

scrape her dust ... make her ... top of ... rock — or, “a bare rock” [GROTIUS]. The soil which the Tyrians had brought together upon the rock on which they built their city, I will scrape so clean away as to leave no dust, but only the bare rock as it was. An awful contrast to her expectation of filling herself with *all* the wealth of the East now that Jerusalem has fallen.

5. in the midst of the sea — plainly referring to New Tyre (^{<3273>}Ezekiel 27:32).

6. *her daughters ... in the field* — The surrounding villages, dependent on her in the open country, shall share the fate of the mother city.

7. *from the north* — the original locality of the Chaldeans; also, the direction by which they entered Palestine, taking the route of Riblah and Hamath on the Orontes, in preference to that across the desert between Babylon and Judea.

king of kings — so called because of the many kings who owned allegiance to him (^{<1283>}2 Kings 18:28). God had delegated to him the universal earth-empire which is His (^{<2047>}Daniel 2:47). The Son of God alone has the right and title inherently, and shall assume it when the world kings shall have been fully proved as abusers of the trust (^{<5065>}1 Timothy 6:15 ^{<6172>}Revelation 17:12-14 19:15,16). Ezekiel's prophecy was not based on conjecture from the past, for Shalmaneser, with all the might of the Assyrian empire, had failed in his siege of Tyre. Yet Nebuchadnezzar was to succeed. JOSEPHUS tells us that Nebuchadnezzar began the siege in the seventh year of Ithobal's reign, king of Tyre.

9. *engines of war* — literally, “an apparatus for *striking*.” “He shall apply *the stroke* of the battering-ram *against* thy walls.” HAVERNICK translates, “His enginery of *destruction*”; literally, the “*destruction* (not merely *the stroke*) of his enginery.”

axes — literally, “swords.”

10. *dust* — So thick shall be the “dust” stirred up by the immense numbers of “horses,” that it shall “cover” the whole city as a cloud.

horses ... chariots — As in ^{<3318>}Ezekiel 26:3-5, *New Tyre* on the insular rock in the sea (compare ^{<2218>}Isaiah 23:2,4,6) is referred to; so here, in ^{<3319>}Ezekiel 26:9-11, *Old Tyre* on the mainland. *Both* are included in the prophecies under one name.

wheels — FAIRBAIRN thinks that here, and in ^{<3324>}Ezekiel 23:24, as “the wheels” are distinct from the “chariots,” some wheelwork for riding on, or for the operations of the siege, are meant.

11. *thy strong garrisons* — literally, “the statutes of thy strength”; so *the forts* which are “monuments of thy strength.” MAURER understands, in stricter agreement with the literal meaning, “the statues” or “obelisks erected in honor of the idols, the tutelary gods of Tyre,” as Melecarte, answering to the Grecian Hercules, whose temple stood in Old Tyre (compare ^{<2463>}Jeremiah 43:13, *Margin*).

12. lay thy stones ... timber ... in ... midst of ... water — referring to the insular New Tyre (^{<3318>}Ezekiel 26:3,5 ^{<3274>}Ezekiel 27:4,25,26). When its lofty buildings and towers fall, surrounded as it was with the sea which entered its double harbor and washed its ramparts, the “stones ... timbers ... and dust” appropriately are described as thrown down “in the midst of the water.” Though Ezekiel attributes the capture of Tyre to Nebuchadnezzar (see on ^{<3298>}Ezekiel 29:18), yet it does not follow that the *final* destruction of it described is attributed by him to the same monarch. The overthrow of Tyre by Nebuchadnezzar was the first link in the long chain of evil — the first deadly blow which prepared for, and was the earnest of, the final doom. The change in this verse from the individual conqueror “he,” to the general “they,” marks that what he did was not the whole, but only paved the way for others to complete the work begun by him. It was to be a progressive work until she was utterly destroyed. Thus the words here answer exactly to what Alexander did. With the “stones, timber,” and rubbish of Old Tyre, he built a causeway in seven months to New Tyre on the island and so took it [CURTIUS, 4, 2], 322 B.C.

13. Instead of the joyousness of thy prosperity, a death-like silence shall reign (^{<2318>}Isaiah 24:8 ^{<2474>}Jeremiah 7:34).

14. He concludes in nearly the same words as he began (^{<3304>}Ezekiel 26:4,5).

built no more — fulfilled as to the mainland Tyre, under Nebuchadnezzar. The insular Tyre recovered partly, after seventy years (^{<2317>}Isaiah 23:17,18), but again suffered under Alexander, then under Antigonos, then under the Saracens at the beginning of the fourteenth century. Now its harbors are choked with sand, precluding all hope of future restoration, “not one entire house is left, and only a few fishermen take shelter in the vaults” [MAUNDRELL]. So accurately has God’s word come to pass.

15-21. The impression which the overthrow of Tyre produced on other maritime nations and upon her own colonies, for example, Utica, Carthage, and Tartessus or Tarshish in Spain.

isles — maritime lands. Even mighty Carthage used to send a yearly offering to the temple of Hercules at Tyre: and the mother city gave high priests to her colonies. Hence the consternation at her fall felt in the widely scattered dependencies with which she was so closely connected by the ties of religion, as well as commercial intercourse.

shake — metaphorically: “be agitated” (^{<2421>}Jeremiah 49:21).

16. come down from their thrones ... upon the ground — “the throne of the mourners” (^{<3013>}Job 2:13 ^{<3013>}Jon 3:6).

princes of the sea — are the merchant rulers of Carthage and other colonies of Tyre, who had made themselves rich and powerful by trading on the sea (²³²⁸Isaiah 23:8).

clothe ... with trembling — Hebrew, “tremblings.” Compare ³⁰⁷⁷Ezekiel 7:27, “clothed with desolation”; ⁴¹²⁸Psalms 132:18. In a public calamity the garment was changed for a mourning garb.

17. inhabited of seafaring men — that is, which was frequented by merchants of various sea-bordering lands [GROTIUS]. FAIRBAIRN translates with Peschito, “Thou inhabitant of the seas” (the Hebrew literal meaning). Tyre rose as it were *out of* the seas as if she got thence her inhabitants, being peopled so closely down to the waters. So Venice was called “the bride of the sea.”

strong in the sea — through her insular position.

cause their terror to be on all that haunt it — namely, the sea. The Hebrew is rather, “they put their terror upon all *her* (the city’s) inhabitants,” that is, they make the name of every Tyrian to be feared [FAIRBAIRN].

18. thy departure — ²³²⁹Isaiah 23:6,12 predicts that the Tyrians, in consequence of the siege, should pass over the Mediterranean to the lands bordering on it (“Chittim,” “Tarshish,” etc.). So Ezekiel here. Accordingly JEROME says that he read in Assyrian histories that, “when the Tyrians saw no hope of escaping, they *fled* to Carthage or some islands of the Ionian and Aegean Seas” [BISHOP NEWTON]. (See on ³¹⁹⁸Ezekiel 29:18). GROTIUS explains “departure,” that is, “in the day when hostages shall be *carried away* from thee to Babylon.” The parallelism to “thy *fall*” makes me think “departure” must mean “thy end” in general, but with an *included* allusion to the “departure” of most of her people to her colonies at *the fall* of the city.

19. great waters — appropriate metaphor of the Babylonian hosts, which literally, by breaking down insular Tyre’s ramparts, caused the sea to “cover” part of her.

20. the pit — Tyre’s disappearance is compared to that of *the dead placed in their sepulchres* and no more seen among the living (compare ³⁵²⁸Ezekiel 32:18,23 ²³⁴¹Isaiah 14:11,15,19).

I shall set glory in the land — In contrast to Tyre consigned to the “pit” of *death*, I shall set glory (that is, My presence symbolized by the Shekinah cloud, the antitype to which shall be Messiah, “the *glory* as of the only-begotten of the Father,” ⁴⁰¹⁴John 1:14 ²⁰¹²Isaiah 4:2,5 ³⁰⁶³Zechariah 6:13) in Judah.

of the living — as opposed to Tyre consigned to the “pit” of death. Judea is to be the land of national and spiritual *life*, being restored after its captivity (Ezekiel 47:9). FAIRBAIRN loses the antithesis by applying the negative to both clauses, “and that thou be *not* set as a glory in the land of the living.”

21. *terror* — an example of judgment calculated to terrify all evildoers.

thou shall be no more — Not that there was to be no more a Tyre, but she was no more to be *the* Tyre that once was: her glory and name were to be no more. As, to Old Tyre, the prophecy was literally fulfilled, not a vestige of it being left.

CHAPTER 27

EZEKIEL 27:1-36.

TYRE'S FORMER GREATNESS, SUGGESTING A LAMENTATION OVER HER SAD DOWNFALL.

2. *lamentation* — a funeral dirge, eulogizing her great attributes, to make the contrast the greater between her former and her latter state.

3. *situate at the entry of the sea* — literally, plural, “entrances,” that is, ports or havens; referring to the double port of Tyre, at which vessels entered round the north and south ends of the island, so that ships could find a ready entrance from whatever point the wind might blow (compare ^{<370>}Ezekiel 28:2).

merchant of ... people for many isles — that is, a mercantile emporium of the peoples of many seacoasts, both from the east and from the west (^{<2338>}Isaiah 23:3), “a mart of nations.”

of perfect beauty — (^{<382>}Ezekiel 28:12).

4. Tyre, in consonance with her seagirt position, separated by a strait of half a mile from the mainland, is described as a ship built of the best material, and manned with the best mariners and skillful pilots, but at last wrecked in tempestuous seas (^{<3726>}Ezekiel 27:26).

5. *Senir* — the Amorite name of Hermon, or the southern height of Anti-libanus (^{<4819>}Deuteronomy 3:9); the Sidonian name was *Sirion*. “All thy ... boards”; dual in *Hebrew*, “double-boards,” namely, placed in a double order on the two sides of which the ship consisted [VATABLUS]. Or, referring to the two sides or the two ends, the prow and the stern, which every ship has [MUNSTER].

cedars — most suited for “masts,” from their height and durability.

6. *Bashan* — celebrated for its oaks, as Lebanon was for its cedars.

the company of ... Ashurites — the most skillful workmen summoned from Assyria. Rather, as the *Hebrew* orthography requires, “They have made thy (rowing) benches of ivory inlaid in the daughter of cedars” [MAURER], or, *the best boxwood*. FAIRBAIRN, with BOCHART, reads the

Hebrew two words as *one*: “Thy plankwork (*deck*: instead of ‘benches,’ as the *Hebrew* is *singular*) they made ivory *with boxes*.” *English Version*, with MAURER’S correction, is simpler.

Chittim — Cyprus and Macedonia, from which, PLINY tells us, the best boxwood came [GROTIUS].

7. broidered ... sail — The ancients embroidered their sails often at great expense, especially the Egyptians, whose linen, still preserved in mummies, is of the finest texture.

Elishah — Greece; so called from Elis, a large and ancient division of Peloponnesus. Pausanias says that the best of linen was produced in it, and in no other part of Greece; called by HOMER, *Alisium*.

that which covered thee — thy awning.

8. Arvad — a small island and city near Phoenicia, now *Ruad*: its inhabitants are still noted for seafaring habits.

thy wise men, O Tyrus ... thy pilots — While the men of Arvad, once thy equals (⁴¹⁰⁸Genesis 10:18), and the Sidonians, once thy superiors, were employed by thee in subordinate positions as “mariners,” thou madest thine own skilled men alone to be commanders and pilots. Implying the political and mercantile superiority of Tyre.

9. Gebal — a Phoenician city and region between Beirut and Tripoils, famed for skilled workmen (⁴¹⁶⁸1 Kings 5:18, *Margin*; ⁴⁸³⁷Psalms 83:7).

calkers — *stoppers of chinks* in a vessel: carrying on the metaphor as to Tyre.

occupy thy merchandise — that is, to exchange merchandise with thee.

10. Persia ... Phut — warriors from the extreme east and west.

Lud — the Lydians of Asia Minor, near the Meander, famed for archery (²⁶⁹⁹Isaiah 66:19); rather than those of Ethiopia, as the Lydians of Asia Minor form a kind of intermediate step between Persia and Phut (the Libyans about Cyrene, shielded warriors, ²⁴⁴⁹Jeremiah 46:9, descended from Phut, son of Ham).

hanged ... shield ... comeliness — Warriors hanged their accoutrements on the walls for ornament. Divested of the metaphor, it means that it was an honor to thee to have so many nations supplying thee with hired soldiers.

11. Gammadims — rather, as the Tyrians were Syro-Phoenicians, from a *Syriac* root, meaning *daring*, “men of daring” [LUDOVICUS DE DIEU]. It is

not likely the keeping of watch “in the towers” would have been entrusted to foreigners. Others take it from a *Hebrew* root, “a dagger,” or short sword (^{<0016>}Judges 3:16), short-swordsmen.”

12. *Tarshish* — Tartessus in Spain, a country famed for various metals, which were exported to Tyre. Much of the “tin” probably was conveyed by the Phoenicians from Cornwall to Tarshish.

traded in thy fairs — “did barter with thee” [FAIRBAIRN]; from a root, “to leave,” something *left* in barter for something else.

13. *Javan* — the Ionians or *Greeks*: for the *Ionians* of Asia Minor were the first Greeks with whom the Asiatics came in contact.

Tubal ... Meshech — the Tibareni and Moschi, in the mountain region between the Black and Caspian Seas.

persons of men — that is, as slaves. So the Turkish harems are supplied with female slaves from Circassia and Georgia.

vessels — all kinds of *articles*. Superior weapons are still manufactured in the Caucasus region.

14. *Togarmah* — Armenia: descended from Gomer (^{<0018>}Genesis 10:3). Their mountainous region south of the Caucasus was celebrated for horses.

horsemen — rather, “riding-horses,” as distinct from “horses” for chariots [FAIRBAIRN].

15. *Dedan* — near the Persian Sea: thus an avenue to the commerce of India. Not the Dedan in Arabia (^{<0020>}Ezekiel 27:20), as the names in the context here prove, but the Dedan sprung from Gush [BOCHART], (^{<0010>}Genesis 10:7).

merchandise of thine hand — that is, were dependent on thee for trade [FAIRBAIRN]; came to buy *the produce of thy hands* [GROTIUS].

a present — literally, “a reward in return”; a price paid for merchandise.

horns of ivory — Ivory is so termed from its resemblance to *horns*. The *Hebrew* word for “ivory” means “tooth”; so that they cannot have mistaken ivory as if *coming from the horns* of certain animals, instead of from the tusks of the elephant.

16. “Syria was thy mart for the multitude,” etc. For “Syria” the *Septuagint* reads “Edom.” But the Syrians were famed as merchants.

occupied — *old English* for “traded”; so in ^{<0013>}Luke 19:13.

agate — Others translate, “ruby,” “chalcedony,” or “pearls.”

17. Minnith ... Pannag — names of places in Israel famed for good wheat, wherewith Tyre was supplied (^{<1169>}1 Kings 5:9,11 ^{<1570>}Ezra 3:7 ^{<4123>}Acts 12:20); Minnith was formerly an Ammonite city (^{<0113>}Judges 11:33). “Pannag” is identified by GROTIUS with “Phenice,” the *Greek* name for “Canaan.” “They traded ... wheat,” that is, they supplied thy market with wheat.

balm — or, “balsam.”

18. Helbon — or Chalybon, in Syria, now Aleppo; famed for its wines; the Persian monarchs would drink no other.

19. Daniel also — None of the other places enumerated commence with the copula (“also”; *Hebrew*, *ve*). Moreover, the products specified, “cassia, calamus,” apply rather to places in Arabia. Therefore, FAIRBAIRN translates, “Vedan”; perhaps the modern Aden, near the straits of Bab-el-man-deb. GROTIUS refers it to Dana, mentioned by PTOLEMY.

Javan — not the Greeks of *Europe* or *Asia Minor*, but of a Greek settlement in *Arabia*.

going to and fro — rather, as *Hebrew* admits, “from *Uzal*.” This is added to “Javan,” to mark *which* Javan is meant (^{<0107>}Genesis 10:27). The metropolis of Arabia Felix, or Yemen; called also Sanaa [BOCHART]. *English Version* gives a good sense, thus: All peoples, whether near as the Israelite “Dan,” or far as the Greeks or “Javan,” who were wont to “go to and fro” from their love of traffic, frequented thy marts, bringing bright iron, etc., these products not being necessarily represented as those of Daniel or Javan.

bright iron — Yemen is still famed for its sword blades.

calamus — aromatic cane.

20. Dedan — in Arabia; distinct from the Dedan in ^{<3275>}Ezekiel 27:15 (see on ^{<3275>}Ezekiel 27:15). Descended from Abraham and Keturah (^{<0128>}Genesis 25:3) [BOCHART].

precious clothes — splendid coverlets.

21. Arabia — the nomadic tribes of Arabia, among which Kedar was pre-eminent.

occupied with thee — literally, “of thy hand,” that is, they *traded* with thee for wares, the product of *thy hand* (see on ^{<3275>}Ezekiel 27:15,16).

22. *Sheba ... Raamah* — in Arabia.

chief of ... spices — that is, *best* spices (^{<983>}Deuteronomy 33:15). Obtained from India and conveyed in caravans to Tyre.

23. *Haran* — the dwelling-place of Abraham in Mesopotamia, after he moved from Ur (^{<113>}Genesis 11:31).

Canneh — Calneh, an Assyrian city on the Tigris; the Ctesiphon of the Greeks (^{<100>}Genesis 10:10).

Eden — probably a region in Babylonia (see ^{<108>}Genesis 2:8).

Chilmad — a compound; the place designated by PTOLEMY “Gaal of Media.” The *Chaldee version* interprets it of Media. HENDERSON refers it to Carmanda, which XENOPHON describes as a large city beyond the Euphrates.

24. *all sorts of things* — *Hebrew*, “perfections”; exquisite articles of finery [GROTIUS].

clothes — rather, “mantles” or “cloaks”; literally, “wrappings.” For “blue,” HENDERSON translates, “purple.”

chests of rich apparel, bound with cords — treasures or repositories of damask stuffs, consisting of variegated threads woven together in figures [HENDERSON].

cedar — The “chests” were made of *cedar*, in order to last the longer; and it also keeps off decay and has a sweet odor.

25. *sing of thee* — personification; flay great merchant ships were palpable proofs of thy greatness. Others translate from a different *Hebrew* root, “were thy (mercantile) travelers.” FAIRBAIRN translates, “Were thy walls.” But the parallelism to “thou wast glorious” favors *English Version*, “sing of thee.”

26. In contrast to her previous greatness, her downfall is here, by a sudden transition, depicted under the image of a vessel foundering at sea.

east wind — blowing from Lebanon, the most violent wind in the Mediterranean (^{<987>}Psalms 48:7). A Levanter, as it is called. Nebuchadnezzar is meant. The “sea” is the war with him which the “rowers,” or rulers of the state vessel, had “brought” it into, to its ruin.

27. The detailed enumeration implies the *utter completeness* of the ruin.

and in all thy company — “even with all thy collected multitude” [HENDERSON].

28. The suburbs — the buildings of Tyre on the adjoining continent.

29. So on the downfall of spiritual Babylon (^{<6887>}Revelation 18:17, etc.).

shall stand upon ... land — being cast out of their ships in which heretofore they prided themselves.

30. against thee — rather, “concerning thee.”

31. utterly bald — literally, “bald with baldness.” The Phoenician custom in mourning; which, as being connected with heathenish superstitions, was forbidden to Israel (^{<6840>}Deuteronomy 14:1).

take up — lift up.

the destroyed — a destroyed one. Literally, (as opposed to its previous bustle of thronging merchants and mariners, ^{<6577>}Ezekiel 27:27), “one brought to death’s stillness.”

in ... midst of ... sea — insular Tyre.

33. out of the seas — brought on shore *out of* the ships.

filledst — didst supply plentifully with *wares*.

enrich ... kings — with the custom dues levied on the wares.

34. In the time when ... shall ... shall — *Now* that thou *art* broken (wrecked) ... thy merchandise ... are fallen [MAURER].

35. isles — seacoasts.

36. hiss — with astonishment; as in ^{<1008>}1 Kings 9:8.

CHAPTER 28

EZEKIEL 28:1-26.

PROPHETICAL DIRGE ON THE KING OF TYRE, AS THE CULMINATION AND EMBODIMENT OF THE SPIRIT OF CARNAL PRIDE AND SELF-SUFFICIENCY OF THE WHOLE STATE. THE FALL OF ZIDON, THE MOTHER CITY. THE RESTORATION OF ISRAEL IN CONTRAST WITH TYRE AND ZIDON.

2. *Because*, etc. — repeated resumptively in ^{<3816>}Ezekiel 28:6. The apodosis begins at ^{<3817>}Ezekiel 28:7. “The prince of Tyrus” at the time was Ithobal, or Ithbaal II; the name implying his close connection with Baal, the Phoenician supreme god, whose representative he was.

I am a god, I sit in ... seat of God ... the seas — As God sits enthroned in His heavenly citadel exempt from all injury, so I sit secure in my impregnable stronghold amidst the stormiest elements, able to control them at will, and make them subserve my interests. The language, though primarily here applied to the king of Tyre, as similar language is to the king of Babylon (^{<3143>}Isaiah 14:13,14), yet has an ulterior and fuller accomplishment in Satan and his embodiment in Antichrist (^{<21725>}Daniel 7:25 11:36,37 ^{<31042>}2 Thessalonians 2:4 ^{<6116>}Revelation 13:6). This feeling of superhuman elevation in the king of Tyre was fostered by the fact that the island on which Tyre stood was called “the holy island” [SANCONIATHON], being sacred to Hercules, so much so that the colonies looked up to Tyre as the mother city of their religion, as well as of their political existence. The *Hebrew* for “God” is *El*, that is, “the Mighty One.”

yet, etc. — keen irony.

set thine heart as ... heart of God — Thou thinkest of thyself as if thou wert God.

3. Ezekiel ironically alludes to Ithbaal’s overweening opinion of the wisdom of himself and the Tyrians, as though superior to that of Daniel, whose fame had reached even Tyre as eclipsing the Chaldean sages. “Thou art wiser,” namely, in thine own opinion (Zechariah 9:2).

no secret — namely, forgetting riches (^{<38206>}Ezekiel 28:4).

that they can hide — that is, that can be hidden.

5. (³⁵⁰Psalm 62:10).

6. *Because*, etc. — resumptive of ³⁵⁰Ezekiel 28:2.

7. *therefore* — apodosis.

strangers ... terrible of the nations — the Chaldean foreigners noted for their ferocity (³⁵⁰Ezekiel 30:11 31:12).

against the beauty of thy wisdom — that is, against thy beautiful possessions acquired by thy wisdom on which thou pridedst thyself (³⁵⁰Ezekiel 28:3-5).

defile thy brightness — obscure the brightness of thy kingdom.

8. *the pit* — that is, the bottom of the sea; the image being that of one conquered in a sea-fight.

the deaths — plural, as various kinds of deaths are meant (³⁵⁰Jeremiah 16:4).

of them ... slain — literally, “pierced through.” Such deaths as those pierced with many wounds die.

9. *yet say* — that is, still say; referring to ³⁵⁰Ezekiel 28:2.

but, etc. — But thy blasphemous boastings shall be falsified, and thou shalt be shown to be but man, and not God, in the hand (at the mercy) of Him.

10. *deaths of ... uncircumcised* — that is, such a death as the uncircumcised or godless heathen *deserve*; and perhaps, also, such as the uncircumcised *inflict*, a great ignominy in the eyes of a Jew (³⁵⁰1 Samuel 31:4); a fit retribution on him who had scoffed at the circumcised Jews.

12. *sealest up the sum* — literally, “Thou art the one sealing the sum of perfection.” A thing is *sealed* when *completed* (³⁵⁰Daniel 9:24). “The sum” implies *the full measure of beauty*, from a *Hebrew* root, “to measure.” The normal man — one formed after accurate rule.

13. *in Eden* — The king of Tyre is represented in his former high state (contrasted with his subsequent downfall), under images drawn from the primeval man in Eden, the type of humanity in its most Godlike form.

garden of God — the model of ideal loveliness (³⁵⁰Ezekiel 31:8,9 36:35). In the person of the king of Tyre a new trial was made of humanity with the

greatest earthly advantages. But as in the case of Adam, the good gifts of God were only turned into ministers to pride and self.

every precious stone — so in Eden (^{<0012>}Genesis 2:12), “gold, bdellium, and the onyx stone.” So the king of Tyre was arrayed in jewel-bespangled robes after the fashion of Oriental monarchs. The nine precious stones here mentioned answer to nine of the twelve (representing the twelve tribes) in the high priest’s breastplate (^{<0290>}Exodus 39:10-13 ^{<6214>}Revelation 21:14,19-21). Of the four rows of three in each, the third is omitted in the *Hebrew*, but is supplied in the *Septuagint*. In this, too, there is an ulterior reference to Antichrist, who is blasphemously to arrogate the office of our divine High Priest (^{<3013>}Zechariah 6:13).

tabrets — tambourines.

pipes — literally, “holes” in musical pipes or flutes.

created — that is, in *the day of thine accession to the throne*. Tambourines and all the marks of joy were ready prepared for thee (“in thee,” that is, “with and for thee”). Thou hadst not, like others, to work thy way to the throne through arduous struggles. No sooner created than, like Adam, thou wast surrounded with the gratifications of Eden. FAIRBAIRN, for “pipes,” translates, “females” (having reference to ^{<0027>}Genesis 1:27), that is, musician-women. MAURER explains the *Hebrew* not as to music, but as to the *setting* and *mounting* of the gems previously mentioned.

14. anointed cherub — GESENIUS translates from an *Aramaic* root, “extended cherub.” *English Version*, from a *Hebrew* root, is better. “The cherub consecrated to the Lord by the anointing oil” [FAIRBAIRN].

covereth — The imagery employed by Ezekiel as a priest is from the Jewish temple, wherein the cherubim overshadowed the mercy seat, as the king of Tyre, a demi-god in his own esteem, extended his protection over the interests of Tyre. The cherub — an ideal compound of the highest kinds of animal existence and the type of redeemed man in his ultimate state of perfection — is made the image of the king of Tyre, as if the beau ideal of humanity. The pretensions of Antichrist are the ulterior reference, of whom the king of Tyre is a type. Compare “As God ... in the *temple* of God” (^{<3104>}2 Thessalonians 2:4).

I have set thee — not *thou* set thyself (^{<3186>}Proverbs 8:16 ^{<6131>}Romans 13:1).

upon the holy mountain of God — Zion, following up the image.

in ... midst of ... stones of fire — In ambitious imagination he stood in the place of God, “under whose feet was, as it were, a pavement of sapphire,” while His glory was like “devouring fire” (^{<0240>}Exodus 24:10,17).

15. *perfect* — prosperous [GROTIUS], and having no defect. So Hiram was a sample of the Tyrian monarch in his early days of wisdom and prosperity (^{<1007>}1 Kings 5:7, etc.).

till iniquity ... in thee — Like the primeval man thou hast fallen by abusing God’s gifts, and so hast provoked God’s wrath.

16. *filled the midst of thee* — that is, they have filled *the midst of the city*; he as the head of the state being involved in the guilt of the state, which he did not check, but fostered.

cast thee as profane — no longer treated as sacred, but driven out of the place of sanctity (see ^{<0384>}Ezekiel 28:14) which thou hast occupied (compare ^{<0889>}Psalms 89:39).

17. *brightness* — thy splendor.

lay thee before kings — as an example of God’s wrath against presumptuous pride.

18. *thy sanctuaries* — that is, the holy places, attributed to the king of Tyre in ^{<0384>}Ezekiel 28:14, as his ideal position. As he “profaned” it, so God will “profane” him (^{<0386>}Ezekiel 28:16).

fire ... devour — As he abused his supposed elevation amidst “the stones of fire” (^{<0386>}Ezekiel 28:16), so God will make His “fire” to “devour” him.

21. *Zidon* — famous for its fishery (from a root, *Zud*, “to fish”); and afterwards for its wide extended commerce; its artistic elegance was proverbial. Founded by Canaan’s first-born (^{<0105>}Genesis 10:15). Tyre was an offshoot from it, so that it was involved in the same overthrow by the Chaldeans as Tyre. It is mentioned separately, because its idolatry (Ashtaroth, Tammuz, or Adonis) infected Israel more than that of Tyre did (^{<0384>}Ezekiel 8:14 ^{<0706>}Judges 10:6 ^{<1113>}1 Kings 11:33). The notorious Jezebel was a daughter of the Zidonian king.

22. *shall be sanctified in her* — when all nations shall see that I am the Holy Judge in the vengeance that I will inflict on her for sin.

24. *no more ... brier ... unto ... Israel* — as the idolatrous nations left in Canaan (among which Zidon is expressly specified in the limits of Asher, ^{<0013>}Judges 1:31) had been (^{<0885>}Numbers 33:55 ^{<0233>}Joshua 23:13). “A brier,”

first ensnaring the Israelites in sin, and then being made the instrument of punishing them.

pricking — literally, “causing *bitterness*.” The same *Hebrew* is translated “fretting” (^{<48159>}Leviticus 13:51,52). The wicked are often called “thorns” (^{<42362>}2 Samuel 23:6).

25, 26. Fulfilled in part at the restoration from Babylon, when Judaism, so far from being merged in heathenism, made inroads by conversions on the idolatry of surrounding nations. The full accomplishment is yet future, when Israel, under Christ, shall be the center of Christendom; of which an earnest was given in the woman from the coasts of Tyre and Sidon who sought the Savior (^{<41529>}Matthew 15:21,24,26-28; compare ^{<23112>}Isaiah 11:12).

dwell safely — (^{<22365>}Jeremiah 23:6).

CHAPTER 29

EZEKIEL 29:1-21.

THE JUDGMENT ON EGYPT BY NEBUCHADNEZZAR; THOUGH ABOUT TO BE RESTORED AFTER FORTY YEARS, IT WAS STILL TO BE IN A STATE OF DEGRADATION.

This is the last of the world kingdoms against which Ezekiel's prophecies are directed, and occupies the largest space in them, namely, the next four chapters. Though farther off than Tyre, it exercised a more powerful influence on Israel.

2. Pharaoh — a common name of all the kings of Egypt, meaning “the sun”; or, as others say, a “crocodile,” which was worshipped in parts of Egypt (compare ^{29:3}Ezekiel 29:3). Hophra or Apries was on the throne at this time. His reign began prosperously. He took Gaza (^{47:1}Jeremiah 47:1) and Zidon and made himself master of Phoenicia and Palestine, recovering much that was lost to Egypt by the victory of Nebuchadnezzar at Carchemish (^{24:7}2 Kings 24:7 ^{46:2}Jeremiah 46:2), in the fourth year of Jehoiakim [WILKINSON, *Ancient Egypt*, 1.169]. So proudly secure because of his successes for twenty-five years did he feel, that he said not even a god could deprive him of his kingdom [HERODOTUS, 2.169]. Hence the appropriateness of the description of him in ^{29:3}Ezekiel 29:3. No mere human sagacity could have enabled Ezekiel to foresee Egypt's downfall in the height of its prosperity. There are four divisions of these prophecies; the first in the tenth year of Ezekiel's captivity; the last in the twelfth. Between the first and second comes one of much later date, not having been given till the twenty-seventh year (^{29:17}Ezekiel 29:17 30:19), but placed there as appropriate to the subject matter. Pharaoh-hophra, or Apries, was dethroned and strangled, and Amasis substituted as king, by Nebuchadnezzar (compare ^{44:30}Jeremiah 44:30). The Egyptian priests, from national vanity, made no mention to HERODOTUS of the Egyptian loss of territory in Syria through Nebuchadnezzar, of which JOSEPHUS tells us, but attributed the change in the succession from Apries to Amasis solely to the Egyptian soldiery. The civil war between the two rivals no doubt lasted several years, affording an opportunity to Nebuchadnezzar of interfering and of elevating the usurper Amasis, on condition of his becoming tributary to Babylon

[WILKINSON]. Compare ^{<2460>}Jeremiah 43:10-12, and see on ^{<2461>}Jeremiah 43:13, for another view of the grounds of interference of Nebuchadnezzar.

3. dragon — *Hebrew, tanim*, any large aquatic animal, here the crocodile, which on Roman coins is the emblem of Egypt.

lieth — retest proudly secure.

his rivers — the mouths, branches, and canals of the Nile, to which Egypt owed its fertility.

4. hooks in thy jaws — (^{<2372>}Isaiah 37:29; compare ^{<2401>}Job 41:1,2). Amasis was the “hook.” In the Assyrian sculptures prisoners are represented with a hook in the underlip, and a cord from it held by the king.

cause ... fish ... stick unto ... scales — Pharaoh, presuming on his power as if he were God (^{<2308>}Ezekiel 29:3, “I have made it”), wished to stand in the stead of God as defender of the covenant-people, his motive being, not love to them, but rivalry with Babylon. He raised the siege of Jerusalem, but it was only for a time (compare ^{<2306>}Ezekiel 29:6 ^{<2458>}Jeremiah 37:5,7-10); ruin overtook not only them, but himself. As the fish that clung to the horny scales of the crocodile, the lord of the Nile, when he was caught, shared his fate, so the adherents of Pharaoh, lord of Egypt, when he was overthrown by Amasis, should share his fate.

5. wilderness — captivity beyond thy kingdom. The expression is used perhaps to imply retribution in kind. As Egypt pursued after Israel, saying, “The wilderness hath shut them in” (^{<1248>}Exodus 14:3), so she herself shall be brought into a *wilderness state*.

open fields — literally “face of the field.”

not be brought together — As the crocodile is not, when caught, restored to the river, so no remnant of thy routed army shall be brought together, and rallied, after its defeat in the wilderness. Pharaoh led an army against Cyrene in Africa, in support of Aricranes, who had been stripped of his kingdom by the Cyrenians. The army perished and Egypt rebelled against him [JUNIUS]. But the reference is mainly to the defeat by Nebuchadnezzar.

beasts ... fowls — hostile and savage men.

6. staff of reed to ... Israel — alluding to the reeds on the banks of the Nile, which broke if one leaned upon them (see on ^{<2306>}Ezekiel 29:4; ^{<2306>}Isaiah 36:6). All Israel’s dependence on Egypt proved hurtful instead of beneficial (^{<2306>}Isaiah 30:1-5).

7. hand — or handle of the reed.

rend ... shoulder — by the splinters on which the shoulder or arm would fall, on the support failing the hand.

madest ... loins ... at a stand — that is, made them to be disabled. MAURER somewhat similarly (referring to a kindred *Arabic* form), “Thou hast stricken both their loins.” FAIRBAIRN, not so well, “Thou lettest all their loins stand,” that is, by themselves, bereft of the support which they looked for from thee.

8. a sword — Nebuchadnezzar’s army (²³⁹⁹Ezekiel 29:19). Also Amasis and the Egyptian revoltors who after Pharaoh-hophra’s discomfiture in Cyrene dethroned and strangled him, having defeated him in a battle fought at Memphis [JUNIUS].

9. I am the Lord — in antithesis to the blasphemous boast repeated here from ²³⁹⁸Ezekiel 29:3, “The river is mine, and I have made it.”

10. from the tower of Syene — GROTIUS translates, “from Migdol (a fortress near Pelusium on the north of Suez) to Syene (in the farthest south)”; that is, from one end of Egypt to the other. So “from Migdol to Syene,” ²³⁹⁶Ezekiel 30:6, *Margin*. However, *English Version* rightly refers Syene to Seveneh, that is, Sebennytus, in the eastern delta of the Nile, the capital of the Lower Egyptian kings. The Sebennyte Pharaohs, with the help of the Canaanites, who, as shepherds or merchants, ranged the desert of Suez, extended their borders beyond the narrow province east of the delta, to which they had been confined by the Pharaohs of Upper Egypt. The defeated party, in derision, named the Sebennyte or Lower Egyptians *foreigners* and *shepherd-kings* (a shepherd being an abomination in Egypt, ⁴⁶⁴Genesis 46:34). They were really a *native* dynasty. Thus, in *English Version*, “Ethiopia” in the extreme south is rightly contrasted with Sebennytus or Syene in the north.

11. forty years — answering to the forty years in which the Israelites, their former bondsmen, wandered in “the wilderness” (compare *Note*, see on ²³⁹⁵Ezekiel 29:5). JEROME remarks the number *forty* is one often connected with affliction and judgment. The rains of the flood in forty days brought destruction on the world. Moses, Elias, and the Savior fasted forty days. The interval between Egypt’s overthrow by Nebuchadnezzar and the deliverance by Cyrus, was about forty years. The *ideal* forty years’ wilderness state of social and political degradation, rather than a *literal* non-passing of man or beast for that term, is mainly intended (so ²³⁹⁴Ezekiel 4:6 ²³⁹³Isaiah 19:2,11).

12. As Israel passed through a term of wilderness discipline (compare ²³⁹²Ezekiel 20:35, etc.), which was in its essential features to be repeated

again, so it was to be with Egypt [FAIRBAIRN]. Some Egyptians were to be carried to Babylon, also many “scattered” in Arabia and Ethiopia through fear; but mainly the “scattering” was to be the *dissipation of their power*, even though the people still remained in their own land.

13. (²⁴³³Jeremiah 46:26).

14. **Pathros** — the Thehaiti, or Upper Egypt, which had been especially harassed by Nebuchadnezzar (Na 3:8,10). The oldest part of Egypt as to civilization and art. The Thebaid was anciently called “Egypt” [ARISTOTLE]. Therefore it is called the “land of the Egyptians’ *birth*” (*Margin*, for “habitation”).

base kingdom — Under Amasis it was made dependent on Babylon; humbled still more under Cambyses; and though somewhat raised under the Ptolemies, never has it regained its ancient pre-eminence.

16. Egypt, when restored, shall be so circumscribed in power that it shall be no longer an object of confidence to Israel, as formerly; for example, as when, relying on it, Israel broke faith with Nebuchadnezzar (²³⁷¹³Ezekiel 17:13,15,16).

which bringeth their iniquity to remembrance, when they shall look after them — rather, “while they (the Israelites) look to (or, *turn after*) them” [HENDERSON]. Israel’s looking to Egypt, rather than to God, causes their iniquity (unfaithfulness to the covenant) to be remembered by God.

17. The departure from the chronological order occurs here only, among the prophecies as to foreign nations, in order to secure greater unity of subject.

18. **every head ... bald, ... shoulder ... peeled** — with carrying baskets of earth and stones for the siege works.

no wages ... for the service — that is, *in proportion to* it and the time and labor which he expended on the siege of Tyre. Not that he actually failed in the siege (JEROME expressly states, from Assyrian histories, that Nebuchadnezzar succeeded); but, so much of the Tyrian resources had been exhausted, or transported to her colonies in ships, that little was left to compensate Nebuchadnezzar for his thirteen year’s siege.

19. **multitude** — not as FAIRBAIRN, “store”; but, he shall take away a *multitude of captives* out of Egypt. The success of Nebuchadnezzar is implied in Tyre’s receiving a king from Babylon, probably one of her captives there, Merbal.

take her spoil ... prey — literally, “spoil her spoil, prey her prey,” that is, as she spoiled other nations, so shall she herself be a spoil to Babylon.

20. *because they wrought for me* — the Chaldeans, fulfilling My will as to Tyre (compare ^{<3239>}Jeremiah 25:9).

21. In the evil only, not in the good, was Egypt to be parallel to Israel. The very downfall of Egypt will be the signal for the rise of Israel, because of God’s covenant with the latter.

I cause the horn of ... Israel to bud — (^{<3927>}Psalm 132:17). I will cause its ancient glory to revive: an earnest of Israel’s full glory under Messiah, the son of David (^{<4169>}Luke 1:69). Even in Babylon an earnest was given of this in Daniel (^{<2702>}Daniel 6:2) and Jeconiah (^{<3423>}Jeremiah 52:31).

I will give thee ... opening of ... mouth — When thy predictions shall have come to pass, thy words henceforth shall be more heeded (compare ^{<3927>}Ezekiel 24:27).

CHAPTER 30

EZEKIEL 30:1-26.

CONTINUATION OF THE PROPHECIES AGAINST EGYPT.

Two distinct messages:

(1) At ³⁰⁰¹Ezekiel 30:1-9, a repetition of ³²⁹⁰Ezekiel 29:1-16, with fuller details of lifelike distinctness. The date is probably not long after that mentioned in ³²⁹⁷Ezekiel 29:17, on the eve of Nebuchadnezzar's march against Egypt after subjugating Tyre.

(2) A vision relating directly to Pharaoh and the overthrow of his kingdom; communicated at an earlier date, the seventh of the first month of the eleventh year. Not a year after the date in ³²⁹⁸Ezekiel 29:1, and three months before the taking of Jerusalem by Nebuchadnezzar.

2. *Woe worth the day!* — that is, Alas for the day!

3. *the time of the heathen* — namely, for taking vengeance on them. The judgment on Egypt is the beginning of a world-wide judgment on all the heathen enemies of God (³⁰¹⁵Joel 1:15 2:1,2 3 ³⁰¹⁵Obadiah 1:15).

4. *pain* — literally, “pangs with trembling as of a woman in childbirth.”

5. *the mingled people* — the mercenary troops of Egypt from various lands, mostly from the interior of Africa (compare ³²⁷⁰Ezekiel 27:10 ³²⁵⁰Jeremiah 25:20,24 46:9,21).

Chub — the people named *Kufa* on the monuments [HAVERNICK], a people considerably north of Palestine [WILKINSON]; *Coba* or *Chobat*, a city of Mauritania [MAURER].

men of the land that is in league — too definite an expression to mean merely, “men in league” with Egypt; rather, “sons of the land of the covenant,” that is, the *Jews* who migrated to Egypt and carried Jeremiah with them (³⁴⁰¹Jeremiah 42:1-44:30). Even they shall not escape (³⁴²²Jeremiah 42:22 44:14).

6. *from the tower of Syene* — (see on ³²⁹⁰Ezekiel 29:10).

7. *in the midst of ... countries ... desolate* — Egypt shall fare no better than they (²⁹⁰⁰Ezekiel 29:10).

9. *messengers ... in ships to ... Ethiopians* — (²⁸⁰⁰Isaiah 18:1,2). The cataracts interposing between them and Egypt should not save them. Egyptians “fleeing from before Me” in My execution of judgment, as “messengers” in “skiffs” (“vessels of bulrushes,” ²⁸⁰⁰Isaiah 18:2) shall go up the Nile as far as navigable, to announce the advance of the Chaldeans.

as in the day of Egypt — The day of Ethiopia’s “pain” shall come shortly, as Egypt’s day came.

10. *the multitude* — the large population.

12. *rivers* — the artificial canals made from the Nile for irrigation. The drying up of these would cause scarcity of grain, and so prepare the way for the invaders (²⁹⁰⁵Isaiah 19:5-10).

13. *Noph* — Memphis, the capital of Middle Egypt, and the stronghold of “idols.” Though no record exists of Nebuchadnezzar’s “destroying” these, we know from HERODOTUS and others, that Cambyses took Pelusium, the key of Egypt, by placing before his army dogs, cats, etc., all held sacred in Egypt, so that no Egyptian would use any weapon against them. He slew Apis, the sacred ox, and burnt other idols of Egypt.

no more a prince — referring to the anarchy that prevailed in the civil wars between Apries and Amasis at the time of Nebuchadnezzar’s invasion. There shall no more be a prince of the land of Egypt, ruling the whole country; or, no *independent* prince.

14. *Pathros* — Upper Egypt, with “No” or Thebes its capital (famed for its stupendous buildings, of which grand ruins remain), in antithesis to Zoan or Tanis, a chief city in Lower Egypt, within the Delta.

15. *Sin* — that is, Pelusium, the frontier fortress on the northeast, therefore called “the strength (that is, the key) of Egypt.” It stands in antithesis to No or Thebes at the opposite end of Egypt; that is, I will afflict Egypt from one end to the other.

16. *distresses daily* — MAURER translates, “enemies during the day,” that is, open enemies who do not wait for the covert of night to make their attacks (compare ²⁹⁰⁴Jeremiah 6:4 15:8). However, the *Hebrew*, though rarely, is sometimes rendered (see ⁴⁹⁰⁰Psalms 13:2) as in *English Version*.

17. *Aven* — meaning “vanity” or “iniquity”: applied, by a slight change of the *Hebrew* name, to On or Heliopolis, in allusion to its idolatry. Here

stood the temple of the sun, whence it was called in *Hebrew*, *Beth-shemesh* (^{<2483>}Jeremiah 43:13). The Egyptian hieroglyphics call it, *Revelation Athom*, the sun, the father of the gods, being impersonate in *Athom* or *Adam*, the father of mankind.

Pi-beseth — that is, Bubastis, in Lower Egypt, near the Pelusiatic branch of the Nile: notorious for the worship of the goddess of the same name (*Coptic*, *Pasht*), the granite stones of whose temple still attest its former magnificence.

these cities — rather, as the *Septuagint*, “the women,” namely, of Aven and Pi-beseth, in antithesis to “the young men.” So in ^{<2308>}Ezekiel 30:18, “daughters shall go into captivity” [MAURER].

18. Tehaphnehes — called from the queen of Egypt mentioned in ^{<1119>}1 Kings 11:19. The same as Daphne, near Pelusium, a royal residence of the Pharaohs (^{<2437>}Jeremiah 43:7,9). Called Hanes ^{<2304>}Isaiah 30:4).

break ... the yokes of Egypt — that is, the tyrannical supremacy which she exercised over other nations. Compare “bands of their yoke” (^{<2540>}Ezekiel 34:7).

a cloud — namely, of calamity.

20. Here begins the earlier vision, not long after that in the twenty-ninth chapter, about three months before the taking of Jerusalem, as to Pharaoh and his kingdom.

21. broken ... arm of Pharaoh — (^{<4577>}Psalm 37:17 ^{<2425>}Jeremiah 48:25). Referring to the defeat which Pharaoh-hophra sustained from the Chaldeans, when trying to raise the siege of Jerusalem (^{<2673>}Jeremiah 37:5,7); and previous to the deprivation of Pharaoh-necho of all his conquests from the river of Egypt to the Euphrates (^{<1241>}2 Kings 24:7 ^{<2442>}Jeremiah 46:2); also to the Egyptian disaster in Cyrene.

22. arms — Not only the “one arm” broken already (^{<2521>}Ezekiel 30:21) was not to be healed, but the other two should be broken. Not a corporal wound, but a *breaking of the power* of Pharaoh is intended.

cause ... sword to fall out of ... hand — deprive him of the resources of making war.

CHAPTER 31

EZEKIEL 31:1-18.

THE OVERTHROW OF EGYPT ILLUSTRATED BY THAT OF ASSYRIA.

Not that Egypt was, like Assyria, utterly to cease to be, but it was, like Assyria, to lose its prominence in the empire of the world.

1. *third month* — two months later than the prophecy delivered in ^{<3500>}Ezekiel 30:20.

2. *Whom art thou like* — The answer is, Thou art like the haughty king of Assyria; as he was overthrown by the Chaldeans, so shalt thou be by the same.

3. He illustrates the pride and the consequent overthrow of the Assyrian, that Egypt may the better know what she must expect.

cedar in Lebanon — often eighty feet high, and the diameter of the space covered by its boughs still greater: the symmetry perfect. Compare the similar image (^{<3708>}Ezekiel 17:3 ^{<2700>}Daniel 4:20-22).

with a shadowing shroud — with an overshadowing thicket.

top ... among ... thick boughs — rather [HENGSTENBERG], “among the clouds.” But *English Version* agrees better with the *Hebrew*. The *top*, or *topmost shoot*, represents the king; the *thick boughs*, the large resources of the empire.

4. *waters ... little rivers* — the Tigris with its branches and “rivulets,” or “conduits” for irrigation, the source of Assyria’s fertility. “The deep” is the ever flowing water, never dry. Metaphorically, for Assyria’s resources, as the “conduits” are her colonies.

5. *when he shot forth* — because of the abundant moisture which nourished him in shooting forth. But see *Margin*.

6. *fowls ... made ... nests in ... boughs* — so ^{<3723>}Ezekiel 17:23 ^{<27012>}Daniel 4:12. The gospel kingdom shall gather all under its covert, for their good and for the glory of God, which the world kingdoms did for evil and for self-aggrandizement (^{<4133>}Matthew 13:32).

8. *cedars ... could not hide him* — could not outtop him. No other king eclipsed him.

were not like — were not comparable to.

garden of God — As in the case of Tyre (^{<3283>}Ezekiel 28:13), the imagery, that is applied to the Assyrian king, is taken from Eden; peculiarly appropriate, as Eden was watered by rivers that afterwards watered Assyria (^{<4020>}Genesis 2:10-14). This cedar seemed to revive in itself all the glories of paradise, so that no tree there outtopped it.

9. *I ... made him* — It was all due to *My* free grace.

10. *thou ... he* — The change of persons is because the language refers partly to the cedar, partly to the person signified by the cedar.

11. Here the literal supersedes the figurative.

shall surely deal with him — according to his own pleasure, and according to the Assyrian's (Sardanapalus) desert. Nebuchadnezzar is called "the mighty one" (*El*, a name of God), because he was God's representative and instrument of judgment (^{<2157>}Daniel 2:37,38).

12. *from his shadow* — *under* which they had formerly *dwelt* as their covert (^{<2506>}Ezekiel 31:6).

13. Birds and beasts shall insult over his fallen trunk.

14. *trees by the waters* — that is, that are plentifully supplied by the waters: nations abounding in resources.

stand up in their height — that is, trust in their height: *stand upon* it as their ground of confidence. FAIRBAIRN points the *Hebrew* differently, so as for "their trees," to translate, "(And that none that drink water may stand *on themselves*, (because of their greatness).)" But the usual reading is better, as Assyria and the confederate states throughout are compared to strong trees. The clause, "All that drink water," marks the ground of the trees' confidence "in their height," namely, that they have ample sources of supply. MAURER, retaining the same *Hebrew*, translates, "that neither their *terebinth trees* may stand up in their height, nor all (the other trees) that drink water."

to ... nether ... earth ... pit — (^{<2628>}Ezekiel 32:18 ^{<1831>}Psalms 82:7).

15. *covered the deep* — as mourners cover their heads in token of mourning, "I made the deep that watered the cedar" to wrap itself in

mourning for him. The waters of the deep are the tributary peoples of Assyria (⁴⁶⁷⁵Revelation 17:15).

fainted — literally, were “faintness” (itself); more forcible than the verb.

16. *hell* — Sheol or Hades, the unseen world: equivalent to, “I cast him into oblivion” (compare ²³⁴⁹Isaiah 14:9-11).

shall be comforted — because so great a king as the Assyrian is brought down to a level with them. It is a kind of consolation to the wretched to have companions in misery.

17. *his arm, that dwelt under his shadow* — those who were the helpers or tool of his tyranny, and therefore enjoyed his protection (for example, Syria and her neighbors). These were sure to share her fate. Compare the same phrase as to the Jews living under the protection of their king (²⁹⁰⁹Lamentations 4:20); both alike “making flesh their arm, and in heart departing from the Lord” (²¹⁷⁵Jeremiah 17:5).

18. Application of the parabolic description of Assyria to the parallel case of Egypt. “All that has been said of the Assyrian consider as said to thyself. To whom art thou so like, as thou art to the Assyrian? To none.” The lesson on a gigantic scale of Eden-like privileges abused to pride and sin by the Assyrian, as in the case of the first man in Eden, ending in ruin, was to be repeated in Egypt’s case. For the unchangeable God governs the world on the same unchangeable principles.

thou shall lie in ... uncircumcised — As circumcision was an object of mocking to thee, thou shall lie in the midst of the uncircumcised, slain by their sword [GROTIUS]. Retribution in kind (²³²⁰Ezekiel 28:10).

This is Pharaoh — Pharaoh’s end shall be the same humiliating one as I have depicted the Assyrian’s to have been. “This” is demonstrative, as if he were pointing with the finger to Pharaoh lying prostrate, a spectacle to all, as on the shore of the Red Sea (⁴²⁴³Exodus 14:30,31).

CHAPTER 32

ⲉⲙⲉⲗ EZEKIEL 32:1-32.

TWO ELEGIES OVER PHARAOH, ONE DELIVERED ON THE FIRST DAY (ⲉⲙⲉⲗ EZEKIEL 32:1), THE OTHER ON THE FIFTEENTH DAY OF THE SAME MONTH, THE TWELFTH OF THE TWELFTH YEAR.

1. The twelfth year from the carrying away of Jehoiachin; Jerusalem was by this time overthrown, and Amasis was beginning his revolt against Pharaoh-hophra.
2. *Pharaoh* — “Phra” in Burmah, signifies the king, high priest, and idol.
whale — rather, any monster of the waters; here, the crocodile of the Nile. Pharaoh is as a lion on dry land, a crocodile in the waters; that is, an object of terror everywhere.
camest forth with thy rivers — “breakest forth” [FAIRBAIRN]. The antithesis of “seas” and “rivers” favors GROTIUS rendering, “Thou camest forth from the sea *into* the rivers”; that is, from thy own empire into other states. However, *English Version* is favored by the “thy”: thou camest forth with *thy* rivers (that is, with thy forces) and with thy feet didst fall irrecoverably; so Israel, once desolate, troubles the waters (that is, neighboring states).
3. *with a company of many people* — namely, the Chaldeans (ⲉⲙⲉⲗ Ezekeiel 29:3,4 ⲉⲙⲉⲗ Hosea 7:12).
- my net* — for they are My instrument.
4. *leave thee upon the land* — as a fish drawn out of the water loses all its strength, so Pharaoh (in ⲉⲙⲉⲗ Ezekeiel 32:3, compared to a water monster) shall be (ⲉⲙⲉⲗ Ezekeiel 29:5).
5. *thy height* — thy hugeness [FAIRBAIRN]. The great heap of corpses of thy forces, on which thou pridest thyself. “Height” may refer to *mental elevation*, as well as bodily [VATABLUS].
6. *land wherein thou swimst* — Egypt: the land watered by the Nile, the the source of its fertility, wherein thou swimst (carrying on the

image of the crocodile, that is, wherein thou dost exercise thy wanton power at will). Irony. The land shall still afford seas to swim in, but they shall be seas of blood. Alluding to the plague (^{<1079>}Exodus 7:19 ^{<1088>}Revelation 8:8). HAVERNICK translates, “I will water the land with *what flows from thee*, even thy blood, reaching to the mountains”: “with thy blood *overflowing* even to the mountains.” Perhaps this is better.

7. *put thee out* — extinguish thy light (^{<1805>}Job 18:5). Pharaoh is represented as a bright star, at the extinguishing of whose light in the political sky the whole heavenly host is shrouded in sympathetic darkness. Here, too, as in ^{<3506>}Ezekiel 32:6, there is an allusion to the supernatural darkness sent formerly (^{<1012>}Exodus 10:21-23). The heavenly bodies are often made images of earthly dynasties (^{<2300>}Isaiah 13:10 ^{<1029>}Matthew 24:29).

9. *thy destruction* — that is tidings of thy destruction (literally, “thy breakage”) carried by captive and dispersed Egyptians “among the nations” [GROTIUS]; or, *thy broken people*, resembling one great *fracture*, the ruins of what they had been [FAIRBAIRN].

10. *brandish my sword before them* — literally, “in their faces,” or sight.

13. (See on ^{<3291>}Ezekiel 29:11). The picture is ideally true, not to be interpreted by the letter. The political ascendancy of Egypt was to cease with the Chaldean conquest [FAIRBAIRN]. Henceforth Pharaoh must figuratively no longer *trouble the waters by man or beast*, that is, no longer was he to flood other peoples with his overwhelming forces.

14. *make their waters deep* — rather, “make ... *to subside*”; literally, “sink” [FAIRBAIRN].

like oil — emblem of *quietness*. No longer shall they descend violently on other countries as the overflowing Nile, but shall be still and sluggish in political action.

16. As in ^{<3394>}Ezekiel 19:14. This is a prophetic lamentation; yet so it shall come to pass [GROTIUS].

17. The second lamentation for Pharaoh. This funeral dirge in imagination accompanies him to the unseen world. Egypt personified in its political head is ideally represented as undergoing the change by death to which man is liable. Expressing that Egypt’s supremacy is no more, a thing of the past, never to be again.

the month — the twelfth month (^{<3001>}Ezekiel 32:1); fourteen days after the former vision.

18. *cast them down* — that is predict that they shall be *cast down* (so ²⁰¹⁰Jeremiah 1:10). The prophet's word was God's, and carried with it its own fulfillment.

daughters of ... nations — that is the nations with their peoples. Egypt is to share the fate of other ancient nations once famous, now consigned to oblivion: Elam (Ezekiel 32: 24), Meshech, etc. (³⁵²⁹Ezekiel 32:26), Edom (³⁵²⁹Ezekiel 32:29), Zidon (³⁵³⁰Ezekiel 32:30).

19. *Whom dost thou pass in beauty?* — Beautiful as thou art, thou art not more so than other nations, which nevertheless have perished.

go down, etc. — to the nether world, where all “beauty” is speedily marred.

20. *she is delivered to the sword* — namely, by God.

draw her — as if addressing her executioners: drag her forth to death.

21. (³⁵¹⁶Ezekiel 31:16). Ezekiel has before his eyes ²³⁴⁹Isaiah 14:9, etc.

shall speak to him — with “him” join “with them that help him”; *shall speak to him and his helpers* with a taunting welcome, as now one of themselves.

22. *her ... his* — The abrupt change of gender is, because Ezekiel has in view at one time the *kingdom* (feminine), at another the *monarch*. “Asshur,” or Assyria, is placed first in punishment, as being first in guilt.

23. *in the sides of the pit* — Sepulchres in the East were caves hollowed out of the rock, and the bodies were laid in niches formed at the sides. MAURER needlessly departs from the ordinary meaning, and translates, “extremities” (compare ²³⁴³Isaiah 14:13,15).

which caused terror — They, who alive were a terror to others, are now, in the nether world, themselves a terrible object to behold.

24. *Elam* — placed next, as having been an auxiliary to Assyria. Its territory lay in Persia. In Abraham's time an independent kingdom (⁰¹⁴⁰Genesis 14:1). Famous for its bowmen (²³²⁶Isaiah 22:6).

borne their shame — the just retribution of their lawless *pride*. Destroyed by Nebuchadnezzar (²⁴⁸⁴Jeremiah 49:34-38).

25. *a bed* — a sepulchral niche.

all ... slain by ... sword, etc. — (³⁵²¹Ezekiel 32:21,23,24). The very monotony of the phraseology gives to the dirge an awe-inspiring effect.

26. *Meshech, Tubal* — northern nations: the Moschi and Tibareni, between the Black and Caspian Seas. HERODOTUS [3.94], mentions them as a subjugated people, tributaries to Darius Hystaspes (see ^{<32718>}Ezekiel 27:13).

27. *they shall not lie with the mighty* — that is, they shall not have separate tombs such as mighty conquerors have: but shall all be heaped together in one pit, as is the case with the vanquished [GROTIUS]. HAVERNICK reads it interrogatively, “Shall they not lie with the mighty that are fallen?” But *English Version* is supported by the parallel (^{<29485>}Isaiah 14:18,19), to which Ezekiel refers, and which represents them as *not* lying as mighty kings lie in a grave, but cast out of one, as a carcass trodden under foot.

with ... weapons of war — alluding to the custom of burying warriors with their arms (1 Maccabees 13:29). Though honored by the laying of “their swords under their heads,” yet the punishment of “their iniquities shall be upon their bones.” Their swords shall thus attest their shame, not their glory (^{<4085>}Matthew 26:52), being the instruments of their violence, the penalty of which they are paying.

28. *Yea, thou* — Thou, too, Egypt, like them, shalt lie as one vanquished.

29. *princes* — Edom was not only governed by kings, but by subordinate “princes” or “dukes” (^{<0350>}Genesis 36:40).

with their might — notwithstanding their might, they shall be brought down (^{<23418>}Isaiah 34:5,10-17 ^{<3407>}Jeremiah 49:7,13-18).

lie with the uncircumcised — Though Edom was circumcised, being descended from Isaac, he shall lie with the uncircumcised; much more shall Egypt, who had no hereditary right to circumcision.

30. *princes of the north* — Syria, which is still called by the Arabs the north; or the Tyrians, north of Palestine, conquered by Nebuchadnezzar (^{<2301>}Ezekiel 26:1-28:26), [GROTIUS].

Zidonians — who shared the fate of Tyre (^{<32921>}Ezekiel 28:21).

with their terror they are ashamed of their might — that is, notwithstanding the terror which they inspired in their contemporaries. “Might” is connected by MAURER thus, “Notwithstanding the terror which resulted from their might.”

31. *comforted* — with the melancholy satisfaction of not being alone, but of having other kingdoms companions in his downfall. This shall be his only comfort — a very poor one!

32. *my terror* — the *Margin* or *Keri*. The *Hebrew* text or *Chetib* is “*his* terror,” which gives good sense (⁴³⁹²⁵Ezekiel 32:25,30). “*My* terror” implies that God puts *His* terror on Pharaoh’s multitude, as they put “their terror” on others, for example, under Pharaoh-necho on Judea. As “the land of the living” was the scene of “their terror,” so it shall be God’s; especially in Judea, He will display His glory to the terror of Israel’s foes (³⁹³¹⁷Ezekiel 26:20). In Israel’s case the judgment is temporary, ending in their future restoration under Messiah. In the case of the world kingdoms which flourished for a time, they fall to rise no more.

CHAPTER 33

EZEKIEL 33:1-33.

RENEWAL OF EZEKIEL'S COMMISSION, NOW THAT HE IS AGAIN TO ADDRESS HIS COUNTRYMEN, AND IN A NEW TONE.

Heretofore his functions had been chiefly threatening; from this point, after the evil had got to its worst in the overthrow of Jerusalem, the consolatory element preponderates.

2. to the children of thy people — whom he had been forbidden to address from ^{<320>}Ezekiel 24:26,27, till Jerusalem was overthrown, and the “escaped” came with tidings of the judgment being completed. So now, in ^{<330>}Ezekiel 33:21, the tidings of the fact having arrived, he opens his heretofore closed lips to the Jews. In the interval he had prophesied as to foreign nations. The former part of the chapter, at ^{<330>}Ezekiel 33:2-20, seems to have been imparted to Ezekiel on the evening previous (^{<330>}Ezekiel 33:22), being a preparation for the latter part (^{<330>}Ezekiel 33:23-33) imparted after the tidings had come. This accounts for the first part standing without intimation of the date, which was properly reserved for the latter part, to which the former was the anticipatory introduction [FAIRBAIRN].

watchman — ^{<330>}Ezekiel 33:1-9 exhibit Ezekiel's office as a spiritual watchman; so in ^{<330>}Ezekiel 3:16-21; only here the duties of the earthly watchman (compare ^{<330>}2 Samuel 18:24,25 ^{<330>}2 Kings 9:17) are detailed first, and then the application is made to the spiritual watchman's duty (compare ^{<330>}Isaiah 21:6-10 ^{<330>}Hosea 9:8 Habakkuk 2:1). “A man of their coasts” is a man specially chosen for the office *out of their whole number*. So ^{<330>}Judges 18:2, “five men *from their coasts*”; also the *Hebrew* of ^{<330>}Genesis 47:2; implying the care needed in the choice of the watchman, the spiritual as well as the temporal (^{<330>}Acts 1:21,22,24-26 ^{<330>}1 Timothy 5:22).

3. the sword — invaders. An appropriate illustration at the time of the invasion of Judea by Nebuchadnezzar.

4. blood ... upon his own head — metaphor from sacrificial victims, on the heads of which they used to lay their hands, praying that their guilt should be upon the victims.

6. *his iniquity* — his negligence in not maintaining constant watchfulness, as they who are in warfare ought to do. The thing signified here appears from under the image.

7. *I have set thee a watchman* — application of the image. Ezekiel's appointment to be a watchman spiritually is far more solemn, as it is derived from God, not from the people.

8. *thou shalt surely die* — by a violent death, the earnest of everlasting death; the qualification being supposed, "if thou dost not repent."

9. Blood had by this time been shed (^{<3621>}Ezekiel 33:21), but Ezekiel was clear.

10. *be upon us* — that is, their guilt remain on us.

pine away in them — if we suffer the penalty threatened for them in ^{<3623>}Ezekiel 24:23, according to the law (^{<3679>}Leviticus 26:39).

how should we ... live? — as Thou dost promise in ^{<3625>}Ezekiel 33:5 (compare ^{<3711>}Ezekiel 37:11 ^{<2344>}Isaiah 49:14).

11. To meet the Jews' cry of despair in ^{<3630>}Ezekiel 33:10, Ezekiel here cheers them by the assurance that God has no pleasure in their death, but that they should repent and live (^{<3622>}2 Peter 3:9). A yearning tenderness manifests itself here, notwithstanding all their past sins; yet with it a holiness that abates nothing of its demands for the honor of God's authority. God's righteousness is vindicated as in ^{<3625>}Ezekiel 3:18-21 and ^{<3621>}Ezekiel 18:1-32, by the statement that each should be treated with the closest adaptation of God's justice to his particular case.

12. *not fall ... in the day that he turneth* — (^{<4074>}2 Chronicles 7:14; see ^{<3620>}Ezekiel 3:20 18:24).

15. *give again that he had robbed* — (^{<2918>}Luke 19:8).

statutes of life — in the obeying of which life is promised (^{<3625>}Leviticus 18:5). If the law has failed to give life to man, it has not been the fault of the law, but of man's sinful inability to keep it (^{<3710>}Romans 7:10,12 ^{<3621>}Galatians 3:21). It becomes life-giving through Christ's righteous obedience to it (^{<4072>}2 Corinthians 3:6).

17. *The way of the Lord* — The Lord's way of dealing in His moral government.

21. *twelfth year ... tenth month* — a year and a half after the capture of the city (^{<3620>}Jeremiah 39:2 52:5,6), in the eleventh year and fourth month. The

one who escaped (as foretold, ^{<309>}Ezekiel 24:26) may have been so long on the road through fear of entering the enemy's country [HENDERSON]; or, the *singular* is used for the *plural* in a collective sense, "the escaped remnant." Compare similar phrases, "the escaped of Moab," ^{<310>}Isaiah 15:9; "He that escapeth of them," ^{<311>}Amos 9:1. Naturally the reopening of the prophet's mouth for consolation would be deferred till the number of the escaped remnant was complete: the removal of such a large number would easily have occupied seventeen or eighteen months.

22. *in the evening* — (see on ^{<312>}Ezekiel 33:2). Thus the capture of Jerusalem was known to Ezekiel by revelation before the messenger came.

my mouth ... no more dumb — that is, to my countrymen; as foretold (^{<313>}Ezekiel 24:27), He spake (^{<314>}Ezekiel 33:2-20) in the evening before the tidings came.

24. *they that inhabit ... wastes of ... Israel* — marking the blindness of the fraction of Jews under Gedaliah who, though dwelling amidst regions laid waste by the foe, still cherished hopes of deliverance, and this without repentance.

Abraham was one ... but we are many — If God gave the land for an inheritance to Abraham, who was but one (^{<315>}Isaiah 51:2), much more it is given to us, who, though reduced, are still many. If he, with 318 servants, was able to defend himself amid so many foes, much more shall we, so much more numerous, retain our own. The grant of the land was not for his sole use, but for his numerous posterity.

inherited the land — not actually possessed it (^{<316>}Acts 7:5), but had the right of dwelling and pasturing his flocks in it [GROTIUS]. The Jews boasted similarly of their Abrahamic descent in ^{<317>}Matthew 3:9 and ^{<318>}John 8:39.

25. *eat with the blood* — in opposition to the law (^{<319>}Leviticus 19:26; compare ^{<320>}Genesis 9:4). They did so as an idolatrous rite.

26. *Ye stand upon your sword* — Your dependence is, not on right and equity, but on force and arms.

every one — Scarcely anyone refrains from adultery.

27. *shall fall by the sword* — The very object of their confidence would be the instrument of their destruction. Thinking to "stand" by it, by it they shall "fall." Just retribution! Some fell by the sword of Ishmael; others by the Chaldeans in revenge for the murder of Gedaliah (^{<321>}Jeremiah 40:1-44:30).

caves — (^{100B}Judges 6:2 ^{103B}1 Samuel 13:6). In the hilly parts of Judea there were caves almost inaccessible, as having only crooked and extremely narrow paths of ascent, with rock in front stretching down into the valleys beneath perpendicularly [JOSEPHUS, *Wars of the Jews*, 1.16.4].

28. most desolate — (³⁰²⁷Jeremiah 4:27 12:11).

none ... pass through — from fear of wild beasts and pestilence [GROTIUS].

30. Not only the remnant in Judea, but those at the Chebar, though less flagrantly, betrayed the same unbelieving spirit.

talking against thee — Though going to the prophet to hear the word of the Lord, they criticised, *in an unfriendly spirit*, his peculiarities of manner and his enigmatical style (³¹⁰⁹Ezekiel 20:49); making these the excuse for their impenitence. Their talking was not directly “*against*” Ezekiel, for they professed to like his ministrations; but God’s word speaks of things as they really are, not as they appear.

by the walls — in the public haunts. In the East groups assemble under the walls of their houses in winter for conversation.

in the doors — privately.

what is the word — Their motive was curiosity, seeking pastime and gratification of the ear (⁵⁰⁰²2 Timothy 4:3); not reformation of the heart. Compare Johanan’s consultation of Jeremiah, to hear the word of the Lord without desiring to *do* it (³⁴⁰¹Jeremiah 42:1-43:13).

31. as the people cometh — that is, in crowds, as disciples flock to their teacher.

sit before thee — on lower seats at thy feet, according to the Jewish custom of pupils (^{653B}Deuteronomy 33:3 ¹⁰⁶³2 Kings 4:38 ¹⁰¹⁹Luke 10:39 ^{402B}Acts 22:3).

as my people — though they are not.

hear ... not do — (¹⁰³⁰Matthew 13:20,21 ³⁰²³James 1:23,24).

they show much love — literally, “make love,” that is, act the part of lovers. Profess love to the Lord (⁴⁰²¹Matthew 7:21). GESENIUS translates, according to *Arabic* idiom, “They do the delights of God,” that is, all that is agreeable to God. *Vulgate* translates, “They turn thy words into a song of their mouths.”

heart goeth after ... covetousness — the grand rival to the love of God; therefore called “idolatry,” and therefore associated with impure carnal love, as both alike transfer the heart’s affection from the Creator to the creature (⁴¹³²Matthew 13:22 ⁴¹⁸⁶Ephesians 5:5 ⁵¹⁸⁰1 Timothy 6:10).

32. *very lovely song* — literally, a “song of loves”: a lover’s song. They praise thy eloquence, but care not for the subject of it as a real and personal thing; just as many do in the modern church [JEROME].

play well on an instrument — Hebrew singers accompanied the “voice” with the harp.

33. *when this cometh to pass* — when My predictions are verified.

lo, it will come — rather, “lo it is come” (see ³³²²Ezekiel 33:22).

know — experimentally, and to their cost.

CHAPTER 34

EZEKIEL 34:1-31.

REPROOF OF THE FALSE SHEPHERDS; PROMISE OF THE TRUE AND GOOD SHEPHERD.

Having in the thirty-third chapter laid down repentance as the necessary preliminary to happier times for the people, He now promises the removal of the false shepherds as preparatory to the raising up of the Good Shepherd.

2. ²²¹⁶Jeremiah 23:1 and ³¹¹⁷Zechariah 11:17 similarly make the removal of the false shepherds the preliminary to the interposition of Messiah the Good Shepherd in behalf of His people Israel. The “shepherds” are not prophets or priests, but *rulers* who sought in their government their own selfish ends, not the good of the people ruled. The term was appropriate, as David, the first king and the type of the true David (³²²³Ezekiel 34:23,24), was taken from being a shepherd (¹⁰⁸²2 Samuel 5:2 ⁴⁷⁸⁰Psalms 78:70,71); and the office, like that of a shepherd for his flock, is to guard and provide for his people. The choice of a *shepherd* for the first king was therefore designed to suggest this thought, just as Jesus’ selection of *fishermen* for apostles was designed to remind them of their spiritual office of catching men (compare ³⁴²⁸Isaiah 44:28 ²⁰¹⁸Jeremiah 2:8 3:15 10:21 23:1,2).

3. *fat* — or, by differently pointing the *Hebrew*, “milk” [*Septuagint*]. Thus the repetition “fat” and “fed” is avoided: also the eating of “fat” would not probably be put before the “killing” of the sheep. The eating of sheep’s or goats’ milk as food (⁶²¹⁴Deuteronomy 32:14 ¹⁷²⁷Proverbs 27:27) was unobjectionable, had not these shepherds milked them too often, and that without duly “feeding” them [BOCHART], (²⁸⁹¹Isaiah 56:11). The rulers levied exorbitant tributes.

kill ... fed — kill the rich by false accusation so as to get possession of their property.

feed not ... flock — take no care of the people (⁶¹⁰²John 10:12).

4. *The diseased* — rather, those *weak* from the effects of “disease,” as “strengthened” (that is, with due nourishment) requires [GROTIUS].

broken — that is, fractures from wounds inflicted by the wolf.

brought again ... driven away — (^{<1234>}Exodus 23:4). Those “driven away” by the enemy into foreign lands through God’s judgments are meant (^{<2345>}Jeremiah 23:3). A spiritual reformation of the state by the rulers would have turned away God’s wrath, and “brought again” the exiles. The rulers are censured as *chiefly* guilty (though the people, too, were guilty), because they, who ought to have been foremost in checking the evil, promoted it.

neither ... sought ... lost — Contrast the Good Shepherd’s love (^{<2345>}Luke 15:4).

with force ... ruled — (^{<1013>}Exodus 1:13,14). With an Egyptian bondage. The very thing forbidden by the law they did (^{<1056>}Leviticus 25:43; compare ^{<1018>}1 Peter 5:3).

5. scattered, because ... no shepherd — that is, none worthy of the name, though there were some *called* shepherds (^{<1271>}1 Kings 22:17 ^{<1018>}Matthew 9:36). Compare ^{<1056>}Matthew 26:31, where the sheep were scattered when the true Shepherd was smitten. God calls them “My sheep”; for they were not, as the shepherds treated them, *their* patrimony whereby to “feed themselves.”

meat to all ... beasts — They became a prey to the Syrians, Ammon, Moab, and Assyria.

6. every high hill — the scene of their idolatries sanctioned by the rulers.

search ... seek — rather, “seek ... search.” The former is the part of the superior rulers *to inquire after: to search out* is the duty of the subordinate rulers [JUNIUS].

10. I will require my flock — (^{<3137>}Hebrews 13:17), rather, “I require,” etc., for God already had begun to do so, punishing Zedekiah and the other princes severely (^{<3520>}Jeremiah 52:10).

11. I ... will ... search — doing that which the so-called shepherds had failed to do, I being the rightful owner of the flock.

12. in the day that he is among — *in the midst of (Hebrew)* His sheep that had been scattered. Referring to Messiah’s second advent, when He shall be “the glory *in the midst of* Israel” (Zechariah 2:5).

in the cloudy ... day — the day of the nation’s calamity (^{<3111>}Joel 2:2).

13. And I will bring them out from the people, etc. — (^{<3525>}Ezekiel 28:25 36:24 37:21,22 ^{<2345>}Isaiah 65:9,10 ^{<2345>}Jeremiah 23:3).

14. *good pasture* — (⁴⁸²⁰Psalm 23:2).

high mountains of Israel — In ⁴⁵⁷²Ezekiel 17:23 20:40, the phrase is “the mountain of the height of Israel” in the *singular* number. The reason for the difference is: *there* Ezekiel spoke of the central seat of the kingdom, Mount Zion, where the people met for the worship of Jehovah; *here* he speaks of the kingdom of Israel at large, all the parts of which are regarded as possessing a moral elevation.

16. In contrast to the unfaithful shepherds (⁴⁵⁰⁴Ezekiel 34:4). The several duties neglected by *them* I will faithfully discharge.

fat ... strong — that is, those rendered wanton by prosperity (⁴⁶²⁵Deuteronomy 32:15 ⁴⁴⁵³Jeremiah 5:28), who use their strength to oppress the weak. Compare ⁴⁵⁰⁴Ezekiel 34:20, “the fat cattle” (⁴³⁰⁰Isaiah 10:16). The image is from fat cattle that wax refractory.

with judgment — that is, justice and equity, as contrasted with the “force” and “cruelty” with which the unfaithful shepherds ruled the flock (⁴⁵⁰⁴Ezekiel 34:4).

17. *you, ... my flock* — passing from the rulers to the people.

cattle and cattle — rather, “sheep and sheep”; *Margin*, “small cattle,” or “flocks of lambs and kids,” that is, I judge between one class of citizens and another, so as to award what is right to each. He then defines the class about to be punitively “judged,” namely, “the rams and he-goats,” or “great he-goats” (compare ⁴³⁴⁹Isaiah 14:9, *Margin*; Zechariah 10:3 ⁴¹⁵²Matthew 25:32,33). They answer to “the fat and strong,” as opposed to the “sick” (⁴⁵⁰⁴Ezekiel 34:16). The rich and ungodly of the people are meant, who imitated the bad rulers in oppressing their poorer brethren, as if it enhanced their own joys to trample on others’ rights (⁴⁵⁰⁴Ezekiel 34:18).

18, 19. Not content with appropriating to their own use the goods of others, they from mere wantonness spoiled what they did not use, so as to be of no use to the owners.

deep waters — that is, “limpid,” as deep waters are generally *clear*. GROTIUS explains the image as referring to the usuries with which the rich ground the poor (⁴³²²Ezekiel 22:12 ⁴³⁴⁰Isaiah 24:2).

19. *they eat* — scantily.

they drink — sorrowfully.

20. *fat ... lean* — the rich oppressors ... the humble poor.

21. *scattered them abroad* — down to the time of the carrying away to Babylon [GROTIUS].

22. After the restoration from Babylon, the Jews were delivered in some degree from the oppression, not only of foreigners, but also of their own great people (^{<4181>}Nehemiah 5:1-19). The full and final fulfillment of this prophecy is future.

23. *set up* — that is, raise up by divine appointment; alluding to the declaration of God to David, “I will *set up* thy seed after thee” (^{<4072>}2 Samuel 7:12); and, “Yet have I set My king on My holy hill of Zion” (^{<3906>}Psalms 2:6; compare ^{<4023>}Acts 2:30 13:23).

one shepherd — literally, “a Shepherd, one”: singularly and pre-eminently *one*: the only one of His kind, to whom none is comparable (So 5:10). The Lord Jesus refers to this prophecy (^{<6043>}John 10:14), “I am THE Good Shepherd.” Also “one” as uniting in one the heretofore divided kingdoms of Israel and Judah, and also “gathering together in one all things in Christ, both which are in heaven and on earth” (^{<6010>}Ephesians 1:10); thus healing worse breaches than that between Israel and Judah (^{<5011>}Colossians 1:20). “God by Him reconciling all things unto Himself, whether things in earth or in heaven.”

David — the antitypical David, Messiah, of the seed of David, which no other king after the captivity was: who was *fully*, what David was only in a degree, “the man after God’s own heart.” Also, David means *beloved*: Messiah was truly God’s *beloved* Son (^{<3011>}Isaiah 42:1 ^{<4017>}Matthew 3:17). Shepherd means King, rather than religious instructor; in this pre-eminently He was the true David, who was the *Shepherd King* (^{<4012>}Luke 1:32,33). Messiah is called “David” in ^{<2513>}Isaiah 55:3,4 ^{<3019>}Jeremiah 30:9 ^{<3015>}Hosea 3:5.

24. *my servant* — implying fitness for ruling in the name of God, not pursuing a self-chosen course, as other kings, but acting as the faithful administrator of the will of God; Messiah realized fully this character (^{<3007>}Psalms 40:7,8 ^{<3011>}Isaiah 42:1 49:3,6 53:11 ^{<5007>}Philippians 2:7), which David typically and partially represented (^{<4136>}Acts 13:36); so He is the fittest person to wield the world scepter, abused by all the world kings (^{<2034>}Daniel 2:34,35,44,45).

25. *covenant of peace ... evil beasts ... to cease ... dwell safely* — The original promise of the law (^{<0306>}Leviticus 26:6) shall be realized for the first time fully under Messiah (^{<2506>}Isaiah 11:6-9 35:9 ^{<3015>}Hosea 2:18).

26. *them and the places round about my hill* — The Jews, and Zion, God's hill (⁴⁹¹⁶Psalm 2:6), are to be sources of blessing, not merely to themselves, but to the surrounding heathen (²³⁹²⁴Isaiah 19:24 56:6,7 60:3 ⁴³¹⁰Micah 5:7 ⁴⁸⁸³Zechariah 8:13). The literal fulfillment is, however, the primary one, though the spiritual also is designed. In correspondence with the settled reign of righteousness internally, all is to be prosperity externally, fertilizing showers (according to the promise of the ancient covenant, ⁴³⁰⁴Leviticus 26:4 ⁴⁹⁸⁹Psalm 68:9 ⁴⁹¹⁰Malachi 3:10), and productive trees and lands (⁴⁵²⁷Ezekiel 34:27). Thus shall they realize the image of ⁴⁵⁴⁴Ezekiel 34:14; namely, a flock richly pastured by God Himself.

27. *served themselves of them* — availed themselves of their services, as if the Jews were their slaves (⁴²⁷³Jeremiah 22:13 25:14; compare ⁴¹⁵³Genesis 15:13 ⁴¹¹⁴Exodus 1:14).

28. *dwell safely* — (⁴²³⁶Jeremiah 23:6).

29. *plant of renown* — Messiah, the “Rod” and “Branch” (²³¹⁰¹Isaiah 11:1), the “righteous Branch” (⁴²³⁵Jeremiah 23:5), who shall obtain for them “renown.” FAIRBAIRN less probably translates, “A plantation for a name,” that is, a flourishing condition, represented as a garden (alluding to Eden, ⁴⁰⁰⁸Genesis 2:8-11, with its various trees, good for food and pleasant to the sight), the planting of the Lord (⁴³⁰⁷Isaiah 60:21 61:3), and an object of “renown” among the heathen.

31. *ye my flock ... are men* — not merely an explanation of the image, as JEROME represents. But as God had promised many things which mere “men” could not expect to realize, He shows that it is not from *man's* might their realization is to be looked for, but from GOD, who would perform them for His covenant-people, “*His flock*” [ROSENMULLER]. When we realize most our weakness and God's power and faithfulness to His covenant, we are in the fittest state for receiving His blessings.

CHAPTER 35

EZEKIEL 35:1-15.

JUDGMENT ON EDMOM.

Another feature of Israel's prosperity; those who exulted over Israel's humiliation, shall themselves be a "prey." Already stated in ^{<3512>}Ezekiel 25:12-14; properly repeated here in full detail, as a commentary on ^{<3428>}Ezekiel 34:28. The Israelites "shall be no more a prey"; but Edom, the type of their most bitter foes, shall be destroyed irrecoverably.

2. *Mount Seir* — that is, Idumea (^{<0139>}Genesis 36:9). Singled out as badly pre-eminent in its bitterness against God's people, to represent all their enemies everywhere and in all ages. So in ^{<2345>}Isaiah 34:5 63:1-4, Edom, the region of the greatest enmity towards God's people, is the ideal scene of the final judgments of all God's foes. "Seir" means "shaggy," alluding to its rugged hills and forests.

3. *most desolate* — literally, "desolation and desolateness" (^{<2497>}Jeremiah 49:17, etc.). It is only in their national character of foes to God's people, that the Edomites are to be utterly destroyed. A *remnant* of Edom, as of the other heathen, is to be "called by the name of God" (^{<3092>}Amos 9:12).

5. *perpetual hatred* — (^{<3970>}Psalm 137:7 ^{<3001>}Amos 1:11 ^{<3001>}Obadiah 1:10-16). Edom perpetuated the hereditary hatred derived from Esau against Jacob.

shed the blood of, etc. — The literal translation is better. "Thou hast poured out the children of Israel"; namely, like water. So ^{<3224>}Psalm 22:14 63:10, *Margin*; ^{<3821>}Jeremiah 18:21. Compare ^{<0144>}2 Samuel 14:14.

by the force of the sword — literally, "by" or "upon the hands of the sword"; the sword being personified as a devourer whose "hands" were the instruments of destruction.

in the time that their iniquity had an end — that is, had its consummation (^{<3225>}Ezekiel 21:25,29). Edom consummated his guilt when he exulted over Jerusalem's downfall, and helped the foe to destroy it (^{<3970>}Psalm 137:7 ^{<3001>}Obadiah 1:11).

6. *I will prepare thee unto blood* — I will expose thee to slaughter.

sith — old English for “seeing that” or “since.”

thou hast not hated blood — The *Hebrew* order is, “thou hast hated not blood”; that is, thou couldst not bear to live without bloodshed [GROTIUS]. There is a play on similar sounds in the *Hebrew*; *Edom* resembling *dam*, the *Hebrew* for “blood”; as “Edom” means “red,” the transition to “blood” is easy. Edom, akin to blood in name, so also in nature and acts; “blood therefore shall pursue thee.” The measure which Edom meted to others should be meted to himself (¹⁹⁴⁹¹⁷Psalm 109:17 ⁴¹⁰¹²Matthew 7:2 26:52).

7. *cut off ... him that passeth* — that is, every passer to and fro; “the highways shall be unoccupied” (²⁹¹¹¹Ezekiel 29:11 ¹⁰¹¹⁶Judges 5:6).

9. *shall not return* — to their former state (²³⁶⁵⁵Ezekiel 16:55); shall not be restored. The *Hebrew* text (*Chetib*) reads, “shall not *be inhabited*” (compare ²³¹¹¹Ezekiel 26:20 Malachi 1:3,4).

10. So far from being allowed to enter on Israel’s vacated inheritance, as Edom hoped (²³⁶⁵⁵Ezekiel 36:5 ¹⁸⁸¹⁴Psalm 83:4,12 ³⁰¹¹³Obadiah 1:13), it shall be that he shall be deprived of his own; and whereas Israel’s humiliation was temporary, Edom’s shall be perpetual.

Lord was there — (²³⁶⁵⁵Ezekiel 48:35 ¹⁹⁴¹¹Psalm 48:1,3 132:13,14). Jehovah claimed Judea as His own, even when the Chaldeans had overthrown the state; they could not remove Him, as they did the idols of heathen lands. The broken sentences express the excited feelings of the prophet at Edom’s wicked presumption. The transition from the “two nations and two countries” to “it” marks that the two are regarded as one whole. The last clause, “and Jehovah was there,” bursts in, like a flash of lightning, reproving the wicked presumption of Edom’s thought.

11. *according to thine anger* — (³¹¹¹³James 2:13). As thou in anger and envy hast injured them, so I will injure thee.

I will make myself known among them — namely, the Israelites. I will manifest My favor to them, after I have punished thee.

12, 13. *blasphemies ... against ... Israel ... against me* — God regards what is done against His people as done against Himself (⁴¹⁵⁶⁵Matthew 25:45 ⁴⁴⁰¹²Acts 9:2,4,5). Edom *implied*, if he did not express it, in his taunts against Israel, that God had not sufficient power to protect His people. A type of the spirit of all the foes of God and His people (⁴⁰⁰¹¹1 Samuel 2:3 ⁶¹¹¹⁶Revelation 13:6).

14. (²⁵¹³Isaiah 65:13,14). “The whole earth” refers to *Judea and the nations that submit themselves to Judea’s God*; when these rejoice, the foes of God and His people, represented by Edom *as a nation*, shall be desolate. Things shall be completely reversed; Israel, that now for a time mourns, shall then rejoice and for ever. Edom, that now rejoices over fallen Israel, shall then, when elsewhere all is joy, mourn, and for ever (²⁵¹⁷Isaiah 65:17-19 ⁴¹⁰⁰Matthew 5:4 ⁴¹⁰⁵Luke 6:25). HAVERNICK loses this striking antithesis by translating, “According to the joy of the whole land (of Edom), so I will make thee desolate”; which would make ³⁵¹⁵Ezekiel 35:15 a mere repetition of this.
15. (³⁰¹²Obadiah 1:12,15).

CHAPTER 36

EZEKIEL 36:1-38.

ISRAEL AVENGED OF HER FOES, AND RESTORED, FIRST TO INWARD HOLINESS, THEN TO OUTWARD PROSPERITY.

The distinction between Israel and the heathen (as Edom) is: Israel has a covenant relation to God ensuring restoration after chastisement, so that the heathen's hope of getting possession of the elect people's inheritance must fail, and they themselves be made desolate (²⁵⁰¹Ezekiel 36:1-15). The reason for the chastisement of Israel was Israel's sin and profanation of God's name (²⁵⁰⁶Ezekiel 36:16-21). God has good in store for Israel, for His own name's sake, to revive His people; first, by a spiritual renewal of their hearts, and, next, by an external restoration to prosperity (²⁵²²Ezekiel 36:22-33). The result is that the heathen shall be impressed with the power and goodness of God manifested so palpably towards the restored people (²⁵³⁴Ezekiel 36:34-38).

1, 2. *mountains of Israel* — in contrast to “*Mount Seir*” of the previous prophecy. They are here personified; Israel's elevation is moral, not merely physical, as Edom's. Her hills are “the everlasting hills” of Jacob's prophecy (⁰⁴²⁶Genesis 49:26). “The enemy” (Edom, the singled-out representative of all God's foes), with a shout of exultation, “Aha!” had claimed, as the nearest kinsman of Israel (the brother of their father Esau), his vacated inheritance; as much as to say, the so-called “everlasting” inheritance of Israel and of the “hills,” which typified the unmoved perpetuity of it (¹⁸³⁰Psalms 125:1,2), has come to an end, in spite of the promise of God, and has become “ours” (compare ¹⁸²³Deuteronomy 32:13-33:15).

3. Literally, “Because, even because.”

swallowed you up — literally, “panted after” you, as a beast after its prey; implying the greedy cupidity of Edom as to Israel's inheritance (¹⁸⁰¹Psalms 56:1,2).

lips of talkers — literally, “lips of *the tongue*,” that is, of the slanderer, the man of tongue. Edom slandered Israel because of the connection of the latter with Jehovah, as though He were unable to save them.

^{<6387>}Deuteronomy 28:37, and ^{<2419>}Jeremiah 24:9 had foretold Israel's reproach among the heathen (^{<2196>}Daniel 9:16).

4. Inanimate creatures are addressed, to imply that the creature also, as it were, groans for deliverance from the bondage of corruption into the glorious liberty of the children of God (^{<6189>}Romans 8:19-21) [POLANUS]. The completeness of the renewed blessedness of all parts of the land is implied.

derision — (^{<5754>}Psalm 79:4).

5. *to cast it out for a prey* — that is, to take the land for a prey, its inhabitants being cast out. Or the land is compared to a prey cast forth to wild beasts. FAIRBAIRN needlessly alters the *Hebrew* pointing and translates, "that they may plunder its pasturage."

6. *the shame of the heathen* — namely, the shame with which the heathen cover you (^{<4338>}Psalm 123:3,4).

7. *lifted ... mine hand* — in token of an oath (^{<3105>}Ezekiel 20:5 ^{<0142>}Genesis 14:22).

they shall bear their shame — a *perpetual* shame; whereas the "shame" which Israel bore from these heathen was only for a time.

8. *they are at hand to come* — that is the Israelites are soon about to return to their land. This proves that the primary reference of the prophecy is to the return from Babylon, which was "at hand," or comparatively near. But this only in part fulfilled the prediction, the full and final blessing in future, and the restoration from Babylon was an earnest of it.

10. *wastes builded* — ^{<2582>}Isaiah 58:12 61:4 ^{<3191>}Amos 9:11,12,14, where, as here (^{<3625>}Ezekiel 34:23,24), the names of David, Messiah's type, and Edom, Israel's foe, are introduced in connection with the coming restoration.

11. *do better ... than at your beginnings* — as in the case of Job (^{<8212>}Job 42:12). Whereas the heathen nations fall irrevocably, Israel shall be more than restored; its last estate shall exceed even its first.

12. *to walk upon you* — O mountains of Israel (^{<3618>}Ezekiel 36:8)!

thee ... thou — change from *plural* to *singular*: O hill of Zion, singled out from the other mountains of Israel (^{<3626>}Ezekiel 34:26); or land.

thou shall no more ... bereave them of men — Thou shalt no more provoke God to bereave them *of children* (so the ellipsis ought to be

supplied, as Ezekiel probably alludes to ^{<2457>}Jeremiah 15:7, “I will bereave them *of children*”).

13. *Thou land devourest up men* — alluding to the words of the spies (^{<0433>}Numbers 13:32). The land personified is represented as doing that which was done in it. Like an unnatural mother it devoured, that is, it was the grave of its people; of the Canaanites, its former possessors, through mutual wars, and finally by the sword of Israel; and now, of the Jews, through internal and external ills; for example, wars, famine (to which ^{<3670>}Ezekiel 36:30, “reproach of *famine* among the heathen,” implies the allusion here is).

14. *bereave* — so the *Keri*, or *Hebrew Margin* reads, to correspond to “bereave” in ^{<3613>}Ezekiel 36:13; but “cause to fall” or “stumble,” in the *Hebrew* text or *Chetib*, being the more difficult reading, is the one least likely to come from a corrector; also, it forms a good transition to the next subject, namely, the moral *cause* of the people’s calamities, namely, their *falls*, or *stumbings* through sin. The latter ceasing, the former also cease. So the same expression follows in ^{<3615>}Ezekiel 36:15, “Neither shalt thou cause thy nations to *fall* any more.”

17. *removed woman* — (^{<1519>}Leviticus 15:19, etc.).

18, 19. The reason for their removal was their sin, which God’s holiness could not let pass unpunished; just as a woman’s legal uncleanness was the reason for her being *separated* from the congregation.

20. *profaned my holy name, when they* — the heathen

said to them — the Israelites.

These, etc. — The Israelites gave a handle of reproach to the heathen against God, who would naturally say, These who take usury, oppress, commit adultery, etc., and who, in such an abject plight, are “gone forth” as exiles “out of His land,” are specimens of what Jehovah can or will effect, for His people, and show what kind of a God this so-called holy, omnipotent, covenant-keeping God must be! (^{<525>}Isaiah 52:5 ^{<6124>}Romans 2:24).

21. *I had pity for mine holy name* — that is, I felt pity for it; God’s own name, so dishonored, was the primary object of His pitying concern; then His people, secondarily, through His concern for it [FAIRBAIRN].

22. *not ... for your sakes* — that is, not for any merit in you; for, on the contrary, on your part, there is everything to call down continued severity (compare ^{<956>}Deuteronomy 9:5,6). The sole and sure ground of hope was

God's regard to "His own name," as the God of covenant grace (^{39:66}Psalm 106:45), which He must vindicate from the dishonor brought on it by the Jews, before the heathen.

23. sanctify — vindicate and manifest as holy, in opposition to the heathen reproaches of it brought on by the Jews' sins and their punishment (see on ^{36:20}Ezekiel 36:20).

sanctified in you — that is, in respect of you; I shall be regarded in their eyes as the Holy One, and righteous in My dealings towards you (^{20:41}Ezekiel 20:41 28:22).

24. Fulfilled primarily in the restoration from Babylon; ultimately to be so in the restoration "from all countries."

25. The *external* restoration must be preceded by an *internal* one. The change in their condition must not be superficial, but must be based on a radical renewal of the heart. Then the heathen, understanding from the regenerated lives of God's people how holy God is, would perceive Israel's past troubles to have been only the necessary vindications of His righteousness. Thus God's name would be "sanctified" before the heathen, and God's people be prepared for outward blessings.

sprinkle ... water — phraseology taken from the law; namely, the water mixed with the ashes of a heifer sprinkled with a hyssop on the unclean (^{19:9-18}Numbers 19:9-18); the thing signified being the cleansing blood of Christ sprinkled on the conscience and heart (^{9:13,14}Hebrews 9:13,14 10:22; compare ^{33:8}Jeremiah 33:8 ^{5:26}Ephesians 5:26).

from all your idols — Literal idolatry has ceased among the Jews ever since the captivity; so far, the prophecy has been already fulfilled; but "cleansing from *all* their idols," for example, covetousness, prejudices against Jesus of Nazareth, is yet future.

26. new heart — mind and will.

spirit — motive and principle of action.

stony heart — unimpressible in serious things; like the "stony ground" (^{13:5,20}Matthew 13:5,20), unfit for receiving the good seed so as to bring forth fruit.

heart of flesh — not "carnal" in opposition to "spiritual"; but impressible and docile, fit for receiving the good seed. In ^{18:31}Ezekiel 18:31 they are commanded, "Make you a new heart, and a new spirit." Here God says, "A new heart will I give you, and a new spirit will I put within you." Thus the

responsibility of man, and the sovereign grace of God, are shown to be coexistent. Man cannot make himself a new heart unless God gives it (^{<3852>}Philippians 2:12,13).

27. *my spirit* — (^{<3818>}Ezekiel 11:19 ^{<3629>}Jeremiah 32:39). The partial reformation at the return from Babylon (^{<4500>}Ezra 10:6, etc. ^{<4600>}Nehemiah 8:1-9:38) was an earnest of the full renewal hereafter under Messiah.

28. *ye ... my people, ... I ... your God* — (^{<3812>}Ezekiel 11:20 ^{<3812>}Jeremiah 30:22).

29. *save ... from all ... uncleannesses* — the province of Jesus, according to the signification of His name (^{<4021>}Matthew 1:21). To be specially exercised in behalf of the Jews in the latter days (^{<5126>}Romans 11:26).

call for ... corn — as a master “calls for” a servant; all the powers and productions of nature are the servants of Jehovah (^{<49516>}Psalms 105:16 ^{<4088>}Matthew 8:8,9). Compare as to the subordination of all the intermediate agents to the Great First Cause, who will give “corn” and all good things to His people, ^{<3021>}Hosea 2:21,22 ^{<3882>}Zechariah 8:12.

30. *no more reproach of famine among the heathen* — to which their taunt (^{<3863>}Ezekiel 36:13), “Thou land devourest up men,” in part referred.

31. *remember your ... evil ways* — with shame and loathing. The unexpected grace and love of God, manifested in Christ to Israel, shall melt the people into true repentance, which mere legal fear could not (^{<3861>}Ezekiel 16:61,63 ^{<40104>}Psalms 130:4 ^{<38217>}Zechariah 12:10; compare ^{<3868>}Jeremiah 33:8,9).

35. *they shall say* — The heathen, who once made Israel’s desolation a ground of reproach against the name of Jehovah Himself (^{<3861>}Ezekiel 36:20,21); but now He so vindicates its sanctity (^{<3862>}Ezekiel 36:22,23) that these same heathen are constrained to acknowledge Israel’s more than renewed blessedness to be God’s own work, and a ground for glorifying His name (^{<3866>}Ezekiel 36:36).

Eden — as Tyre (the type of the world powers in general: so Assyria, a cedar “in the garden of God, Eden,” ^{<3818>}Ezekiel 31:8,9), in original advantages, had been compared to “Eden, the garden of God” (^{<3863>}Ezekiel 28:13), from which she had fallen irrecoverably; so Israel, once desolate, is to be as “the garden of Eden” (^{<2808>}Isaiah 51:3), and is to be so unchangeably.

36. *Lord ... spoken ... do it* — (^{<4029>}Numbers 23:19).

37. *I will yet for this be inquired of* — so as to grant it. On former occasions He had refused to be inquired of by Israel because the inquirers were not in a fit condition of mind to receive a blessing (^{234B}Ezekiel 14:3 20:3). But hereafter, as in the restoration from Babylon (^{468B}Nehemiah 8:1-9:38 ^{274B}Daniel 9:3-20,21,23), God will prepare His people's hearts (^{236B}Ezekiel 36:26) to pray aright for the blessings which He is about to give (^{49A2B}Psalms 102:13-17,20 ^{382B}Zechariah 12:10-14 13:1).

like a flock — resuming the image (^{262B}Ezekiel 34:23,31).

38. *As the holy flock* — the great flock of choice animals for sacrifice, brought up to Jerusalem at the three great yearly festivals, the passover, pentecost, and feast of the tabernacles.

CHAPTER 37

EZEKIEL 37:1-28.

THE VISION OF DRY BONES REVIVIFIED, SYMBOLIZING ISRAEL'S DEATH AND RESURRECTION.

Three stages in Israel's revival present themselves to the prophet's eye.

- (1) The new awakening of the people, the resurrection of the dead (³⁵⁰Ezekiel 37:1-14).
- (2) The reunion of the formerly hostile members of the community, whose contentions had affected the whole (³⁵⁷Ezekiel 37:15-28).
- (3) The community thus restored is strong enough to withstand the assault of Gog, etc. (³⁸¹Ezekiel 38:1-39:29) [EWALD].

1. *carried ... in the spirit* — The matters transacted, therefore, were not literal, but in vision.

the valley — probably that by the Chebar (³⁴⁹Ezekiel 3:22). The valley represents Mesopotamia, the scene of Israel's sojourn in her state of national deadness.

2. *dry* — bleached by long exposure to the atmosphere.

3. *can these bones live? ... thou knowest* — implying that, humanly speaking, they could not; but faith leaves the question of possibility to rest with God, with whom nothing is impossible (⁶²³Deuteronomy 32:39). An image of Christian faith which believes in the coming general resurrection of the dead, in spite of all appearances against it, because God has said it (⁶⁰⁵John 5:21 ⁶⁰⁷Romans 4:17 ⁶⁰⁹2 Corinthians 1:9).

4. *Prophecy* — Proclaim God's quickening word to them. On account of this innate power of the divine word to effect its end, prophets are said to *do* that which they *prophecy as about to be done* (³¹⁰Jeremiah 1:10).

5. *I ... cause breath to enter into you* — So ²³⁹Isaiah 26:19, containing the same vision, refers *primarily* to Israel's restoration. Compare as to God's renovation of the earth and all its creatures hereafter by His breath, ⁴⁹⁰Psalms 104:30.

ye shall live — come to life *again*.

6. *ye shall know that I am the Lord* — by the actual proof of My divinity which I will give in reviving Israel.

7. *noise* — of the bones when coming in mutual collision. Perhaps referring to the decree of Cyrus, or the noise of the Jews' exultation at their deliverance and return.

bones came together — literally, “*ye bones came together*”; as in ^{<441>}Jeremiah 49:11 (*Hebrew*), “*ye widows of thine shall trust in Me.*” The second person puts the scene vividly before one's eyes, for the whole resurrection scene is a *prophecy in action* to render more palpably to the people the prophecy in word (^{<472>}Ezekiel 37:21).

8. So far, they were only cohering in order as unsightly skeletons. The next step, that of covering them successively with sinews, skin, and flesh, gives them beauty; but still “no breath” of life in them. This may imply that Israel hereafter, as at the restoration from Babylon was the case in part, shall return to Judea unconverted at first (Zechariah 13:8,9). Spiritually: a man may assume all the semblances of spiritual life, yet have none, and so be dead before God.

9. *wind* — rather, *the spirit* of life or *life-breath* (*Margin*). For it is distinct from “the four *winds*” from which it is summoned.

from the four winds — implying that Israel is to be gathered from the four quarters of the earth (^{<2315>}Isaiah 43:5,6 ^{<2318>}Jeremiah 31:8), even as they were “scattered into all the winds” (^{<2151>}Ezekiel 5:10 12:14 17:21; compare ^{<601>}Revelation 7:1,4).

10. Such honor God gives to the divine word, even in the mouth of a man. How much more when in the mouth of the Son of God! (^{<4125>}John 5:25-29). Though this chapter does not *directly* prove the resurrection of the dead, it does so *indirectly*; for it takes for granted the future fact as one recognized by believing Jews, and so made the image of their national restoration (so ^{<2218>}Isaiah 25:8 26:19 ^{<2712>}Daniel 12:2 ^{<2102>}Hosea 6:2 13:14; compare *Note*, see on ^{<2712>}Ezekiel 37:12).

11. *Our bones are dried* — (^{<4912>}Psalm 141:7), explained by “our hope is lost” (^{<2314>}Isaiah 49:14); our national state is as hopeless of resuscitation, as marrowless bones are of reanimation.

cut off for our parts — that is, so far as we are concerned. There is nothing in us to give hope, like a withered branch “cut off” from a tree, or a limb from the body.

12. *my people* — in antithesis to “for our parts” (^{<3571>}Ezekiel 37:11). The hope that is utterly gone, if looking at *themselves*, is sure for them in *God*, because He regards them as *His* people. Their covenant relation to God ensures His not letting death permanently reign over them. Christ makes the same principle the ground on which the literal resurrection rests. God had said, “I am the God of Abraham,” etc.; God, by taking the patriarchs as *His*, undertook to do for them all that Omnipotence can perform: He, being the ever living God, is necessarily the God of, not dead, but living persons, that is, of those whose bodies His covenant love binds Him to raise again. He can — and because He can — He will — He must [FAIRBAIRN]. He calls them “*My people*” when receiving them into favor; but “*thy people*,” in addressing His servant, as if He would put them away from Him (^{<3337>}Ezekiel 13:17 33:2 ^{<3319>}Exodus 32:7).

out of your graves — out of your politically dead state, primarily in Babylon, finally hereafter in all lands (compare ^{<3068>}Ezekiel 6:8 ^{<2834>}Hosea 13:14). The Jews regarded the lands of their captivity and dispersion as their “graves”; their restoration was to be as “life from the dead” (^{<5115>}Romans 11:15). Before, the bones were in the open plain (^{<3571>}Ezekiel 37:1,2); now, in the graves, that is, some of the Jews were in the graves of actual captivity, others at large but dispersed. Both alike were nationally dead.

16. *stick* — alluding to ^{<4072>}Numbers 17:2, the tribal rod. The union of the two rods was a prophecy in action of the brotherly union which is to reunite the ten tribes and Judah. As their severance under Jeroboam was fraught with the greatest evil to the covenant-people, so the first result of both being joined by the spirit of life to God is that they become joined to one another under the one covenant King, Messiah-David.

Judah, and ... children of Israel his companions — that is, Judah and, besides Benjamin and Levi, those who had joined themselves to him of Ephraim, Manasseh, Simeon, Asher, Zebulun, Issachar, as having the temple and lawful priesthood in his borders (^{<4412>}2 Chronicles 11:12,13,16 15:9 30:11,18). The latter became identified with Judah after the carrying away of the ten tribes, and returned with Judah from Babylon, and so shall be associated with that tribe at the future restoration.

For Joseph, the stick of Ephraim — Ephraim’s posterity took the lead, not only of the other descendants of Joseph (compare ^{<3571>}Ezekiel 37:19), but of the ten tribes of Israel. For four hundred years, during the period of the judges, with Manasseh and Benjamin, its dependent tribes, it had formerly taken the lead: Shiloh was its religious capital; Shechem, its civil capital. God had transferred the birthright from Reuben (for dishonoring his

father's bed) to Joseph, whose representative, Ephraim, though the younger, was made (^{<0489>}Genesis 48:19 ^{<1301>}1 Chronicles 5:1). From its pre-eminence "Israel" is attached to it as "companions." The "all" in this case, not in that of Judah, which has only attached as "companions" the children of Israel" (that is, some of them, namely, those who followed the fortunes of Judah), implies that the *bulk* of the ten tribes did not return at the restoration from Babylon, but are distinct from Judah, until the coming union with it at the restoration.

18. God does not explain the symbolical prophecy until the Jews have been stimulated by the type to consult the prophet.

19. The union effected at the restoration from Babylon embraced but comparatively few of Israel; a future complete fulfillment must therefore be looked for.

stick of Joseph ... in the hand of Ephraim — Ephraim, of the descendants of Joseph, had exercised the rule among the ten tribes: that rule, symbolized by the "stick," was now to be withdrawn from him, and to be made one with the other, Judah's rule, in God's hand.

them — the "stick of Joseph," would strictly require "it"; but Ezekiel expresses the sense, namely, the ten tribes who were subject to it.

with him — that is, Judah; or "it," that is, the stick of Judah.

22. one nation — (^{<2113>}Isaiah 11:13 ^{<2418>}Jeremiah 3:18 ^{<2011>}Hosea 1:11).

one king — not Zerubbabel, who was not a king either in fact or name, and who ruled over but a few Jews, and that only for a few years; whereas the King here reigns for ever. MESSIAH is meant (^{<3523>}Ezekiel 34:23,24). The union of Judah and Israel under King Messiah symbolizes the union of Jews and Gentiles under Him, partly now, perfectly hereafter (^{<3724>}Ezekiel 37:24 ^{<3106>}John 10:16).

23. (^{<3625>}Ezekiel 36:25).

out of ... their dwelling-places — (^{<3628>}Ezekiel 36:28,33). I will remove them from the scene of their idolatries to dwell in their own land, and to serve idols no more.

24. David — Messiah (See on ^{<3523>}Ezekiel 34:23,24).

25. for ever — (^{<2421>}Isaiah 60:21 ^{<2420>}Joel 3:20 ^{<3195>}Amos 9:15).

26. *covenant of peace* — better than the old legal covenant, because an unchangeable covenant of grace (^{<4645>}Ezekiel 34:25 ^{<2818>}Isaiah 55:3 ^{<4840>}Jeremiah 32:40).

I will place them — set them in an established position; no longer unsettled as heretofore.

my sanctuary — the temple of God; spiritual in the heart of all true followers of Messiah (^{<4769>}2 Corinthians 6:16); and, in some “literal” sense, in the restored Israel (^{<3401>}Ezekiel 40:1-44:31).

27. *My tabernacle ... with them* — as foretold (^{<0027>}Genesis 9:27); ^{<4014>}John 1:14, “The Word ... *dwelt* among us” (literally, “tabernacled”); first, in humiliation; hereafter, in manifested glory (^{<6213>}Revelation 21:3).

28. (^{<3823>}Ezekiel 36:23).

sanctify Israel — set it apart as holy unto Myself and inviolable (^{<0918>}Exodus 19:5,6).

CHAPTER 38

EZEKIEL 38:1-23.

THE ASSAULT OF GOG, AND GOD'S JUDGMENT ON HIM.

The objections to a *literal* interpretation of the prophecy are —

- (1) The ideal nature of the name Gog, which is the root of Magog, the only kindred name found in Scripture or history.
- (2) The nations congregated are selected from places most distant from Israel, and from one another, and therefore most unlikely to act in concert (Persians and Libyans, etc.).
- (3) The whole spoil of Israel could not have given a handful to a tithe of their number, or maintained the myriads of invaders a single day (Ezekiel 38:12,13).
- (4) The wood of their invaders' weapons was to serve for fuel to Israel for seven years! And *all* Israel were to take seven months in burying the dead! Supposing a million of Israelites to bury each two corpses a day, the aggregate buried in the hundred eighty working days of the seven months would be three hundred sixty millions of corpses! Then the pestilential vapors from such masses of victims before they were all buried! What Israelite could live in such an atmosphere?
- (5) The scene of the Lord's controversy here is different from that in Isaiah 34:6, Edom, which creates a discrepancy. (But probably a different judgment is alluded to).
- (6) The gross carnality of the representation of God's dealings with His adversaries is inconsistent with Messianic times. It therefore requires a non-literal interpretation. The prophetic delineations of the divine principles of government are thrown into the familiar forms of Old Testament relations. The final triumph of Messiah's truth over the most distant and barbarous nations is represented as a literal conflict on a gigantic scale, Israel being the battlefield, ending in the complete triumph of Israel's anointed King, the Savior of the world. It is a *prophetical* parable [FAIRBAIRN]. However, though the *details* are not literal, the distinctiveness in this picture, characterizing also parallel

descriptions in writers less ideally picturesque than Ezekiel, gives probability to a more definite and generally literal interpretation. The awful desolations caused in Judea by Antiochus Epiphanes, of Syria (I Maccabees; and PORPHYRY, quoted by JEROME on Ezekiel), his defilement of Jehovah's temple by sacrificing swine and sprinkling the altar with the broth, and setting up the altar of Jupiter Olympius, seem to be an earnest of the final desolations to be caused by Antichrist in Israel, previous to His overthrow by the Lord Himself, coming to reign (compare ²⁷⁸⁰Daniel 8:10-26 11:21-45 12:1 Zechariah 13:9 14:2,3). GROTIUS explains Gog as a name taken from Gyges, king of Lydia; and Magog as Syria, in which was a city called Magag [PLINY, 5.28]. What Ezekiel stated more generally, ⁶¹⁰Revelation 20:7-9 states more definitely as to the anti-Christian confederacy which is to assail the beloved city.

2. **Gog** — the prince of the land of Magog. The title was probably a common one of the kings of the country, as "Pharaoh" in Egypt. Chakan was the name given by the Northern Asiatics to their king, and is still a title of the Turkish sultan: "Gog" may be a contraction of this. In Ezekiel's time a horde of northern Asiatics, termed by the Greeks "Scythians," and probably including the Moschi and Tibareni, near the Caucasus, here ("Meshech ... Tubal") undertook an expedition against Egypt [HERODOTUS, 1.103-106]. These names might be adopted by Ezekiel from the historical fact familiar to men at the time, as ideal titles for the great last anti-Christian confederacy.

Magog — (⁴¹⁰Genesis 10:2 ⁴³⁰⁵1 Chronicles 1:5). The name of a land belonging to Japheth's posterity. *Maha*, in Sanskrit, means "land." Gog is the ideal political head of the region. In ⁶³⁰⁸Revelation 20:8, Gog and Magog are two peoples.

the chief prince — rather, "prince of *Rosh*," or "*Rhos*" [*Septuagint*]. The Scythian Tauri in the Crimea were so called. The Araxes also was called "Rhos." The modern Russians may have hence *assumed* their name, as Moscow and Tobolsk from Meshech and Tubal, though their *proper* ancient name was *Slavi*, or *Wends*. HENGSTENBERG supports *English Version*, as "Rosh" is not found in the Bible. "Magog was Gog's original kingdom, though he acquired also Meshech and Tubal, so as to be called their *chief prince*."

3. His high-sounding titles are repeated to imply the haughty self-confidence of the invader as if invincible.

4. **turn thee back** — as a refractory wild beast, which thinks to take its own way, but is bent by a superior power to turn on a course which must end in

its destruction. Satan shall be, by overruling Providence, permitted to deceive them to their ruin (^{<6117>}Revelation 20:7,8).

hooks into thy jaws — (^{<2304>}Ezekiel 29:4 ^{<1248>}2 Kings 19:28).

5. Persia ... Libya — expressly specified by APPIAN as supplying the ranks of Antiochus' army.

6. Gomer — the Celtic Cimmerians of Crim-Tartary.

Togarmah — the Armenians of the Caucasus, south of Iberia.

7. Irony. Prepare thee and all thine with all needful accoutrements for war — that ye may perish together.

be ... a guard unto them — that is, *if thou canst*.

8. thou shall be visited — in wrath, by God (^{<2306>}Isaiah 29:6). Probably there is allusion to ^{<2321>}Isaiah 24:21,22, “The host of the high ones ... shall be gathered ... as prisoners ... in me pit ... and *after many days shall they be visited.*” I therefore prefer *English Version* to GROTIUS rendering, “Thou shalt get *the command*” of the expedition. The “after many days” is defined by “in the latter years,” that is, in the times just before the coming of Messiah, namely, under Antiochus, before His first coming; under Antichrist, before His second coming.

the mountains of Israel ... always waste — that is, waste during the long period of the captivity, the earnest of the much longer period of Judea's present desolation (to which the language “always waste” more fully applies). This marks the impious atrocity of the act, to assail God's people, who had only begun to recover from their protracted calamities.

but it is brought ... and they shall dwell — rather, “And they (the Israelites) were brought ... dwelt safely” [FAIRBAIRN]. *English Version* means, “Against Israel, which has been waste, but which (that is, whose people) is now (at the time of the invasion) brought forth out of the nations where they were dispersed, and shall be found by the invader dwelling securely, so as to seem an easy prey to him.”

9. cloud to cover the land — with the multitude of thy forces.

10. an evil thought — as to attacking God's people in their defenseless state.

11. dwell safely — that is, securely, without fear of danger (compare ^{<1089>}Esther 9:19). Antiochus, the type of Antichrist, took Jerusalem without a blow.

12. *midst of the land* — literally, “the navel” of the land (⁴⁰⁸⁵Judges 9:37, *Margin*). So, in ³⁴⁸⁸Ezekiel 5:5, Israel is said to be set “in the midst of the nations”; not physically, but morally, a central position for being a blessing to the world: so (as the favored or “beloved city,” ⁶¹⁰⁹Revelation 20:9) an object of envy. GROTIUS translates, “In the *height* of the land” (so ³⁵⁸⁸Ezekiel 38:8), “the mountains of Israel,” Israel being morally elevated above the rest of the world.

13. *Sheba*, etc. — These mercantile peoples, though not taking an active part against the cause of God, are well pleased to see others do it. Worldliness makes them ready to deal in the ill-gotten spoil of the invaders of God’s people. Gain is before godliness with them (I Maccabees 3:41).

young lions — daring princes and leaders.

14. *shalt thou not know it?* — to thy cost, being visited with punishment, while Israel dwells safely.

16. *I will bring thee against my land, that the heathen may know me* — So in ⁴⁸⁹⁶Exodus 9:16, God tells Pharaoh, “For this cause have I raised thee up, for to show in thee My power; and that My name may be declared throughout all the earth.”

17. *thou he of whom I have spoken in old time* — Gog, etc. are here identified with the enemies spoken of in other prophecies (⁴⁸⁴⁷Numbers 24:17-24 ²²⁰⁷Isaiah 27:1; compare ²³⁰⁷Isaiah 26:20,21 ²⁴²³Jeremiah 30:23,24 ²⁸⁸¹Joel 3:1 ³¹⁸⁵Micah 5:5,6 ²³⁴²Isaiah 14:12-14 59:19). God is represented as addressing Gog at the time of his assault; therefore, the “old time” is the time long prior, when Ezekiel uttered these prophecies; so, he also, as well as Daniel (²⁷¹⁰Daniel 11:1-45) and Zechariah (Zechariah 14:1-21) are included among “the prophets of Israel” here.

many years — ago.

18. *fury shall come up in my face* — literally, “nose”; in *Hebrew*, the idiomatic expression for *anger*, as men in anger breathe strongly through the nostrils. Anthropopathy: God stooping to human modes of thought (⁴⁹⁸⁸Psalms 18:8).

19. *great shaking* — an earthquake: physical agitations after accompanying social and moral revolutions. Foretold also in ²⁴⁸⁶Joel 3:16; (compare Haggai 2:6,7 ⁴¹⁴⁷Matthew 24:7,29 ⁶⁶⁶⁸Revelation 16:18).

20. *fishes* — disturbed by the fleets which I will bring.

fowls, etc. — frightened at the sight of so many men: an ideal picture.

mountains — that is, the fortresses on the mountains.

steep places — literally, “stairs” (So 2:14); steep terraces for vines on the sides of hills, to prevent the earth being washed down by the rains.

every wall — of towns.

21. every man’s sword ... against his brother — I will destroy them partly by My people’s sword, partly by their swords being turned against one another (compare ^{<4012>}2 Chronicles 20:23).

22. plead — a forensic term; because God in His inflictions acts on the principles of His own immutable *justice*, not by arbitrary impulse (^{<2766>}Isaiah 66:16 ^{<2578>}Jeremiah 25:31).

blood ... hailstones, fire — (^{<6087>}Revelation 8:7 16:21). The imagery is taken from the destruction of Sodom and the plagues of Egypt (compare ^{<9116>}Psalms 11:6). Antiochus died by “pestilence” (II Maccabees 9:5).

CHAPTER 39

EZEKIEL 39:1-29.

CONTINUATION OF THE PROPHECY AGAINST GOG.

1. Repeated from ^{38B}Ezekiel 38:3, to impress the prophecy more on the mind.

2. *leave but the sixth part of thee* — *Margin*, “strike thee with six plagues” (namely, pestilence, blood, overflowing rain, hailstones, fire, brimstone, ^{38D}Ezekiel 38:22); or, “draw thee back with an hook of six teeth” (^{38H}Ezekiel 38:4), the six teeth being those six plagues. Rather, “lead thee about” [LUDOVICUS DE DIEU and *Septuagint*]. As Antiochus was led (to his ruin) to leave Egypt for an expedition against Palestine, so shall the last great enemy of God be.

north parts — from the extreme north [FAIRBAIRN].

3. *bow* — in which the Scythians were most expert.

4, 5. (Compare ^{39A}Ezekiel 39:17-20).

upon the mountains of Israel — The scene of Israel’s preservation shall be that of the ungodly foe’s destruction.

6. *carelessly* — in self-confident security.

the isles — Those dwelling in maritime regions, who had helped Gog with fleets and troops, shall be visited with the fire of God’s wrath in their own lands.

7. *not let them pollute my holy name* — by their sins bringing down judgments which made the heathen think that I was unable or unwilling to save My people.

8. *it is come ... it is done* — The prediction of the salvation of My people, and the ruin of their enemy, is come to pass — is done: expressing that the event foretold is as certain as if it were already accomplished.

9, 10. The burning of the foe’s weapons implies that nothing belonging to them should be left to pollute the land. The *seven* years (*seven* being the sacred number) spent on this work, implies the completeness of the

cleansing, and the people's zeal for purity. How different from the ancient Israelites, who left not merely the arms, but the heathen themselves, to remain among them [FAIRBAIRN], (^{<00123>}Judges 1:27,28 2:2,3 ^{<19468>}Psalms 106:34-36). The desolation by Antiochus began in the one hundred and forty-first year of the Seleucidae. From this date to 148, a period of six years and four months ("2300 days," ^{<27884>}Daniel 8:14), when the temple-worship was restored (I Maccabees 4:52), God vouchsafed many triumphs to His people; from this time to the death of Antiochus, early in 149, a period of seven months, the Jews had rest from Antiochus, and purified their land, and on the twenty-fifth day of the ninth month celebrated the Encaenia, or feast of dedication (^{<6102>}John 10:22) and purification of the temple. The whole period, in round numbers, was seven years. Mattathias was the patriotic Jewish leader, and his third son, Judas, the military commander under whom the Syrian generals were defeated. He retook Jerusalem and purified the temple. Simon and Jonathan, his brothers, succeeded him: the independence of the Jews was secured, and the crown vested in the Asmonean family, in which it continued till Herod the Great.

11. *place ... of graves* — Gog found only a grave where he had expected the spoils of conquest.

valley — So vast were to be the masses that nothing but a deep valley would suffice for their corpses.

the passengers on the east of the sea — those travelling on the high road, east of the Dead Sea, from Syria to Petra and Egypt. The publicity of the road would cause many to observe God's judgments, as the stench (as *English Version* translates) or the multitude of graves (as HENDERSON translates, "it shall *stop the passengers*") would arrest the attention of passers-by. Their grave would be close to that of their ancient prototypes, Sodom and Gomorrah in the Dead Sea, both alike being signal instances of God's judgments.

13. *I ... glorified* — in destroying the foe (^{<3322>}Ezekiel 28:22).

14. *with the passengers* — The men employed continually in the burying were to be helped by those happening to pass by; all were to combine.

after the end of seven months shall they search — to see if the work was complete [MUNSTER].

15. First "*all the people of the land*" engaged in the burying for seven months; then special men were employed, at the end of the seven months, to search for any still left unburied. The passers-by helped them by setting up a mark near any such bones, in order to keep others from being defiled

by casually touching them, and that the buriers might come and remove them. Denoting the minute care to put away every relic of heathen pollution from the Holy Land.

16. A city in the neighborhood was to receive the name Hamonah, “multitude,” to commemorate the overthrow of the multitudes of the foe [HENDERSON]. The multitude of the slain shall give a name to the city of Jerusalem after the land shall have been cleansed [GROTIUS]. Jerusalem shall be famed as the conqueror of multitudes.

17. (⁴⁶⁹⁷Revelation 19:17).

sacrifice — Anciently worshippers feasted on the sacrifices. The birds and beasts of prey are invited to the sacrificial feast provided by God (compare ²³⁸⁶Isaiah 18:6 34:6 Zephaniah 1:7 ⁴⁰⁹⁹Mark 9:49). Here this sacrifice holds only a subordinate place in the picture, and so is put last. Not only shall their bones lie long unburied, but they shall be stripped of the flesh by beasts and birds of prey.

18. *rams ... lambs ... goats* — By these various animal victims used in sacrifices are meant various ranks of men, princes, generals, and soldiers (compare ²³⁴⁶Isaiah 34:6).

fatlings of Bashan — ungodly men of might (⁴⁰²²Psalm 22:12). Bashan, beyond Jordan, was famed for its fat cattle. Fat implies prosperity which often makes men refractory towards God (⁴⁶²⁴Deuteronomy 32:14,15).

20. *my table* — the field of battle on the mountains of Israel (²³⁰⁸Ezekiel 38:8,20).

chariots — that is, charioteers.

22. *So the house of Israel shall know ... Lord* — by My interposition for them. So, too, the heathen shall be led to fear the name of the Lord (⁴⁹²⁵Psalm 102:15).

23. *hid I my face* — (⁴⁶¹⁷Deuteronomy 31:17 ²⁸⁴²Isaiah 59:2).

25. *bring again the captivity* — restore from calamity to prosperity.

the whole house of Israel — so “all Israel” (⁴⁶¹²Romans 11:26). The restorations of Israel heretofore have been partial; there must be one yet future that is to be *universal* (²⁸¹¹Hosea 1:11).

26. *After that they have borne their shame* — the punishment of their sin: after they have become sensible of their guilt, and ashamed of it (²³⁰⁸Ezekiel 20:43 36:31).

27. *sanctified in them* — vindicated as holy in My dealings with them.

28. The Jews, having no dominion, settled country, or fixed property to detain them, may return at any time without difficulty (compare ^{<3104>}Hosea 3:4,5).

29. *poured out my Spirit upon ... Israel* — the sure forerunner of their conversion (^{<3123>}Joel 2:28 ^{<3210>}Zechariah 12:10). The pouring out of His Spirit is a pledge that He will hide His face no more (^{<4122>}2 Corinthians 1:22 ^{<4114>}Ephesians 1:14 ^{<3106>}Philippians 1:6).

CHAPTER 40

EZEKIEL 40:1-49.

THE REMAINING CHAPTERS, THE FORTIETH THROUGH FORTY-EIGHTH, GIVE AN IDEAL PICTURE OF THE RESTORED JEWISH TEMPLE.

The arrangements as to the land and the temple are, in many particulars, different from those subsisting before the captivity. There are things in it so improbable physically as to preclude a *purely* literal interpretation. The general truth seems to hold good that, as Israel served the nations for his rejection of Messiah, so shall they serve him in the person of Messiah, when he shall acknowledge Messiah (^{<3402>}Isaiah 60:12 ^{<3407>}Zechariah 14:17-19; compare ^{<3721>}Psalms 72:11). The ideal temple exhibits, under Old Testament forms (used as being those then familiar to the men whom Ezekiel, a priest himself, and one who delighted in sacrificial images, addresses), not the precise literal outline, but *the essential character* of the worship of Messiah as it shall be when He shall exercise sway in Jerusalem among His own people, the Jews, and thence to the ends of the earth. The very fact that the whole is a vision (^{<3402>}Ezekiel 40:2), not an oral face-to-face communication such as that granted to Moses (^{<0126>}Numbers 12:6-8), implies that the directions are not to be understood so precisely literally as those given to the Jewish lawgiver. The description involves things which, taken literally, almost involve natural impossibilities. The square of the temple, in ^{<3421>}Ezekiel 42:20, is six times as large as the circuit of the wall enclosing the old temple, and larger than all the earthly Jerusalem. Ezekiel gives three and a half miles and one hundred forty yards to his temple square. The boundaries of the ancient city were about two and a half miles. Again, the city in Ezekiel has an area between three or four thousand square miles, including the holy ground set apart for the prince, priests, and Levites. This is nearly as large as the whole of Judea west of the Jordan. As Zion lay in the center of the ideal city, the one-half of the sacred portion extended to nearly thirty miles south of Jerusalem, that is, covered nearly the whole southern territory, which reached only to the Dead Sea (^{<3479>}Ezekiel 47:19), and yet five tribes were to have their inheritance on that side of Jerusalem, *beyond* the sacred portion (^{<3483>}Ezekiel 48:23-28). Where was land to be found for them there? A breadth of but four or five miles apiece would be left. As the boundaries of the land are given the same as

under Moses, these incongruities cannot be explained away by supposing physical changes about to be effected in the land such as will meet the difficulties of the purely literal interpretation. The distribution of the land is in equal portions among the twelve tribes, without respect to their relative numbers, and the parallel sections running from east to west. There is a difficulty also in the supposed separate existence of the twelve tribes, such separate tribeships no longer existing, and it being hard to imagine how they could be restored as distinct tribes, mingled as they now are. So the stream that issued from the east threshold of the temple and flowed into the Dead Sea, in the rapidity of its increase and the quality of its waters, is unlike anything ever known in Judea or elsewhere in the world. Lastly, the catholicity of the Christian dispensation, and the spirituality of its worship, seem incompatible with a return to the local narrowness and “beggarly elements” of the Jewish ritual and carnal ordinances, disannulled “because of the unprofitableness thereof” [FAIRBAIRN], (²⁸⁰⁴Galatians 4:3,9 5:1 ²⁸⁰⁶Hebrews 9:10 10:18). “A temple with sacrifices now would be a denial of the all-sufficiency of the sacrifice of Christ. He who sacrificed before confessed the Messiah. He who should sacrifice now would solemnly deny Him” [DOUGLAS]. These difficulties, however, may be all *seeming*, not real. Faith accepts God’s Word as it is, waits for the event, sure that it will clear up all such difficulties. Perhaps, as some think, the beau ideal of a sacred commonwealth is given according to the then existing pattern of temple services, which would be the imagery most familiar to the prophet and his hearers at the time. The minute particularizing of details is in accordance with Ezekiel’s style, even in describing purely ideal scenes. The old temple embodied in visible forms and rites spiritual truths affecting the people even when absent from it. So this ideal temple is made in the absence of the outward temple to serve by description the same purpose of symbolical instruction as the old literal temple did by forms and acts. As in the beginning God promised to be a “sanctuary” (²³¹¹Ezekiel 11:16) to the captives at the Chebar, so now at the close is promised a complete restoration and realization of the theocratic worship and polity under Messiah in its noblest ideal (compare ²³⁸³Jeremiah 31:38-40). In ²⁶²²Revelation 21:22 “no temple” is seen, as in the perfection of the new dispensation the accidents of place and form are no longer needed to realize to Christians what Ezekiel imparts to Jewish minds by the imagery familiar to them. In Ezekiel’s temple holiness stretches over the entire temple, so that in this there is no longer a distinction between the different parts, as in the old temple: parts left undeterminate in the latter obtain now a divine sanction, so that all arbitrariness is excluded. So that it is a perfect manifestation of the love of God to His covenant-people (²³⁰¹Ezekiel 40:1-43:12); and from it, as from a new center of religious life, there gushes forth the fullness of blessings to them, and so to all people (²³⁰¹Ezekiel 47:1-

23) [FAIRBAIRN and HAVERNICK]. The temple built at the return from Babylon can only very partially have realized the model here given. The law is seemingly opposed to the gospel (^{<4172>}Matthew 5:21,22,27,28,33,34). It is not really so (compare ^{<4157>}Matthew 5:17,18 ^{<4158>}Romans 3:31 ^{<4162>}Galatians 3:21,22). It is true Christ's sacrifice superseded the law sacrifices (^{<3902>}Hebrews 10:12-18). Israel's province may hereafter be to show the essential identity, even in the minute details of the temple sacrifices, between the law and gospel (^{<5108>}Romans 10:8). The ideal of the theocratic temple will then first be realized.

1. *beginning of the year* — the ecclesiastical year, the first month of which was Nisan.

the city ... thither — Jerusalem, the center to which all the prophet's thoughts tended.

2. *visions of God* — divinely sent visions.

very high mountain — Moriah, very high, as compared with the plains of Babylon, still more so as to its *moral* elevation (^{<3472>}Ezekiel 17:22 20:40).

by which — Ezekiel coming from the north is set down *at* (as the *Hebrew* for "upon" may be translated) Mount Moriah, and sees the city-like frame of the temple stretching *southward*. In ^{<3405>}Ezekiel 40:3, "God brings him thither," that is, close up to it, so as to inspect it minutely (compare ^{<6210>}Revelation 21:10). In this closing vision, as in the opening one of the book, the divine hand is laid on the prophet, and he is borne away in the visions of God. But the scene there was by the Chebar, Jehovah having forsaken Jerusalem; now it is the mountain of God, Jehovah having returned thither; there, the vision was calculated to inspire terror; here, hope and assurance.

3. *man* — The Old Testament manifestations of heavenly beings as *men* prepared men's minds for the coming incarnation.

brass — resplendent.

line — used for longer measurements (Zechariah 2:1).

reed — used in measuring houses (^{<6215>}Revelation 21:15). It marked the straightness of the walls.

5. Measures were mostly taken from the human body. The *greater cubit*, the length from the elbow to the end of the middle finger, a little more than two feet: exceeding the ordinary *cubit* (from the elbow to the wrist) by an hand-breadth, that is, twenty-one inches in all. Compare ^{<2683>}Ezekiel 43:13,

with ^{<341B>}Ezekiel 40:5. The *palm* was the full breadth of the hand, three and a half inches.

breadth of the building — that is, the boundary wall. The imperfections in the old temple's boundary wall were to have no place here. The buildings attached to it had been sometimes turned to common uses; for example, Jeremiah was imprisoned in one (^{<341B>}Jeremiah 20:2 29:26). But now all these were to be holy to the Lord. The gates and doorways to the city of God were to be imprinted in their architecture with the idea of the exclusion of everything defiled (^{<6127>}Revelation 21:27). The east gate was to be especially sacred, as it was through it the glory of God had departed (^{<3113>}Ezekiel 11:23), and through it the glory was to return (^{<3601>}Ezekiel 43:1,2 44:2,3).

6. *the stairs* — seven in number (^{<341B>}Ezekiel 40:26).

threshold — the sill [FAIRBAIRN].

other threshold — FAIRBAIRN considers there is but one threshold, and translates, "even the one threshold, one rod broad." But there is another threshold mentioned in ^{<3407>}Ezekiel 40:7. The two thresholds here seem to be the upper and the lower.

7. *chamber* — These chambers were for the use of the Levites who watched at the temple gates; *guard-chambers* (^{<1224>}2 Kings 22:4 ^{<1325>}1 Chronicles 9:26,27); also used for storing utensils and musical instruments.

9. *posts* — projecting column-faced fronts of the sides of the doorway, opposite to one another.

12. *space* — rather, "the boundary."

16. *narrow* — latticed [HENDERSON]. The ancients had no glass, so they had them latticed, narrow in the interior of the walls, and widening at the exterior. "Made fast," or "firmly fixed in the chambers" [MAURER].

arches — rather, "porches."

17. *pavement* — tessellated mosaic (^{<1006>}Esther 1:6).

chambers — serving as lodgings for the priests on duty in the temple, and as receptacles of the tithes of salt, wine, and oil.

18. The higher pavement was level with the entrance of the gates, the lower was on either side of the raised pavement thus formed. Whereas Solomon's temple had an outer court open to alterations and even idolatrous innovations (^{<1231>}2 Kings 23:11,12 ^{<1305>}1 Chronicles 20:5), in this

there was to be no room for human corruptions. Its compass was exactly defined, one hundred cubits; and the fine pavement implied it was to be trodden only by clean feet (compare ^{<2318>}Isaiah 35:8).

20-27. The different approaches corresponded in plan. In the case of these two other gates, however, no mention is made of a building with thirty chambers such as was found on the east side. Only one was needed, and it was assigned to the east as being the sacred quarter, and that most conveniently situated for the officiating priests.

23. *and toward the east* — an elliptical expression for “The gate of the inner court was over against the (outer) gate toward the north (just as the inner gate was over against the outer gate) toward the east.”

28-37. The inner court and its gates.

according to these measures — namely, the measures of the outer gate. The figure and proportions of the inner answered to the outer.

30. This verse is omitted in the *Septuagint*, the Vatican manuscript, and others. The dimensions here of the inner gate do not correspond to the outer, though ^{<308>}Ezekiel 40:28 asserts that they do. HAVERNICK, retaining the verse, understands it of another porch looking inwards toward the temple.

arches — the porch [FAIRBAIRN]; the columns on which the arches rest [HENDERSON].

31. *eight steps* — The outer porch had only *seven* (^{<348>}Ezekiel 40:26).

37. *posts* — the *Septuagint* and *Vulgate* read, “the porch,” which answers better to ^{<348>}Ezekiel 40:31-34. “The arches” or “porch” [MAURER].

38. *chambers ... entries* — literally, “a chamber and its door.”

by the posts — that is, *at* or *close by* the posts or *columns*.

where they washed the burnt offering — This does not apply to all the gates but only to the north gate. For ^{<0111>}Leviticus 1:11 directs the sacrifices to be killed north of the altar; and ^{<348>}Ezekiel 8:5 calls the north gate, “the gate of the altar.” And ^{<340>}Ezekiel 40:40 particularly mentions the *north gate*.

43. *hooks* — cooking apparatus for cooking the flesh of the sacrifices that fell to the priests. The hooks were “fastened” in the walls within the apartment, to hang the meat from, so as to roast it. The *Hebrew* comes from a root “fixed” or “placed.”

44. *the chambers of the singers* — two in number, as proved by what follows: “and their prospect (that is, the prospect of *one*) was toward the south, (and) one toward the north.” So the *Septuagint*.

46. *Zadok* — lineally descended from Aaron. He had the high priesthood conferred on him by Solomon, who had set aside the family of Ithamar because of the part which Abiathar had taken in the rebellion of Adonijah (^{<100B>}1 Kings 1:7 2:26,27).

47. *court, an hundred cubits ... foursquare* — not to be confounded with the inner court, or court of Israel, which was open to all who had sacrifices to bring, and went round the three sides of the sacred territory, one hundred cubits broad. This court was one hundred cubits square, and had the altar in it, in front of the temple. It was the court of the priests, and hence is connected with those who had charge of the altar and the music. The description here is brief, as the things connected with this portion were from the first divinely regulated.

48, 49. These two verses belong to the forty-first chapter, which treats of the temple itself.

49. *twenty ... eleven cubits* — in Solomon’s temple (^{<100B>}1 Kings 6:3) “twenty ... *ten* cubits.” The breadth perhaps was *ten and a half*; ^{<100B>}1 Kings 6:3 designates the number by the *lesser* next round number, “ten”; Ezekiel here, by the *larger* number, “eleven” [MENOCHIUS]. The *Septuagint* reads “twelve.”

he brought me by the steps — They were *ten* in number [*Septuagint*].

CHAPTER 41

EZEKIEL 41:1-26.

THE CHAMBERS AND ORNAMENTS OF THE TEMPLE.

1. *tabernacle* — As in the measurement of the outer porch he had pointed to Solomon's *temple*, so here in the edifice itself, he points to the old *tabernacle*, which being eight boards in breadth (each one and a half cubits broad) would make in all twelve cubits, as here. On the interior it was only ten cubits.

2. *length thereof* — namely, of the holy place [FAIRBAIRN].

3. *inward* — towards the most holy place.

4. *thereof* — of the holy of holies.

before the temple — that is, before, or in front of the most holy place (so "temple" is used in ^{<1063>}1 Kings 6:3). The angel went in and measured it, while Ezekiel stood in front, in the only part of the temple accessible to him. The dimensions of the two apartments are the same as in Solomon's temple, since being fixed originally by God, they are regarded as finally determined.

5. *side chamber* — the singular used collectively for the plural. These chambers were appendages attached to the outside of the temple, on the west, north, and south; for on the east side, the principal entrance, there were no chambers. The narrowness of the chambers was in order that the beams could be supported without needing pillars.

6. *might ... hold, but ... not hold in ... wall of the house* — ^{<1065>}1 Kings 6:6 tells us there were rests made in the walls of the temple for supports to the side chambers; but the temple walls did not thereby become part of this side building; they stood separate from it. "They entered," namely, the beams of the chambers, which were three-storied and thirty in consecutive order, entered into the wall, that is, were made to lean on rests projecting from the wall.

7. *the breadth ... so increased from the lowest ... to the highest* — that is, the breadth of the interior space above was greater than that below.

8. *foundations ... six ... cubits* — the substructure, on which the foundations rested, was a full reed of six cubits.

great — literally, “to the extremity” or root, namely, of the hand [HENDERSON]. “To the joining,” or point, where the foundation of one chamber ceased and another began [FAIRBAIRN].

9. *that which was left* — There was an unoccupied place within chambers that belonged to the house. The buildings in this unoccupied place, west of the temple, and so much resembling it in size, imply that no place was to be left which was to be held, as of old, not sacred. Manasseh (^{<4231>}2 Kings 23:11) had abused these “suburbs of the temple” to keeping horses sacred to the sun. All excuse for such abominations was henceforth to be taken away, the Lord claiming every space, and filling up this also with sacred erections [FAIRBAIRN].

10. *the chambers* — that is, of the priests in the court: between these and the side chambers was the wideness, etc. While long details are given as to the chambers, etc., no mention is made of the ark of the covenant. FAIRBAIRN thus interprets this: In future there was to be a perfect conformity to the divine idea, such as there had not been before. The dwellings of His people should all become true sanctuaries of piety. Jehovah Himself, in the full display of the divine Shekinah, shall come in the room of the ark of the covenant (^{<3418>}Jeremiah 3:16,17). The interior of the temple stands empty, waiting for His entrance to fill it with His glory (^{<360>}Ezekiel 43:1-12). It is the same temple, but the courts of it have become different to accommodate a more numerous people. The entire compass of the temple mount has become a holy of holies (^{<2682>}Ezekiel 43:12).

12-15. Sum of the measures of the temple, and of the buildings behind and on the side of it.

15. *galleries* — terrace buildings. On the west or back of the temple, there was a separate place occupied by buildings of the same external dimensions as the temple, that is, one hundred cubits square in the entire compass [FAIRBAIRN].

16. *covered* — being the highest windows they were “covered” from the view below. Or else “covered *with lattice-work*.”

17. *by measure* — Measurements were taken [FAIRBAIRN].

21. *appearance of the one as the appearance of the other* — The appearance of the sanctuary or holy of holies was similar to that of the temple. They differed only in magnitude.

22. *table ... before the Lord* — the altar of incense (³³⁴¹⁰Ezekiel 44:16). At it, not at the table of showbread, the priests daily ministered. It stood in front of the veil, and is therefore said to be “before the Lord.” It is called a table, as being that at which the Lord will take delight in His people, as at a feast. Hence its dimensions are larger than that of old — three cubits high, two broad, instead of two and one.

25. *thick planks* — a thick-plank work at the threshold.

CHAPTER 42

EZEKIEL 42:1-20.

CHAMBERS OF THE PRIESTS: MEASUREMENTS OF THE TEMPLE.

2. *Before the length of an hundred cubits* — that is before “the separate place,” which was that length (³⁴¹³Ezekiel 41:13). He had before spoken of chambers for the officiating priests on the north and south gates of the inner court (³⁴⁰⁴Ezekiel 40:44-46). He now returns to take a more exact view of them.

5. *shorter* — that is, the building became *narrower* as it rose in height. The chambers were many: so “in My Father’s house are many mansions” (³⁴¹⁴John 14:2); and besides these there was much “room” still left (compare ²¹⁴²Luke 14:22). The chambers, though private, were near the temple. Prayer in our chambers is to prepare us for public devotions, and to help us in improving them.

16. *five hundred reeds* — the *Septuagint* substitutes “cubits” for “reeds,” to escape the immense compass assigned to the whole, namely, a square of five hundred rods or three thousand cubits (two feet each; ³⁴⁰⁵Ezekiel 40:5), in all a square of one and one-seventh miles, that is, more than all ancient Jerusalem; also, there is much space thus left unappropriated. FAIRBAIRN rightly supports *English Version*, which agrees with the *Hebrew*. The vast extent is another feature marking the ideal character of the temple. It symbolizes the great enlargement of the kingdom of God, when Jehovah-Messiah shall reign at Jerusalem, and from thence to the ends of the earth (²¹¹¹Isaiah 2:2-4 ³⁴³⁷Jeremiah 3:17 ⁶¹¹²Romans 11:12,15).

20. *wall ... separation between ... sanctuary and ... profane* — No longer shall the wall of partition be to separate the Jew and the Gentile (⁶¹¹⁴Ephesians 2:14), but to separate the sacred from the profane. The lowness of it renders it unfit for the purpose of defense (the object of the wall, ⁶²¹²Revelation 21:12). But its square form (as in the city, ⁶²¹⁶Revelation 21:16) is the emblem of the kingdom that cannot be shaken (³¹²⁸Hebrews 12:28), resting on prophets and apostles, Jesus Christ being the chief corner-stone.

CHAPTER 43

EZEKIEL 43:1-27.

JEHOVAH'S RETURN TO THE TEMPLE.

Everything was now ready for His reception. As the Shekinah glory was the peculiar distinction of the old temple, so it was to be in the new in a degree as much more transcendent as the proportions of the new exceeded those of the old. The fact that the Shekinah glory was not in the second temple proves that it cannot be that temple which is meant in the prophecy.

2. *the way of the east* — the way whereby the glory had departed (^{<3912>}Ezekiel 11:22,23), and rested on Mount Olivet (compare Zechariah 14:4).

his voice ... like ... many waters — So *English Version* rightly, as in ^{<39124>}Ezekiel 1:24, “voice of the Almighty”; ^{<6015>}Revelation 1:15 14:2, prove this. Not as FAIRBAIRN translates, “its noise.”

earth his glory — (^{<6801>}Revelation 18:1).

3. *when I came to destroy the city* — that is, to pronounce God’s word for its destruction. So completely did the prophets identify themselves with Him in whose name they spake.

6. *the man* — who had been measuring the buildings (^{<3408>}Ezekiel 40:3).

7. *the place* — that is, “*behold the place of My throne*” — the place on which your thoughts have so much dwelt (^{<2010>}Isaiah 2:1-3 ^{<24073>}Jeremiah 3:17 ^{<39416>}Zechariah 14:16-20 Malachi 3:1). God from the first claimed to be their King politically as well as religiously: and He had resisted their wish to have a human king, as implying a rejection of Him as the proper Head of the state. Even when He yielded to their wish, it was with a protest against their king ruling except as His vicegerent. When Messiah shall reign at Jerusalem, He shall then first realize the original idea of the theocracy, with its at once divine and human king reigning in righteousness over a people all righteous (^{<34812>}Ezekiel 43:12 ^{<25011>}Isaiah 52:1 54:13 60:21).

9. *carcasses of their kings* — It is supposed that some of their idolatrous kings were buried within the bounds of Solomon’s temple [HENDERSON]. Rather, “the carcasses of their *idols*,” here called “kings,” as having had

lordship over them in past times (^{<2363>}Isaiah 26:13); but henceforth Jehovah, alone their rightful lord, shall be their king, and the idols that had been their “king” would appear but as “carcasses.” Hence these defunct kings are associated with the “high places” in ^{<2607>}Ezekiel 43:7 [FAIRBAIRN] ^{<1830>}Leviticus 26:30 and ^{<2468>}Jeremiah 16:18, confirm this. Manasseh had built altars in the courts of the temple to the host of heaven (^{<1215>}2 Kings 21:5 23:6).

I will dwell in the midst ... for ever — (^{<6218>}Revelation 21:3).

10. show the house ... that they may be ashamed of their iniquities — When the spirituality of the Christian scheme is *shown* to men by the Holy Ghost, it makes them “ashamed of their iniquities.”

12. whole ... most holy — This superlative, which had been used exclusively of the holy of holies (^{<1234>}Exodus 26:34), was now to characterize the entire building. This all-pervading sanctity was to be “*the law of the (whole) house,*” as distinguished from the Levitical law, which confined the peculiar sanctity to a single apartment of it.

13-27. As to the altar of burnt offering, which was the appointed means of access to God.

15. altar — *Hebrew, Harel*, that is, “mount of God”; denoting the high security to be imparted by it to the restored Israel. It was a high place, but a high place *of God*, not of idols.

from the altar — literally, “the lion of God,” *Ariel* (in ^{<2301>}Isaiah 29:1, “Ariel” is applied to Jerusalem). MENOCHIUS supposes that on it four animals were carved; the lion perhaps was the uppermost, whence the horns were made to issue. GESENIUS regards the two words as expressing the “hearth” or fireplace of the altar.

16. square in the four squares — square on the four sides of its squares [FAIRBAIRN].

17. settle — ledge [FAIRBAIRN].

stairs — rather, “the ascent,” as “steps” up to God’s altar were forbidden in ^{<1215>}Exodus 20:26.

18-27. The sacrifices here are not mere commemorative, but propitiatory ones. The expressions, “blood” (^{<2568>}Ezekiel 43:18), and “for a sin offering” (^{<2609>}Ezekiel 43:19,21,22), prove this. In the *literal* sense they can only apply to the second temple. Under the Christian dispensation they would directly oppose the doctrine taught in ^{<3001>}Hebrews 10:1-18, namely, that Christ has

by one offering for ever atoned for sin. However, it is *possible* that they might exist with a *retrospective* reference to Christ's sufferings, as the Levitical sacrifices had a *prospective* reference to them; not propitiatory in themselves, but memorials to keep up the remembrance of His propitiatory sufferings, which form the foundation of His kingdom, lest they should be lost sight of in the glory of that kingdom [DE BURGH]. The particularity of the directions make it unlikely that they are to be understood in a merely vague spiritual sense.

20. *cleanse* — literally, “make expiation for.”

21. *burn it ... without the sanctuary* — (^{<5831>}Hebrews 13:11).

26. *Seven days* — referring to the original directions of Moses for seven days' purification services of the altar (^{<0297>}Exodus 29:37).

consecrate themselves — literally, “fill their hands,” namely, with offerings; referring to the mode of consecrating a priest (^{<0228>}Exodus 29:24,35).

27. *I will accept you* — (^{<3204>}Ezekiel 20:40,41 ^{<5121>}Romans 12:1 ^{<0115>}1 Peter 2:5).

CHAPTER 44

EZEKIEL 44:1-31.

ORDINANCES FOR THE PRINCE AND THE PRIESTS.

2. shut ... not be opened — (^{<824>}Job 12:14 ^{<222>}Isaiah 22:22 ^{<687>}Revelation 3:7). “Shut” to the people (^{<121>}Exodus 19:21,22), but open to “the prince” (^{<344>}Ezekiel 44:3), he holding the place of God in political concerns, as the priests do in spiritual. As a mark of respect to an Eastern monarch, the gate by which he enters is thenceforth shut to all other persons (compare ^{<121>}Exodus 19:24).

3. the prince — not King Messiah, as He never would offer a burnt offering for Himself, as the prince is to do (^{<344>}Ezekiel 46:4). The prince must mean the civil ruler under Messiah. His connection with the east gate (by which the Lord had returned to His temple) implies, that, as ruling under God, he is to stand in a place of peculiar nearness to God. He represents Messiah, who entered heaven, the true sanctuary, by a way that none other could, namely, by His own holiness; all others must enter as sinners by faith in His blood, through grace.

eat bread before the Lord — a custom connected with sacrifices (^{<155>}Genesis 31:54 ^{<182>}Exodus 18:12 24:11 ^{<618>}1 Corinthians 10:18).

4-6. Directions as to the priests. Their acts of desecration are attributed to “the house of Israel” (^{<344>}Ezekiel 44:6,7), as the sins of the priesthood and of the people acted and reacted on one another; “like people, like priest” (^{<151>}Jeremiah 5:31 ^{<344>}Hosea 4:9).

7. uncircumcised in heart — Israelites circumcised outwardly, but wanting the true circumcision of the heart (^{<106>}Deuteronomy 10:16 ^{<415>}Acts 7:51).

uncircumcised in flesh — not having even the outward badge of the covenant-people.

8. keepers ... for yourselves — such as you yourselves thought fit, not such as I approve of. Or else, “Ye have not *yourselves* kept the charge of My holy things, but have set *others as* keepers of My charge in My sanctuary for yourselves” [MAURER].

10, 11. *Levites ... shall ... bear* — namely, the punishment of

their iniquity ... Yet they shall be ministers — So Mark, a *Levite*, nephew of Barnabas (^{<4066>}Acts 4:36), was punished by Paul for losing an opportunity of bearing the cross of Christ, and yet was afterwards admitted into his friendship again, and showed his zeal (^{<4133>}Acts 13:13 15:37 ^{<5040>}Colossians 4:10 ^{<5011>}2 Timothy 4:11). One may be a believer, and that too in a distinguished place, and yet lose some special honor — be acknowledged as pious, yet be excluded from some dignity [BENGEL].

charge at the gates — Better to be “a doorkeeper in the house of God, than to dwell in the tents of wickedness” (^{<9840>}Psalm 84:10). Though standing as a mere doorkeeper, it is in the *house* of God, which hath foundations: whereas he who *dwells* with the wicked, dwells in but shifting *tents*.

15. *Zadok* — The priests of the line of Ithamar were to be discharged from ministrations in the temple, because of their corruptions, following in the steps of Eli’s sons, against whom the same denunciation was uttered (^{<0123>}1 Samuel 2:32,35). Zadok, according to his name (which means “righteous”) and his line, were to succeed (^{<1025>}1 Kings 2:35 ^{<1348>}1 Chronicles 24:3), as they did not take part in the general apostasy to the same degree, and perhaps [FAIRBAIRN] the prophet, referring to their original state, speaks of them as they appeared when first chosen to the office.

17. *linen* — symbolical of purity. Wool soon induces perspiration in the sultry East and so becomes uncleanly.

18. *bonnets* — turbans.

19. *not sanctify the people with their garments* — namely, those peculiarly priestly vestments in which they ministered in the sanctuary.

20. *Neither ... shave ... heads* — as mourners do (^{<6201>}Leviticus 21:1-5). The worshippers of the Egyptian idols Serapis and Isis shaved their heads; another reason why Jehovah’s priests are not to do so.

nor suffer ... locks to grow long — as the luxurious, barbarians, and soldiers in warfare did [JEROME].

21. *Neither ... wine* — lest the holy enthusiasm of their devotion should be mistaken for inebriation, as in Peter’s case (^{<4123>}Acts 2:13,15,18).

28. *I am their inheritance* — (^{<0180>}Numbers 18:20 ^{<6109>}Deuteronomy 10:9 18:1 ^{<6134>}Joshua 13:14,32).

30. *give ... priest the first ... that he may cause the blessing to rest* — (^{<1039>}Proverbs 3:9,10 ^{<3180>}Malachi 3:10).

CHAPTER 45

EZEKIEL 45:1-25.

ALLOTMENT OF THE LAND FOR THE SANCTUARY, THE CITY, AND THE PRINCE.

1. offer an oblation — from a *Hebrew* root to “heave” or “raise”; when anything was offered to God, the offerer raised the hand. The special territorial division for the tribes is given in the forty-seventh and forty-eighth chapters. Only Jehovah’s portion is here subdivided into its three parts:

- (1) that for the sanctuary (^{3581E}Ezekiel 45:2,3);
- (2) that for the priests (^{3581E}Ezekiel 45:4);
- (3) that for the Levites (^{3581E}Ezekiel 45:5). Compare ^{3588E}Ezekiel 48:8-13.

five and twenty thousand reeds, etc. — So *English Version* rightly fills the ellipsis (compare *Note*, see on ^{3506E}Ezekiel 42:16). Hence “cubits” are mentioned in ^{3581E}Ezekiel 45:2, not here, implying that *there alone* cubits are meant. Taking each reed at twelve feet, the area of the whole would be a square of sixty miles on each side. The whole forming a square betokens the settled stability of the community and the harmony of all classes. “An holy portion of the land” (^{3581E}Ezekiel 45:1) comprised the whole length, and only two-fifths of the breadth. The outer territory in its distribution harmonizes with the inner and more sacred arrangements of the sanctuary. No room is to be given for *oppression* (see ^{3588E}Ezekiel 45:8), all having ample provision made for their wants and comforts. All will mutually cooperate without constraint or contention.

7. The prince’s possession is to consist of two halves, one on the west, the other on the east, of the sacred territory. The prince, as head of the holy community, stands in closest connection with the sanctuary; his possession, therefore, on both sides must adjoin that which was peculiarly the Lord’s [FAIRBAIRN].

12. The standard weights were lost when the Chaldeans destroyed the temple. The threefold enumeration of shekels (twenty, twenty-five, fifteen) probably refers to coins of different value, representing respectively so

many shekels, the three collectively making up a *maneh*. By weighing these together against the *maneh*, a test was afforded whether they severally had their proper weight: sixty shekels in all, containing one coin a fourth of the whole (fifteen shekels), another a third (twenty shekels), another a third and a twelfth (twenty-five shekels) [MENOCHIUS]. The *Septuagint* reads, “fifty shekels shall be your *maneh*.”

13-15. In these oblations there is a progression as to the relation between the kind and the quantity: of the corn, the sixth of a tenth, that is, a sixtieth part of the quantity specified; of the oil, the tenth of a tenth, that is, an hundredth part; and of the flock, one from every two hundred.

18. The year is to begin with a consecration service, not mentioned under the Levitical law; but an earnest of it is given in the feast of dedication of the second temple, which celebrated its purification by Judas Maccabeus, after its defilement by Antiochus.

20. for him that is simple — for sins of ignorance (^{400E}Leviticus 4:2,13,27).

21. As a new solemnity, the feast of consecration is to prepare for the passover; so the passover itself is to have different sacrifices from those of the Mosaic law. Instead of one ram and seven lambs for the daily burnt offering, there are to be seven bullocks and seven rams. So also whereas the feast of tabernacles had its own offerings, which diminished as the days of the feast advanced, here the same are appointed as on the passover. Thus it is implied that the letter of the law is to give place to its spirit, those outward rites of Judaism having no intrinsic efficacy, but symbolizing the spiritual truths of Messiah’s kingdom, as for instance the perfect holiness which is to characterize it. Compare ^{400E}1 Corinthians 5:7,8, as to our spiritual “passover,” wherein, at the Lord’s supper, we feed on Christ by faith, accompanied with “the unleavened bread of sincerity and truth.” Literal ordinances, though not slavishly bound to the letter of the law, will set forth the catholic and eternal verities of Messiah’s kingdom.

CHAPTER 46

EZEKIEL 46:1-24.

CONTINUATION OF THE ORDINANCES FOR THE PRINCE AND FOR THE PEOPLE IN THEIR WORSHIP.

2. The prince is to go through the east gate without (open on the Sabbath only, to mark its peculiar sanctity) to the entrance of the gate of the inner court; he is to go no further, but “stand by the post” (compare ^{<1084>}1 Kings 8:14,22, Solomon standing before the altar of the Lord in the presence of the congregation; also ^{<1114>}2 Kings 11:14 23:3, “by a pillar”: the customary place), the court within belonging exclusively to the priests. There, as representative of the people, in a peculiarly near relation to God, he is to present his offerings to Jehovah, while at a greater distance, the people are to stand worshipping at the outer gate of the same entrance. The offerings on Sabbaths are larger than those of the Mosaic law, to imply that the worship of God is to be conducted by the prince and people in a more munificent spirit of self-sacrificing liberality than formerly.

9. The worshippers were on the great feasts to pass from one side to the other, through the temple courts, in order that, in such a throng as should attend the festivals, the ingress and egress should be the more unimpeded, those going out not being in the way of those coming in.

10. *prince in the midst* — not isolated as at other times, but joining the great throng of worshippers, at their head, after the example of David (^{<924>}Psalm 42:4, “I had gone with the multitude ... to the house of God, with the voice of joy and praise, with a multitude that kept holy day”); the highest in rank animating the devotions of the rest by his presence and example.

12-15. Not only is he to perform *official* acts of worship on holy days and feasts, but in “voluntary” offerings daily he is to show his individual zeal, surpassing all his people in liberality, and so setting them a princely example.

16-18. The prince’s possession is to be inalienable, and any portion given to a servant is to revert to his sons at the year of jubilee, that he may have no temptation to spoil his people of their inheritance, as formerly (compare Ahab and Naboth, ^{<1208>}1 Kings 21:1-29). The mention of the year of jubilee

implies that there is something literal meant, besides the spiritual sense. The jubilee year was restored after the captivity [JOSEPHUS, *Antiquities*, 14.10,6; I Maccabees 6:49]. Perhaps it will be restored under Messiah's coming reign. Compare ²³⁰¹²Isaiah 61:2,3, where "the acceptable year of the Lord" is closely connected with the comforting of the mourners in Zion, and "the day of vengeance" on Zion's foes. The mention of the prince's *sons* is another argument against Messiah being meant by "the prince."

19-24. Due regard is to be had for the sanctity of the officiating priests' food, by cooking courts being provided close to their chambers. One set of apartments for cooking was to be at the corners of the *inner* court, reserved for the flesh of the sin offerings, to be eaten only by the priests whose perquisite it was (²³⁰¹³Leviticus 6:25 7:7), before coming forth to mingle again with the people; another set at the corners of the *outer* court, for cooking the flesh of the peace offerings, of which the people partook along with the priests. All this implies that no longer are the common and unclean to be confounded with the sacred and divine, but that in even the least things, as eating and drinking, the glory of God is to be the aim (²³⁰¹⁴1 Corinthians 10:31).

22. *courts joined* — FAIRBAIRN translates, "roofed" or "vaulted." But these cooking apartments seem to have been uncovered, to let the smoke and smell of the meat the more easily pass away. They were "joined" or "attached" to the walls of the courts at the corners of the latter [MENOCHIUS].

23. *boiling places* — boilers.

under the rows — At the foot of the rows, that is, in the lowest part of the *walls*, were the places for boiling made.

CHAPTER 47

EZEKIEL 47:1-29.

VISION OF THE TEMPLE WATERS. BORDERS AND DIVISION OF THE LAND.

The happy fruit to the earth at large of God's dwelling with Israel in holy fellowship is that the blessing is no longer restricted to the one people and locality, but is to be diffused with comprehensive catholicity through the whole world. So the plant from the cedar of Lebanon is represented as gathering under its shelter "all fowl of every wing" (Ezekiel 17:23). Even the desert places of the earth shall be made fruitful by the healing waters of the Gospel (compare Isaiah 35:1).

1. waters — So Revelation 22:1, represents "the water of life as proceeding out of the throne of God and of the Lamb." His throne was set up in the temple at Jerusalem (Ezekiel 43:7). Thence it is to flow over the earth (Joel 3:18 Zechariah 13:1 14:8). Messiah is the temple and the door; from His pierced side flow the living waters, ever increasing, both in the individual believer and in the heart. The fountains in the vicinity of Moriah suggested the image here. The waters flow eastward, that is, towards the Kedron, and thence towards the Jordan, and so along the Ghor into the Dead Sea. The main point in the picture is the rapid augmentation from a petty stream into a mighty river, not by the influx of side streams, but by its own self-supply from the sacred miraculous source in the temple [HENDERSON]. (Compare Psalm 36:8,9 46:4 Isaiah 11:9 Habakkuk 2:14). Searching into the things of God, we find some easy to understand, as the water up to the ankles; others more difficult, which require a deeper search, as the waters up to the knees or loins; others beyond our reach, of which we can only adore the depth (Romans 11:33). The *healing* of the waters of the Dead Sea here answers to "there shall be no more curse" (Revelation 22:3; compare Zechariah 14:11).

7. trees — not merely *one* tree of life as in Paradise (Genesis 3:22), but many: to supply immortal food and medicine to the people of God, who themselves also become "trees of righteousness" (Isaiah 61:3) planted by the waters and (Psalm 1:3) bearing fruit unto holiness.

8. *the desert* — or “plain,” *Hebrew, Arabah* (^{<6187>}Deuteronomy 3:17 4:49 ^{<6186>}Joshua 3:16), which is the name still given to the valley of the Jordan and the plain south of the Dead Sea, and extending to the Elanitic gulf of the Red Sea.

the sea — the Dead Sea. “*The sea*” noted as covering with its waters the guilty cities of the plain, Sodom and Gomorrah. In its bituminous waters no vegetable or animal life is said to be found. But now death is to give place to life in Judea, and throughout the world, as symbolized by the healing of these death-pervaded waters covering the doomed cities. Compare as to “the sea” in general, regarded as a symbol of the troubled powers of nature, disordered by the fall, henceforth to rage no more, ^{<6201>}Revelation 21:1.

9. *rivers* — in *Hebrew*, “two rivers.” Hence Hebrew expositors think that the waters from the temple were divided into two branches, the one emptying itself into the eastern or Dead Sea, the other into the western or Mediterranean. So Zechariah 14:8. However, though this probably is covertly implied in the *Hebrew dual*, the flowing of the waters into the *Dead Sea only* is expressed. Compare ^{<3678>}Ezekiel 47:8, “waters ... healed,” which can apply only to it, not to the Mediterranean: also ^{<3679>}Ezekiel 47:10, “fish as the fish of the great sea”; the Dead Sea, when healed, containing fish, as the Mediterranean does.

10. *En-gedi ... En-eglaim* — En-gedi (meaning “fountain of the kid”), anciently, Hazazon-Tamar, now Ain-Jidy; west of the Dead Sea; David’s place of refuge from Saul. En-eglaim means “fountain of two calves,” on the confines of Moab, over against En-gedi, and near where Jordan enters the Dead Sea (^{<2138>}Isaiah 15:8). These two limits are fixed on, to comprise between them the whole Dead Sea.

fish ... according to their kinds — JEROME quotes an ancient theory that “there are a hundred fifty-three kinds of fishes,” all of which were taken by the apostles (^{<4911>}John 21:11), and not one remained uncaptured; signifying that both the noble and baseborn, the rich and the poor, and every class, are being drawn out of the sea of the world to salvation. Compare ^{<1137>}Matthew 13:47, the gospel net; the apostles being fishermen, at first literally, afterwards spiritually (^{<4049>}Matthew 4:19).

11. *marshes* — marshy places. The region is known to have such pits and marshes. The Arabs take the salt collected by evaporation in these pits for their own use, and that of their flocks.

not be healed — Those not reached by the healing waters of the Gospel, through their sloth and earthly-mindedness, are given over (^{<6211>}Revelation

22:11) to their own bitterness and barrenness (as “saltness” is often employed to express, ^{<0523>}Deuteronomy 29:23 ^{<19734>}Psalms 107:34 Zephaniah 2:9); and awful example to others in the punishment they suffer (^{<0116>}2 Peter 2:6).

12. Instead of the “vine of Sodom and grapes of Gomorrah” (^{<0333>}Deuteronomy 32:32), nauseous and unwholesome, trees of life-giving and life-restoring virtue shall bloom similar in properties to, and exceeding in number, the tree of life in Eden (^{<0117>}Revelation 2:7 22:2,14).

leaf ... not fade — expressing not only the unfailling character of the heavenly medicine of the tree of life, but also that the graces of the believer (as a tree of righteousness), which are the *leaves*, and his deeds, which are the fruits that flow from those graces, are immortal (^{<0003>}Psalms 1:3 ^{<0478>}Jeremiah 17:8 ^{<0102>}Matthew 10:42 ^{<0658>}1 Corinthians 15:58).

new fruit — literally, “firstlings,” or first fruit. They are still, each month afresh, as it were, yielding their first-fruit [FAIRBAIRN]. The *first-born* of a thing, in *Hebrew* idiom, means *the chiefest*. As ^{<0883>}Job 18:13, “the first-born of death,” that is, *the most fatal* death.

13. *The redivision of the land: the boundaries.* The latter are substantially the same as those given by Moses in ^{<0603>}Numbers 34:1-29; they here begin with the north, but in Numbers they begin with the south (^{<0603>}Numbers 34:3). It is only Canaan proper, exclusive of the possession of the two and a half tribes beyond Jordan, that is here divided.

Joseph ... two portions — according to the original promise of Jacob (^{<0883>}Genesis 48:5,22). Joseph’s sons were given the birthright forfeited by Reuben, the first-born (^{<0301>}1 Chronicles 5:1). Therefore the former is here put first. His *two* sons having distinct portions make up the whole number *twelve* portions, as he had just before specified “*twelve* tribes of Israel”; for Levi had no separate inheritance, so that he is not reckoned in the twelve.

15. Zedad — on the north boundary of Canaan.

16. Hamath — As Israel was a separate people, so their land was a separate land. On no scene could the sacred history have been so well transacted as on it. On the east was the sandy desert. On the north and south, mountains. On the west, an inhospitable sea-shore. But it was not always to be a separate land. Between the parallel ranges of Lebanon is the long valley of El-Bekaa, leading to “the entering in of Hamath” on the Orontes, in the Syrian frontier. Roman roads, and the harbor made at Caesarea, opened out doors through which the Gospel should go from it to

all lands. So in the last days, when all shall flock to Jerusalem as the religious center of the world.

Berothah — a city in Syria conquered by David (^{<1088>}2 Samuel 8:8); meaning “wells.”

Hazar-hatticon — meaning “the middle village.”

Hauran — a tract in Syria, south of Damascus; Auranitis.

17. Hazar-enan — a town in the north of Canaan, meaning “village of fountains.”

18. east sea — the Dead Sea. The border is to go down straight to it by the valley of the Jordan. So (^{<0611>}Numbers 34:11,12.

19. Tamar — not Tadmor in the desert, but Tamar, the last town of Judea, by the Dead Sea. Meaning “palm tree”; so called from palm trees abounding near it.

22. to the strangers — It is altogether unprecedented under the old covenant, that “strangers” should have “inheritance” among the tribes. There would not be room locally within Canaan for more than the tribes. The literal sense must therefore be modified, as expressing that Gentiles are not to be excluded from settling among the covenant-people, and that spiritually their privileges are not to be less than those of Israel (^{<5012>}Romans 10:12 ^{<4028>}Galatians 3:28 ^{<4016>}Ephesians 3:6 ^{<5031>}Colossians 3:11 ^{<4109>}Revelation 7:9,10). Still, “sojourneth,” in (^{<5473>}Ezekiel 47:23, implies that in Canaan, the covenant people are regarded as *at home*, the strangers as *settlers*.

CHAPTER 48

EZEKIEL 48:1-35.

ALLOTMENT OF THE LAND TO SEVERAL TRIBES.

1. *Daniel* — The lands are divided into portions of ideal exactness, running alongside of each other, the whole breadth from west to east, standing in a common relation to the temple in the center: seven tribes' portions on the north, five in the smaller division in the south. The portions of the city, the temple, the prince, and the priesthood, are in the middle, not within the boundaries of any tribe, all alike having a common interest in them. Judah has the place of honor next the center on the north, Benjamin the corresponding place of honor next the center on the south; because of the adherence of these two to the temple ordinances and to the house of David for so long, when the others deserted them. Dan, on the contrary, so long locally and morally semi-heathen (^{<0710E>}Judges 18:1-31), is to have the least honorable place, at the extreme north. For the same reason, St. John (^{<061E>}Revelation 7:5-8) omits Daniel altogether.

3. *Asher* — a tribe of which no one of note is mentioned in the Old Testament. In the New Testament one is singled out of it, the prophetess Anna.

4. *Manasseh* — The intercourse and unity between the two and a half tribes east of the Jordan, and the nine and a half west of it, had been much kept up by the splitting of Manasseh, causing the visits of kinsmen one to the other from both sides of the Jordan. There shall be no need for this in the new order of things.

5. *Ephraim* — This tribe, within its two dependent tribes, Manasseh and Benjamin, for upwards of four hundred years under the judges held the pre-eminence.

6. *Reuben* — doomed formerly for incest and instability “not to excel” (^{<0400E>}Genesis 49:4). So no distinguished prophet, priest, or king had come from it. Of it were the notorious Dathan and Abiram, the mutineers. A pastoral and Bedouin character marked it and Gad (^{<01E1E>}Judges 5:16).

15-17. The five thousand rods, apportioned to the city out of the twenty-five thousand square, are to be laid off in a square of four thousand five hundred, with the two hundred fifty all around for suburbs.

profane — that is, not strictly sacred as the sacerdotal portions, but applied to secular uses.

24. Benjamin — Compare Jacob’s prophecy (^{<0497>}Genesis 49:27 ^{<0592>}Deuteronomy 33:12). It alone with Judah had been throughout loyal to the house of David, so its prowess at the “night” of the national history was celebrated as well as in the “morning.”

25. Simeon — omitted in the blessing of Moses in ^{<0531>}Deuteronomy 33:1-29 perhaps because of the Simeonite “prince,” who at Baal-peor led the Israelites in their idolatrous whoredoms with Midian (^{<0254>}Numbers 25:14).

26. Issachar — Its ancient portion had been on the plain of Esdraelon. Compared (^{<0494>}Genesis 49:14) to “a strong ass crouching between two burdens,” that is, tribute and tillage; never meddling with wars except in self-defense.

31. gates — (^{<0212>}Revelation 21:12, etc.). The twelve gates bear the names of the twelve tribes to imply that all are regarded as having an interest in it.

35. Lord is there — *Jehovah-Shammah*. Not that the city will be called so in mere name, but that the reality will be best expressed by this descriptive title (^{<2487>}Jeremiah 3:17 33:16 ^{<3205>}Zechariah 2:10 ^{<0213>}Revelation 21:3 22:3).

THE BOOK OF

DANIEL

Commentary by **A. R. FAUSSETT**

INTRODUCTION

DANIEL, that is, “God is my judge”; probably of the blood royal (compare ^{<2700B>}Daniel 1:3, with ^{<1330E>}1 Chronicles 3:1, where *a son of David* is named so). Jerusalem may have been his birthplace (though ^{<2702A>}Daniel 9:24, “thy holy city,” does not *necessarily* imply this). He was carried to Babylon among the Hebrew captives brought thither by Nebuchadnezzar at the first deportation in the fourth year of Jehoiakim. As he and his three companions are called (^{<2700A>}Daniel 1:4) “children,” he cannot have been more than about twelve years old when put in training, according to Eastern etiquette, to be a courtier (^{<2700B>}Daniel 1:3,6). He then received a new name, by which it was usual to mark a change in one’s condition (^{<1223A>}2 Kings 23:34 24:17 ^{<1351A>}Ezra 5:14 ^{<1701D>}Esther 2:7), Belteshazzar, that is, “a prince favored by Bel” (^{<2700B>}Daniel 1:7). His piety and wisdom were proverbial among his countrymen at an early period; probably owing to that noble proof he gave of faithfulness, combined with wisdom, in abstaining from the food sent to him from the king’s table, as being polluted by the idolatries usual at heathen banquets (^{<2700B>}Daniel 1:8-16). Hence Ezekiel’s reference to him (^{<2344A>}Ezekiel 14:14,20 28:3) is precisely of that kind we should expect; a coincidence which must be undesigned. Ezekiel refers to him not as a *writer*, but as exhibiting a character righteous and wise in discerning secrets, in those circumstances now found in his book, which are *earlier* than the time when Ezekiel wrote. As Joseph rose in Egypt by interpreting Pharaoh’s dreams, so Daniel, by interpreting Nebuchadnezzar’s, was promoted to be governor of Babylonia, and president of the Magian priest-caste. Under Evil-merodach, Nebuchadnezzar’s successor, as a change of officers often attends the accession of a new king, Daniel seems to have had a lower post, which led him occasionally to be away from Babylon (^{<2700D>}Daniel 8:2,27). Again he came into note when he read the mystic writing of Belshazzar’s doom on the wall on the night of that monarch’s impious feast. BEROSUS calls the last Babylonian king Nabonidus and says he was not killed, but had an

honorable abode in Carmania assigned to him, after having surrendered voluntarily in Borsippa. RAWLINSON has cleared up the discrepancy from the Nineveh inscription. Belshazzar was joint king with his father, Evilmerodach or Nabonidus (called Minus in the inscriptions), to whom he was subordinate. He shut himself up in Babylon, while the other king took refuge elsewhere, namely, in Borsippa. BEROSUS gives the Chaldean account, which suppresses all about Belshazzar, as being to the national dishonor. Had Daniel been a *late* book, he would no doubt have taken up the later account of BEROSUS. If he gave a history differing from that current in Babylonia, the Jews of that region would not have received it as true. Darius the Mede, or Cyaxares II, succeeded and reigned two years. The mention of this monarch's reign, almost unknown to profane history (being eclipsed by the splendor of Cyrus) is an incidental proof that Daniel wrote as a contemporary historian of events which he knew, and did not borrow from others. In the third year of Cyrus he saw the visions (the tenth through twelfth chapters) relating to his people down to the latest days and the coming resurrection. He must have been about eighty-four years old at this time. Tradition represents Daniel as having died and been buried at Shushan. Though his advanced age did not allow him to be among those who returned to Palestine, yet he never ceased to have his people's interests nearest to his heart (²⁰⁰⁸Daniel 9:3-19 10:12).

AUTHENTICITY OF THE BOOK OF DANIEL. ²⁰⁰⁸Daniel 7:1,28 8:2 9:2 10:1,2 12:4,5, testify that it was composed by Daniel himself. He does not mention himself in the first six chapters, which are *historical*; for in these it is not the author, but the *events* which are the prominent point. In the last six, which are *prophetical*, the author makes himself known, for here it was needed, prophecy being a revelation of *words* to particular men. It holds a third rank in the *Hebrew* canon: not among *the prophets*, but in the Hagiographa (Chetubim), between Esther and Ezra, books like it relating to the captivity; because he did not strictly belong to those who held exclusively the *profession* of "prophets" in the theocracy, but was rather a "seer," having the *gift*, but not the *office* of prophet. Were the book an interpolated one, it doubtless would have been placed among the prophets. Its present position is a proof of its genuineness, as it was *deliberately* put in a position different from that where most would expect to find it. Placed between Esther, and Ezra and Nehemiah, it separated the historical books of the time after the captivity. Thus, Daniel was, as BENGEL calls him, the politician, chronologer, and historian among the prophets. The Psalms also, though many are prophetical, are ranked with the Hagiographa, not with the prophets; and the Revelation of John is separated from his Epistles, as Daniel is from the Old Testament prophets. Instead of writing in the midst of the covenant people, and making them the foreground of his picture, he

writes in a heathen court, the world kingdoms occupying the foreground, and the kingdom of God, though ultimately made the most significant, the background. His peculiar position in the heathen court is reflected in his peculiar position in the canon. As the “prophets” in the Old Testament, so the epistles of the apostles in the New Testament were written by divinely commissioned persons for their contemporaries. But Daniel and John were not in immediate contact with the congregation, but isolated and alone with God, the one in a heathen court, the other on a lonely isle (⁴⁰⁰⁹Revelation 1:9). PORPHYRY, the assailant of Christianity in the third century, asserted that the Book of Daniel was a forgery of the time of the Maccabees (170-164 B.C.), a time when *confessedly* there were no prophets, written after the events as to Antiochus Epiphanes, which it professes to *foretell*; so accurate are the details. A conclusive proof of Daniel’s inspiration, if his prophecies can be shown to have been *before* the events. Now we know, from JOSEPHUS [*Antiquities*, 10.11.7], that the Jews in Christ’s days recognized Daniel as in the canon. Zechariah, Ezra, and Nehemiah, centuries before Antiochus, refer to it. Jesus refers to it in His characteristic designation, “Son of man,” (⁴¹⁸⁰Matthew 24:30 (²⁷⁰³Daniel 7:13)); also expressly by name, and as a “prophet,” in (⁴¹⁴⁵Matthew 24:15 (compare ⁴¹⁸²Matthew 24:21, with ²⁷¹³Daniel 12:1, etc.)); and in the moment that decided His life (⁴¹⁶⁴Matthew 26:64) or death, when the high priest adjured him by the living God. Also, in (⁴¹¹⁹Luke 1:19-26, “Gabriel” is mentioned, whose name occurs nowhere else in Scripture, save in ²⁷⁰⁶Daniel 8:16 9:21. Besides the references to it in Revelation, Paul confirms the prophetic part of it, as to the blasphemous king (²⁷⁰⁸Daniel 7:8,25 11:36), in (⁴¹⁸²1 Corinthians 6:2 ⁵⁷¹³2 Thessalonians 2:3,4; the narrative part, as to the miraculous deliverances from “the lions” and “the fire,” in ⁵⁸¹³Hebrews 11:3 3,34. Thus the book is expressly attested by the New Testament on the three points made the stumbling-block of neologists — the predictions, the narratives of miracles, and the manifestations of angels. An objection has been stated to the unity of the book, namely, that Jesus quotes no part of the first half of Daniel. But ⁴¹²⁴Matthew 21:44 would be an enigma if it were not a reference to the “stone that smote the image” (²⁷³⁴Daniel 2:34,35,44,45). Thus the New Testament sanctions the second, third, sixth, seventh, and eleventh chapters. The design of the miracles in the heathen courts where Daniel was, as of those of Moses in Egypt, was to lead the world power, which seemed to be victorious over the theocracy, to see the essential inner superiority of the seemingly fallen kingdom of God to itself, and to show prostrate Israel that the power of God was the same as of old in Egypt. The first book of Maccabees (compare I Maccabees 1:24 9:27,40, with ²⁷¹¹Daniel 12:1 11:26, of the *Septuagint*) refers to Daniel as an accredited book, and even refers to the *Septuagint* Alexandrian version of it. The fact of Daniel having a place in the *Septuagint* shows it was received by the Jews at large prior to the

Maccabean times. The *Septuagint* version so arbitrarily deviated from the *Hebrew* Daniel, that Theodotius' version was substituted for it in the early Christian Church. JOSEPHUS [*Antiquities*, 11.8.5] mentions that Alexander the Great had designed to punish the Jews for their fidelity to Darius, but that Jaddua (332 B.C.), the high priest, met him at the head of a procession and averted his wrath by showing him Daniel's prophecy that a Grecian monarch should overthrow Persia. Certain it is, Alexander favored the Jews, and JOSEPHUS' statement gives an explanation of the fact; at least it shows that The Jews in JOSEPHUS' days *believed* that Daniel was extant in Alexander's days, long before the Maccabees. With Jaddua (high priest from 341-322 B.C.) the Old Testament history ends (~~in~~ Nehemiah 12:11). (The register of the priests and Levites was not written by Nehemiah, who died about 400 B.C., but was inserted with divine sanction by the collectors of the canon subsequently.) An objection to Daniel's authenticity has been rested on a few *Greek* words found in it. But these are mostly names of Greek musical instruments, which were imported by Greece from the East, rather than vice versa. Some of the words are derived from the common Indo-Germanic stock of both *Greek* and *Chaldee*: hence their appearance in both tongues. And one or two may have come through the Greeks of Asia Minor to the *Chaldee*. The fact that from the fourth verse of the second chapter to the end of the seventh, the language is *Chaldee*, but the rest *Hebrew*, is not an argument against, but for, its authenticity. So in Ezra the two languages are found. The work, if that of one author, must have been composed by someone in the circumstances of Daniel, that is, by one familiar with both languages. No native-born Hebrew who had not lived in Chaldea would know *Chaldee* so well as to use it with the same idiomatic ease as his native tongue; the very impurities in Daniel's use of both are just such as were *natural* to one in his circumstances, but *unnatural* to one in a later age, or to one not half Hebrew, half Chaldean in residence as Daniel was. Those parts of Daniel which concern the whole world are mostly *Chaldee*, then the language of the world empire. So *Greek* was made the language of the New Testament, which was designed for the whole world. Those affecting the Jews, mostly *Hebrew*; and this not so impure as that of Ezekiel. His *Chaldee* is a mixture of *Hebrew* and *Aramaic*. Two predictions alone are enough to prove to us that Daniel was a true prophet.

(1) That his prophecies reach beyond Antiochus; namely, he foretells the rise of *the four great monarchies*, Babylon, Medo-Persia, Greece, and Rome (the last not being in Daniel's time known beyond the precincts of Italy, or rather of Latium), and that no other earthly kingdom would subvert the fourth, but that it would divide into parts. All this has come to pass. No *fifth* great earthly monarchy has arisen, though often attempted, as by Charlemagne, Charles V, and Napoleon.

(2) The time of Messiah's advent, as dated from a certain decree, His being cut off, and the destruction of the city. "He who denies Daniel's prophecies," says SIR ISAAC NEWTON, "undermines Christianity, which is founded on Daniel's prophecies concerning Christ."

CHARACTERISTICS OF DANIEL. The *vision mode of revelation* is the exception in other prophets, the rule in Daniel. In Zechariah (Zechariah 1:1-6:15), who lived after Daniel, the same mode appears, but the other form from the seventh chapter to the end. The Revelation of St. John alone is perfectly parallel to Daniel, which may be called the Old Testament Apocalypse. In the *contents* too there is the difference above noticed, that he views the kingdom of God from the standpoint of the world kingdoms, the development of which is his great subject. This mode of viewing it was appropriate to his own position in a heathen court, and to the relation of subjection in which the covenant-people then stood to the world powers. No longer are single powers of the world incidentally introduced, but the *universal monarchies* are the chief theme, in which the worldly principle, opposed to the kingdom of God, manifests itself fully. The near and distant are not seen in the same perspective, as by the other prophets, who viewed the whole future from the eschatological point; but in Daniel the historical *details* are given of that development of the world powers which must precede the advent of the kingdom [AUBERLEN].

SIGNIFICANCE OF THE BABYLONIAN CAPTIVITY. The exile is the historical basis of Daniel's prophecies, as Daniel implies in the first chapter, which commences with the beginning, and ends with the termination, of the captivity (²⁰⁰⁶Daniel 1:1,21; compare ²⁰⁰⁶Daniel 9:1,2). A new stage in the theocracy begins with the captivity. Nebuchadnezzar made three incursions into Judah. The first under Jehoiakim (606 B.C.), in which Daniel was carried away, subjected the theocracy to the Babylonian world power. The second (598 B.C.) was that in which Jehoiachin and Ezekiel were carried away. In the third (588 B.C.), Nebuchadnezzar destroyed Jerusalem and carried away Zedekiah. Originally, Abraham was raised out of the "sea" (²⁰⁰⁶Daniel 7:2) of the nations, as an island holy to God, and his seed chosen as God's mediator of His revelations of love to mankind. Under David and Solomon, the theocracy, as opposed to the heathen power, attained its climax in the Old Testament, not only being independent, but lord of the surrounding nations; so that the period of these two kings was henceforth made the type of the Messianic. But when God's people, instead of resting on Him, seek alliance with the world power, that very power is made the instrument of their chastisement. So Ephraim (722 B.C.) fell by Assyria; and Judah also, drawn into the sphere of the world's movements from the time of Ahaz, who sought Assyrian help (740 B.C., ²⁰⁰⁶Isaiah 7:1-25) at last

fell by Babylon, and thenceforth has been more or less dependent on the world monarchies, and so, till Messiah, was favored with no revelations from the time of Malachi (four hundred years). Thus, from the beginning of the exile, the theocracy, in the strict sense, ceased on earth; the rule of the world powers superseding it. But God's covenant with Israel remains firm (<6112>Romans 11:29); therefore, a period of blessing under Messiah's kingdom is *now* foretold as about to follow their long chastisement. The exile thus is the turning point in the history of the theocracy, which ROOS thus divides:

- (1) From Adam to the exodus out of Egypt.
- (2) From the exodus to the beginning of the Babylonian captivity.
- (3) From the captivity to the millennium.
- (4) From the millennium to the end of the world.

The position of Daniel in the Babylonian court was in unison with the altered relations of the theocracy and the world power, which new relation was to be the theme of his prophecy. Earlier prophets, from the standpoint of Israel, treated of Israel in its relation to the world powers; Daniel, from Babylon, the center of the then world power, treats of the world powers in their relation to Israel. His seventy years' residence in Babylon, and his high official position there, gave him an insight into the world's politics, fitting him to be the recipient of political revelations; while his spiritual experiences, gained through Nebuchadnezzar's humiliation, Belshazzar's downfall, and the rapid decay of the Babylonian empire itself, as well as the miraculous deliverances of himself and his friends (the third through sixth chapters), all fitted him for regarding things from the spiritual standpoint, from which the world's power appears transient, but the glory of God's kingdom eternal. As his political position was the *body*, the school of magicians in which he had studied for three years (<2006>Daniel 1:4,5) was the *soul*; and his mind strong in faith and nourished by the earlier prophecies (<2006>Daniel 9:2), the *spirit* of his prophecy, which only waited for the spirit of revelation from above to kindle it. So God fits His organs for their work. AUBERLEN compares Daniel to Joseph: the one at the beginning, the other at the end of the Jewish history of revelation; both representatives of God and His people at heathen courts; both interpreters of the dim presentiments of truth, expressed in God-sent dreams, and therefore raised to honor by the powers of the world: so representing Israel's calling to be a royal priesthood among the nations; and types of Christ, the true Israel, and of Israel's destination to be a light to lighten the whole Gentile world, as <6112>Romans 11:12,15 foretells. As Achilles at the beginning, and Alexander

at the end, of Grecian history are the mirrors of the whole life of the Hellenic people, so Joseph and Daniel of Israel.

CONTENTS OF THE BOOK. Historical and biographical *introduction in the first chapter*. Daniel, a captive exile, is representative of his nation in its servitude and exile: while his heavenly insight into dreams, far exceeding that of the magi, represents the divine superiority of the covenant-people over their heathen lords. The high dignities, even in the world, which he thereby attained, typify the giving of the earth-kingdom at last “to the people of the saints of the Most High” (²⁰²²Daniel 7:27). Thus Daniel’s personal history is the typical foundation of his prophecy. The prophets had to experience in themselves, and in their age, something of what they foretold about future times; just as David felt much of Christ’s sufferings in his own person (compare ²⁰⁰²Hosea 1:2-9,10,11 2:3). So Jon 1:1-17, etc. [Roos]. Hence biographical notices of Daniel and his friends are inserted among his prophecies. The second through twelfth chapters contain the substance of the book, and consist of *two parts*. The first (the second through seventh chapters) represents the development of the world powers, viewed from a historical point. The second (the eighth through twelfth chapters), their development in relation to Israel, especially in the future preceding Christ’s first advent, foretold in the ninth chapter. But prophecy looks beyond the immediate future to the complete fulfillment in the last days, since the individual parts in the organic history of salvation cannot be understood except in connection with the whole. Also Israel looked forward to the Messianic time, not only for spiritual salvation, but also for the visible restoration of the kingdom which even now we too expect. The prophecy which they needed ought therefore to comprise both, and so much of the history of the world as would elapse before the final consummation. The period of Daniel’s prophecies, therefore, is that from the downfall of the theocracy at the captivity till its final restoration, yet future — the period of the dominion of the world powers, not set aside by Christ’s first coming (²⁰³³John 18:36; for, to have taken the earth-kingdom *then*, would have been to take it from Satan’s hands, ²⁰⁰⁸Matthew 4:8-10), but to be superseded by His universal and everlasting kingdom at His second coming (²⁰¹⁵Revelation 11:15). Thus the general survey of the development and final destiny of the world powers (the second through seventh chapters) fittingly precedes the disclosures as to the immediate future (the eighth through twelfth chapters). Daniel marks the division by writing the first part in *Chaldee*, and the second, and the introduction, in *Hebrew*; the former, referring to the powers of the world, in the language of the then dominant world power under which he lived; the latter, relating to the people of God, in their own language. An interpolator in a later age would have used *Hebrew*, the language of the ancient prophets throughout,

or if anywhere *Aramaic*, so as to be understood by his contemporaries, he would have used it in the second rather than in the first part as having a more immediate reference to his own times [AUBERLEN].

CHAPTER 1

<2000> DANIEL 1:1-21.

THE BABYLONIAN CAPTIVITY BEGINS; DANIEL'S EDUCATION AT BABYLON, &C.

1. *third year* — compare <2571> Jeremiah 25:1, “the *fourth* year; Jehoiakim came to the throne at the *end* of the year, which Jeremiah reckons as the *first* year, but which Daniel leaves out of count, being an incomplete year: thus, in Jeremiah, it is “the *fourth* year”; in Daniel, “the *third*” [JAHN]. However, Jeremiah (<2571> Jeremiah 25:1 46:2) merely says, the fourth year of Jehoiakim coincided with the first of Nebuchadnezzar, when the latter *conquered the Egyptians at Carchemish*; not that the *deportation of captives from Jerusalem* was in the fourth year of Jehoiakim: this probably took place in the end of the third year of Jehoiakim, shortly *before* the battle of Carchemish [FAIRBAIRN]. Nebuchadnezzar took away the captives as hostages for the submission of the Hebrews. *Historical Scripture* gives no positive account of this first deportation, with which the Babylonian captivity, that is, Judah's subjection to Babylon for seventy years (<2571> Jeremiah 29:10), begins. But <4805> 2 Chronicles 36:6,7, states that Nebuchadnezzar had intended “to carry Jehoiakim to Babylon,” and that he “carried off the vessels of the house of the Lord” thither. But Jehoiakim died at Jerusalem, before the conqueror's intention as to him was carried into effect (<2278> Jeremiah 22:18,19 36:30), and his dead body, as was foretold, was dragged out of the gates by the Chaldean besiegers, and left unburied. The second deportation under Jehoiachin was eight years later.

2. *Shinar* — the old name of Babylonia (<0102> Genesis 11:2 14:1 <23114> Isaiah 11:11 <38615> Zechariah 5:11). Nebuchadnezzar took only “part of the vessels,” as he did not intend wholly to overthrow the state, but to make it tributary, and to leave such vessels as were absolutely needed for the public worship of Jehovah. Subsequently all were taken away and were restored under Cyrus (<5300> Ezra 1:7).

his god — Bel. His temple, as was often the case among the heathen, was made “treasure house” of the king.

3. *master of ... eunuchs* — called in Turkey the *kislar aga*.

of the king's seed — compare the prophecy, <22072> 2 Kings 20:17,18.

4. *no blemish* — A handsome form was connected, in Oriental ideas, with mental power. “Children” means youths of twelve or fourteen years old.

teach ... tongue of ... Chaldeans — their language and literature, the Aramaic-Babylonian. That the heathen lore was not altogether valueless appears from the Egyptian magicians who opposed Moses; the Eastern Magi who sought Jesus, and who may have drawn the tradition as to the “King of the Jews” from ⁽²⁷⁰²⁾Daniel 9:24, etc., written in the East. As Moses was trained in the learning of the Egyptian sages, so Daniel in that of the Chaldeans, to familiarize his mind with mysterious lore, and so develop his heaven-bestowed gift of understanding in visions (⁽²⁷⁰⁴⁾Daniel 1:4,5,17).

5. *king’s meat* — It is usual for an Eastern king to entertain, from the food of his table, many retainers and royal captives (⁽²⁸²³⁾Jeremiah 52:33,34). The *Hebrew* for “meat” implies *delicacies*.

stand before the king — as attendant courtiers; not as eunuchs.

6. *children of Judah* — the most noble tribe, being that to which the “king’s seed” belonged (compare ⁽²⁷⁰³⁾Daniel 1:3).

7. *gave names* — designed to mark their new relation, that so they might forget their former religion and country (⁽⁰⁴⁴⁵⁾Genesis 41:45). But as in Joseph’s case (whom Pharaoh called Zaphnath-paaneah), so in Daniel’s, the name indicative of his relation to a heathen court (“Belteshazzar,” that is, “Bel’s prince”), however flattering to him, is not the one retained by Scripture, but the name marking his relation to God (“Daniel,” *God my Judge*, the theme of his prophecies being *God’s judgment* on the heathen world powers).

Hananiah — that is, “whom Jehovah hath favored.”

Shadrach — from *Rak*, in Babylonian, “the King,” that is, “the Sun”; the same root as in *Abrech* (⁽⁰⁴⁴³⁾Genesis 41:43, *Margin*), inspired or illumined by the Sun-god.”

Mishael — that is, “who is what God is?” *Who is comparable to God?*

Meshach — The Babylonians retained the first syllable of Mishael, the *Hebrew* name; but for *El*, that is, GOD, substituted *Shak*, the Babylonian goddess, called Sheshach (⁽²⁸²³⁾Jeremiah 25:26 51:41), answering to the Earth, or else Venus, the goddess of love and mirth; it was during her feast that Cyrus took Babylon.

Azariah — that is, “whom Jehovah helps.”

Abed-nego — that is, “servant of the shining fire.” Thus, instead of to Jehovah, these His servants were dedicated by the heathen to their four leading gods [HERODOTUS, *Clio*]; Bel, the Chief-god, the Sun-god, Earth-god, and Fire-god. To the last the three youths were consigned when refusing to worship the golden image (²⁷⁰²Daniel 3:12). The *Chaldee version* translates “Lucifer,” in ²³⁴²Isaiah 14:12, *Nogea*, the same as *Nego*. The names thus at the outset are significant of the seeming triumph, but sure downfall, of the heathen powers before Jehovah and His people.

8. Daniel ... would not defile himself with ... king's meat — Daniel is specified as being the leader in the “purpose” (the word implies a *decided* resolution) to abstain from defilement, thus manifesting a character already formed for prophetic functions. The other three youths, no doubt, shared in his purpose. It was the custom to throw a small part of the viands and wine upon the earth, as an initiatory offering to the gods, so as to consecrate to them the whole entertainment (compare ⁴⁶²⁸Deuteronomy 32:38). To have partaken of such a feast would have been to sanction idolatry, and was forbidden even after the legal distinction of clean and unclean meats was done away (⁴⁰⁰⁷1 Corinthians 8:7,10 10:27,28). Thus the faith of these youths was made instrumental in overruling the evil foretold against the Jews (²⁰⁴³Ezekiel 4:13 ²⁰⁰⁸Hosea 9:3), to the glory of God. Daniel and his three friends, says AUBERLEN, stand out like an oasis in the desert. Like Moses, Daniel “chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season” (⁵⁸¹²Hebrews 11:25; see ²⁰⁰⁸Daniel 9:3-19). He who is to interpret divine revelations must not feed on the dainties, nor drink from the intoxicating cup, of this world. This made him as dear a name to his countrymen as Noah and Job, who also stood alone in their piety among a perverse generation (²⁶⁴⁴Ezekiel 14:14 28:3).

requested — While decided in principle, we ought to seek our object by gentleness, rather than by an ostentatious testimony, which, under the plea of faithfulness, courts opposition.

9. God ... brought Daniel into favor — The favor of others towards the godly is the doing of God. So in Joseph's case (⁴³²¹Genesis 39:21). Especially towards Israel (⁵⁹⁶⁶Psalms 106:46; compare ²⁰⁶⁷Proverbs 16:7).

10. worse liking — looking less healthy.

your sort — of *your age*, or *class*; literally, “circle.”

endanger my head — An arbitrary Oriental despot could, in a fit of wrath at his orders having been disobeyed, command the offender to be instantly decapitated.

11. *Melzar* — rather, the steward, or chief butler, entrusted by Ashpenaz with furnishing the daily portion to the youths [GESENIUS]. The word is still in use in Persia.

12. *pulse* — The *Hebrew* expresses any vegetable grown from *seeds*, that is, vegetable food in general [GESENIUS].

13-15. Illustrating ^{<800B>}Deuteronomy 8:3, “Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord.”

17. *God gave them knowledge* — (^{<251E>}Exodus 31:2,3 ^{<101B2>}1 Kings 3:12 ^{<831E>}Job 32:8 ^{<501E>}James 1:5,17).

Daniel had understanding in ... dreams — God thus made one of the despised covenant-people eclipse the Chaldean sages in the very science on which they most prided themselves. So Joseph in the court of Pharaoh (^{<041E>}Genesis 40:5 41:1-8). Daniel, in these praises of his own “understanding,” speaks not through vanity, but by the direction of God, as one transported out of himself. See my *Introduction*, “CONTENTS OF THE BOOK.”

18. *brought them in* — that is, not only Daniel and his three friends, but other youths (^{<200E>}Daniel 1:3,19, “among *them all*”).

19. *stood ... before the king* — that is, were advanced to a position of favor near the throne.

20. *ten times* — literally, “ten hands.”

magicians — properly, “sacred scribes, skilled in the sacred writings, a class of Egyptian priests” [GESENIUS]; from a *Hebrew* root, “a pen.” The word in our *English Version*, “magicians,” comes from *mag*, that is, “a priest.” The Magi formed one of the six divisions of the Medes.

astrologers — *Hebrew*, “enchanters,” from a root, “to conceal,” practisers of the occult arts.

21. *Daniel continued ... unto ... first year of Cyrus* — (^{<482>}2 Chronicles 36:22 ^{<500E>}Ezra 1:1). Not that he did not continue *beyond* that year, but the expression is designed to mark the fact that he who was one of the first captives taken to Babylon, lived to see the end of the captivity. See my *Introduction*, “SIGNIFICANCE OF THE BABYLONIAN CAPTIVITY.” In ^{<201E>}Daniel 10:1 he is mentioned as living “in the third year of Cyrus.” See *Margin Note*, on the use of “till” (^{<500E>}Psalms 110:1,112:8).

CHAPTER 2

<200E>DANIEL 2:1-49.

NEBUCHADNEZZAR'S DREAM: DANIEL'S INTERPRETATION OF IT, AND ADVANCEMENT.

1. *second year of ... Nebuchadnezzar* — <200E>Daniel 1:5 shows that “three years” had elapsed since Nebuchadnezzar had taken Jerusalem. The solution of this difficulty is: Nebuchadnezzar first ruled as subordinate to his father Nabopolassar, to which time the first chapter refers (<200E>Daniel 1:1); whereas “the second year” in the second chapter is dated from his sole sovereignty. The very difficulty is a proof of genuineness; all was clear to the writer and the original readers from *their* knowledge of the circumstances, and so he adds no explanation. A forger would not *introduce* difficulties; the author did not *then* see any difficulty in the case. Nebuchadnezzar is called “king” (<200E>Daniel 1:1), *by anticipation*. Before he left Judea, he became actual king by the death of his father, and the Jews always called him “king,” as commander of the invading army.

dreams — It is significant that not to Daniel, but to the then world ruler, Nebuchadnezzar, the dream is vouchsafed. It was from the first of its representatives who had conquered the theocracy, that the world power was to learn its doom, as about to be in its turn subdued, and for ever by the kingdom of God. As this vision opens, so that in the seventh chapter developing the same truth more fully, closes the first part. Nebuchadnezzar, as vicegerent of God (<200E>Daniel 2:37; compare <200E>Jeremiah 25:9 <330E>Ezekiel 28:12-15 <340E>Isaiah 44:28 45:1 <530E>Romans 13:1), is honored with the revelation in the form of a dream, the appropriate form to one outside the kingdom of God. So in the cases of Abimelech, Pharaoh, etc. (<010E>Genesis 20:3 41:1-7), especially as the heathen attached such importance to dreams. Still it is not he, but an Israelite, who interprets it. Heathendom is passive, Israel active, in divine things, so that the glory redounds to “the God of heaven.”

2. *Chaldeans* — here, a certain order of priest-magicians, who wore a peculiar dress, like that seen on the gods and deified men in the Assyrian sculptures. Probably they belonged exclusively to the Chaldeans, the original tribe of the Babylonian nation, just as the Magians were properly Medes.

3. *troubled to know the dream* — He awoke in alarm, remembering that something solemn had been presented to him in a dream, without being able to recall the form in which it had clothed itself. His thoughts on the unprecedented greatness to which his power had attained (²⁷⁰²⁹Daniel 2:29) made him anxious to know what the issue of all this should be. God meets this wish in the way most calculated to impress him.

4. Here begins the *Chaldee* portion of Daniel, which continues to the end of the seventh chapter. In it the course, character, and crisis of the Gentile power are treated; whereas, in the other parts, which are in *Hebrew*, the things treated apply more particularly to the Jews and Jerusalem.

Syriac — the *Aramean Chaldee*, the vernacular tongue of the king and his court; the prophet, by mentioning it here, hints at the reason of his own adoption of it from this point.

live for ever — a formula in addressing kings, like our “Long live the king!” Compare ⁴¹⁰³⁴1 Kings 1:31.

5. *The thing* — that is, The dream, “is gone from me.” GESENIUS translates, “The *decree* is gone forth from me,” irrevocable (compare ²³⁶²⁹Isaiah 45:23); namely, that you shall be executed, if you do not tell both the dream and the interpretation. *English Version* is simpler, which supposes the king himself to have forgotten the dream. Pretenders to supernatural knowledge often bring on themselves their own punishment.

cut in pieces — (⁴⁰⁵³⁴1 Samuel 15:33).

houses ... dunghill — rather, “a morass heap.” The Babylonian houses were built of sun-dried bricks; when demolished, the rain dissolves the whole into a mass of mire, in the wet land, near the river [STUART]. As to the consistency of this cruel threat with Nebuchadnezzar’s character, see ²⁷⁰⁴⁷Daniel 4:17, “basest of men”; ²⁸⁹¹⁵Jeremiah 39:5,6 52:9-11.

6. *rewards* — literally, “presents *poured out in* lavish profusion.”

8. *gain ... time* — literally, “buy.” Compare ⁴⁰¹⁵⁶Ephesians 5:16 ⁵¹⁰⁴⁵Colossians 4:5, where the sense is somewhat different.

the thing is gone from me — (See on ²⁷⁰¹⁸Daniel 2:5).

9. *one decree* — There can be no second one reversing the first (⁴⁷⁰⁴¹Esther 4:11).

corrupt — deceitful.

till the time be changed — till a new state of things arrive, either by my ceasing to trouble myself about the dream, or by a change of government (which perhaps the agitation caused by the dream made Nebuchadnezzar to forebode, and so to suspect the Chaldeans of plotting).

tell ... dream, and I shall know ... ye can show ... interpretation — If ye cannot tell the past, a dream actually presented to me, how can ye know, and show, the future events prefigured in it?

10. There is not a man ... that can show — God makes the heathen out of their own mouth, condemn their impotent pretensions to supernatural knowledge, in order to bring out in brighter contrast His power to reveal secrets to His servants, though but “men upon the earth” (compare ^{<1022>}Daniel 2:22,23).

therefore, etc. — that is, If such things could be done by men, other absolute princes would have required them from their magicians; as they have not, it is proof such things cannot be done and cannot be reasonably asked from us.

11. gods, whose dwelling is not with flesh — answering to “no man upon the earth”; for there were, in their belief, “men in heaven,” namely, men deified; for example, Nimrod. The *supreme* gods are referred to here, who alone, in the Chaldean view, could solve the difficulty, but who do not communicate with men. The *inferior* gods, intermediate between men and the supreme gods, are unable to solve it. Contrast with this heathen idea of the utter severance of God from man, ^{<1014>}John 1:14, “The Word was made *flesh*, and *dwelt* among us”; Daniel was in this case made His representative.

12, 13. Daniel and his companions do not seem to have been actually numbered among the Magi or Chaldeans, and so were not summoned before the king. Providence ordered it so that all mere human wisdom should be shown vain before His divine power, through His servant, was put forth. ^{<1024>}Daniel 2:24 shows that the decree for slaying the wise men had not been actually executed when Daniel interposed.

14. captain of the king's guard — commanding the executioners (*Margin*; and ^{<1024>}Genesis 37:36, *Margin*).

15. Why is the decree so hasty — Why were not all of us consulted before the decree for the execution of all was issued?

the thing — the agitation of the king as to his dream, and his abortive consultation of the Chaldeans. It is plain from this that Daniel was till now ignorant of the whole matter.

16. *Daniel went in* — perhaps not in person, but by the mediation of some courtier who had access to the king. His first direct interview seems to have been ^{<2025>}Daniel 2:25 [BARNES].

time — The king granted “time” to Daniel, though he would not do so to the Chaldeans because they betrayed their lying purpose by requiring him to tell the dream, which Daniel did not. Providence doubtless influenced his mind, already favorable (^{<2019>}Daniel 1:19,20), to show special favor to Daniel.

17. Here appears the reason why Daniel sought “time” (^{<2026>}Daniel 2:16), namely he wished to engage his friends to join him in prayer to God to reveal the dream to him.

18. An illustration of the power of united prayer (^{<1889>}Matthew 18:19). The same instrumentality rescued Peter from his peril (^{<4125>}Acts 12:5-12).

19. *revealed ... in ... night vision* — (^{<3835>}Job 33:15,16).

20. *answered* — responded to God’s goodness by praises.

name of God — *God in His revelation of Himself* by acts of love, “wisdom, and might” (^{<2429>}Jeremiah 32:19).

21. *changeth ... times ... seasons* — “He herein gives a general preparatory intimation, that the dream of Nebuchadnezzar is concerning the changes and successions of kingdoms” [JEROME]. The “times” are the *phases* and periods of *duration* of empires (compare ^{<2025>}Daniel 7:25 ^{<3221>}1 Chronicles 12:32 29:30); the “seasons” the *fitting* times for their culmination, decline, and fall (^{<2008>}Ecclesiastes 3:1 ^{<4007>}Acts 1:7 ^{<5101>}1 Thessalonians 5:1). The vicissitudes of states, with their times and seasons. are not regulated by chance or fate, as the heathen thought, but by God.

removed kings — (^{<3228>}Job 12:18 ^{<4956>}Psalms 75:6,7 ^{<2025>}Jeremiah 27:5; compare ^{<4007>}1 Samuel 2:7,8).

giveth wisdom — (^{<1009>}1 Kings 3:9-12 ^{<5005>}James 1:5).

22. *revealeth* — (^{<3822>}Job 12:22). So spiritually (^{<4017>}Ephesians 1:17,18).

knoweth what is in ... darkness — (^{<4011>}Psalms 139:11,12 ^{<5043>}Hebrews 4:13).

light ... him — (^{<5017>}James 1:17 ^{<6104>}1 John 1:4). *Apocalypse* (or “revelation”) signifies a divine, *prophecy* a human, activity. Compare ^{<4346>}1 Corinthians 14:6, where the two are distinguished. The prophet is connected with the outer world, addressing to the congregation the words with which the Spirit

of God supplies him; he *speaks* in the Spirit, but the apocalyptic seer is in the Spirit in his whole person (^{<6110>}Revelation 1:10 4:2). The form of the apocalyptic revelation (the very term meaning that the *veil* that hides the invisible world is *taken off*) is subjectively either the *dream*, or, higher, the *vision*. The interpretation of Nebuchadnezzar's dream was a preparatory education to Daniel himself. By gradual steps, each revelation preparing him for the succeeding one, God fitted him for disclosures becoming more and more special. In the second and fourth chapters he is but an interpreter of Nebuchadnezzar's dreams; then he has a dream himself, but it is only a vision in a dream of the night (^{<2008>}Daniel 7:1,2); then follows a vision in a waking state (^{<2008>}Daniel 8:1-3); lastly, in the two final revelations (^{<2008>}Daniel 9:20 10:4,5) the ecstatic state is no longer needed. The progression in the *form* answers to the progression in the *contents* of his prophecy; at first general *outlines*, and these afterwards filled up with minute chronological and historical *details*, such as are not found in the Revelation of John, though, as became the New Testament, the form of revelation is the highest, namely, clear waking visions [AUBERLEN].

23. *thee ... thee* — He ascribes all the glory to God.

God of my fathers — Thou hast shown Thyself the same God of grace to me, a captive exile, as Thou didst to Israel of old and this on account of the *covenant* made with our “fathers” (^{<4058>}Luke 1:54,55; compare ^{<1966>}Psalms 106:45).

given me wisdom and might — Thou being the fountain of both; referring to ^{<2021>}Daniel 2:20. Whatever *wise ability* I have to stay the execution of the king's cruel decree, is Thy gift.

me ... we ... us — The revelation was given to Daniel, as “me” implies; yet with just modesty he joins his friends with him; because it was to their joint prayers, and not to his individually. that he owed the revelation from God.

known ... the king's matter — the very words in which the Chaldeans had denied the *possibility of any man on earth* telling the dream (“not a man upon the earth can show *the king's matter*,” ^{<2009>}Daniel 2:10). Impostors are compelled by the God of truth to eat up their own words.

24. *Therefore* — because of having received the divine communication.

bring me in before the king — implying that. he had not previously been in person before the king (see on ^{<2016>}Daniel 2:16).

25. *I have found a man* — Like all courtiers, in announcing agreeable tidings, he ascribes the merit of the discovery to himself [JEROME]. So far from it being a discrepancy, that he says nothing of the previous

understanding between him and Daniel, or of Daniel's application to the king (^{<2125>}Daniel 2:15,16), it is just what we should expect. Arioch would not dare to tell an absolute despot that he had stayed the execution of his sanguinary decree, on his own responsibility; but would, in the first instance, secretly stay it until Daniel had got, by application from the king, the time required, without Arioch seeming to know of Daniel's application as the cause of the respite; then, when Daniel had received the revelation, Arioch would in trembling haste bring him in, as if then for the first time he had "found" him. The very difficulty when cleared up is a proof of genuineness, as it never would be *introduced* by a forger.

27. cannot — Daniel, being learned in all the lore of the Chaldeans (^{<2008>}Daniel 1:4), could authoritatively declare the *impossibility* of mere man solving the king's difficulty.

soothsayers — from a root, "to cut off"; referring to their *cutting* the heavens into divisions, and so guessing at men's destinies from the place of the stars at one's birth.

28. God — in contrast to "the wise men," etc. (^{<2027>}Daniel 2:27).

revealeth secrets — (^{<3087>}Amos 3:7 4:13). Compare ^{<0445>}Genesis 41:45, *Zaphnath-paaneah*, "revealer of secrets," the title given to Joseph.

the latter days — literally, "in the after days" (^{<2029>}Daniel 2:29); "hereafter" (^{<0401>}Genesis 49:1): It refers to the whole future, including the Messianic days, which is the final dispensation (^{<2102>}Isaiah 2:2).

visions of thy head — conceptions formed in the brain.

29. God met with a revelation Nebuchadnezzar, who had been meditating on the future destiny of his vast empire.

30. not ... for any wisdom that I have — not *on account* of any previous wisdom which I may have manifested (^{<2017>}Daniel 1:17,20). The specially-favored servants of God in all ages disclaim merit in themselves and ascribe all to the grace and power of God (^{<0416>}Genesis 41:16 ^{<4012>}Acts 3:12). The "as for me," disclaiming extraordinary merit, contrasts elegantly with "as for thee," whereby Daniel courteously, but without flattery, implies, that God honored Nebuchadnezzar, as His vicegerent over the world kingdoms, with a revelation on the subject uppermost in his thoughts, the ultimate destinies of those kingdoms.

for their sakes that shall make known, etc. — a *Chaldee* idiom for, "to the intent that the interpretation may be made known to the king."

the thoughts of thy heart — thy subject of thought before falling asleep. Or, perhaps the *probation of Nebuchadnezzar's character* through this revelation may be the meaning intended (compare ^{<423>}2 Chronicles 32:31 ^{<4125>}Luke 2:35).

31. The world power in its totality appears as a colossal human form: Babylon the head of gold, Medo-Persia the breast and *two* arms of silver, Graeco-Macedonia the belly and *two* thighs of brass, and Rome, with its Germano-Slavonic offshoots, the legs of iron and feet of iron and clay, the fourth still existing. Those kingdoms only are mentioned which stand in some relation to the kingdom of God; of these none is left out; the final establishment of that kingdom is the aim of His moral government of the world. The colossus of metal stands on weak feet, of clay. All man's glory is as ephemeral and worthless as chaff (compare ^{<4124>}1 Peter 1:24). But the kingdom of God, small and unheeded as a "stone" on the ground is compact in its homogeneous unity; whereas the world power, in its heterogeneous constituents successively supplanting one another, contains the elements of decay. The relation of the stone to the mountain is that of the kingdom of the cross (^{<4163>}Matthew 16:23 ^{<4226>}Luke 24:26) to the kingdom of glory, the latter beginning, and the former ending when the kingdom of God breaks in pieces the kingdoms of the world (^{<4115>}Revelation 11:15). Christ's contrast between the two kingdoms refers to this passage.

a great image — literally, "one image that was great." Though the kingdoms were different, it was essentially *one* and the same world power under different phases, just as the image was *one*, though the parts were of different metals.

32. On ancient coins states are often represented by human figures. The head and higher parts signify the earlier times; the lower, the later times. The metals become successively baser and baser, implying the growing degeneracy from worse to worse. Hesiod, two hundred years before Daniel, had compared the four ages to the four metals in the same order; the idea is sanctioned here by Holy Writ. It was perhaps one of those fragments of revelation among the heathen derived from the tradition as to the fall of man. The metals lessen in *specific gravity*, as they downwards; silver is not so heavy as gold, brass not so heavy as silver, and iron not so heavy as brass, the *weight* thus being arranged in the reverse of stability [TREGELLES]. Nebuchadnezzar derived his authority from God, not from man, nor as responsible to man. But the Persian king was so far dependent on others that he could not deliver Daniel from the princes (^{<2164>}Daniel 6:14,15); contrast ^{<2168>}Daniel 5:18,19, as to Nebuchadnezzar's power from God, whom he would he slew, and whom he would he kept alive" (compare ^{<3174>}Ezra 7:14 ^{<3113>}Esther 1:13-16). Graeco-Macedonia betrays its

deterioration in its divisions, not united as Babylon and Persia. Iron is stronger than brass, but inferior in other respects; so Rome hardy and strong to tread down the nations, but less kingly and showing its chief deterioration in its last state. Each successive kingdom incorporates its predecessor (compare ^{<2168>}Daniel 5:28). Power that in Nebuchadnezzar's hands was a God-derived (^{<2169>}Daniel 2:37,38) autocracy, in the Persian king's was a rule resting on his nobility of person and birth, the nobles being his equals in rank, but not in office; in Greece, an aristocracy not of birth, but individual influence, in Rome, lowest of all, dependent entirely on popular choice, the emperor being appointed by popular military election.

33. As the two arms of silver denote the kings of the Medes and Persians [JOSEPHUS]; and the two thighs of brass the Seleucidae of Syria and Lagidae of Egypt, the two leading sections into which Graeco-Macedonia parted, so the two legs of iron signify the two Roman consuls [NEWTON]. The clay, in ^{<2184>}Daniel 2:41, "potter's clay," ^{<2188>}Daniel 2:43, "miry clay," means "earthenware," hard but brittle (compare ^{<4189>}Psalms 2:9 ^{<4127>}Revelation 2:27, where the same image is used of the same event); the feet are stable while bearing only direct pressure, but easily "broken" to pieces by a blow (^{<2184>}Daniel 2:34), the iron intermixed not retarding, but hastening, such a result.

34. stone — Messiah and His kingdom (^{<4141>}Genesis 49:24 ^{<4182>}Psalms 118:22 ^{<2336>}Isaiah 28:16). In its relations to Israel, it is a "stone of stumbling" (^{<2184>}Isaiah 8:14 ^{<4041>}Acts 4:11 ^{<6107>}1 Peter 2:7,8) on which both houses of Israel are broken, not destroyed (^{<4132>}Matthew 21:32). In its relation to the Church, the same stone which destroys the image is the foundation of the Church (^{<4121>}Ephesians 2:20). In its relation to the Gentile world power, the stone is its destroyer (^{<2185>}Daniel 2:35,44; compare Zechariah 12:3). Christ saith (^{<4144>}Matthew 21:44, referring to ^{<2184>}Isaiah 8:14,15), "Whosoever shall fall on this stone (that is, stumble, and be offended, at Him, as the Jews were, from whom, therefore, He says, 'The kingdom shall be taken') shall be *broken*; but (referring to ^{<2184>}Daniel 2:34,35) on whomsoever it shall fall (referring to *the world power* which had been the instrument of *breaking* the Jews), it will (not merely *break*, but) *grind him to powder*" (^{<4154>}1 Corinthians 15:24). The falling of the stone of the feet of the image cannot refer to Christ at His first advent, for the fourth kingdom was not then as yet divided — no toes were in existence (see on ^{<2184>}Daniel 2:44).

cut out — namely, from "the mountain" (^{<2185>}Daniel 2:45); namely, Mount Zion (^{<2189>}Isaiah 2:2), and antitypically, the heavenly mount of the Father's glory, from whom Christ came.

without hands — explained in ²⁰⁴Daniel 2:44, “The *God of heaven* shall set up a kingdom,” as contrasted with the image which was made *with hands* of man. Messiah not created by human agency, but conceived by the Holy Ghost (¹⁰²Matthew 1:20 ¹³⁵Luke 1:35; compare Zechariah 4:6 ¹⁴⁸Mark 14:58 ⁸⁹¹Hebrews 9:11,24). So “not made with hands,” that is, *heavenly*, ²2 Corinthians 5:1; *spiritual*, ⁵⁰¹Colossians 2:11. The world kingdoms were reared by *human* ambition: but this is the “kingdom of *heaven*”; “not of this world” (⁸³⁶John 18:36). As the fourth kingdom, or Rome, was represented in a twofold state, first strong, with legs of iron, then weak, with toes part of iron, part of clay; so this fifth kingdom, that of Christ, is seen conversely, first insignificant as a “stone,” then as a “mountain” filling the whole earth. The ten toes are the ten lesser kingdoms into which the Roman kingdom was finally to be divided; this tenfold division here hinted at is not specified in detail till the seventh chapter. The fourth empire originally was bounded in Europe pretty nearly by the line of the Rhine and Danube; in Asia by the Euphrates. In Africa it possessed Egypt and the north coasts; South Britain and Dacia were afterwards added but were ultimately resigned. The ten kingdoms do not arise until a deterioration (by mixing clay with the iron) has taken place; they are in existence when Christ comes in glory, and then are broken in pieces. The ten have been sought for in the invading hosts of the fifth and sixth century. But though many provinces were then severed from Rome as independent kingdoms, the dignity of emperor still continued, and the imperial power was exercised over Rome itself for two centuries. So the tenfold divisions cannot be looked for before A.D. 731. But the East is not to be excluded, five toes being on each foot. Thus no point of time before the overthrow of the empire at the taking of Constantinople by the Turks (A.D. 1453) can be assigned for the division. It seems, therefore, that the definite ten will be the ultimate development of the Roman empire just before the rise of Antichrist, who shall overthrow three of the kings, and, after three and a half years, he himself be overthrown by Christ in person. Some of the ten kingdoms will, doubtless, be the same as some past and present divisions of the old Roman empire, which accounts for the *continuity* of the connection between the toes and legs, a gap of centuries not being interposed, as is objected by opponents of the futurist theory. The lists of the ten made by the latter differ from one another; and they are set aside by the fact that they include countries which were never Roman, and exclude one whole section of the empire, namely, the East [TREGELLES].

upon his feet — the last state of the Roman empire. Not “upon his *legs*.” Compare “in the days of these kings” (see on ²⁰⁴Daniel 2:44).

35. broken ... together — excluding a contemporaneous existence of the kingdom of the world and the kingdom of God (in its *manifested*, as distinguished from its *spiritual*, phase). The latter is not gradually to wear away the former, but to destroy it at once, and utterly (^{<500P>}2 Thessalonians 1:7-10 2:8). However, the *Hebrew* may be translated, “in one discriminate mass.”

chaff — image of the ungodly, as they shall be dealt with in the judgment (^{<400P>}Psalm 1:4,5 ^{<408P>}Matthew 3:12).

summer threshing-floors — Grain was winnowed in the East on an elevated space in the open air, by throwing the grain into the air with a shovel, so that the wind might clear away the chaff.

no place ... found for them — (^{<620P>}Revelation 20:11; compare ^{<457P>}Psalm 37:10,36 103:16).

became ... mountain — cut out of the mountain (^{<206P>}Daniel 2:45) originally, it ends in *becoming a mountain*. So the kingdom of God, coming from heaven originally, ends in heaven being established on earth (^{<620P>}Revelation 21:1-3).

filled ... earth — (^{<210P>}Isaiah 11:9 ^{<324P>}Habakkuk 2:14). It is to do so in connection with Jerusalem as the mother Church (^{<400P>}Psalm 80:9 ^{<200P>}Isaiah 2:2,3).

36. we — Daniel and his three friends.

37. Thou ... art a king of kings — The committal of power in fullest plenitude belongs to Nebuchadnezzar personally, as having made Babylon the mighty empire it was. In twenty-three years after him the empire was ended: with him its greatness is identified (^{<200P>}Daniel 4:30), his successors having done nothing notable. Not that he actually ruled every part of the globe, but that God granted him illimitable dominion *in whatever direction his ambition led him*, Egypt, Nineveh, Arabia, Syria, Tyre, and its Phoenician colonies (^{<275P>}Jeremiah 27:5-8). Compare as to Cyrus, ^{<450P>}Ezra 1:2.

38. men ... beasts ... fowls — the dominion originally designed for man (^{<400P>}Genesis 1:28 2:19,20), forfeited by sin; temporarily delegated to Nebuchadnezzar and the world powers; but, as they abuse the trust for self, instead of for God, to be taken from them by the Son of man, who will exercise it for God, restoring in His person to man the lost inheritance (^{<400P>}Psalm 8:4-6).

Thou art ... head of gold — alluding to the riches of Babylon, hence called “the golden city” (²³⁴⁴Isaiah 14:4 ²⁵⁰⁷Jeremiah 51:7 ⁶⁸¹⁶Revelation 18:16).

39. That Medo-Persia is the second kingdom appears from ²¹⁶³Daniel 5:28 and ²⁷⁰³Daniel 8:20. Compare ⁴⁸⁵²2 Chronicles 36:20 ²³⁰²Isaiah 21:2.

inferior — “The kings of Persia were the worst race of men that ever governed an empire” [PRIDEAUX]. Politically (which is the main point of view here) the power of the central government in which the nobles shared with the king, being weakened by the growing independence of the provinces, was inferior to that of Nebuchadnezzar, whose sole word was law throughout his empire.

brass — The Greeks (the third empire, ²⁷⁸²Daniel 8:21 10:20 11:2-4) were celebrated for the *brazen* armor of their warriors. JEROME fancifully thinks that the brass, as being a *clear-sounding* metal, refers to the *eloquence* for which Greece was famed. The “belly,” in ²⁷⁰³Daniel 2:32, may refer to the drunkenness of Alexander and the luxury of the Ptolemies [TIRINUS].

over all the earth — Alexander commanded that he should be called “king of all the world” [JUSTIN, 12. sec. 16.9; ARRIAN, *Campaigns of Alexander*, 7. sec. 15]. The four successors (*diadochi*) who divided Alexander’s dominions at his death, of whom the Seleucidae in Syria and the Lagidae in Egypt were chief, held the same empire.

40. **iron** — This vision sets forth the *character* of the Roman power, rather than its territorial extent [TREGELLES].

breaketh in pieces — So, in righteous retribution, itself will at last be *broken in pieces* (²⁷⁸⁴Daniel 2:44) by the kingdom of God (⁶⁸³⁰Revelation 13:10).

41-43. **feet ... toes ... part ... clay ... iron** — explained presently, “the kingdom shall be partly strong, partly broken” (rather, “brittle,” as earthenware); and ²⁷⁸⁵Daniel 2:43, “they shall mingle ... with the seed of men,” that is, there will be power (in its deteriorated form, *iron*) mixed up with that which is wholly of man, and therefore brittle; power in the hands of the people having no internal stability, though something is left of the strength of the iron [TREGELLES]. NEWTON, who understands the Roman empire to be parted into the ten kingdoms already (whereas TREGELLES makes them *future*), explains the “clay” mixture as the blending of Barbarous nations with Rome by intermarriages and alliances, in which there was no stable amalgamation, though the ten kingdoms retained much of Rome’s strength. The “mingling with the seed of men” (²⁷⁸⁴Daniel 2:44) seems to refer to ⁰⁰⁰²Genesis 6:2, where the marriages of the seed of godly

Seth with the daughters of ungodly Cain are described in similar words. The reference, therefore, seems to be to the blending of the Christianized Roman empire with the pagan nations, a deterioration being the result. Efforts have been often made to reunite the parts into one great empire, as by Charlemagne and Napoleon, but in vain. Christ alone shall effect that.

44. *in the days of these kings* — in the days of these kingdoms, that is, of the last of the four. So Christianity was set up when Rome had become mistress of Judea and the world (^{<401>}Luke 2:1, etc.) [NEWTON]. Rather, “in the days of these kings,” answers to “upon his feet” (^{<203>}Daniel 2:34); that is, the ten *toes* (^{<202>}Daniel 2:42), or ten kings, the final state of the Roman empire. For “these kings” cannot mean the four successional monarchies, as they do not *coexist* as the holders of power; if the fourth had been meant, the *singular*, not the *plural*, would be used. The falling of the stone on the image must mean, *destroying judgment* on the fourth Gentile power, not gradual evangelization of it by grace; and the destroying judgment cannot be dealt by Christians, for they are taught to submit to the powers that be, so that it must be dealt by Christ Himself at His coming again. We live under the divisions of the Roman empire which began fourteen hundred years ago, and which at the time of His coming shall be definitely *ten*. All that had failed in the hand of man shall then pass away, and that which is kept in His own hand shall be introduced. Thus the second chapter is the alphabet of the subsequent prophetic statements in Daniel [TREGELLES].

God of heaven ... kingdom — hence the phrase, “the kingdom of heaven” (^{<402>}Matthew 3:2).

not ... left to other people — as the Chaldees had been forced to leave their kingdom to the Medo-Persians, and these to the Greeks, and these to the Romans (^{<304>}Micah 4:7 ^{<403>}Luke 1:32,33).

break ... all — (^{<202>}Isaiah 60:12 ^{<604>}1 Corinthians 15:24).

45. *without hands* — (See on ^{<203>}Daniel 2:35).

46. *fell upon ... face, and worshipped Daniel* — worshipping God in the person of Daniel. Symbolical of the future prostration of the world power before Messiah and His kingdom (^{<190>}Philippians 2:10). As other servants of God refused such honors (^{<402>}Acts 10:25,26 14:13-15 ^{<208>}Revelation 22:8,9) would not taste defiled food, nor give up prayer to God at the cost of his life (^{<202>}Daniel 6:7,10), it seems likely that Daniel rejected the proffered divine honors. The word “answered” (^{<204>}Daniel 2:47) implies that Daniel had objected to these honors; and in compliance with his objection, “the king *answered*, Of a truth, your God is a God of gods.”

Daniel had disclaimed all personal merit in ^{<2129>}Daniel 2:30, giving God all the glory (compare ^{<2125>}Daniel 2:45).

commanded ... sweet odours — divine honors (^{<3160>}Ezra 6:10). It is not said his command was executed.

47. Lord of kings — The world power shall at last have to acknowledge this (^{<6174>}Revelation 17:14 19:16); even as Nebuchadnezzar, who had been the God-appointed “king of kings” (^{<2129>}Daniel 2:37), but who had abused the trust, is constrained by God’s servant to acknowledge that God is the true “Lord of kings.”

48. One reason for Nebuchadnezzar having been vouchsafed such a dream is here seen; namely, that Daniel might be promoted, and the captive people of God be comforted: the independent state of the captives during the exile and the alleviation of its hardships, were much due to Daniel.

49. Daniel requested — Contrast this honorable remembrance of his humble friends in his elevation with the spirit of the children of the world in the chief butler’s case (^{<0412>}Genesis 40:23 ^{<2195>}Ecclesiastes 9:15,16 ^{<3165>}Amos 6:6).

in the gate — the place of holding courts of justice and levees in the East (^{<1129>}Esther 2:19 ^{<3217>}Job 29:7). So “the Sublime *Porte*,” or “Gate,” denotes the sultan’s government, his counsels being formerly held in the entrance of his palace. Daniel was a chief counsellor of the king, and president over the governors of the different orders into which the Magi were divided.

CHAPTER 3

☞ DANIEL 3:1-30.

NEBUCHADNEZZAR'S IDOLATROUS IMAGE; SHADRACH, MESHACH, AND ABED-NEGO ARE DELIVERED FROM THE FURNACE.

Between the vision of Nebuchadnezzar in the second chapter and that of Daniel in the seventh, four narratives of Daniels and his friends' personal history are introduced. As the second and seventh chapters go together, so chapters the third and sixth chapters (the deliverance from the lions' den), and the fourth and fifth chapters. Of these last two pairs, the former shows God's nearness to save His saints when faithful to Him, at the very time they seem to be crushed by the world power. The second pair shows, in the case of the two kings of the first monarchy, how God can suddenly humble the world power in the height of its insolence. The latter advances from mere self-glorification, in the fourth chapter, to open opposition to God in the fifth. Nebuchadnezzar demands homage to be paid to his image (☞ Daniel 3:1-6), and boasts of his power (☞ Daniel 4:1-18). But Belshazzar goes further, blaspheming God by polluting His holy vessels. There is a similar progression in the conduct of God's people. Shadrach, Meshach, and Abed-nego refuse *positive* homage to the image of the world power (☞ Daniel 3:12); Daniel will not yield it even a *negative* homage, by omitting for a time the worship of God (☞ Daniel 6:10). Jehovah's power manifested for the saints against the world in individual histories (the third through sixth chapters) is exhibited in the second and seventh chapters, in world-wide prophetic pictures; the former heightening the effect of the latter. The miracles wrought in behalf of Daniel and his friends were a manifestation of God's glory in Daniel's person, as the representative of the theocracy before the Babylonian king, who deemed himself almighty, at a time when God could not manifest it in His people as a body. They tended also to secure, by their impressive character, that respect for the covenant-people on the part of the heathen powers which issued in Cyrus' decree, not only restoring the Jews, but ascribing honor to the God of heaven, and commanding the building of the temple (☞ Ezra 1:1-4) [AUBERLEN].

1. *image* — Nebuchadnezzar's confession of God did not prevent him being a worshipper of idols, besides. Ancient idolaters thought that each

nation had its own gods, and that, in addition to these, foreign gods might be worshipped. The Jewish religion was the only exclusive one that claimed *all* homage for Jehovah as the *only* true God. Men will in times of trouble confess God, if they are allowed to retain their favorite heart-idols. The image was that of Bel, the Babylonian tutelary god; or rather, Nebuchadnezzar *himself* the personification and representative of the Babylonian empire, as suggested to him by the dream (²⁰²³Daniel 2:38), “*Thou art this head of gold.*” The interval between the dream and the event here was about nineteen years. Nebuchadnezzar had just returned from finishing the Jewish and Syrian wars, the spoils of which would furnish the means of rearing such a colossal statue [PRIDEAUX]. The colossal size makes it likely that the frame was wood, overlaid with gold. The “height,” sixty cubits, is so out of proportion with the “breadth,” exceeding it ten times, that it seems best to suppose the *thickness* from breast to back to be intended, which is exactly the right proportion of a well-formed man [AUGUSTINE, *The City of God*, 15.20]. PRIDEAUX thinks the sixty cubits refer to *the image and pedestal together*, the image being twenty-seven cubits HIGH, or forty feet, the pedestal thirty-three cubits, or fifty feet. HERODOTUS [1.183] confirms this by mentioning a *similar* image, forty feet high, in the temple of Belus at Babylon. It was not the *same* image, for the one here was on the plain of Dura, not in the city.

2. *princes* — “satraps” of provinces [GESENIUS].

captains — *rulers*, not exclusively military.

sheriffs — men learned in the law, like the Arab *mufti* [GESENIUS].

3. *stood before the image* — in an attitude of devotion. Whatever the king approved of, they all approve of. There is no stability of principle in the ungodly.

4. The arguments of the persecutor are in brief, Turn or burn.

5. *cornet* — A wind instrument, like the French horn, is meant.

flute — a pipe or pipes, not blown transversely as our “flute,” but by mouthpieces at the end.

sackbut — a triangular stringed instrument, having short strings, the sound being on a high sharp key.

psaltery — a kind of harp.

dulcimer — a bagpipe consisting of two pipes, thrust through a leathern bag, emitting a sweet plaintive sound. *Chaldee sumponya*, the modern Italian *zampogna*, Asiatic *zambonja*.

fall down — that the recusants might be the more readily detected.

6. No other nation but the Jews would feel this edict oppressive; for it did not prevent them worshipping their own gods *besides*. It was evidently aimed at the Jews by those jealous of their high position in the king's court, who therefore induced the king to pass an edict as to all recusants, representing such refusal of homage as an act of treason to Nebuchadnezzar as civil and religious "head" of the empire. So the edict under Darius (²⁰¹⁶Daniel 6:7-9) was aimed against the Jews by those jealous of Daniel's influence. The literal image of Nebuchadnezzar is a typical prophecy of "the image of the beast," connected with mystical Babylon, in ⁶⁶³⁴Revelation 13:14. The second mystical beast there causeth the earth, and them that dwell therein, to worship the first beast, and that as many as would not, should be killed (⁶⁶³²Revelation 13:12,15).

furnace — a common mode of punishment in Babylon (²⁰²²Jeremiah 29:22). It is not necessary to suppose that the furnace was made for the occasion. Compare "brick-kiln," ⁴⁰²³2 Samuel 12:31. Any furnace for common purposes in the vicinity of Dura would serve. CHARDIN, in his travels (A.D. 1671-1677), mentions that in Persia, to terrify those who took advantage of scarcity to sell provisions at exorbitant prices, the cooks were roasted over a slow fire, and the bakers cast into a burning oven.

7. None of the Jews seem to have been present, except the *officers*, summoned specially.

8. **accused the Jews** — literally, "ate the rent limbs," or flesh of the Jews (compare ⁸⁸³³Job 31:31 ³⁹⁴⁰Psalms 14:4 27:2 ³⁴⁰⁵Jeremiah 10:25). Not probably in general, but as ²⁰¹²Daniel 3:12 states, Shadrach, Meshach, and Abed-nego. Why Daniel was not summoned does not appear. Probably he was in some distant part of the empire on state business, and the general summons (²⁰¹²Daniel 3:2) had not time to reach him before the dedication. Also, the Jews' enemies found it more politic to begin by attacking Shadrach, Meshach, and Abed-nego, who were nearer at hand, and had less influence, before they proceeded to attack Daniel.

9. **live for ever** — A preface of flattery is closely akin to the cruelty that follows. So ⁴⁰⁴²Acts 24:2,3, etc., Tertullus in accusing Paul before Felix.

12. **serve not thy gods** — not only not the golden image, but also *not any of Nebuchadnezzar's gods*.

13. *bring* — Instead of commanding their immediate execution, as in the case of the Magi (^{<2012>}Daniel 2:12), Providence inclined him to command the recusants to be *brought* before him, so that their noble “testimony” for God might be given before the world powers “against them” (^{<1008>}Matthew 10:18), to the edification of the Church in all ages.

14. *Is it true* — rather, as the *Margin* [THEODOTON], “Is it *purposely* that?” etc. Compare the *Hebrew*, ^{<0850>}Numbers 35:20,22. Notwithstanding his “fury,” his past favor for them disposes him to give them the opportunity of excusing themselves on the ground that their disobedience had not been *intentional*; so he gives them another trial to see whether they would still worship the image.

15. *who is that God* — so Sennacherib’s taunt (^{<1288>}2 Kings 18:35), and Pharaoh’s (^{<0182>}Exodus 5:2).

16. *not careful to answer thee* — rather, “We have *no need* to answer thee”; thou art determined on thy side, and our mind is made up not to worship the image: there is therefore no use in our arguing as if we could be shaken from our principles. Hesitation, or parleying with sin, is fatal; unhesitating decision is the only safety, where the path of duty is clear (^{<1009>}Matthew 10:19,28).

17. *If it be so* — VATABLUS translates, “Assuredly.” *English Version* agrees better with the original. The sense is, *If it be* our lot to be cast into the furnace, *our God* (quoted from ^{<0808>}Deuteronomy 6:4) is able to deliver us (a reply to Nebuchadnezzar’s challenge, “Who is that God that shall deliver you?”); and He will deliver us (either *from* death, or *in* death, ^{<5047>}2 Timothy 4:17,18). He will, *we trust*, literally deliver us, but certainly He will do so spiritually.

18. *But if not*, etc. — connected with ^{<2088>}Daniel 3:18. “Whether our God deliver us, as He is able, or do not, we will not serve thy gods.” Their service of God is not mercenary in its motive. Though He slay them, they will still trust in Him (^{<0835>}Job 13:15). Their deliverance from sinful compliance was as great a miracle in the kingdom of grace, as that from the furnace was in the kingdom of nature. Their youth, and position as captives and friendless exiles, before the absolute world potentate and the horrid death awaiting them if they should persevere in their faith, all enhance the grace of God, which carried them through such an ordeal.

19. *visage ... changed* — He had shown forbearance (^{<2084>}Daniel 3:14,15) as a favor to them, but now that they despise even his forbearance, anger “fills” him, and is betrayed in his whole countenance.

seven times more than it was wont — literally, “than it was (ever) *seen* to be heated.” *Seven* is the perfect number; that is, it was made *as hot as possible*. Passion overdoes and defeats its own end, for the hotter the fire, the sooner were they likely to be put out of pain.

21. coats ... hosen ... hats — HERODOTUS [1.195] says that the Babylonian costume consisted of three parts:

- (1) wide, long pantaloons;
- (2) a woollen *shirt*;
- (3) an outer *mantle* with a girdle round it.

So these are specified [GESENIUS], “their pantaloons, inner tunics (*hosen*, or stockings, are not commonly worn in the East), and outer mantles.” Their being cast in so hurriedly, with all their garments on, enhanced the miracle in that not even the smell of fire passed on their clothes, though of delicate, inflammable material.

22. flame ... slew those men — (²⁰²⁴Daniel 6:24 ⁴⁰⁶Psalms 7:16).

23. fell down — not *cast down*; for those who brought the three youths to the furnace, perished by the flames themselves, and so could not *cast* them in. Here follows an addition in the *Septuagint*, *Syrian*, *Arabic*, and *Vulgate versions*. “The Prayer of Azarias,” and “The Song of the Three Holy Children.” It is not in the *Chaldee*. The hymn was sung throughout the whole Church in their liturgies, from the earliest times [RUFINUS in *Commentary on the Apostles Creed*, and ATHANASIUS]. The “astonishment” of Nebuchadnezzar in ²⁰²⁴Daniel 3:24 is made an argument for its genuineness, as if it explained the cause of his astonishment, namely, “they walked in the midst of the fire praising God, but the angel of the Lord came down into the oven” (²⁰²⁶Daniel 3:1 and ²⁰²⁷Daniel 3:27 of the Apocryphal addition). But ²⁰²⁵Daniel 3:25 of *English Version* explains his astonishment, without need of any addition.

24. True, O king — God extorted this confession from His enemies’ own mouths.

25. four — whereas but three had been cast in.

loose — whereas they had been cast in “bound.” Nebuchadnezzar’s question, in ²⁰²⁴Daniel 3:24, is as if he can scarcely trust his own memory as to a fact so recent, now that he sees through an aperture in the furnace what seems to contradict it.

walking in ... midst of ... fire — image of the godly unhurt, and at large (^{<4088>}John 8:36), “in the midst of trouble” (^{<4507>}Psalm 138:7; compare ^{<4928>}Psalm 23:3,4). They walked up and down in the fire, not leaving it, but waiting for God’s time to bring them out, just as Jesus waited in the tomb as God’s prisoner, till God should let Him out (^{<4426>}Acts 2:26,27). So Paul (^{<4718>}2 Corinthians 12:8,9). So Noah waited in the ark, after the flood, till God brought him forth (^{<0082>}Genesis 8:12-18).

like the Son of God — Unconsciously, like Saul, Caiaphas (^{<6148>}John 11:49-52), and Pilate, he is made to utter divine truths. “Son of God” in *his* mouth means only an “angel” from heaven, as ^{<2733>}Daniel 3:28 proves. Compare ^{<8003>}Job 1:6 38:7 ^{<5807>}Psalm 34:7,8; and the probably heathen centurion’s exclamation (^{<4075>}Matthew 27:54). The Chaldeans believed in *families* of gods: Bel, the supreme god, accompanied by the goddess Mylitta, being the father of the gods; thus the expression *he* meant: *one sprung from and sent by the gods*. Really it was the “messenger of the covenant,” who herein gave a prelude to His incarnation.

26. the most high God — He acknowledges Jehovah to be supreme above other gods (not that he ceased to believe in these); so he returns to his original confession, “your God is a God of gods” (^{<2747>}Daniel 2:47), from which he had swerved in the interim, perhaps intoxicated by his success in taking Jerusalem, whose God he therefore thought unable to defend it.

27. nor ... an hair — (^{<0217>}Luke 12:7 21:18).

fire had no power — fulfilling ^{<2347>}Isaiah 43:2; compare ^{<5813>}Hebrews 11:34. God alone is a “consuming fire” (^{<5829>}Hebrews 12:29).

nor ... smell of fire — compare spiritually, ^{<5152>}1 Thessalonians 5:22.

28. In giving some better traits in Nebuchadnezzar’s character, Daniel agrees with ^{<2491>}Jeremiah 39:11 42:12.

changed the king’s word — have made the king’s attempt to coerce into obedience vain. Have set aside his word (so “alter ... word,” ^{<4561>}Ezra 6:11) from regard to God. Nebuchadnezzar now admits that God’s law should be obeyed, rather than his (^{<4459>}Acts 5:29).

yielded ... bodies — namely, to the fire.

not serve — by sacrificing.

nor worship — by prostration of the body. Decision for God at last gains the respect even of the worldly (^{<2167>}Proverbs 16:7).

29. This decree promulgated throughout the vast empire of Nebuchadnezzar must have tended much to keep the Jews from idolatry in the captivity and thenceforth (~~Psalm~~ Psalm 76:10).

CHAPTER 4

~~2000~~ DANIEL 4:1-37.

EDICT OF NEBUCHADNEZZAR CONTAINING HIS SECOND DREAM, RELATING TO HIMSELF.

Punished with insanity for his haughtiness, he sinks to the level of the beasts (illustrating ~~1990~~ Psalm 49:6,12). The opposition between bestial and human life, set forth here, is a key to interpret the symbolism in the seventh chapter concerning the beasts and the Son of man. After his conquests, and his building in fifteen days a new palace, according to the heathen historian, ABYDENUS (268 B.C), whose account confirms Daniel, he ascended upon his palace roof (~~2003~~ Daniel 4:29, *Margin*), whence he could see the surrounding city which he had built, and seized by some deity, he predicted the Persian conquest of Babylon, adding a prayer that the Persian leader might on his return be borne where there is no path of men, and where the wild beasts graze (*language* evidently derived by tradition from ~~2003~~ Daniel 4:32,33, though the *application* is different). In his insanity, his excited mind would naturally think of the coming conquest of Babylon by the Medo-Persians, already foretold to him in the second chapter.

1. **Peace** — the usual salutation in the East, *shalom*, whence “salaam.” The primitive revelation of the fall, and man’s alienation from God, made “peace” to be felt as the first and deepest want of man. The Orientals (as the East was the cradle of revelation) retained the word by tradition.

2. ***I thought it good*** — “It was seemly before me” (~~194702~~ Psalm 107:2-8).

signs — tokens significant of God’s omnipotent agency. The *plural* is used, as it comprises the marvellous dream, the marvellous interpretation of it, and its marvellous issue.

4. ***I was ... at rest*** — my wars over, my kingdom at peace.

flourishing — “green.” Image from a tree (~~241703~~ Jeremiah 17:8). Prosperous (~~18152~~ Job 15:32).

6. It may seem strange that Daniel was not first summoned. But it was ordered by God’s providence that he should be reserved to the last, in order that all mere human means should be proved vain, before God manifested

His power through His servant; thus the haughty king was stripped of all fleshly confidences. The Chaldees were the king's recognized interpreters of dreams; whereas Daniel's interpretation of the one in ^{<2728>}Daniel 2:24-45 had been a peculiar case, and very many years before; nor had he been consulted on such matters since.

8. *Beltshazzar* — called so from the god Bel or Belus (see on ^{<2009>}Daniel 1:7).

9. *spirit of the holy gods* — Nebuchadnezzar speaks as a heathen, who yet has imbibed some notions of the true God. Hence he speaks of "gods" in the *plural* but gives the epithet "holy," which applies to Jehovah alone, the heathen gods making no pretension to purity, even in the opinion of their votaries (^{<1824>}Deuteronomy 32:31; compare ^{<2581>}Isaiah 63:11). "I know" refers to his knowledge of Daniel's skill many years before (^{<2718>}Daniel 2:8); hence he calls him "master of the magicians."

troubleth — gives thee difficulty in explaining it.

10. *tree* — So the Assyrian is compared to a "cedar" (^{<2518>}Ezekiel 31:3; compare ^{<2572>}Ezekiel 17:24).

in the midst of the earth — denoting its conspicuous position as the center whence the imperial authority radiated in all directions.

12. *beasts ... shadow under it* — implying that God's purpose in establishing empires in the world is that they may be as trees affording men "fruits" for "meat," and a "shadow" for "rest" (compare ^{<2019>}Lamentations 4:20). But the world powers abuse their trust for self; therefore Messiah comes to plant the tree of His gospel kingdom, which alone shall realize God's purpose (^{<2573>}Ezekiel 17:23 ^{<4032>}Matthew 13:32). HERODOTUS [7.19] mentions a dream (probably suggested by the tradition of this dream of Nebuchadnezzar in Daniel) which Xerxes had; namely, that he was crowned with olive, and that the branches of the olive filled the whole earth, but that afterwards the crown vanished from his head: signifying his universal dominion soon to come to an end.

13. *watcher and an holy one* — rather, "even an holy one." Only *one* angel is intended, and he not one of the bad, but of the *holy* angels. Called a "watcher," because ever on the watch to execute God's will [JEROME], (^{<1933>}Psalms 103:20,21). Compare as to their watchfulness, ^{<6048>}Revelation 4:8, "*full of eyes within ... they rest not day and night.*" Also they watch good men committed to their charge (^{<2517>}Psalms 34:7 ^{<2011>}Hebrews 1:14); and watch over the evil to record their sins, and at God's bidding at last punish them (^{<2016>}Jeremiah 4:16,17), "watchers" applied to *human* instruments of

God's vengeance. As to GOD (²⁷⁰⁴Daniel 9:14 ⁸⁰⁷²Job 7:12 14:16 ²⁴⁴⁷Jeremiah 44:27). In a good sense (⁰³⁴⁹Genesis 31:49 ²⁶²⁸Jeremiah 31:28). The idea of heavenly "watchers" under the supreme God (called in the *Zendavesta* of the Persian Zoroaster, *Ormuzd*) was founded on the primeval revelation as to evil angels having *watched* for an opportunity until they succeeded in tempting man to his ruin, and good angels ministering to God's servants (as Jacob, ⁰²⁸⁵Genesis 28:15 32:1,2). Compare the watching over Abraham for good, and over Sodom for wrath after long watching in vain for good men it it, for whose sake He would spare it, ⁰¹⁸²Genesis 18:23-33; and over Lot for good, ⁰¹⁰¹Genesis 19:1-38 Daniel fitly puts in Nebuchadnezzar's mouth the expression, though not found elsewhere in Scripture, yet substantially sanctioned by it (⁴⁴⁶⁹2 Chronicles 16:9 ⁰¹⁵⁸Proverbs 15:3 ²⁶²⁹Jeremiah 32:19), and natural to him according to Oriental modes of thought.

14. *Hew down* — (⁰¹⁸¹Matthew 3:10 ⁰²³⁷Luke 13:7). The holy (⁶⁰¹⁴Jude 1:14) one incites his fellow angels to God's appointed work (compare ⁶⁴⁴⁵Revelation 14:15,18).

beasts get away from under it — It shall no longer afford them shelter (²³¹²Ezekiel 31:12).

15. *stump* — The kingdom is still reserved secure for him at last, as a tree stump secured by a hoop of brass and iron from being split by the sun's heat, in the hope of its growing again (²³¹¹Isaiah 11:1; compare ⁸³⁴⁷Job 14:7-9). BARNES refers it to the chaining of the royal maniac.

16. *heart* — understanding (²⁷⁶⁰Isaiah 6:10).

times — that is, "years" (²⁷¹⁷Daniel 12:7). "Seven" is the perfect number: a week of years: a complete revolution of time accompanying a complete revolution in his state of mind.

17. *demand* — that is, determination; namely, as to the change to which Nebuchadnezzar is to be doomed. A solemn council of the heavenly ones is supposed (compare ⁸³⁰⁶Job 1:6 2:1), over which God presides supreme. His "decree" and "word" are therefore said to be theirs (compare ²⁷⁰³Daniel 4:24, "decree of the Most High"); "the decree of the watchers," "the word of the holy ones." For He has placed particular kingdoms under the administration of angelic beings, subject to Him (²⁷⁰³Daniel 10:13,20 12:1). The word "demand," in the second clause, expresses a distinct idea from the first clause. Not only as members of God's council (²⁷⁰¹Daniel 7:10 ¹²²⁹1 Kings 22:19 ⁴⁹³²Psalms 103:21 ⁸³⁰¹Zechariah 1:10) do they subscribe to His "decree," but that decree is in answer to their prayers, wherein they *demand* that every mortal who tries to obscure the glory of God shall be humbled

[CALVIN]. Angels are grieved when God's prerogative is in the least infringed. How awful to Nebuchadnezzar to know that angels plead against him for his pride, and that the decree has been passed in the high court of heaven for his humiliation in answer to angels' *demands!* The conceptions are moulded in a form peculiarly adapted to Nebuchadnezzar's modes of thought.

the living — not as distinguished from the dead, but from the inhabitants of heaven, who “know” that which the men of the world need to be taught (⁴³⁹⁶Psalm 9:16); the ungodly confess there is a God, but would gladly confine Him to heaven. But, saith Daniel, God ruleth not merely there, but “in the kingdom of men.”

basest — the lowest in condition (⁴⁰¹⁸1 Samuel 2:8 ⁴⁰¹⁹Luke 1:52). It is not one's talents, excellency, or noble birth, but God's will, which elevates to the throne. Nebuchadnezzar abased to the dunghill, and then restored, was to have in himself an experimental proof of this (⁴²⁰⁵Daniel 4:37).

19. Daniel ... Belteshazzar — The use of the *Hebrew* as well as the *Chaldee* name, so far from being an objection, as some have made it, is an undesigned mark of genuineness. In a proclamation to “all people,” and one designed to honor the God of the Hebrews, Nebuchadnezzar would naturally use the *Hebrew* name (derived from *El*, “God,” the name by which the prophet was best known among his countrymen), as well as the Gentile name by which he was known in the Chaldean empire.

astonied — overwhelmed with awe at the terrible import of the dream.

one hour — the original means often “a moment,” or “short time,” as in ⁴²¹⁶Daniel 3:6,15.

let not the dream ... trouble thee — Many despots would have punished a prophet who dared to foretell his overthrow. Nebuchadnezzar assures Daniel he may freely speak out.

the dream be to them that hate thee — We are to desire the prosperity of those under whose authority God's providence has placed us (⁴²⁰⁷Jeremiah 29:7). The wish here is not so much against others, as for the king: a common formula (⁴⁰⁸²2 Samuel 18:32). It is not the language of uncharitable hatred.

20. The *tree* is the king. The *branches*, the princes. The *leaves*, the soldiers. The *fruits*, the revenues. The *shadow*, the protection afforded to dependent states.

22. *It is thou* — He speaks pointedly, and without circumlocution (^{<007>}2 Samuel 12:7). While pitying the king, he uncompromisingly pronounces his sentence of punishment. Let ministers steer the mean between, on the one hand, fulminations against sinners under the pretext of zeal, without any symptom of compassion; and, on the other, flattery of sinners under the pretext of moderation.

to the end of the earth — (^{<276>}Jeremiah 27:6:8). To the Caspian, Euxine, and Atlantic seas.

24. *decree of the Most High* — What was termed in ^{<017>}Daniel 4:17 by Nebuchadnezzar, “the decree *of the watchers*,” is here more accurately termed by Daniel, “the decree *of the Most High*.” They are but His ministers.

25. *they shall drive thee* — a *Chaldee* idiom for “thou shalt be driven.” Hypochondriacal madness was his malady, which “drove” him under the fancy that he was a beast, to “dwell with the beasts”; ^{<068>}Daniel 4:34 proves this, “mine understanding returned.” The regency would leave him to roam in the large beast-abounding parks attached to the palace.

eat grass — that is, vegetables, or herbs in general (^{<088>}Genesis 3:18).

they shall wet thee — that is, thou shalt be wet.

till thou know, etc. — (^{<817>}Psalms 83:17,18 ^{<278>}Jeremiah 27:5).

26. *thou shalt have known*, etc. — a promise of spiritual grace to him, causing the judgment to humble, not harden, his heart.

heavens do rule — The plural is used, as addressed to Nebuchadnezzar, the head of an organized earthly kingdom, with various principalities under the supreme ruler. So “the kingdom of heaven” (^{<017>}Matthew 4:17; *Greek*, “kingdom of the *heavens*”) is a *manifold* organization, composed of various orders of angels, under the Most High (^{<021>}Ephesians 1:20,21 ^{<106>}Colossians 1:16).

27. *break off* — as a galling yoke (^{<024>}Genesis 27:40); sin is a heavy load (^{<118>}Matthew 11:28). The *Septuagint* and *Vulgate* translate not so well, “redeem,” which is made an argument for Rome’s doctrine of the expiation of sins by meritorious works. Even translate it so, it can only mean; Repent and show the reality of thy repentance by works of justice and charity (compare ^{<141>}Luke 11:41); so God will remit thy punishment. The trouble will be longer before it comes, or shorter when it does come. Compare the cases of Hezekiah, ^{<301>}Isaiah 38:1-5; Nineveh, Jon 3:5-10 ^{<417>}Jeremiah 18:7,8. The change is not in God, but in the sinner who repents. As the king

who had provoked God's judgments by sin, so he might avert it by a return to righteousness (compare ^{<590E>}Psalm 41:1,2 ^{<40E2>}Acts 8:22). Probably, like most Oriental despots, Nebuchadnezzar had oppressed the poor by forcing them to labor in his great public works without adequate remuneration.

if ... lengthening of ... tranquillity — if haply thy present prosperity shall be prolonged.

29. twelve months — This respite was granted to him to leave him without excuse. So the hundred twenty years granted before the flood (^{<00E>}Genesis 6:3). At the first announcement of the coming judgment he was alarmed, as Ahab (^{<12E1>}1 Kings 21:27), but did not thoroughly repent; so when judgment was not executed at once, he thought it would never come, and so returned to his former pride (^{<20E>}Ecclesiastes 8:11).

in the palace — rather, upon the (flat) palace roof, whence he could contemplate the splendor of Babylon. So the heathen historian, ABYDENUS, records. The palace roof was the scene of the fall of another king (^{<10E2>}Samuel 11:2). The outer wall of Nebuchadnezzar's new palace embraced six miles; there were two other embattled walls within, and a great tower, and three brazen gates.

30. Babylon, that I have built — HERODOTUS ascribes the building of Babylon to Semiramis and Nitocris, his informant under the *Persian* dynasty giving him the Assyrian and Persian account. Berosus and ABYDENUS give the *Babylonian* account, namely, that Nebuchadnezzar added much to the old city, built a splendid palace and city walls. HERODOTUS, the so-called "father of history," does not even mention Nebuchadnezzar. (Nitocris, to whom he attributes the beautifying of Babylon, seems to have been Nebuchadnezzar's wife). Hence infidels have doubted the Scripture account. But the latter is proved by thousands of bricks on the plain, the inscriptions of which have been deciphered, each marked "Nebuchadnezzar, the son of Nabopolassar." "Built," that is, restored and enlarged (^{<40E2>}2 Chronicles 11:5,6). It is curious, all the bricks have been found with the stamped face downwards. Scarcely a figure in stone, or tablet, has been dug out of the rubbish heaps of Babylon, whereas Nineveh abounds in them; fulfilling ^{<5E37>}Jeremiah 51:37, "Babylon shall become *heaps*." The "*I*" is emphatic, by which he puts himself in the place of God; so the "my ... my." He impiously opposes *his* might to God's, as though God's threat, uttered a year before, could never come to pass. He would be more than man; God, therefore, justly, makes him less than man. An acting over again of the fall; Adam, once lord of the world and the very beasts (^{<00E2>}Genesis 1:28; so Nebuchadnezzar ^{<70E3>}Daniel 2:38), would be a god (^{<00E5>}Genesis 3:5); therefore he must die like the beasts (^{<40E6>}Psalm 82:6

49:12). The second Adam restores the forfeited inheritance (^{<3904>}Psalm 8:4-8).

31. *While*, etc. — in the very act of speaking, so that there could be no doubt as to the connection between the crime and the punishment. So ^{<2129>}Luke 12:19,20.

O king ... to thee it is spoken — Notwithstanding thy *kingly* power, to thee thy doom *is* now *spoken*, there is to be no further respite.

33. *driven from men* — as a maniac fancying himself a wild beast. It is possible, a conspiracy of his nobles may have co-operated towards his having been “driven” forth as an outcast.

hairs ... eagles’ feathers — matted together, as the hair-like, thick plumage of the ossifraga eagle. The “nails,” by being left uncut for years, would become like “claws.”

34. *lifted up mine eyes unto heaven* — whence the “voice” had issued (^{<2061>}Daniel 4:31) at the beginning of his visitation. Sudden mental derangement often has the effect of annihilating the whole interval, so that, when reason returns, the patient remembers only the event that immediately preceded his insanity. Nebuchadnezzar’s looking up towards heaven was the first symptom of his “understanding” having “returned.” Before, like the beasts, his eyes had been downward to the earth. Now, like Jonah’s (Jon 2:1,2,4) out of the fish’s belly, they are lifted up to heaven in prayer. He turns to Him that smiteth him (^{<2193>}Isaiah 9:13), with the faint glimmer of reason left to him, and owns God’s justice in punishing him.

praised ... him — Praise is a sure sign of a soul spiritually healed (^{<3362>}Psalm 116:12,14 ^{<4165>}Mark 5:15,18,19).

I ... honored him — implying that the cause of his chastisement was that he had before robbed God of His honor.

everlasting dominion — not temporary or mutable, as a human king’s dominion.

35. *all ... as nothing* — (^{<2405>}Isaiah 40:15,17).

according to his will in ... heaven — (^{<3931>}Psalm 115:3 135:6 ^{<4160>}Matthew 6:10 ^{<4011>}Ephesians 1:11).

army — the heavenly hosts, angels and starry orbs (compare ^{<2321>}Isaiah 24:21).

none ... stay his hand — literally, “strike His hand.” Image from striking the hand of another, to check him in doing anything (^{<3813>}Isaiah 43:13 45:9).

What doest thou — (^{<3812>}Job 9:12 ^{<3120>}Romans 9:20).

36. An inscription in the East India Company’s Museum is read as describing the period of Nebuchadnezzar’s insanity [G. V. SMITH]. In the so-called standard inscription read by SIR H. RAWLINSON, Nebuchadnezzar relates that during four (?) years he ceased to lay out buildings, or to furnish with victims Merodach’s altar, or to clear out the canals for irrigation. No other instance in the cuneiform inscriptions occurs of a king recording his own inaction.

my counsellors ... sought unto me — desired to have me, as formerly, to be their head, wearied with the anarchy which prevailed in my absence (compare *Note*, see on ^{<2033>}Daniel 4:33); the likelihood of a conspiracy of the nobles is confirmed by this verse.

majesty was added — My authority was greater than ever before (^{<3812>}Job 42:12 ^{<1214>}Proverbs 22:4; “added,” ^{<4163>}Matthew 6:33).

37. praise ... extol ... honor — He heaps word on word, as if he cannot say enough in praise of God.

all whose works ... truth ... judgment — that is, are true and just (^{<6153>}Revelation 15:3 16:7). God has not dealt unjustly or too severely with me; whatever I have suffered, I deserved it all. It is a mark of true contrition to condemn one’s self, and justify God (^{<3514>}Psalms 51:4).

those that walk in pride ... abase — exemplified in me. He condemns himself before the whole world, in order to glorify God.

CHAPTER 5

◀²⁰⁰⁸DANIEL 5:1-31.

BELSHAZZAR'S IMPIOUS FEAST; THE HANDWRITING ON THE WALL INTERPRETED BY DANIEL OF THE DOOM OF BABYLON AND ITS KING.

1. *Belshazzar* — RAWLINSON, from the Assyrian inscriptions, has explained the seeming discrepancy between Daniel and the heathen historians of Babylon, BEROSUS and ABYDENUS, who say the last king (Nabonidus) surrendered in Borsippa, after Babylon was taken, and had an honorable abode in Caramania assigned to him. *Belshazzar was joint king with his father* (called *Minus* in the inscriptions), *but subordinate to him*; hence the *Babylonian* account suppresses the facts which cast discredit on Babylon, namely, that Belshazzar shut himself up in that city and fell at its capture; while it records the surrender of the principal king in Borsippa (see my *Introduction to Daniel*). The heathen XENOPHON'S description of Belshazzar accords with Daniel's; he calls him "impious," and illustrates his cruelty by mentioning that he killed one of his nobles, merely because, in hunting, the noble struck down the game before him; and unmanned a courtier, Gadates, at a banquet, because one of the king's concubines praised him as handsome. Daniel shows none of the sympathy for him which he had for Nebuchadnezzar. XENOPHON confirms Daniel as to Belshazzar's end. WINER explains the "shazzar" in the name as meaning "fire."

made ... feast — heaven-sent infatuation when his city was at the time being besieged by Cyrus. The fortifications and abundant provisions in the city made the king despise the besiegers. It was a festival day among the Babylonians [XENOPHON].

drank ... before the thousand — The king, on this extraordinary occasion, departed from his usual way of feasting apart from his nobles (compare ^{◀²⁰⁰⁸}Esther 1:3).

2. *whiles he tasted the wine* — While under the effects of wine, men will do what they dare not do when sober.

his father Nebuchadnezzar — that is, his forefather. So "Jesus ... the son of David, the son of Abraham" (^{◀²⁰⁰⁸}Matthew 1:1). Daniel does not say that

the other kings mentioned in other writers did not reign between Belshazzar and Nebuchadnezzar, namely, Evil-merodach (^{<2623>}Jeremiah 52:31), Neriglissar, his brother-in-law, and Laborasoarchod (nine months). Berosus makes Nabonidus, the last king, to have been *one of the people*, raised to the throne by an insurrection. As the inscriptions show that Belshazzar was distinct from, and joint king with, him, this is not at variance with Daniel, whose statement that Belshazzar was *son* (grandson) of *Nebuchadnezzar* is corroborated by Jeremiah (^{<2707>}Jeremiah 27:7). Their joint, yet independent, testimony, as contemporaries, and having the best means of information, is more trustworthy than any of the heathen historians, if there were a discrepancy. Evil-merodach, son of Nebuchadnezzar (according to Berosus), reigned but a short time (one or two years), having, in consequence of his bad government, been dethroned by a plot of Neriglissar, his sister's husband; hence Daniel does not mention him. At the elevation of Nabonidus as supreme king, Belshazzar, the grandson of Nebuchadnezzar, was doubtless suffered to be subordinate king and successor, in order to conciliate the legitimate party. Thus the seeming discrepancy becomes a confirmation of genuineness when cleared up, for the real harmony must have been undesigned.

wives ... concubines — not usually present at feasts in the East, where women of the harem are kept in strict seclusion. Hence Vashti's refusal to appear at Ahasuerus' feast (^{<2709>}Esther 1:9-12). But the Babylonian court, in its Reckless excesses, seems not to have been so strict as the Persian. Xenophon [*Cyropaedia*, 5.2,28] confirms Daniel, representing a feast of Belshazzar where the concubines are present. At the beginning "the lords" (^{<2708>}Daniel 5:1), for whom the feast was made, alone seem to have been present; but as the revelry advanced, the women were introduced. Two classes of them are mentioned, those to whom belonged the privileges of "wives," and those strictly concubines (^{<3052>}2 Samuel 5:13 ^{<3113>}1 Kings 11:3 ^{<2708>}Song of Solomon 6:8).

3. This act was not one of necessity, or for honor's sake, but in reckless profanity.

4. **praised** — sang and shouted praises to "gods," which being of gold, "are their own witnesses" (^{<2349>}Isaiah 44:9), confuting the folly of those who fancy such to be gods.

5. **In the same hour** — that the cause of God's visitation might be palpable, namely, the profanation of His vessels and His holy name.

fingers of ... hand — God admonishes him, not by a dream (as Nebuchadnezzar had been warned), or by a voice, but by "fingers coming forth," the invisibility of Him who moved them heightening the awful

impressiveness of the scene, the hand of the Unseen One attesting his doom before the eyes of himself and his guilty fellow revellers.

against the candlestick — the candelabra; where the mystic characters would be best seen. BARNES makes it the candlestick taken from the temple of Jerusalem, the nearness of the writing to it intimating that the rebuke was directed against the sacrilege.

upon the plaster of the wall of the king's palace — Written in cuneiform letters on slabs on the walls, and on the very bricks, are found the perpetually recurring recital of titles, victories, and exploits, to remind the spectator at every point of the regal greatness. It is significant, that on the same wall on which the king was accustomed to read the flattering legends of his own magnificence, he beholds the mysterious inscription which foretells his fall (compare ^{<31638>}Proverbs 16:18 ^{<44221>}Acts 12:21-23).

part of the hand — the anterior part, namely, the fingers.

6. countenance — literally, “brightness,” that is, his bright look.

joints of his loins — “the vertebrae of his back” [GESENIUS].

7. He calls for the magicians, who more than once had been detected in imposture. He neglects God, and Daniel, whose fame as an interpreter was then well-established. The world wishes to be deceived and shuts its eyes against the light [CALVIN]. The Hebrews think the words were *Chaldee*, but in the old *Hebrew* character (like that now in the Samaritan Pentateuch).

third ruler — The first place was given to the king; the second, to the son of the king, or of the queen; the third, to the chief of the satraps.

8. The words were in such a character as to be illegible to the Chaldees, God reserving this honor to Daniel.

10. queen — the queen mother, or *grandmother*, Nitocris, had not been present till now. She was wife either of Nebuchadnezzar or of Evil merodach; hence her acquaintance with the services of Daniel. She completed the great works which the former had begun. Hence HERODOTUS attributes them to her alone. This accounts for the deference paid to her by Belshazzar. (See on ^{<2048>}Daniel 4:36). Compare similar rank given to the queen mother among the Hebrews (^{<115331>}1 Kings 15:13).

11. spirit of the holy gods — She remembers and repeats Nebuchadnezzar's language (^{<2048>}Daniel 4:8,9,18). As Daniel was probably, according to Oriental custom, deprived of the office to which Nebuchadnezzar had promoted him, as “master of the magicians”

(²⁰⁴⁹Daniel 4:9), at the king's death, Belshazzar might easily be ignorant of his services.

the king ... thy father the king ... thy father — The repetition marks with emphatic gravity both the excellencies of Daniel, and the fact that Nebuchadnezzar, whom Belshazzar is bound to reverence as his father, had sought counsel from him in similar circumstances.

13. *the captivity of Judah* — the captive Jews residing in Babylon.

17. Not inconsistent with (²¹⁵³Daniel 5:29). For here he declares his interpretation of the words is not from the *desire* of reward. The honors in (²¹⁵³Daniel 5:29) were doubtless *urged* on him, without his wish, in such a way that he could not with propriety refuse them. Had he refused them after announcing the doom of the kingdom, he might have been suspected of cowardice or treason.

18. *God gave* — It was not his own birth or talents which gave him the vast empire, as he thought. To make him unlearn his proud thought was the object of God's visitation on him.

majesty — in the eyes of his subjects.

glory — from his victories.

honor — from the enlargement and decoration of the city.

19. A purely absolute monarchy (²²⁰⁷Jeremiah 27:7).

21. *heart was made like ... beasts* — literally, "he made his heart like the beasts," that is, he desired to dwell with them.

22. Thou hast erred not through ignorance, but through deliberate contempt of God, notwithstanding that thou hadst before thine eyes the striking warning given in thy grandfather's case.

23. *whose are all thy ways* — (²⁴¹³Jeremiah 10:23).

24. *Then* — When thou liftedst up thyself against the Lord.

the part of the hand — the fore part, the fingers.

was ... sent from him — that is, from God.

25. *Mene, Mene, Tekel, Upharsin* — literally, "numbered, weighed, and dividers."

26. God hath fixed the number of years of thine empire, and that number is now complete.

27. weighed in the balances — The Egyptians thought that Osiris weighed the actions of the dead in a literal balance. The Babylonians may have had the same notion, which would give a peculiar appropriateness to the image here used.

found wanting — too light before God, the weigher of actions (^(408B) Samuel 2:3 ^(409B) Psalm 62:9). Like spurious gold or silver (^(410B) Jeremiah 6:30).

28. Peres — the explanation of “dividers” (⁽⁴¹⁵⁾ Daniel 5:25), the *active participle plural* there being used for the *passive participle singular*, “dividers” for “divided.” The word “Peres” alludes to the similar word “Persia.”

divided — namely, among the Medes and Persians [MAURER]; or, “severed” from thee [GROTIUS].

29. Belshazzar ... clothed Daniel with scarlet — To come from the presence of a prince in a dress presented to the wearer as a distinction is still held a great honor in the East. Daniel was thus restored to a similar rank to what he had held under Nebuchadnezzar (^(418B) Daniel 2:48). Godly fidelity which might be expected to bring down vengeance, as in this case, is often rewarded even in this life. The king, having promised, was ashamed before his courtiers to break his word. He perhaps also affected to despise the prophecy of his doom, as an idle threat. As to Daniel’s reasons for now accepting what at first he had declined, compare *Note*, see on ⁽⁴¹⁷⁾ Daniel 5:17. The insignia of honor would be witnesses for God’s glory to the world of his having by God’s aid interpreted the mystic characters. The *cause* of his elevation too would secure the favor of the new dynasty (⁽⁴¹⁶⁾ Daniel 6:2) for both himself and his captive countrymen. As the capture of the city by Cyrus was not till near daylight, there was no want of *time* in that eventful night for accomplishing all that is here recorded. The capture of the city so immediately after the prophecy of it (following Belshazzar’s sacrilege), marked most emphatically to the whole world the connection between Babylon’s sin and its punishment.

30. HERODOTUS and XENOPHON confirm Daniel as to the *suddenness* of the event. Cyrus diverted the Euphrates into a new channel and, guided by two deserters, marched by the dry bed into the city, while the Babylonians were carousing at an annual feast to the gods. See also ⁽⁴¹⁶⁾ Isaiah 21:5 44:27 ^(418B) Jeremiah 50:38,39 51:36. As to Belshazzar’s being slain, compare ^(418B) Isaiah 14:18-20 21:2-9 ⁽⁴¹⁹⁾ Jeremiah 50:29-35 51:57.

31. Darius the Median — that is Cyaxares II, the son and successor of Astyages, 569-536 B.C. Though Koresh, or Cyrus, was leader of the assault, yet all was done in the name of Darius; therefore, he alone is

mentioned here; but ^{<21038}Daniel 6:28 shows Daniel was not ignorant of Cyrus' share in the capture of Babylon. ^{<23137}Isaiah 13:17 21:2, confirm Daniel in making the *Medes* the leading nation in destroying Babylon. So also ^{<25111}Jeremiah 51:11,28. HERODOTUS, on the other hand, omits mentioning Darius, as that king, being weak and sensual, gave up all the authority to his energetic nephew, Cyrus [XENOPHON, *Cyropaedia*, 1.5; 8.7].

threescore and two years old — This agrees with XENOPHON [*Cyropaedia*, 8.5,19], as to Cyaxares II.

CHAPTER 6

~~2761E~~ DANIEL 6:1-28.

DARIUS' DECREE: DANIEL'S DISOBEDIENCE, AND CONSEQUENT EXPOSURE TO THE LION'S: HIS DELIVERANCE BY GOD, AND DARIUS' DECREE.

1. **Darius** — GROTEFEND has read it in the cuneiform inscriptions at Persepolis, as *Darheush*, that is, “Lord-King,” a name applied to many of the Medo-Persian kings in common. Three of that name occur: Darius Hystaspes, 521 B.C., in whose reign the decree was carried into effect for rebuilding the temple (^{4304E}Ezra 4:5 Haggai 1:1); Darius Codomanus, 336 B.C., whom Alexander overcame, called “the Persian” (^{4622E}Nehemiah 12:22), an expression used after the rule of Macedon was set up; and Darius Cyaxares II, between Astyages and Cyrus [AESCHYLUS, *The Persians*, 762, 763].

hundred and twenty — satraps; set over the conquered provinces (including Babylon) by Cyrus [XENOPHON, *Cyropaedia*, 8.6.1]. No doubt Cyrus acted *under Darius*, as in the capture of Babylon; so that Daniel rightly attributes the appointment to *Darius*.

3. **Daniel was preferred** — probably because of his having so wonderfully foretold the fall of Babylon. Hence the very expression used by the queen mother on that occasion (^{2762E}Daniel 5:12) is here used, “because *an excellent spirit was in him*.”

king thought to set him over the whole realm — Agreeing with Darius character, weak and averse to business, which he preferred to delegate to favorites. God overruled this to the good both of Daniel, and, through him, of His people.

4. **occasion ... concerning the kingdom** — pretext for accusation in his administration (^{2100E}Ecclesiastes 4:4).

5. It is the highest testimony to a godly man's walk, when his most watchful enemies can find no ground of censure save in that he walks according to the law of God even where it opposes the ways of the world.

6. *assembled together* — literally, “assembled hastily and tumultuously.” Had they come more deliberately, the king might have refused their grant; but they gave him no time for reflection, representing that their *test-decree* was necessary for the safety of the king.

live for ever — ARRIAN [*Alexander*, 4] records that Cyrus was the first before whom prostration was practiced. It is an undesigned mark of genuineness that Daniel should mention no prostration before Nebuchadnezzar or Darius (see on ^{<7R9>}Daniel 3:9).

7. The Persian king was regarded as representative of the chief god, Ormuzd; the seven princes near him represented the seven Amshaspands before the throne of Ormuzd; hence Mordecai (^{<7R9>}Esther 3:4) refused such homage to Haman, the king’s prime minister, as inconsistent with what is due to God alone. A weak despot, like Darius, much under the control of his princes, might easily be persuaded that such a decree would test the obedience of the Chaldeans just conquered, and tame their proud spirits. So absolute is the king in the East, that he is regarded not merely as the ruler, but the owner, of the people.

All ... governors ... counsellors, etc. — Several functionaries are here specified, not mentioned in ^{<7R9>}Daniel 6:4,6. They evidently exaggerated the case of the weak king, as if *their* request was that of *all* the officers in the empire.

den of lions — an underground cave or pit, covered with a stone. It is an undesigned proof of genuineness, that the “fiery furnace” is not made the means of punishment here, as in ^{<7R9>}Daniel 3:20; for the Persians were *fire-worshippers*, which the Babylonians were not.

8. *decree* — or, “interdict.”

that it be not changed — (^{<7R9>}Esther 1:19 8:8). This immutability of the king’s commands was peculiar to the Medes and Persians: it was due to their regarding him infallible as the representative of Ormuzd; it was not so among the Babylonians.

Medes and Persians — The order of the names is an undesigned mark of genuineness. Cyrus the Persian reigned subordinate to Darius the Mede as to dignity, though exercising more real power. After Darius’ death, the order is “the Persians and Medes” (^{<7R14>}Esther 1:14,19, etc.).

9. Such a despotic decree is quite explicable by remembering that the king, as the incarnation of Ormuzd, might demand such an act of religious obedience as a *test of loyalty*. Persecuting laws are always made on false pretenses. Instead of bitter complaints against men, Daniel prays to God.

Though having vast business as a ruler of the empire, he finds time to pray thrice a day. Daniel's three companions (^{<2082>}Daniel 3:12), are not alluded to here, nor any other Jew who conscientiously may have disregarded the edict, as the conspirators aimed at Daniel alone (^{<2065>}Daniel 6:5).

10. when Daniel knew ... writing ... signed — and that, therefore, the power of advising the king against it was taken from him.

went into his house — withdrawing from the God-dishonoring court.

windows ... open — not in vainglory, but that there might be no obstruction to his view of the direction in which Jerusalem, the earthly seat of Jehovah under the Old Testament, lay; and that the sight of heaven might draw his mind off from earthly thoughts. To Christ in the heavenly temple let us turn our eyes in prayer, from this land of our captivity (^{<1084>}1 Kings 8:44,48 ^{<4422>}2 Chronicles 6:29,34,38 ^{<4977>}Psalms 5:7).

chamber — the upper room, where prayer was generally offered by the Jews (^{<4013>}Acts 1:13). Not on the housetop (^{<4109>}Acts 10:9), where he would be conspicuous.

upon his knees — Humble attitudes in prayer become humble suppliants.

three times a day — (^{<3517>}Psalms 55:17). The third, sixth, and ninth hour; our nine, twelve, and three o'clock (^{<4125>}Acts 2:15 10:9 3:1 10:30; compare ^{<2021>}Daniel 9:21).

as ... aforesaid — not from contempt of the king's command.

11. assembled — as in ^{<2065>}Daniel 6:6, "assembled" or "ran hastily," so as to come upon Daniel suddenly and detect him in the act.

12. They preface their attack by alleging the king's edict, so as to get him again to confirm it unalterably, before they mention *Daniel's* name. Not to break a wicked promise, is not firmness, but guilty obstinacy (^{<4049>}Matthew 14:9 ^{<4039>}Mark 6:26).

13. That Daniel — contemptuously.

of ... captivity of Judah — recently a captive among thy servants, the Babylonians — one whom humble obedience most becomes. Thus they aggravate his guilt, omitting mention of his being prime minister, which might only remind Darius of Daniel's state services.

regardeth not thee — because he regarded God (^{<4049>}Acts 4:19 5:29).

14. displeased with himself — for having suffered himself to be entrapped into such a hasty decree (^{<3120>}Proverbs 29:20). On the one hand he was

pressed by the immutability of the law, fear that the princes might conspire against him, and desire to consult for his own reputation, not to seem fickle; on the other, by regard for Daniel, and a desire to save him from the effects of his own rash decree.

till ... going down of ... sun — The king took this time to deliberate, thinking that after sunset Daniel would be spared till morning, and that meanwhile some way of escape would turn up. But (²⁰⁶⁵Daniel 6:15) the conspirators “assembled tumultuously” (literally) to prevent this delay in the execution, lest the king should meantime change his decree.

16. Thy God ... will deliver thee — The heathen believed in the interposition of the gods at times in favor of their worshippers. Darius recognized Daniel’s God as a god, but not *the only true* God. He had heard of the deliverance of the three youths in (²⁰⁶⁶Daniel 3:26,27) and hence augurs Daniel’s deliverance. I am not my own master, and cannot deliver thee, however much I wish it. “Thy God will.” Kings are the slaves of their flatterers. Men admire piety to God in others, however disregarding Him themselves.

17. stone ... sealed — typical of Christ’s entombment under a seal (²⁰⁶⁷Matthew 27:66). Divinely ordered, that the deliverance might be the more striking.

his own signet, and ... of his lords — The *concurrence* of the lords was required for making laws. In this kingly power had fallen since it was in Nebuchadnezzar’s hands. The Median king is a puppet in his lords’ hands; they take the security of their own seal as well as his, that he should not release Daniel. The king’s seal guaranteed Daniel from being killed by them, should he escape the lions.

18. neither were instruments of music, etc. — GESENIUS translates, “concubines.” Daniel’s mentioning to us as an extraordinary thing of Darius, that he neither approached his table nor his harem, agrees with XENOPHON’S picture of him as devoted to wine and women, vain, and without self-control. He is sorry for the evil which he himself had caused, yet takes no steps to remedy it. There are many such halters between good and bad, who are ill at ease in their sins, yet go forward in them, and are drawn on by others.

19. His grief overcame his fear of the nobles.

20. living God — having life Himself, and able to preserve thy life; contrasted with the lifeless idols. Darius borrowed the phrase from Daniel; God extorting from an idolater a confession of the truth.

thou servest continually — in times of persecution, as well as in times of peace.

is thy God ... able — the language of doubt, yet hope.

21. Daniel might have indulged in anger at the king, but does not; his sole thought is, God's glory has been set forth in his deliverance.

22. *his angel* — the instrument, not the author, of his deliverance (^{<39111>}Psalm 91:11 34:7).

shut ... lions' mouths — (^{<51133>}Hebrews 11:33). So spiritually, God will shut the roaring lion's mouth (^{<61183>}1 Peter 5:8) for His servants.

forasmuch as before him innocency — not absolutely (in ^{<20117>}Daniel 9:7,18 he disclaims such a plea), but relatively to this case. God has attested the justice of my cause in standing up for His worship, by delivering me. Therefore, the "forasmuch" does not justify Rome's doctrine of works meriting salvation.

before thee — Obedience to God is in strictest compatibility with loyalty to the king (^{<41221>}Matthew 22:21 ^{<61271>}1 Peter 2:17). Daniel's disobedience to the king was seeming, not real, because it was not from contempt of the king, but from regard to the King of kings (compare ^{<44116>}Acts 24:16).

23. *because he believed* — "Faith" is stated in ^{<51133>}Hebrews 11:33 to have been his actuating principle: a prelude to the Gospel. His belief was not with a view to a miraculous deliverance. He shut his eyes to the event, committing the keeping of his soul to God, in well-doing, as unto a faithful Creator (^{<61119>}1 Peter 4:19), sure of deliverance in a better life, if not in this.

24. (^{<15919>}Deuteronomy 19:19 ^{<11915>}Proverbs 19:5).

accused — literally, "devoured the bones and flesh." It was just that they who had torn Daniel's character, and sought the tearing of his person, should be themselves given to be torn in pieces (^{<21118>}Proverbs 11:8).

their children — Among the Persians, all the kindred were involved in the guilt of one culprit. The Mosaic law expressly forbade this (^{<12416>}Deuteronomy 24:16 ^{<12416>}2 Kings 14:6).

or ever — that is, "before ever." The lions sparing Daniel could not have been because they were full, as they showed the keenness of their hunger on the accusers.

26. Stronger than the decree (²⁷⁰⁰Daniel 3:29). That was negative; this, positive; not merely men must say “nothing amiss of,” but must “fear before God.”

28. It was in the third year of Cyrus that Daniel’s visions (²⁷⁰⁰Daniel 10:1-12:13) were given. Daniel “prospered” because of his prophecies (⁴⁵⁰⁰Ezra 1:1,2).

CHAPTER 7

DANIEL 7:1-28.

VISION OF THE FOUR BEASTS.

This chapter treats of the same subject as the second chapter. But there the four kingdoms, and Messiah's final kingdom, were regarded according to their *external* political aspect, but here according to the mind of God concerning them, and their *moral* features. The outward political history had been shown in its general features to the world ruler, whose position fitted him for receiving such a revelation. But God's prophet here receives disclosures as to the characters of the powers of the world, in a religious point of view, suited to *his* position and receptivity. Hence in the second chapter the images are taken from the inanimate sphere; in the seventh chapter they are taken from the animate. Nebuchadnezzar saw superficially the world power as a splendid human figure, and the kingdom of God as a mere stone at the first. Daniel sees the world kingdoms in their inner essence as of an *animal* nature lower than human, being estranged from God; and that only in the kingdom of God ("the Son of *man*," the representative man) is the true dignity of man realized. So, as contrasted with Nebuchadnezzar's vision, the kingdom of God appears to Daniel, *from the very first*, superior to the world kingdom. For though in *physical* force the beasts excel man, man has essentially *spiritual* powers. Nebuchadnezzar's colossal image represents mankind in its own strength, but only the outward man. Daniel sees man spiritually degraded to the beast level, led by blind impulses, through his alienation from God. It is only from above that the perfect Son of man comes, and in His kingdom man attains his true destiny. Compare ^{<990E>}Psalm 8:1-9 with ^{<002E>}Genesis 1:26-28. Humanity is impossible without divinity: it sinks to bestiality (^{<990E>}Psalm 32:9 49:20 73:22). Obstinate heathen nations are compared to "bulls" (^{<990E>}Psalm 68:30); Egypt to the dragon in the Nile (^{<200E>}Isaiah 27:1 51:9 ^{<590E>}Ezekiel 29:3). The animal with all its sagacity looks always to the ground, without consciousness of relation to God. What elevates man is communion with God, in willing subjection to Him. The moment he tries to exalt himself to independence of God, as did Nebuchadnezzar (^{<00E>}Daniel 4:30), he sinks to the beast's level. Daniel's acquaintance with the animal colossal figures in Babylon and Nineveh was a psychological preparation

for his animal visions. ^{<2831F>}Hosea 13:7,8 would occur to him while viewing those ensigns of the world power. Compare ^{<2412S>}Jeremiah 2:15 4:7:5:6.

1. *Belshazzar* — Good *Hebrew* manuscripts have “Belshazzar”; meaning “Bel is to be burnt with hostile fire” (^{<2812E>}Jeremiah 50:2 51:44). In the *history* he is called by his ordinary name; in the *prophecy*, which gives his true destiny, he is called a corresponding name, by the change of a letter.

visions of his head — not *confused* “dreams,” but distinct images seen *while his mind was collected*.

sum — a “summary.” In predictions, generally, details are not given so fully as to leave no scope for free agency, faith, and patient waiting for God manifesting His will in the event. He “wrote” it for the Church in all ages; he “told” it for the comfort of his captive fellow countrymen.

2. *the four winds* — answering to the “four beasts”; their several *conflicts in the four quarters or directions of the world*.

stroke — burst forth (from the abyss) [MAURER].

sea — The world powers rise out of the agitations of the political *sea* (^{<2410F>}Jeremiah 46:7,8 ^{<2212S>}Luke 21:25; compare ^{<6601E>}Revelation 13:1 17:15 21:1); the kingdom of God and the Son of man from the *clouds of heaven* (^{<2701S>}Daniel 7:13; compare ^{<8323S>}John 8:23). TREGELLES takes “the great sea” to mean, as always elsewhere in Scripture (^{<6601E>}Joshua 1:4 9:1), *the Mediterranean*, the center territorially of the four kingdoms of the vision, which all border on it and have Jerusalem subject to them. *Babylon* did not border on the Mediterranean, nor rule Jerusalem, till Nebuchadnezzar’s time, when both things took place simultaneously. *Persia* encircled more of this sea, namely, from the Hellespont to Cyrene. *Greece* did not become a monarchy before Alexander’s time, but then, succeeding to Persia, it became mistress of Jerusalem. It surrounded still more of the Mediterranean, adding the coasts of Greece to the part held by Persia. *Rome*, under Augustus, realized three things at once — it became a monarchy; it became mistress of the last of the four parts of Alexander’s empire (symbolized by the four heads of the third beast), and of Jerusalem; it surrounded *all* the Mediterranean.

3. *beasts* — not *living animals*, as the cherubic four in ^{<6601E>}Revelation 4:7 (for the original is a different word from “beasts,” and ought to be there translated, *living animals*). The cherubic living animals represent redeemed man, combining in himself the highest forms of animal life. But the “beasts” here represent the world powers, in their beast-like, grovelling character. It is on the fundamental harmony between nature and spirit,

between the three kingdoms of nature, history, and revelation, that Scripture symbolism rests. The selection of symbols is not arbitrary, but based on the essence of things.

4. lion — the symbol of *strength and courage*; chief among the kingdoms, as the lion among the beasts. Nebuchadnezzar is called “the lion” (²⁴⁰⁷Jeremiah 4:7).

eagle’s wings — denoting a widespread and rapidly acquired (²³⁶¹Isaiah 46:11 ²⁴⁰³Jeremiah 4:13 ²⁴⁰⁹Lamentations 4:19 Habakkuk 1:6) empire (²⁴⁸⁰Jeremiah 48:40).

plucked — Its ability for widespread conquests passed away under Evil-merodach, etc. [GROTIUS]; rather, during Nebuchadnezzar’s privation of his throne, while deranged.

it was lifted up from the earth — that is, from its grovelling bestiality.

made stand ... as a man — So long as Nebuchadnezzar, in haughty pride, relied on his own strength, he forfeited the true dignity of man, and was therefore degraded to be with the beasts. (²⁴⁰⁶Daniel 4:16: “Let his *heart* be changed from *man’s*, and let a *beast’s heart* be given unto him.” But after he learned by this sore discipline that “the Most High ruleth in the kingdom of men” (²⁴⁰⁵Daniel 4:35,36), the change took place in him, “a *man’s heart* is given to him; instead of his former *beast’s heart*, he attains *man’s true position*, namely, to be consciously dependent on God.” Compare ²⁴⁰²Psalms 9:20.

5. bear — symbolizing the austere life of the Persians in their mountains, also their cruelty (²³³⁷Isaiah 13:17,18; Cambyses, Ochus, and other of the Persian princes were notoriously cruel; the Persian laws involved, for one man’s offense, the whole kindred and neighborhood in destruction, ²⁴⁰⁴Daniel 6:24) and rapacity. “A bear is an *all-devouring animal*” [ARISTOTLE, 8.5], (²⁵⁴³Jeremiah 51:48,56).

raised ... itself on one side — but the *Hebrew*, “It raised up one *dominion*.” The Medes, an ancient people, and the Persians, a modern tribe, formed *one united sovereignty* in contrast to the third and fourth kingdoms, each originally one, afterwards divided. *English Version* is the result of a slight change of a *Hebrew* letter. The idea then would be, “It lay on one of its fore feet, and stood on the other”; a figure still to be seen on one of the stones of Babylon [MUNTER, *The Religion of Babylonia*, 112]; denoting a kingdom that had been at rest, but is now rousing itself for conquest. *Media* is the lower side, passiveness; *Persia*, the upper, active element [AUBERLEN]. The three ribs in its mouth are *Media*, *Lydia*, and *Babylon*,

brought under the Persian sway. Rather, *Babylon, Lydia, and Egypt*, not properly parts of its body, but seized by Medo-Persia [SIR ISAAC NEWTON]. Called “ribs” because they strengthened the Medo-Persian empire. “Between its teeth,” as being much grinded by it.

devour much flesh — that is, subjugate many nations.

6. leopard — smaller than the lion; swift (Habakkuk 1:8); cruel (²³¹⁰⁵Isaiah 11:6), the opposite of tame; springing suddenly from its hiding place on its prey (²³¹⁰⁷Hosea 13:7); spotted. So Alexander, a small king, of a small kingdom, Macedon, attacked Darius at the head of the vast empire reaching from the Aegean Sea to the Indies. In twelve years he subjugated part of Europe, and all Asia from Illyricum and the Adriatic to the Ganges, not so much fighting as conquering [JEROME]. Hence, whereas Babylon is represented with *two* wings, Macedon has *four*, so rapid were its conquests. The various spots denote the various nations incorporated into his empire [BOCHART]; Or Alexander’s own variation in character, at one time mild, at another cruel, now temperate, and now drunken and licentious.

four heads — explained in ²³⁰⁸⁸Daniel 8:8,22; the four kingdoms of the *Diadochi* or “successors” into which the Macedonian empire was divided at the death of Alexander, namely, Macedon and Greece under Cassander, Thrace and Bithynia under Lysimachus, Egypt under PTOLEMY, and Syria under Seleucus.

dominion ... given to it — by God; not by Alexander’s own might. For how unlikely it was that thirty thousand men should overthrow several hundreds of thousands! JOSEPHUS [*Antiquities*, 11.6] says that Alexander adored the high priest of Jerusalem, saying that he at Diium in Macedonia had seen a vision of God so habited, inviting him to go to Asia, and promising him success.

7. As Daniel lived under the kingdom of the first beast, and therefore needed not to describe it, and as the second and third are described fully in the second part of the book, the chief emphasis falls on the fourth. Also prophecy most dwells on the *end*, which is the consummation of the preceding series of events. It is in the fourth that the world power manifests fully its God-opposing nature. Whereas the three former kingdoms were designated respectively, as a lion, bear, and leopard, no particular beast is specified as the image of the fourth; for Rome is so terrible as to be not describable by any one, but combines in itself all that we can imagine inexpressibly fierce in all beasts. Hence *thrice* (²³⁰⁹⁶Daniel 7:7,19,23) it is repeated, that the fourth was “diverse from all” the others. The formula of introduction, “I saw in the night visions,” occurs here, as at ²³⁰⁹⁸Daniel 7:2, and again at ²³⁰⁹⁹Daniel 7:13, thus dividing the whole vision into three parts

— the first embracing the three kingdoms, the second the fourth and its overthrow, the third Messiah's kingdom. The first three together take up a few centuries; the fourth, thousands of years. The whole lower half of the image in the second chapter is given to it. And whereas the other kingdoms consist of only one material, this consists of two, iron and clay (on which much stress is laid, ⁽²⁰²⁴⁾Daniel 2:41-43); the "*iron teeth*" here allude to one material in the fourth kingdom of the image.

ten horns — It is with the crisis, rather than the *course*, of the fourth kingdom that this seventh chapter is mainly concerned. The ten *kings* (⁽²⁰²⁴⁾Daniel 7:24, the "horns" representing *power*), that is, *kingdoms*, into which Rome was divided on its incorporation with the Germanic and Slavonic tribes, and again at the Reformation, are thought by many to be here intended. But the variation of the list of the ten, and their ignoring the eastern half of the empire altogether, and the existence of the Papacy *before* the breaking up of even the *Western* empire, instead of being the "little horn" springing up *after* the other ten, are against this view. The Western Roman empire continued till A.D. 731, and the Eastern, till A.D. 1453. The ten kingdoms, therefore, prefigured by the ten "toes" (⁽²⁰²⁴⁾Daniel 2:41; compare ⁽⁶³¹⁾Revelation 13:1 17:12), are the ten kingdoms into which Rome shall be found finally divided when Antichrist shall appear [TREGELLES]. These, probably, are prefigured by the number *ten* being the prevalent one at the chief turning points of Roman history.

8. *little horn* — *little* at first, but afterwards waxing greater than all others. He must be sought "among them," namely, the ten horns. The Roman empire did not represent itself as a continuation of Alexander's; but the Germanic empire calls itself "the holy Roman empire." Napoleon's attempted universal monarchy was avowedly Roman: his son was called king of Rome. The czar (*Caesar*) also professes to represent the eastern half of the Roman empire. The Roman civilization, church, language, and law are the chief elements in Germanic civilization. But the Romanic element seeks universal empire, while the Germanic seeks individualization. Hence the universal monarchies attempted by the Papacy, Charlemagne, Charles V, and Napoleon have failed, the iron not amalgamating with the clay. In the king symbolized by "the little horn," the God-opposing, haughty spirit of the world, represented by the fourth monarchy, finds its intensest development. "The man of sin," "the son of perdition" (⁽⁵¹¹⁾2 Thessalonians 2:3). Antichrist (⁽⁶¹⁸⁾1 John 2:18,22 4:3). It is the complete evolution of the evil principle introduced by the fall.

three of the first horns plucked up — the exarchate of Ravenna, the kingdom of the Lombards and the state of Rome, which constituted the Pope's dominions at the first; obtained by Pope Zachary and Stephen II in

return for acknowledging the usurper Pepin lawful king of France [NEWTON]. See TREGELLES' objections, ^{<2007>}Daniel 7:7, "ten horns," Note. The "little horn," in his view, is to be Antichrist rising three and a half years before Christ's second advent, having first overthrown three of the ten contemporaneous kingdoms, into which the fourth monarchy, under which we live, shall be finally divided. Popery seems to be a fulfillment of the prophecy in many particulars, the Pope claiming to be God on earth and above all earthly dominions; but the spirit of Antichrist prefigured by Popery will probably culminate in ONE *individual*, to be destroyed by Christ's coming; He will be the product of the political *world* powers, whereas Popery which prepares His way, is a *Church* become worldly.

eyes of man — Eyes express intelligence (^{<2018>}Ezekiel 1:18); so (^{<0018>}Genesis 3:5) the serpent's promise was, man's "eyes should be opened," if he would but rebel against God. Antichrist shall consummate the self-apotheosis, begun at the fall, high intellectual culture, independent of God. The metals representing Babylon and Medo-Persia, gold and silver, are more precious than brass and iron, representing Greece and Rome; but the latter metals are more useful to civilization (^{<0022>}Genesis 4:22). The clay, representing the Germanic element, is the most plastic material. Thus there is a progress in *culture*; but this is not a progress *necessarily* in man's truest dignity, namely, union and likeness to God. Nay, it has led him farther from God, to self-reliance and world-love. The beginnings of civilization were among the children of Cain (^{<0017>}Genesis 4:17-24 ^{<2018>}Luke 16:8). Antiochus Epiphanes, the first Antichrist, came from civilized Greece, and loved art. As Hellenic civilization produced the *first*, so modern civilization under the fourth monarchy will produce the *last* Antichrist. The "mouth" and "eyes" are those of a man, while the symbol is otherwise brutish that it will assume man's true dignity, namely, wear the guise of the kingdom of God (which comes as the "Son of *man*" from above), while it is really bestial, namely, severed from God. Antichrist promises the same things as Christ, but in an opposite way: a caricature of Christ, offering a regenerated world without the cross. Babylon and Persia in their religion had more reverence for things divine than Greece and Rome in the imperial stages of their history. Nebuchadnezzar's human *heart*, given him (^{<2016>}Daniel 4:16) on his repentance, contrasts with the human *eyes* of Antichrist, the pseudo son of man, namely, intellectual culture, while heart and mouth blaspheme God. The deterioration politically corresponds: the first kingdom, an organic unity; the second, divided into Median and Persian; the third branches off into four; the fourth, into ten. The two eastern kingdoms are marked by nobler metals; the two western, by baser; individualization and division appear in the latter, and it is they which produce the two Antichrists.

9. *I beheld till* — I continued looking till.

thrones ... cast down — rather, “thrones were *placed*” [Vulgate and LUTHER], namely, for the saints and elect angels to whom “judgment is given” (²⁰⁷²Daniel 7:22), as assessors with the Judge. Compare ²⁰⁷⁰Daniel 7:10, “thousand thousands ministered unto Him” (⁴⁰³⁸Matthew 19:28 ⁴²³⁹Luke 22:30 ⁴⁰⁶²1 Corinthians 6:2,3 ⁵⁴⁵²1 Timothy 5:21 ⁶¹²⁶Revelation 2:26 4:4). In *English Version* the thrones *cast down* are those of the previously mentioned kings who give place to Messiah.

Ancient of days — “The everlasting Father” (²⁰⁶⁶Isaiah 9:6). HE is the Judge here, as THE SON does not judge in His own cause, and it is His cause which is the one at issue with Antichrist.

sit — the attitude of a judge about to pass sentence.

white — The judicial purity of the Judge, and of all things round Him, is hereby expressed (⁶⁰¹⁴Revelation 1:14).

wheels — as Oriental thrones move on wheels. Like the rapid flame, God’s judgments are most swift in falling where He wills them (³⁰¹⁵Ezekiel 1:15,16). The judgment here is not the last judgment, for *then* there will be no beast, and heaven and earth shall have passed away; but it is that on Antichrist (the last development of the fourth kingdom), typical of the last judgment: Christ coming to substitute the millennial kingdom of *glory* for that of *the cross* (⁶⁷⁷²Revelation 17:12-14 19:15-21 11:15).

10. *thousand ... ministered unto him* — so at the giving of the law (⁶³⁰²Deuteronomy 33:2 ⁴⁹⁸⁷Psalms 68:17 ⁵²²²Hebrews 12:22 ⁶¹¹⁴Jude 1:14).

ten ... thousand before him — image from the Sanhedrim, in which the father of the consistory sat with his assessors on each side, in the form of a semicircle, and the people standing before him.

judgment was set — The judges sat (⁶⁰⁰⁴Revelation 20:4).

books ... opened — (⁶⁰¹²Revelation 20:12). Forensic image; all the documents of the cause at issue, connected with the condemnation of Antichrist and his kingdom, and the setting up of Messiah’s kingdom. *Judgment* must pass on the world as being under the curse, before the glory comes; but Antichrist offers glory without the cross, a renewed world without the world being *judged*.

11. Here is set forth the execution on earth of the judgment pronounced in the unseen heavenly court of judicature (²⁰⁰⁹Daniel 7:9,10).

body ... given to ... flame — (⁶⁶²⁰Revelation 19:20).

12. *the rest of the beasts* — that is, the three first, had passed away not by *direct* destroying judgments, such as consumed the little horn, as being the finally matured evil of the fourth beast. They had continued to exist but their “*dominion* was taken away”; whereas the fourth beast shall cease utterly, superseded by Messiah’s kingdom.

for a season ... time — Not only the triumph of the beasts over the godly, but their very existence is limited to a *definite time*, and that time the *exactly suitable* one (compare ^{<4B2>}Matthew 24:22). Probably a definite period is meant by a “season and time” (compare ^{<2D5>}Daniel 7:25 ^{<6A8>}Revelation 20:3). It is striking, the fourth monarchy, though Christianized for fifteen hundred years past, is not distinguished from the previous heathen monarchies, or from its own heathen portion. Nay, it is represented as the most God-opposed of all, and culminating at last in blasphemous Antichrist. The reason is: Christ’s kingdom *now* is not of this world (^{<8B36>}John 18:36); and only at the second advent of Christ does it become an external power of the world. Hence Daniel, whose province it was to prophesy of the world powers, does not treat of Christianity until it becomes a world power, namely, at the second advent. The kingdom of God is a hidden one till Jesus comes again (^{<8A7>}Romans 8:17 ^{<5D2>}Colossians 3:2,3 ^{<5D12>}2 Timothy 2:11,12). Rome was worldly while heathen, and remains worldly, though Christianized. So the New Testament views the present aeon or age of the world as essentially heathenish, which we cannot love without forsaking Christ (^{<6D2>}Romans 12:2 ^{<4D1>}1 Corinthians 1:20 2:6,8 3:18 7:31 ^{<6D4>}2 Corinthians 4:4 ^{<8D4>}Galatians 1:4 ^{<4D2>}Ephesians 2:2 ^{<5D12>}2 Timothy 4:10; compare ^{<6D51>}1 John 2:15,17). The object of Christianity is not so much to Christianize the present world as to save souls out of it, so as not to be condemned with the world (^{<4D12>}1 Corinthians 11:32), but to rule with Him in His millennium (^{<4B5>}Matthew 5:5 ^{<2D23>}Luke 12:32 22:28-30 ^{<4B17>}Romans 5:17 ^{<4D2>}1 Corinthians 6:2 ^{<6D6>}Revelation 1:6 2:26-28 3:21 20:4). This is to be our *hope*, not to reign in the present world course (^{<4D8>}1 Corinthians 4:8 ^{<7D82>}2 Corinthians 4:18 ^{<5D3>}Philippians 3:20 ^{<8D34>}Hebrews 13:14). There must be a “regeneration” of the world, as of the individual, a death previous to a resurrection, a *destruction* of the world kingdoms, before they rise anew as the kingdoms of Christ (^{<4D28>}Matthew 19:28). Even the millennium will not perfectly eradicate the world’s corruption; another apostasy and judgment will follow (^{<6D7>}Revelation 20:7-15), in which the world of *nature* is to be destroyed and renewed, as the world of *history* was before the millennium (^{<6D82>}2 Peter 3:8-13); then comes the perfect earth and heaven (^{<6D18>}Revelation 21:1). Thus there is an onward progress, and the Christian is *waiting* for the consummation (^{<4D33>}Mark 13:33-37 ^{<2D25>}Luke 12:35,36,40-46 ^{<5D1>}1 Thessalonians 1:9,10), as His Lord also is “expecting” (^{<8D3>}Hebrews 10:13).

13. Son of man — (See on ^{<200E>}Ezekiel 2:1). Not merely Son of David, and King of Israel, but Head of restored *humanity* (corresponding to the world-wide horizon of Daniel's prophecy); the seed of the woman, crushing Antichrist, the seed of the serpent, according to the Prot-evangel in Paradise (^{<0085>}Genesis 3:15). The Representative Man shall then realize the original destiny of man as Head of the creation (^{<0003>}Genesis 1:26,28); the center of unity to Israel and the Gentiles. The beast, which taken conjointly represents the four beasts, ascends from the sea (^{<200E>}Daniel 7:2 ^{<600E>}Revelation 13:1); the Son of man descends *from* "heaven." Satan, as the serpent, is the representative head of all that bestial; man, by following the serpent, has become bestial. God must, therefore, become man, so that man may cease to be beast-like. Whoever rejects the incarnate God will be judged by the Son of man just because He is the Son of man (^{<800E>}John 5:27). This title is always associated with His coming again, because the kingdom that then awaits Him in that ch belongs to Him as the Savior of man, the Restorer of the lost inheritance. "Son of man" expresses His *VISIBLE* state formerly in his humiliation hereafter in His exaltation. He "comes to the Ancient of days" to be invested with the kingdom. Compare ^{<800E>}Psalm 110:2: "The Lord shall send the rod of thy strength (Messiah) out of Zion." This investiture was at His ascension "with the clouds of heaven" (^{<400E>}Acts 1:9 2:33,34 ^{<0006>}Psalm 2:6-9 ^{<0088>}Matthew 28:18), which is a pledge of His return "in like manner" in the clouds" (^{<400E>}Acts 1:11 ^{<0066>}Matthew 26:64), and "with clouds" (^{<600E>}Revelation 1:7). The kingdom then was given to Him in *title* and *invisible* exercise; at His second coming it shall be in *visible* administration. He will vindicate it from the misrule of those who received it to hold for and under God, but who ignored His supremacy. The Father will assert His right by the Son, the heir, who will hold it for Him (^{<300E>}Ezekiel 1:27 ^{<300E>}Hebrews 1:2 ^{<600E>}Revelation 19:13-16). TREGELLES thinks the investiture here *immediately precedes* Christ's coming forth; because He sits at God's right hand *until* His enemies are made His footstool, *then* the kingdom is given to the Son in actual investiture, and He comes to crush His so prepared footstool under His feet. But the words, "with the clouds," and the universal power actually, though invisibly, given Him then (^{<400E>}Ephesians 1:20-22), agree best with His investiture at the ascension, which, in the prophetic view that overleaps the interval of ages, is the precursor of His coming visibly to reign; no event of equal moment taking place in the interval.

15. body — literally, "sheath": the body being the "sheath" of the soul.

17. kings — that is, kingdoms. Compare ^{<200E>}Daniel 7:23, "fourth kingdom"; ^{<200E>}Daniel 2:38 8:20-22. Each of the four kings represents a

dynasty. Nebuchadnezzar, Alexander, Antiochus, and Antichrist, though *individually* referred to, are representatives of characteristic tendencies.

18. *the Most High* — the emphatic title of God in this prophecy, who delegates His power first to Israel; then to the Gentiles (²⁰³⁷Daniel 2:37,38) when Israel fails to realize the idea of the theocracy; lastly, to Messiah, who shall rule truly for God, taking it from the Gentile world powers, whose history is one of continual degeneracy culminating in the last of the kings, Antichrist. Here, in the interpretation, “the saints,” but in the vision (²⁰⁷³Daniel 7:13,14), “the Son of man,” takes the kingdom; for Christ and His people are one in suffering, and one in glory. TREGELLES translates, “most high places” (⁴⁰⁰³Ephesians 1:3 2:6). Though oppressed by the beast and little horn, they belong not to the earth from which the four beasts arise, but to the most high places.

19. Balaam, an Aramean, dwelling on the Euphrates, at the beginning of Israel’s independent history, and Daniel at the close of it, prophetically exhibit to the hostile world powers Israel as triumphant over them at last, though the world powers of the East (Asshur) and the West (Chittim) carry all before them and afflict Eber (Israel) for a time (⁴⁰³⁸Numbers 23:8-10,28 24:2,7-9,22-24). To Balaam’s “Asshur” correspond Daniel’s two eastern kingdoms, Babylon and Medo-Persia; to “Chittim,” the two western kingdoms, Greece and Rome (compare ⁴⁰⁰⁴Genesis 10:4,11,22). In Babel, Nimrod the hunter (revolter) founds the first kingdom of the world (⁴⁰⁰⁸Genesis 10:8-13). The Babylonian world power takes up the thread interrupted at the building of Babel, and the kingdom of Nimrod. As at Babel, so in Babylon the world is united against God; Babylon, the first world power, thus becomes the type of the God-opposed world. The fourth monarchy consummates the evil; it is “diverse” from the others only in its more unlimited universality. The three first were not in the full sense universal monarchies. The fourth is; so in it the God-opposed principle finds its full development. All history moves within the Romanic, Germanic, and Slavonic nations; it shall continue so to Christ’s second advent. The fourth monarchy represents universalism externally; Christianity, internally. Rome is Babylon fully developed. It is the world power corresponding in contrast to Christianity, and therefore contemporary with it (⁴⁰³⁹Matthew 13:38 ⁴⁰¹⁵Mark 1:15 ⁴⁰¹¹Luke 2:1 ⁴⁰⁰⁴Galatians 4:4).

20. *look ... more stout than ... fellows* — namely, than that of the other horns.

21. *made war with the saints* — persecuted the Church (⁴⁰¹⁰Revelation 11:7 13:7).

prevailed — but not ultimately. The limit is marked by “until” (⁽²⁰⁷²⁾Daniel 7:22). The little horn continues, *without intermission*, to persecute up to Christ’s second advent (⁽⁶¹⁷²⁾Revelation 17:12,14 19:19,20).

22. Ancient of days came — The title applied to the Father in ⁽²⁰⁷³⁾Daniel 7:13 is here applied to the Son; who is called “the everlasting Father” (⁽²³⁰⁹⁾Isaiah 9:6). The Father is never said to “come”; it is the Son who *comes*.

judgment was given to ... saints — *Judgment* includes *rule*; “kingdom” in the end of this verse (⁽⁴¹⁸²⁾1 Corinthians 6:2 ⁽⁶¹⁰⁵⁾Revelation 1:6,5:10 20:4). Christ first receives “judgment” and the “kingdom,” then the saints with Him (⁽²⁰⁷³⁾Daniel 7:13,14).

24. ten horns — answering to the ten “toes” (⁽²⁰⁸⁴⁾Daniel 2:41).

out of this kingdom — It is *out of* the fourth kingdom that ten others arise, whatever exterior territory any of them possess (⁽⁶¹³¹⁾Revelation 13:1 17:12).

rise after them — yet contemporaneous with them; the ten are contemporaries. Antichrist rises after their rise, at first “little” (⁽²⁰⁰⁸⁾Daniel 7:8); but after destroying three of the ten, he becomes greater than them all (⁽²⁰⁷²⁾Daniel 7:20,21). The three being gone, he is the eighth (compare ⁽⁶¹⁷¹⁾Revelation 17:11); a distinct head, and yet “of the seven.” As the previous world kingdoms had their representative heads (Babylon, Nebuchadnezzar; Persia, Cyrus; Greece, Alexander), so the fourth kingdom and its Antichrists shall have their evil concentrated in the one final Antichrist. As Antiochus Epiphanes, the Antichrist of the third kingdom in ⁽²¹⁸³⁾Daniel 8:23-25, was the personal enemy of God, so the final Antichrist of the fourth kingdom, his antitype. The Church has endured a pagan and a papal persecution; there remains for her an infidel persecution, general, purifying, and cementing [CECIL]. He will not merely, as Popery, *substitute* himself for Christ *in Christ’s name*, but “*deny* the Father and the Son” (⁽⁶¹²²⁾1 John 2:22). The persecution is to continue *up to Christ’s second coming* (⁽²⁰⁷²⁾Daniel 7:21,22); the horn of blasphemy cannot therefore be past; for now there is almost a general cessation of persecution.

25. Three attributes of Antichrist are specified:

- (1) The highest worldly wisdom and civilization.
- (2) The uniting of the whole civilized world under his dominion.
- (3) Atheism, antitheism, and autotheism in its fullest development (⁽⁶¹²²⁾1 John 2:22).

Therefore, not only is power taken from the fourth beast, as in the case of the other three, but God destroys it and the world power in general by a final judgment. The present external Christianity is to give place to an almost universal apostasy.

think — literally, “carry within him as it were the burden of the thought.”

change times — the prerogative of God alone (²⁷⁰²Daniel 2:21); blasphemously assumed by Antichrist. The “times and laws” here meant are those of religious ordinance; *stated times of feasts* [MAURER]. Perhaps there are included the *times assigned by God to the duration of kingdoms*. He shall set Himself above all that is called God (⁵⁰⁰⁰2 Thessalonians 2:4), putting his own “will” above God’s times and laws (²⁷¹³Daniel 11:36,37). But the “times” of His wilfulness are limited for the elect’s sake (⁴⁰²²Matthew 24:22).

they — the saints.

given into his hand — to be persecuted.

time ... times and ... dividing of time — one year, two years, and half a year: 1260 days (⁶⁰¹⁶Revelation 12:6,14); forty-two months (⁶⁰¹²Revelation 11:2,3). That literally three and a half years are to be the term of Antichrist’s persecution is favored by ²⁷⁰⁶Daniel 4:16,23, where the year-day theory would be impossible. If the Church, moreover, had been informed that 1260 years must elapse before the second advent, the attitude of expectancy which is inculcated (²⁷²⁸Luke 12:38 ⁴⁰⁰⁷1 Corinthians 1:7 ⁵⁰⁰⁰1 Thessalonians 1:9,10 ⁶⁰¹²2 Peter 3:12) on the ground of the uncertainty of the time, would be out of place. The original word for “time” denotes *a stated period or set feast*; or the interval from one set feast to its recurrence, that is, a year [TREGELLES]; ⁰²³⁰Leviticus 23:4, “seasons”; ⁰²³⁴Leviticus 23:44, “feasts.” The passages in favor of the year-day theory are ³⁰¹⁶Ezekiel 4:6, where each day of the forty during which Ezekiel lay on his right side is defined by God as meaning a year. Compare ⁰⁴⁴⁹Numbers 14:34, where a year of wandering in the wilderness was appointed for each day of the forty during which the spies searched Canaan; but the days were, in these two cases, merely the type or reason for the years, which were *announced as they were to be fulfilled*. In the prophetic part of ⁰⁴⁴⁹Numbers 14:34 “years” are literal. If the year-day system was applied to them, they would be 14,400 years! In ³⁰⁰⁴Ezekiel 4:4-6, if *day* meant *year*, Ezekiel would have lain on his right side forty years! The context here in ²⁷²⁴Daniel 7:24,25, is not symbolical. Antichrist is no longer called a horn, but a *king* subduing three out of ten *kings* (no longer horns, ²⁷⁰⁷Daniel 7:7,8). So in ²⁷¹³Daniel 12:7, where “time, times, and half a time,” again occurs, nothing symbolic occurs in the context. So that there is no reason why the three and a half

years should be so. For the first four centuries the “days” were interpreted literally; a mystical meaning of the 1260 days then began. WALTER BRUTE first suggested the year-day theory in the end of the fourteenth century. The *seventy years* of the Babylonian captivity foretold by Jeremiah (^{<352>}Jeremiah 25:12 29:10) were understood by Daniel (^{<270>}Daniel 9:2) as literal years, not symbolical, which would have been 25,200 years! [TREGELLES]. It is possible that the year-day and day-day theories are *both* true. The seven (symbolical) times of the Gentile monarchies (^{<634>}Leviticus 26:24) during Israel’s casting off will end in the seven years of Antichrist. The 1260 years of papal misrule in the name of Christ may be represented by three and a half years of open Antichristianity and persecution before the millennium. Witnessing churches may be succeeded by witnessing individuals, the former occupying the longer, the latter the shorter PERIOD (^{<613>}Revelation 11:3). The beginning of the 1260 years is by ELLIOTT set at A.D. 529 or 533, when Justinian’s edict acknowledged Pope John II to be head of the Church; by LUTHER, at 606, when Phocas confirmed Justinian’s grant. But 752 is the most likely date, when the *temporal* dominion of the popes began by Pepin’s grant to Stephen II (for Zachary, his predecessor’s recognition of his title to France), confirmed by Charlemagne. For it was then first that the little horn plucked up three horns, and so became the prolongation of the fourth *secular* kingdom [NEWTON]. This would bring us down to about A.D. 2000, or the seventh thousand millenary from creation. But CLINTON makes about 1862 the seventh millenary, which may favor the dating from A.D. 529.

26. consume ... destroy — a twofold operation. Antichrist is to be *gradually* “consumed,” as the Papacy has been consuming for four hundred years past, and especially of late years. He is also to be “destroyed” *suddenly* by Christ at His coming; the fully developed man of sin (^{<518>}2 Thessalonians 2:3) or false prophet making a last desperate effort in confederacy with the “beast” (^{<663>}Revelation 16:13,14,16) or secular power of the Roman empire (some conjecture Louis Napoleon): destroyed at Armageddon in Palestine.

27. greatness of the kingdom under ... whole heaven — The power, which those several kingdoms had possessed, shall all be conferred on Messiah’s kingdom. “Under ... heaven” shows it is a kingdom *on earth*, not in heaven.

people of ... saints of ... Most High — “the people of the saints,” or “holy ones” (^{<270>}Daniel 8:24, *Margin*): the Jews, the people to whom the saints stand in a peculiar relation. The saints are gathered out of Jews and Gentiles, but the stock of the Church is Jewish (^{<512>}Romans 9:24 11:24); God’s faithfulness to this election Church is thus virtually faithfulness to

Israel, and a pledge of their future national blessing. Christ confirms this fact, while withholding the date (^{<4006>}Acts 1:6,7).

everlasting kingdom — If *everlasting*, how can the kingdom here refer to the millennial one? Answer: Daniel saw the whole time of future blessedness as *one period*. The clearer light of the New Testament distinguishes, in the whole period, the millennium and the time of the new heaven and new earth (compare ^{<6206>}Revelation 20:4 with ^{<6201>}Revelation 21:1 and ^{<6215>}Revelation 22:5). Christ's kingdom is "everlasting." Not even the last judgment shall end it, but only give it a more glorious appearance, the new Jerusalem coming down from God out of heaven, with the throne of God and the Lamb in it (compare ^{<6089>}Revelation 5:9,10 11:15).

28. *cogitations ... troubled me* — showing that the Holy Spirit intended much more to be understood by Daniel's words than Daniel himself understood. We are not to limit the significance of prophecies to what the prophets themselves understood (^{<6111>}1 Peter 1:11,12).

CHAPTER 8

~~<200E>~~DANIEL 8:1-27.

VISION OF THE RAM AND HE-GOAT: THE TWENTY-THREE HUNDRED DAYS OF THE SANCTUARY BEING TRODDEN DOWN.

With this chapter the *Hebrew* part of the book begins and continues to be the language of the remainder; the visions relating wholly to the Jews and Jerusalem. The scene here narrows from world-wide prophecies to those affecting the one covenant-people in the five centuries between the exile and the advent. Antichrist, like Christ, has a more immediate future, as well as one more remote. The vision, the eighth chapter, begins, and that, the tenth through twelfth chapters, concludes, the account of the Antichrist of the third kingdom. Between the two visions the ninth chapter is inserted, as to Messiah and the covenant-people at the end of the half millennium (seventy weeks of years).

1. *vision* — a higher kind of revelation than a dream.

after that ... at the first — that in ~~<200E>~~Daniel 7:1.

2. *Shushan* — Susa. Though then comparatively insignificant, it was destined to be the capital of Persia after Cyrus' time. Therefore Daniel is transported into it, as being the capital of the kingdom signified by the two-horned ram (~~<400E>~~Nehemiah 1:1 ~~<700E>~~Esther 1:2-5).

Elam — west of Persia proper, east of Babylonia, south of Media. Daniel was not present there personally, but *in vision*.

Ulai — called in PLINY Euloeus; by the Greeks, Choaspes. Now Kerah, or Karasu. So in ~~<200E>~~Daniel 10:4 he receives a vision near another river, the Hiddekel. So Ezekiel (~~<300E>~~Ezekiel 1:1) at the Chebar. Perhaps because synagogues used to be built near rivers, as before praying they washed their hands in the water [ROSENMULLER], (~~<800E>~~Psalm 137:1).

3. *two horns* — The “two” ought not to be in italics, as if it were not in the original; for it is expressed by the *Hebrew dual*. “Horn” in the East is the symbol of power and royalty.

one ... higher than ... other ... the higher came up last — Persia, which was of little note till Cyrus' time, became then ascendant over Media, the more ancient kingdom. Darius was sixty-two years old (²⁷⁶⁵Daniel 5:31) when he began to reign; during his short reign of two years, being a weak king (²⁷⁰⁰Daniel 6:1-3), the government was almost entirely in Cyrus' hands. Hence HERODOTUS does not mention Darius; but XENOPHON does under the name of Cyaxares II. The "ram" here corresponds to the "bear" (²⁷⁰⁵Daniel 7:5), symbolizing *clumsy firmness*. The king of Persia wore a jewelled ram's head of gold instead of a diadem, such as are seen on the pillars at Persepolis. Also the *Hebrew* for "ram" springs from the same root as "Elam," or Persia [NEWTON]. The "one horn higher than the other" answers to the bear "raising itself *on one side*" (compare *Note*, see on ²⁷⁰⁵Daniel 7:5).

4. ram pushing westward — Persia conquered westward Babylon, Mesopotamia, Syria, Asia Minor.

northward — Colchis, Armenia, Iberia, and the dwellers on the Caspian Sea.

southward — Judea, Egypt, Ethiopia, Libya; also India, under Darius. He does not say *eastward*, for the Persians themselves came from the east (²³⁴¹Isaiah 46:11).

did according to his will — (²⁷¹³Daniel 11:3,16; compare ²⁷⁵⁹Daniel 5:19).

5. he-goat — Graeco-Macedonia.

notable horn — Alexander. "Touched not ... ground," implies the incredible swiftness of his conquests; he overran the world in less than twelve years. The he-goat answers to the leopard (²⁷⁰⁶Daniel 7:6). Caranus, the first king of Macedonia, was said to have been led by *goats* to Edessa, which he made the seat of his kingdom, and called aegae, that is, "goat-city."

6. standing before the river — Ulai. It was at the "river" Granicus that Alexander fought his first victorious battle against Darius, 334 B.C.

7. moved with choler — Alexander represented the concentrated wrath of Greece against Persia for the Persian invasions of Greece; also for the Persian cruelties to Greeks, and Darius' attempts to seduce Alexander's soldiers to treachery [NEWTON].

stamped upon him — In 331 B.C. he defeated Darius Codomanus, and in 330 burned Persepolis and completed the conquest of Persia.

none ... could deliver — Not the immense hosts of Persia could save it from the small army of Alexander (^{<49316>}Psalm 33:16).

8. when he was strong ... great horn was broken — The empire was in full strength at Alexander's death by fever at Babylon, and seemed then least likely to fall. Yet it was then "broken." His natural brother, Philip Aridoeus, and his two sons, Alexander aegus and Hercules, in fifteen months were murdered.

four ... toward ... four winds — Seleucus, in the east, obtained Syria, Babylonia, Media, etc.; Cassander, in the west, Macedon Thessaly, Greece; PTOLEMY, in the south, Egypt, Cyprus, etc.; Lysimachus, in the north, Thrace, Cappadocia, and the north parts of Asia Minor.

9. little horn — not to be confounded with the little horn of the fourth kingdom in ^{<2008>}Daniel 7:8. The little horn in ^{<2008>}Daniel 7:8 comes as an eleventh horn after ten preceding horns. In ^{<2089>}Daniel 8:9 it is not an independent fifth horn, after the four previous ones, but it arises out of one of the four existing horns. This horn is explained (^{<2085>}Daniel 8:23) to be "a king of fierce countenance," etc. Antiochus Epiphanes is meant. Greece with all its refinement produces the first, that is, the Old Testament Antichrist. Antiochus had an extraordinary love of art, which expressed itself in grand temples. He wished to substitute Zeus Olympius for Jehovah at Jerusalem. Thus first heathen civilization from below, and revealed religion from above, came into collision. Identifying himself with Jupiter, his aim was to make *his own* worship universal (compare ^{<2085>}Daniel 8:25 with ^{<2139>}Daniel 11:36); so mad was he in this that he was called Epimanes (maniac) instead of Epiphanes. None of the previous world rulers, Nebuchadnezzar (^{<2083>}Daniel 4:31-34), Darius (^{<2027>}Daniel 6:27,28), Cyrus (^{<4500>}Ezra 1:2-4), Artaxerxes Longimanus (^{<4572>}Ezra 7:12), had systematically opposed the Jews' religious worship. Hence the need of prophecy to prepare them for Antiochus. The struggle of the Maccabees was a fruit of Daniel's prophecy (I Maccabees 2:59). He is the forerunner of the final Antichrist, standing in the same relation to the first advent of Christ that Antichrist does to His second coming. The sins in Israel which gave rise to the Greek Antichrist were that some Jews adopted Hellenic customs (compare ^{<2139>}Daniel 11:30,32), erecting theaters, and regarding all religions alike, sacrificing to Jehovah, but at the same time sending money for sacrifices to Hercules. Such shall be the state of the world when ripe for Antichrist. At ^{<2089>}Daniel 8:9 and ^{<2085>}Daniel 8:23 the description passes from the literal Antiochus to features which, though partially attributed to him, hold good in their fullest sense only of his antitype, the New Testament Antichrist. The Mohammedan Antichrist may also be included; answering to the Euphratean (Turk) horsemen (^{<6094>}Revelation 9:14-21), loosed "an

hour, a day, a month, a year” (391 years, in the year-day theory), to scourge corrupted, idolatrous Christianity. In A.D. 637 the Saracen Moslem mosque of Omar was founded on the site of the temple, “treading under foot the sanctuary” (²⁷⁸¹Daniel 8:11-13); and there it still remains. The first conquest of the Turks over Christians was in A.D. 1281; and 391 years after they reached their zenith of power and began to decline, Sobieski defeating them at Vienna. Mohammed II, called “the conqueror,” reigned A.D. 1451-1481, in which period Constantinople fell 391 years after brings us to our own day, in which Turkey’s fall is imminent.

waxed ... great, toward ... south — (²⁷¹²⁵Daniel 11:25). Antiochus fought against PTOLEMY Philometer and Egypt, that is, the south.

toward the east — He fought against those who attempted a change of government in Persia.

toward the pleasant land — Judea, “the glorious land” (²⁷¹¹⁶Daniel 11:16,41,45; compare ⁴⁹⁸¹⁶Psalms 48:2 ²⁵¹⁰⁶Ezekiel 20:6,15). Its chief pleasantness consists in its being God’s chosen land (⁴⁹²¹³Psalms 132:13 ⁴¹⁸⁹Jeremiah 3:19). Into it Antiochus made his inroad after his return from Egypt.

10. great, even to ... host of heaven — explained in ²⁷⁰²⁴Daniel 8:24, “the mighty and holy people,” that is, the Jews (²⁷⁰²¹Daniel 7:21) and their priests (compare ²³³²¹Isaiah 24:21). The Levites’ service is called “a warfare” (⁴⁰⁸²⁴Numbers 8:24,25, *Margin*). Great civil and religious powers are symbolized by “stars” (⁴⁰⁸²⁹Matthew 24:29). See I Maccabees 1:25, etc. I Maccabees 2:35, etc. I Maccabees 5:2,12,13. TREGELLES refers “stars” to those Jews whose portion from God is heavenly glory (²⁷¹¹³Daniel 12:3), being believers in Him who is above at God’s right hand: not the blinded Jews.

cast ... stars to the ground — So Babel, as type of Antichrist, is described (²³⁴¹³Isaiah 14:13,14), “I will exalt my throne above the stars of God.” Compare ⁴⁶¹²⁴Revelation 12:4; II Maccabees 9:10, as to Antiochus.

11. to the prince of the host — that is, God Himself, the Lord of Sabaoth, the hosts in heaven and earth, stars, angels, and earthly ministers. So ²⁷⁰²⁵Daniel 8:25, “he shall stand up against the *Prince of princes*”; “against the God of gods” (²⁷¹³⁶Daniel 11:36; compare ²⁷⁰¹⁸Daniel 7:8). He not only opposes God’s ancient people, but also God Himself.

daily sacrifice — offered morning and evening (⁴⁰²³⁸Exodus 29:38,39).

taken away — by Antiochus (I Maccabees 1:20-50).

sanctuary ... cast down — Though robbed of its treasures, it was not strictly cast down” by Antiochus. So that a fuller accomplishment is future. Antiochus took away the daily sacrifice for a few years; the Romans, for many ages, and “cast down” the temple; and Antichrist, in connection with Rome, the fourth kingdom, shall do so again after the Jews in their own land, still unbelieving, shall have rebuilt the temple, and restored the Mosaic ritual: God giving them up to him “by reason of transgression” (²⁷⁸²Daniel 8:12), that is, not owning the worship so rendered [TREGELLES]; and then the opposition of the horn to the “truth” is especially mentioned.

12. an host — rather, “the host was given up to him,” that is, *the holy people* were given into his hands. So in ²⁷⁸⁰Daniel 8:10 “the host” is used; and again in ²⁷⁸³Daniel 8:13, where also “give” is used as here for “giving up” for destruction (compare ²⁷⁰⁶Daniel 11:6) [MAURER].

against ... daily sacrifice — rather (the host was given up for him to tread upon), “together with the daily sacrifice” (compare ²⁷⁸³Daniel 8:13).

by reason of transgression — I Maccabees 1:11-16 traces all the calamities suffered under Antiochus to the *transgression* of certain Jews who introduced heathen customs into Jerusalem just before. But *transgression* was not *at the full* (²⁷⁸³Daniel 8:23) under Antiochus; for Onias the high priest administered the laws in godliness at the time (II Maccabees 3:1). Therefore the “transgression” must refer to that of the Jews hereafter restored to Palestine in unbelief.

the truth — the worship of the true God. ²⁵⁹⁴Isaiah 59:14, “Truth is fallen in the street.”

practiced, and prospered — Whatever he undertook succeeded (²⁷⁰⁶Daniel 8:4 11:28,36).

13. that certain saint — Daniel did not know the names of these two holy angels, but saw only that one was speaking to the other.

How long shall be the vision concerning ... daily sacrifice — How long shall the daily sacrifice be suspended?

transgression of desolation — literally, “making desolate,” that is, Antiochus *desolating profanation* of the temple (²⁷¹³Daniel 11:31 12:11). Compare as to Rome and the last Antichrist, ⁴¹⁸⁵Matthew 24:15.

14. unto me — The answer is to *Daniel*, not to the inquirer, for the latter had asked in Daniel’s name; as vice versa the saint or angel (¹⁸⁵⁵Job 15:15 ¹⁸⁰⁶Psalms 89:6,7) speaks of the vision granted to Daniel, as if it had been granted to himself. For holy men are in Scripture represented as having

attendant angels, with whom they are in a way identified in interests. If the conversation had been limited to the angels, it could have been of no use to us. But God conveys it to prophetic men, for our good, through the ministry of angels.

two thousand ... three hundred days — literally, “mornings and evenings,” specified in connection with the *morning and evening* sacrifice. Compare ¹⁰⁰¹Genesis 1:5. Six years and a hundred ten days. This includes not only the three and a half years during which the daily sacrifice was *forbidden* by Antiochus [JOSEPHUS, *Wars of the Jews*, 1:1.1], but the whole series of events whereby it was practically interrupted: beginning with the “little horn waxing great toward the pleasant land,” and “casting down some of the host” (²⁰⁸⁹Daniel 8:9,10); namely, when in 171 B.C., or the month Sivan in the year 142 of the era of the Seleucidae, the sacrifices began to be neglected, owing to the high priest Jason introducing at Jerusalem Grecian customs and amusements, the palaestra and gymnasium; ending with the death of Antiochus, 165 B.C., or the month Shebath, in the year 148 of the Seleucid era. Compare I Maccabees 1:11-15; II Maccabees 4:9, etc. The reason for the greater minuteness of historical facts and dates, given in Daniel’s prophecies, than in those of the New Testament, is that Israel, not having yet the clear views which Christians have of immortality and the heavenly inheritance, could only be directed to the earthly future: for it was on earth the looked-for Messiah was to appear, and the sum and subject of Old Testament prophecy was *the kingdom of God upon earth*. The minuteness of the revelation of Israel’s earthly destiny was to compensate for the absence, in the Old Testament, of views of heavenly glory. Thus, in ²⁰⁹⁴Daniel 9:24-27, the times of Messiah are foretold to the very year; in ²⁰⁸⁴Daniel 8:14 the times of Antiochus, even to the day; and in ²⁰⁸⁴Daniel 11:5-20 the Syro-Egyptian struggles in most minute detail. TREGELLES thinks the twenty-three hundred “days” answer to the week of years (²⁰⁹⁷Daniel 9:27), during which the destroying prince (²⁰⁹⁵Daniel 9:26) makes a covenant, which he breaks in the midst of the week (namely, at the end of three and a half years). The seven years exceed the twenty-three hundred days by considerably more than a half year. This period of the seven years’ excess above the twenty-three hundred days may be allotted to the preparations needed for setting up the temple-worship, with Antichrist’s permission to the restored Jews, according to his “covenant” with them; and the twenty-three hundred days may date from the actual setting up of the worship. But, says AUBERLEN, the more accurate to a day the dates as to Antiochus are given, the less should we say the 1290, or 1335 days (²⁰²¹Daniel 12:11,12) correspond to the half week (roughly), and the twenty-three hundred to the whole. The event, however, may, in the case of Antichrist, show a correspondence between the days

here given and ²¹⁰²Daniel 9:27, such as is not yet discernible. The term of twenty-three hundred days cannot refer twenty-three hundred years of the treading down of Christianity by Mohammedanism, as this would leave the greater portion of the time yet future; whereas, Mohammedanism is fast waning. If the twenty-three hundred *days* mean *years*, dating from Alexander's conquests, 334 B.C. to 323, we should arrive at about the close of the sixth thousand years of the world, just as the 1260 years (²¹⁰⁵Daniel 7:25) from Justinian's decree arrive at the same terminus. The Jews' tradition represents the seventh thousand as the millennium. CUMMING remarks, 480 B.C. is the date of the waning of the Persian empire before Greece; deducting 480 from 2300, we have 1820; and in 1821, Turkey, the successor of the Greek empire, began to wane, and Greece became a separate kingdom. See on ²¹²¹Daniel 12:11.

cleansed — literally, "justified," vindicated from profanation. Judas Maccabeus celebrated the feast of dedication after the cleansing, on the twenty-fifth of the ninth month, Kisleu (I Maccabees 4:51-58; II Maccabees 10:1-7; ⁶¹⁰²John 10:22). As to the antitypical dedication of the new temple, see ⁶⁴⁰¹Ezekiel 43:1-27, etc.; also ⁶¹⁰¹Amos 9:11,12.

16. Gabriel — meaning, "the strength of God."

17. the time of the end — so ²¹⁰⁹Daniel 8:19 ²¹¹³Daniel 11:35,36,40. The event being to take place at "the time of the end" makes it likely that the Antichrist ultimately referred to (besides the immediate reference to Antiochus) in this chapter, and the one in ²¹⁰⁸Daniel 7:8, are one and the same. The objection that the one in the seventh chapter springs out of the ten divisions of the Roman earth, the fourth kingdom, the one in the eighth chapter and the eleventh chapter from one of the four divisions of the third kingdom, Greece, is answered thus: The four divisions of the Grecian empire, having become parts of the Roman empire, shall at the end form four of its ten final divisions [TREGELLES]. However, the origin from one of the four parts of the third kingdom may be *limited to Antiochus*, the immediate subject of the eighth and eleventh chapter, while the ulterior typical reference of these chapters (namely, Antichrist) may belong to one of the ten Roman divisions, not *necessarily* one formerly of the four of the third kingdom. The event will tell. "Time of the end" may apply to the time of Antiochus. For it is the prophetic phrase for the time of fulfillment, seen always at the end of the prophetic horizon (⁶⁴⁰¹Genesis 49:1 ⁶²⁰⁴Numbers 24:14).

19. the last end of the indignation — God's displeasure against the Jews for their sins. For their comfort they are told, the calamities about to come

are not to be for ever. The “time” is limited (²⁰²⁷Daniel 9:27 11:27,35,36 12:7 Habakkuk 2:3).

21. *the first king* — Philip was king of Macedon before Alexander, but the latter was the first who, as a generalissimo of Greece, subdued the Persian empire.

22. *not in his power* — not with the power which Alexander possessed [MAURER]. An empire united, as under Alexander, is more powerful than one divided, as under the four Diadochi.

23. *transgressors are come to the full* — This does not hold good of the times of Antiochus, but of the closing times of the Christian era. Compare ²¹⁸⁸Luke 18:8, and ⁵¹⁰²2 Timothy 3:1-9, as to the wickedness of the world in general just before Christ’s second coming. *Israel’s* guilt, too, shall then be at the full, when they who rejected Christ shall receive Antichrist; fulfilling Jesus words, “I am come in My Father’s name, and ye receive Me not; if another shall come in his own name, him ye will receive” (compare ⁴¹⁵⁶Genesis 15:16 ⁴¹³²Matthew 23:32 ⁵¹²⁶1 Thessalonians 2:16).

of fierce countenance — (⁴⁵⁸⁰Deuteronomy 28:50); one who will spare neither old nor young.

understanding dark sentences — rather, “artifices” [GESENIUS]. Antiochus made himself master of Egypt and Jerusalem successively by *craft* (I Maccabees 1:30, etc.; II Maccabees 5:24, etc.).

24. *not by his own power* — which in the beginning was “little” (²⁷⁸⁹Daniel 8:9 7:8); but by gaining over others through craft, the once *little* horn became “mighty” (compare ²¹⁸⁵Daniel 8:25 11:23). To be fully realized by Antichrist. He shall act by the power of Satan, who shall then be permitted to work through him in unrestricted license, such as he has not now (⁶⁶¹²Revelation 13:2); hence the ten kingdoms shall give the beast their power (⁵¹⁰²2 Thessalonians 2:9-12 ⁶⁶¹³Revelation 17:13).

prosper and practice — prosper in all that he attempts (²⁷⁸²Daniel 8:12).

holy people — His persecutions are especially directed against the *Jews*.

25. *by peace* — by pretending “peace” and friendship; *in the midst of security* [GESENIUS], suddenly striking his blow (compare *Note*, see on ²⁴⁵⁸Jeremiah 15:8). “A spoiler *at noon-day*.”

also ... against the Prince of princes — not merely against the Jews (²⁷⁸¹Daniel 8:11 11:36).

broken without hand — by God’s special visitation. The stone “cut out of the mountain without hands,” that is, Christ is to smite the world power image *on his feet* (²⁷⁰³⁴Daniel 2:34), that is, in its last development (compare ²⁷⁰¹¹Daniel 7:11). Antiochus horrible death by worms and ulcers, when on his way to Judea, intending to take vengeance for the defeat of his armies by the Maccabees, was a primary fulfillment, foreshadowing God’s judgment on the last enemy of the Jewish Church.

26. *shut ... up ... vision* — implying the vision was *not to be understood* for the present. In ⁶²¹⁰⁷Revelation 22:10 it is said, “*Seal not the vision, for the time is at hand.*” What in Daniel’s time was hidden was more fully explained in Revelation, and as the time draws nearer, it will be clearer still.

it shall be for many days — It refers to remote times (³¹²²⁷Ezekiel 12:27).

27. *I ... was sick* — through grief at the calamities coming on my people and the Church of God (compare ³⁹²¹⁴Psalms 102:14).

afterward I ... did the king’s business — He who holds nearest communion with heaven can best discharge the duties of common life.

none understood it — He had heard of kings, but knew not their names; He foresaw the events, but not the time when they were to take place; thereupon he could only feel “astonished,” and leave all with the omniscient God [JEROME].

CHAPTER 9

~~2006~~ DANIEL 9:1-27.

DANIEL'S CONFESSION AND PRAYER FOR JERUSALEM: GABRIEL COMFORTS HIM BY THE PROPHECY OF THE SEVENTY WEEKS.

The world powers here recede from view; Israel, and the salvation by Messiah promised to it, are the subject of revelation. Israel had naturally expected salvation at the end of the captivity. Daniel is therefore told, that, after the seventy years of the captivity, seventy times seven must elapse, and that even then Messiah would not come in glory as the Jews might through misunderstanding expect from the earlier prophets, but by dying would put away sin. This ninth chapter (Messianic prophecy) stands between the two visions of the Old Testament Antichrist, to comfort “the wise.” In the interval between Antiochus and Christ, no further revelation was needed; therefore, as in the first part of the book, so in the second, Christ and Antichrist in connection are the theme.

1. *first year of Darius* — Cyaxares II, in whose name Cyrus, his nephew, son-in-law, and successor, took Babylon, 538 B.C. The date of this chapter is therefore 537 B.C., a year before Cyrus permitted the Jews to return from exile, and sixty-nine years after Daniel had been carried captive at the beginning of the captivity, 606 B.C.

son of Ahasuerus — called Astyages by XENOPHON. Ahasuerus was a name common to many of the kings of Medo-Persia.

made king — The phrase implies that Darius owed the kingdom not to his own prowess, but to that of another, namely, Cyrus.

2. *understood by books* — rather, “letters,” that is, Jeremiah’s letter (~~2300~~ Jeremiah 29:10) to the captives in Babylon; also ~~2511~~ Jeremiah 25:11,12; compare ~~4821~~ 2 Chronicles 36:21 ~~2308~~ Jeremiah 30:18 31:38. God’s promises are the ground on which we should, like Daniel, rest sure hope; not so as to make our prayers needless, but rather to encourage them.

3. *prayer ... supplications* — literally, “intercessions ... entreaties for mercy.” Praying for *blessings*, and deprecating evils.

4. *my confession* — according to God’s promises in ^{<B339>}Leviticus 26:39-42, that if Israel in exile for sin should repent and *confess*, God would remember for them His covenant with Abraham (compare ^{<B501>}Deuteronomy 30:1-5 ^{<B392>}Jeremiah 29:12-14 ^{<S040>}James 4:10). God’s promise was absolute, but prayer also was ordained as about to precede its fulfillment, this too being the work of God *in* His people, as much as the *external* restoration which was to follow. So it shall be at Israel’s final restoration (^{<A9213>}Psalms 102:13-17). Daniel takes his countrymen’s place of confession of sin, identifying himself with them, and, as their representative and intercessory priest, “accepts the punishment of their iniquity.” Thus he typifies Messiah, the Sin-bearer and great Intercessor. The prophet’s own life and experience form the fit starting point of the prophecy concerning the sin atonement. He prays for Israel’s restoration as associated in the prophets (compare ^{<B104>}Jeremiah 31:4,11,12,31, etc.) with the hope of Messiah. The revelation, now granted, analyzes into its successive parts that which the prophets, in prophetic perspective, heretofore saw together in one; namely, the redemption from captivity, and the full Messianic redemption. God’s servants, who, like Noah’s father (^{<B63>}Genesis 5:29), hoped many a time that now the Comforter of their afflictions was at hand, had to wait from age to age, and to view preceding fulfillments only as pledges of the coming of Him whom they so earnestly desired to see (^{<A137>}Matthew 13:17); as now also Christians, who believe that the Lord’s second coming is nigh, are expected to continue waiting. So Daniel is informed of a long period of seventy prophetic weeks before Messiah’s coming, instead of seventy years, as *he* might have expected (compare ^{<A829>}Matthew 18:21,22) [AUBERLEN].

great and dreadful God — as we know to our cost by the calamities we suffer. The *greatness* of God and His *dreadful* abhorrence of sin should prepare sinners for reverent, humble acknowledgment of the justice of their punishment.

keeping ... covenant and mercy — that is, the covenant of Thy mercy, whereby Thou hast promised to deliver us, not for our merits, but of Thy mercy (^{<B52>}Ezekiel 36:22,23). So weak and sinful is man that any covenant for good on God’s part with him, to take effect, must depend solely on His grace. If He be a God to be *feared* for His justice, He is one to be *trusted* for His “mercy.”

love ... keep his commandments — Keeping His commandments is the only sure test of love to God (^{<B415>}John 14:15).

5. Compare Nehemiah’s confession (^{<A601>}Nehemiah 9:1-38).

sinned ... committed iniquity ... done wickedly ... rebelled — a climax. Erred in *ignorance* ... sinned by *infirmity* ... *habitually and wilfully* done wickedness ... as *open and obstinate rebels* set ourselves against God.

6. *prophets ... spake ... to our kings ... to all the people* — They fearlessly warned all without respect of persons.

7. *confusion of faces, as at this day* — Shame at our guilt, betrayed in our countenance, is what belongs to us; as our punishment “at this day” attests.

near, and ... far off — the chastisement, however varied, some Jews not being cast off so far from Jerusalem as others, all alike were sharers in the guilt.

9. *mercies* — The *plural* intensifies the force; mercy manifold and exhibited in countless ways. As it is humbling to recollect “*righteousness* belongeth unto God,” so it is comforting, that “*mercies* belong to the Lord OUR God.”

though we have rebelled — rather, “since,” etc. [*Vulgate*], (^{<4251>}Psalm 25:11). Our punishment is not inconsistent with His “*mercies*,” *since* we have rebelled against Him.

10. *set before us* — not ambiguously, but plainly, so that we were without excuse.

11. *all* — (^{<944>}Psalm 14:3 ^{<6182>}Romans 3:12).

the curse ... and ... oath ... in ... law — the *curse* against Israel, if disobedient, which God ratified by *oath* (^{<634>}Leviticus 26:14-39; Deut 27:15-26 28:15-68 29).

12. *confirmed his words* — showed by the punishments we suffer, that His words were no idle threats.

under ... heaven hath not been done as ... upon Jerusalem — (^{<2112>}Lamentations 1:12).

13. *yet made we not our prayer before* — literally, “soothed not the face of.” Not even our chastisement has taught us penitence (^{<2913>}Isaiah 9:13 ^{<2478>}Jeremiah 5:3 ^{<2370>}Hosea 7:10). Diseased, we spurn the healing medicine.

that we might turn, etc. — Prayer can only be accepted when joined with the desire to *turn* from sin to God (^{<9618>}Psalm 66:18 ^{<2189>}Proverbs 28:9).

understand thy truth — “attentively regard Thy faithfulness” in fulfilling Thy promises, and also Thy threats [CALVIN]. *Thy law* (^{<2182>}Daniel 8:12), [MAURER].

14. *watched upon the evil* — expressing ceaseless vigilance that His people's sins might not escape His judgment, as a watchman on guard night and day (^{<18416>}Job 14:16 ^{<3628>}Jeremiah 31:28 44:27). God *watching* upon the Jews punishment forms a striking contrast to the Jews slumbering in their sins.

God is righteous — True penitents “justify” God, “ascribing righteousness to Him,” instead of complaining of their punishment as too severe (^{<4088>}Nehemiah 9:33 ^{<3818>}Job 36:3 ^{<4506>}Psalms 51:4 ^{<2588>}Lamentations 3:39-42).

15. *brought thy people ... out of ... Egypt* — a proof to all ages that the seed of Abraham is Thy covenant-people. That ancient benefit gives us hope that Thou wilt confer a like one on us now under similar circumstances (^{<4808>}Psalms 80:8-14 ^{<4421>}Jeremiah 32:21 23:7,8).

as at this day — is known.

16. *thy righteousness* — not stern *justice* in punishing, but Thy *faithfulness* to Thy promises of mercy to them who trust in Thee (^{<4801>}Psalms 31:1 143:1).

thy city — chosen as *Thine* in the election of grace, which changes not.

for ... iniquities of ... fathers — (^{<0205>}Exodus 20:5). He does not impugn God's justice in this, as did the murmurers (^{<3808>}Ezekiel 18:2,3; compare ^{<3829>}Jeremiah 31:29).

thy people ... a reproach — which brings reproach on Thy name. “All the nations that are about us” will say that Thou, Jehovah, wast not able to save Thy peculiar people. So ^{<2097>}Daniel 9:17, “for the Lord's sake”; ^{<2099>}Daniel 9:19, “for Thine own sake” (^{<2889>}Isaiah 48:9,11).

17. *cause thy face to shine* — metaphor from the sun, which gladdens all that it beams upon (^{<0025>}Numbers 6:25 Malachi 4:2).

18. *present ... supplications* — literally, “cause to fall,” etc. (compare *Note*, see on ^{<2817>}Jeremiah 36:7).

19. The short broken ejaculations and repetitions show the intense fervor of his supplications.

defer not — He implies that the seventy years are now all but complete.

thine own sake — often repeated, as being the strongest plea (^{<2421>}Jeremiah 14:21).

20. *whiles I was speaking* — repeated in ^{<2021>}Daniel 9:21; emphatically marking that the answer was given before the prayer was completed, as God promised (^{<2309>}Isaiah 30:19 65:24; compare ^{<4315>}Psalms 32:5).

21. *I had seen in the vision at the beginning* — namely, in the former vision by the river Ulai (^{<2001>}Daniel 8:1,16).

fly swiftly — literally, “with weariness,” that is, move swiftly as one breathless and wearied out with quick running [GESENIUS]. *English Version* is better (^{<2302>}Isaiah 6:2 ^{<2006>}Ezekiel 1:6 ^{<6406>}Revelation 14:6).

time of ... evening oblation — the ninth hour, three o’clock (compare ^{<1836>}1 Kings 18:36). As formerly, when the temple stood, this hour was devoted to sacrifices, so now to prayer. Daniel, during the whole captivity to the very last, with pious patriotism never forgot God’s temple-worship, but speaks of its rites long abolished, as if still in use.

22. *to give thee ... understanding* — ^{<2006>}Daniel 8:16; ^{<2026>}Daniel 8:26 shows that the symbolical vision had not been understood. God therefore now gives “information” directly, instead of by symbol, which required interpretation.

23. *At the beginning of thy supplications*, etc. — The promulgation of the divine decree was made in heaven to the angels as soon as Daniel began to pray.

came forth — from the divine throne; so ^{<2022>}Daniel 9:22.

thou art greatly beloved — literally, “a man of desires” (compare ^{<2306>}Ezekiel 23:6,12); the object of God’s delight. As the apocalyptic prophet of the New Testament was “the disciple whom Jesus loved,” so the apocalyptic prophet of the Old Testament was “greatly beloved” of God.

the vision — the further revelation as to Messiah in connection with Jeremiah’s prophecy of seventy years of the captivity. The charge to “understand” is the same as in ^{<4215>}Matthew 24:15, where Rome primarily, and Antichrist ultimately, is referred to (compare *Note*, see on ^{<2027>}Daniel 9:27).

24. *Seventy weeks* — namely, of years; literally, “Seventy sevens”; seventy heptads or hebdomads; four hundred ninety years; expressed in a form of “concealed definiteness” [HENGSTENBERG], a usual way with the prophets. The Babylonian captivity is a turning point in the history of the kingdom of God. It terminated the free Old Testament theocracy. Up to that time Israel, though oppressed at times, was; as a rule, free. From the Babylonian captivity the theocracy never recovered its full freedom down to its entire

suspension by Rome; and this period of Israel's subjection to the Gentiles is to continue till the millennium (⁽¹⁰⁰⁰⁾Revelation 20:1-15), when Israel shall be restored as head of the New Testament theocracy, which will embrace the whole earth. The free theocracy ceased in the first year of Nebuchadnezzar, and the fourth of Jehoiakim; the year of the world 3338, the point at which the seventy years of the captivity. begin. Heretofore Israel had a right, if subjugated by a foreign king, to shake off the yoke (⁽¹⁰⁰⁰⁾Judges 4:1-5:31 ⁽²⁰⁰⁰⁾2 Kings 18:7) as an unlawful one, at the first opportunity. But the prophets (⁽²⁰⁰⁰⁾Jeremiah 27:9-11) declared it to be *God's will* that they should submit to Babylon. Hence every effort of Jehoiakim, Jeconiah, and Zedekiah to rebel was vain. The period of the world times, and of Israel's depression, from the Babylonian captivity to the millennium, though abounding more in afflictions (for example, the two destructions of Jerusalem, Antiochus' persecution, and those which Christians suffered), contains all that was good in the preceding ones, summed up in Christ, but in a way visible only to the eye of faith. Since He came as a servant, He chose for His appearing the period darkest of all as to His people's temporal state. Always fresh persecutors have been rising, whose end is destruction, and so it shall be with the last enemy, Antichrist. As the Davidic epoch is the point of the covenant-people's highest glory, so the captivity is that of their lowest humiliation. Accordingly, the people's sufferings are reflected in the picture of the suffering Messiah. He is no longer represented as the theocratic King, the Antitype of David, but as the Servant of God and Son of man; at the same time the cross being the way to glory (compare ⁽²⁰⁰⁰⁾Daniel 9:1-27 with ⁽²⁰⁰⁰⁾Daniel 2:34,35,44 12:7). In the second and seventh chapters, Christ's first coming is not noticed, for Daniel's object was to prophesy to his nation as to the whole period from the destruction to the re-establishment of *Israel*; but this ninth chapter minutely predicts Christ's first coming, and its effects on the covenant people. *The seventy weeks date thirteen years before the rebuilding of Jerusalem*; for then the re-establishment of the theocracy began, namely, at *the return of Ezra to Jerusalem*, 457 B.C. So Jeremiah's seventy years of the captivity begin 606 B.C., eighteen years before the destruction of Jerusalem, for then Judah ceased to exist as an independent theocracy, having fallen under the sway of Babylon. Two periods are marked in Ezra:

- (1) The return from the captivity under Jeshua and Zerubbabel, and rebuilding of the *temple*, which was the first anxiety of the theocratic nation.
- (2) The return of Ezra (regarded by the Jews as a second Moses) from Persia to Jerusalem, the restoration of *the city, the nationality, and the law*.

Artaxerxes, in the *seventh* year of his reign, gave him the commission which virtually includes permission to rebuild the city, afterwards confirmed to, and carried out by, Nehemiah in the *twentieth* year (^{150B}Ezra 9:9 7,11, etc.). ^{202B}Daniel 9:25, “from the going forth of the commandment *to build Jerusalem*,” proves that the second of the two periods is referred to. The words in ^{202B}Daniel 9:24 are not, “are determined upon the holy city,” but “*upon thy people and thy holy city*”; thus the restoration of the religious *national polity* and the law (the inner work fulfilled by Ezra the priest), and the rebuilding of the *houses and walls* (the outer work of Nehemiah, the governor), are both included in ^{202B}Daniel 9:25, “restore and build Jerusalem.” “Jerusalem” represents both the city, the body, and the congregation, the soul of the state. Compare ^{194B}Psalm 46:1-11 48:1-14 87:1-7. The starting-point of the seventy weeks dated from eighty-one years after Daniel received the prophecy: the object being not to fix *for him* definitely the time, but for the Church: the prophecy taught *him* that the Messianic redemption, which he thought near, was separated from him by at least a half millennium. Expectation was sufficiently kept alive by the *general* conception of the time; not only the Jews, but many Gentiles looked for some great Lord of the earth to spring from Judea *at that very time* [TACITUS, *Histories*, 5.13; SÜETONIUS, *Vespasian*, 4]. Ezra’s placing of Daniel in the canon immediately before his own book and Nehemiah’s was perhaps owing to his feeling that he himself brought about the beginning of the fulfillment of the prophecy (^{270B}Daniel 9:20-27) [AUBERLEN].

determined — literally, “cut out,” namely, from the whole course of time, for God to deal in a particular manner with Jerusalem.

thy ... thy — Daniel had in his prayer often spoken of Israel as “*Thy people, Thy holy city*”; but Gabriel, in reply, speaks of them as *Daniel’s* (“*thy ... thy*”) people and city, God thus intimating that until the “everlasting righteousness” should be brought in by Messiah, He could not fully own them as *His* [TREGELLES] (compare ^{1237B}Exodus 32:7). Rather, as God is wishing to console Daniel and the godly Jews, “the people whom *thou* art so anxiously praying for”; such weight does God give to the intercessions of the righteous (^{3166B}James 5:16-18).

finish — literally “shut up”; remove from God’s sight, that is, abolish (^{1510B}Psalm 51:9) [LENGKERKE]. The seventy years exile was a punishment, but not a full atonement, for the sin of the people; this would come only after seventy prophetic weeks, through Messiah.

make an end of — The *Hebrew* reading, “to steal,” that is, to hide out of sight (from the custom of *sealing* up things to be concealed, compare ^{1800B}Job 9:7), is better supported.

make reconciliation for — literally, “to cover,” to overlay (as with pitch, ^{<0034}Genesis 6:14). Compare ^{<0315}Psalms 32:1.

bring in everlasting righteousness — namely, the restoration of the normal state between God and man (^{<0235}Jeremiah 23:5,6); to continue eternally (^{<0912}Hebrews 9:12 ^{<0416}Revelation 14:6).

seal up ... vision ... prophecy — literally, “prophet.” To give the seal of confirmation to the prophet and his vision by the fulfillment.

anoint the Most Holy — primarily, to “anoint,” or to *consecrate* after its pollution “the Most Holy” *place* but mainly *Messiah*, the antitype to the Most Holy place (^{<0119}John 2:19-22). The propitiatory in the temple (the same *Greek* word expresses *the mercy seat* and *propitiation*, ^{<0325}Romans 3:25), which the Jews looked for at the restoration from Babylon, shall have its true realization only in Messiah. For it is only when sin is “made an end of” that God’s presence can be perfectly manifested. As to “anoint,” compare ^{<0419}Exodus 40:9,34. Messiah was *anointed* with the Holy Ghost (^{<0427}Acts 4:27 10:38). So hereafter, God-Messiah will “anoint” or consecrate with His presence the holy place at Jerusalem (^{<0316}Jeremiah 3:16,17 ^{<0327}Ezekiel 37:27,28), after its pollution by Antichrist, of which the feast of dedication after the pollution by Antiochus was a type.

25. from the going forth of the commandment — namely the command from God, whence originated the command of the Persian king (^{<0114}Ezra 6:14). AUBERLEN remarks, there is but one Apocalypse in each Testament. Its purpose in each is to sum up all the preceding prophecies, previous to the “troublesome times” of the Gentiles, in which there was to be no revelation. Daniel sums up all the previous Messianic prophecy, separating into its individual phases what the prophets had seen in one and the same perspective, the temporary deliverance from captivity and the antitypical final Messianic deliverance. The seventy weeks are separated (^{<0225}Daniel 9:25-27) into three unequal parts, seven, sixty-two, one. The seventieth is the consummation of the preceding ones, as the Sabbath of God succeeds the working days; an idea suggested by the division into *weeks*. In the sixty-nine weeks Jerusalem is restored, and so a place is prepared for Messiah wherein to accomplish His sabbatic work (^{<0225}Daniel 9:25,26) of “confirming the covenant” (^{<0227}Daniel 9:27). The Messianic time is the Sabbath of Israel’s history, in which it had the offer of all God’s mercies, but in which it was cut off for a time by its rejection of them. As the seventy weeks end with seven years, or a week, so they begin with seven times seven, that is, seven weeks. As the seventieth week is separated from the rest *as a period of revelation*, so it may be with the seven weeks. The number *seven* is associated with revelation; for the *seven* spirits of God are

the mediators of all His revelations (^{<100H>}Revelation 1:4 3:1 4:5). Ten is the number of what is human; for example, the world power issues in *ten heads* and *ten horns* (^{<27B>}Daniel 2:42 7:7). *Seventy* is *ten* multiplied by *seven*, the human moulded by the divine. The *seventy* years of exile symbolize the triumph of the world power over Israel. In the seven times seventy years the world number ten is likewise contained, that is, God's people is still under the power of the world ("troublesome times"); but the number of the divine is multiplied by itself; seven times seven years, at the beginning a period of Old Testament revelation to God's people by Ezra, Nehemiah, and Malachi, whose labors extend over about half a century, or *seven weeks*, and whose writings are last in the canon; and in the end, seven years, the period of New Testament revelation in Messiah. The commencing seven weeks of years of Old Testament revelation are hurried over, in order that the chief stress might rest on the Messianic week. Yet the seven weeks of Old Testament revelation are marked by their separation from the sixty-two, to be above those sixty-two wherein there was to be none.

Messiah the Prince — *Hebrew, Nagid*. *Messiah* is Jesus' title in respect to Israel (^{<81E>}Psalms 2:2 ^{<175>}Matthew 27:37,42). *Nagid*, as Prince of the *Gentiles* (^{<280H>}Isaiah 55:4). *Nagid* is applied to Titus, only as representative of Christ, who designates the Roman destruction of Jerusalem as, in a sense, His coming (^{<1B3>}Matthew 24:29-31 ^{<622>}John 21:22). *Messiah* denotes His calling; *Nagid*, His power. He is to "be cut off, and there shall be nothing for Him." (So the *Hebrew* for "not for Himself," ^{<7B>}Daniel 9:26, ought to be translated). Yet He is "the Prince" who is to "come," by His representative at first, to inflict judgment, and at last in person.

wall — the "trench" or "scarped rampart" [TREGELLES]. The *street and trench* include the complete restoration of the city externally and internally, which was during the sixty-nine weeks.

26. *after threescore and two weeks* — rather, *the* threescore and two weeks. In this verse, and in ^{<702>}Daniel 9:27, Messiah is made the prominent subject, while the fate of the city and sanctuary are secondary, being mentioned only in the second halves of the verses. Messiah appears in a twofold aspect, salvation to believers, judgment on unbelievers (^{<123>}Luke 2:34; compare Malachi 3:1-6 4:1-3). He repeatedly, in Passion week, connects His being "cut off" with *the destruction of the city*, as cause and effect (^{<137>}Matthew 21:37-41 23:37,38 ^{<213>}Luke 21:20-24 23:28-31). Israel might naturally expect Messiah's kingdom of glory, if not after the seventy years' captivity, at least at the end of the sixty-two weeks; but, instead of that, shall be His death, and the consequent destruction of Jerusalem.

not for himself — rather, “there shall be nothing to Him” [HENGSTENBERG]; not that the real object of His first coming (His *spiritual* kingdom) should be frustrated; but the *earthly* kingdom anticipated by the Jews should, for the present, *come to naught*, and not *then* be realized. TREGELLES refers the title, “the Prince” (²⁰²⁵Daniel 9:25), to the time of His entering Jerusalem on an ass’s colt, His only appearance as a king, and six days afterwards put to death as “King of the Jews.”

the people of the prince — the Romans, led by Titus, the representative of the world power, ultimately to be transferred to Messiah, and so called by Messiah’s title, “the Prince”; as also because sent by Him, as His instrument of judgment (⁴⁰⁷⁴Matthew 22:7).

end thereof — of the sanctuary. TREGELLES takes it, “the end of the Prince,” the last head of the Roman power, Antichrist.

with a flood — namely, of war (³⁹¹⁵Psalms 90:5 ²³⁸⁷Isaiah 8:7,8 28:18). Implying the completeness of the catastrophe, “not one stone left on another.”

unto the end of the war — rather, “unto the end *there* is war.”

determined — by God’s decree (²³⁰³Isaiah 10:23 28:22).

27. he shall confirm the covenant — Christ. The confirmation of the covenant is assigned to Him also elsewhere. ²³⁰⁶Isaiah 42:6, “I will give thee for a *covenant* of the people” (that is, He in whom the covenant between Israel and God is personally expressed); compare ⁴²²¹Luke 22:20, “The new testament in My blood”; Malachi 3:1, “the angel of the covenant”; ³⁶⁵¹Jeremiah 31:31-34, describes the Messianic covenant in full. Contrast ²⁷¹⁹Daniel 11:30,32, “forsake the covenant,” “do wickedly against the covenant.” The prophecy as to Messiah’s *confirming the covenant with many* would comfort the faithful in Antiochus’ times, who suffered partly from persecuting enemies, partly from false friends (²⁷¹³Daniel 11:33-35). Hence arises the similarity of the language here and in ²⁷¹⁹Daniel 11:30,32, referring to Antiochus, the type of Antichrist.

with many — (²⁵³¹Isaiah 53:11 ⁴¹⁰³Matthew 20:28 26:28 ⁴⁶⁵⁵Romans 5:15,19 ³⁰²⁵Hebrews 9:28).

in ... midst of ... week — The seventy weeks extend to A.D. 33. Israel was not actually destroyed till A.D. 79, but it was so virtually, A.D. 33, about three or four years after Christ’s death, during which the Gospel was preached exclusively to the Jews. When the Jews persecuted the Church and stoned Stephen (⁴⁰⁷⁵Acts 7:54-60), the respite of grace granted to them was at an end (⁴²³⁷Luke 13:7-9). Israel, having rejected Christ, was rejected

by Christ, and henceforth is counted dead (compare ^{<0007}Genesis 2:17 with ^{<0005}Genesis 5:5 ^{<3101}Hosea 13:1,2), its actual destruction by Titus being the consummation of the removal of the kingdom of God from Israel to the Gentiles (^{<0146}Matthew 21:43), which is not to be restored until Christ's second coming, when Israel shall be at the head of humanity (^{<0234}Matthew 23:39 ^{<4006}Acts 1:6,7 ^{<6125}Romans 11:25-31 15). The interval forms for the covenant-people a great parenthesis.

he shall cause the sacrifice ... oblation to cease — distinct from the temporary “*taking away*” of “the daily” (sacrifice) by Antiochus (^{<0781}Daniel 8:11 11:31). Messiah was to cause all sacrifices and oblations in general to “*cease*” utterly. There is here an *allusion* only to Antiochus' act; to comfort God's people when sacrificial worship was to be trodden down, by pointing them to the Messianic time when salvation would fully come and yet temple sacrifices cease. This is the same consolation as Jeremiah and Ezekiel gave under like circumstances, when the destruction of Jerusalem by Nebuchadnezzar was impending (^{<2486}Jeremiah 3:16 31:31 ^{<3119}Ezekiel 11:19). Jesus died in the middle of the last week, A.D. 30. His prophetic life lasted three and a half years; the very time in which “the saints are given into the hand” of Antichrist (^{<2025}Daniel 7:25). Three and a half does not, like ten, designate the power of the world in its fullness, but (while opposed to the divine, expressed by *seven*) broken and defeated in its seeming triumph; for immediately after the three and a half times, judgment falls on the victorious world powers (^{<2025}Daniel 7:25,26). So Jesus' death seemed the triumph of the world, but was really its defeat (^{<6121}John 12:31). The rending of the veil marked the cessation of sacrifices through Christ's death (^{<0005}Leviticus 4:6,17 16:2,15 ^{<3014}Hebrews 10:14-18). There cannot be a covenant without sacrifice (^{<0003}Genesis 8:20 9:17 15:9, etc. ^{<3015}Hebrews 9:15). Here the old covenant is to be confirmed, but in a way peculiar to the New Testament, namely, by the one sacrifice, which would terminate all sacrifices (^{<3406}Psalms 40:6,11). Thus as the Levitical rites approached their end, Jeremiah, Ezekiel, and Daniel, with ever increasing clearness, oppose the spiritual new covenant to the transient earthly elements of the old.

for the overspreading of abominations — *On account of the abominations* committed by the unholy people against the Holy One, He shall not only destroy the city and sanctuary (^{<2025}Daniel 9:25), but shall continue its desolation until the time of the consummation “determined” by God (the phrase is quoted from ^{<2302}Isaiah 10:22,23), when at last the world power shall be judged and dominion be given to the saints of the Most High (^{<2026}Daniel 7:26,27). AUBERLEN translates, “On account of the desolating *summit* of abominations (compare ^{<0713}Daniel 11:31 12:11; thus the repetition of the same thing as in ^{<2026}Daniel 9:26 is avoided), and till the

consummation which is determined, it (the curse, ^{<2011>}Daniel 9:11, foretold by Moses) will pour on the desolated.” Israel reached the summit of abominations, which drew down desolation (^{<1025>}Matthew 24:28), nay, which is the desolation itself, when, after murdering Messiah, they offered sacrifices, Mosaic indeed in form, but heathenish in spirit (compare ^{<2013>}Isaiah 1:13 ^{<2011>}Ezekiel 5:11). Christ refers to this passage (^{<1015>}Matthew 24:15), “When ye see the abomination of desolation, spoken of by Daniel the prophet, stand *in the holy place*” (the latter words being *tacitly implied* in “abominations” as being such as are committed *against the sanctuary*). TREGELLES translates, “upon the *wing* of abominations shall be that which causeth desolation”; namely, an idol set up on a wing or pinnacle of the temple (compare ^{<1015>}Matthew 4:5) by Antichrist, who makes a covenant with the restored Jews for the last of the seventy weeks of years (fulfilling Jesus’ words, “If another shall come in his own name, him ye will receive”), and for the first three and a half years keeps it, then in the midst of the week breaks it, causing the daily sacrifices to cease. TREGELLES thus identifies the last half week with the time, times, and a half of the persecuting little horn (^{<2025>}Daniel 7:25). But thus there is a gap of at least 1830 years put between the sixty-nine weeks and the seventieth week. SIR ISAAC NEWTON explains the wing (“overspreading”) of abominations to be the Roman ensigns (eagles) brought to the east gate of the temple, and there sacrificed to by the soldiers; the war, ending in the destruction of Jerusalem, lasted from spring A.D. 67 to autumn A.D. 70, that is, just three and a half years, or the last half week of years [JOSEPHUS, *Wars of the Jews*, 6.6].

poured upon the desolate — TREGELLES translates, “the *causer* of desolation,” namely, Antichrist. Compare “abomination *that maketh desolate*” (^{<2011>}Daniel 12:11). Perhaps *both* interpretations of the whole passage may be in part true; the Roman desolator, Titus, being a type of Antichrist, the final desolator of Jerusalem. BACON [*The Advancement of Learning*, 2.3] says, “Prophecies are of the nature of the Author, with whom a thousand years are as one day; and therefore are not fulfilled punctually at once, but have a springing and germinant accomplishment through many years, though the height and fullness of them may refer to one age.”

CHAPTER 10

DANIEL 10:1-21.

DANIEL COMFORTED BY AN ANGELIC VISION.

The tenth through twelfth chapters more fully describe the vision in the eighth chapter by a second vision on the same subject, just as the vision in the seventh chapter explains more fully that in the second. The tenth chapter is the prologue; the eleventh, the prophecy itself; and the twelfth, the epilogue. The tenth chapter unfolds the spiritual worlds as the background of the historical world (^{3800E}Job 1:7 2:1, etc. Zechariah 3:1,2 ^{6621E}Revelation 12:7), and angels as the ministers of God's government of men. As in the world of nature (^{4884E}John 5:4 ^{6600E}Revelation 7:1-3), so in that of history here; Michael, the champion of Israel, and with him another angel, whose aim is to realize God's will in the heathen world, resist the God-opposed spirit of the world. These struggles are not merely symbolical, but real (^{0963E}1 Samuel 16:13-15 ^{1222E}1 Kings 22:22 ^{4862E}Ephesians 6:12).

1. *third year of Cyrus* — two years after Cyrus' decree for the restoration of the Jews had gone forth, in accordance with Daniel's prayer in ^{2908E}Daniel 9:3-19. This vision gives not merely general outlines, or symbols, but minute details of the future, in short, anticipative history. It is the expansion of the vision in ^{2900E}Daniel 8:1-14. That which then "none understood," he says here, "he understood"; the messenger being sent to him for this (^{2701E}Daniel 10:11,14), to make him understand it. Probably Daniel was no longer in office at court; for in ^{2902E}Daniel 1:21, it is said, "Daniel continued even unto the first year of King Cyrus"; not that he *died* then. See on ^{2902E}Daniel 1:21.

but the time appointed was long — rather, "it (that is, the prophecy) referred to *great calamity*" [MAURER]; or, "long and calamitous warfare" [GESENIUS]. Literally, "host going to war"; hence, warfare, calamity.

2. *mourning* — that is afflicting myself by fasting from "pleasant bread, flesh and wine" (^{2708E}Daniel 10:3), as a sign of sorrow, not for its own sake. Compare ^{4094E}Matthew 9:14, "fast," answering to "mourn" (^{2705E}Daniel 10:15). Compare ^{4888E}1 Corinthians 8:8 ^{5003E}1 Timothy 4:3, which prove that "fasting" is not an indispensable Christian obligation; but merely an outward expression of sorrow, and separation from ordinary worldly

enjoyments, in order to give one's self to prayer (⁴⁴¹³Acts 13:2). Daniel's mourning was probably for his countrymen, who met with many obstructions to their building of the temple, from their adversaries in the Persian court.

3. *no pleasant bread* — “unleavened bread, even the bread of affliction” (⁴⁵⁶³Deuteronomy 16:3).

anoint — The Persians largely used unguents.

4. *first month* — Nisan, the month most suited for considering Israel's calamity, being that in which the feast of unleavened bread reminded them of their Egyptian bondage. Daniel mourned not merely for the seven days appointed (⁴¹²⁸Exodus 12:18), from the evening of the fourteenth to the twenty-first of Nisan, but *thrice seven* days, to mark extraordinary sorrow. His mourning ended on the twenty-first day, the closing day of the passover feast; but the vision is not till the twenty-fourth, because of the opposition of “the prince of Persia” (²⁷⁰³Daniel 10:13).

I was by ... the ... river — in waking reality, not a trance (²⁷⁰⁰Daniel 10:7); when younger, he saw the future in images, but now when old, he receives revelations from angels in common language, that is, in the *apocalyptic mode*. In the patriarchal period God often appeared *visibly*, that is, theophany. In the *prophets*, next in the succession, the *inward* character of revelation is prominent. The consummation is when the seer looks up from earth into the unseen world, and has the future shown to him by angels, that is, apocalypse. So in the New Testament there is a parallel progression: God in the flesh, the spiritual activity of the apostles and the apocalypse [AUBERLEN].

Hiddekel — the Tigris.

5. *lifted up mine eyes* — from the ground on which they had been fixed in his mourning.

certain man — literally, “one man.” An angel of the highest order; for in ²⁷⁸⁶Daniel 8:16 he commands Gabriel to make Daniel to understand the vision, and in ²⁷¹⁶Daniel 12:6 one of the two angels inquires of him how long it would be till the end predicted.

linen — the raiment of priests, being the symbol of sanctity, as more pure than wool (⁴²⁸²Exodus 28:42); also of *prophets* (²⁴¹³Jeremiah 13:1); and of *angels* (⁴⁶³⁶Revelation 15:6).

girded with ... gold — that is, with a girdle interwoven with gold (⁴⁶¹³Revelation 1:13).

6. *beryl* — literally, “Tarshish,” in Spain. The beryl, identical with the chrysolite or topaz, was imported into the East from Tarshish, and therefore is called “the Tarshish stone.”

7. *they fled* — terrified by the presence of the presence of the angel.

8. *comeliness* — literally, “vigor,” that is, lively expression and color.

into corruption — “deadliness,” that is, death-like paleness (²⁷⁸⁶Daniel 5:6 7:28).

9. *voice of his words* — the *sound* of his words.

was I in a deep sleep — “I *sank* into a deep sleep” [LENGKERKE].

10. *an hand* — namely, of Gabriel, who interpreted other revelations to Daniel (²⁷⁸⁶Daniel 8:16) [THEODORET].

set me upon my knees — GESENIUS translates, “cause me to reel on my knees,” etc.

11. *man ... beloved* — (See on ²⁷⁰²Daniel 9:23).

understand — “attend to.” See ²⁷⁸⁷Daniel 8:17,18.

12. *Fear not* — Be not affrighted at my presence.

didst set thine heart to understand — what shall come to pass to thy people at the last times (compare ²⁷⁰⁴Daniel 10:14).

chasten thyself — (²⁷⁰²Daniel 10:2,3).

thy words were heard — (⁴⁰⁰⁴Acts 10:4). Prayer is heard at once in heaven, though the sensible answer may *seem* to be delayed. God’s messenger was detained on the way (²⁷⁰³Daniel 10:13) by the opposition of the powers of darkness. If in our prayers amidst long protracted sorrows we believed God’s angel is on his way to us, what consolation it would give us!

for thy words — because of thy prayers.

13. *prince of ... Persia* — the angel of darkness that represented the Persian world power, to which Israel was then subject. This verse gives the reason why, though Daniel’s “words were heard from the first day” (²⁷⁰²Daniel 10:12), the good angel did not come to him until more than three weeks had elapsed (²⁷⁰⁴Daniel 10:4).

one and twenty days — answering to the three weeks of Daniel’s mourning (²⁷⁰²Daniel 10:2).

Michael — that is, “Who is like God?” Though an archangel, “one of the chief princes,” Michael was not to be compared to God.

help me — Michael, as patron of Israel before God (^{2710B}Daniel 10:21 12:1), “helped” to influence the Persian king to permit the Jews’ return to Jerusalem.

I remained — *I was detained* there with the kings of Persia, that is, with the angel of the Persian rulers, with whom I had to contend, and from whom I should not have got free, but for the help of Michael. GESENIUS translates, “I obtained the ascendancy,” that is, I gained my point against the adverse angel of Persia, so as to influence the Persian authorities to favor Israel’s restoration.

14. what shall befall thy people in the latter days — an intimation that the prophecy, besides describing the doings of Antiochus, reaches to the concluding calamities of Israel’s history, prior to the nation’s full restoration at Christ’s coming — calamities of which Antiochus’ persecutions were the type.

vision is for many days — that is, extends far into the future.

15. face toward the ground — in humble reverence (⁴¹⁹¹Genesis 19:1).

dumb — with overwhelming awe.

16. touched my lips — the same significant action wherewith the Son of man accompanied His healing of the dumb (^{4103B}Mark 7:33). He alone can give spiritual utterance (^{2708F}Isaiah 6:6,7 ⁴⁰⁶⁹Ephesians 6:19), enabling one to “open the mouth boldly.” The same one who makes dumb (^{2701S}Daniel 10:15) opens the mouth.

sorrows — literally, “writings” as of a woman in travail.

17. this ... this my lord — to avoid the tautology in *English Version*, join rather “this,” with “servant,” “How can *this servant* of my lord (that is, how can I who am *so feeble*) talk with this my lord (who is *so majestic*)?” Thus Daniel gives the reason why he is so overwhelmed with awe [MAURER].

18. again ... touched me — It was gradually that Daniel recovered his strength. Hence there was need of the second touch, that he might hear the angel with composure.

19. peace be unto thee — God is favorable to thee and to thy people Israel. See ^{4072B}Judges 13:21,22, as to the fear of some evil resulting from a vision of angels.

20. *Knowest thou wherefore* — The angel asks, after Daniel had recovered from his fright, whether he has understood what was revealed (^{<2700B>}Daniel 10:13). On Daniel, by his silence, intimating that he did understand, the angel declares he will return to renew the fight with the evil angel, the prince of Persia. This points to new difficulties to the Jews' restoration which would arise in the Persian court, but which would be counteracted by God, through the ministry of angels.

prince of Grecia shall come — Alexander the Great, who conquered Persia, and favored the Jews [CALVIN]. Rather, as the prince of Persia is an angel, representing the hostile world power, so the prince of Grecia is a fresh angelic adversary, representing Greece. When I am gone forth from conquering the Persian foe, a fresh one starts up, namely, the world power that succeeds Persia, Greece; Antiochus Epiphanes, and his antitype Antichrist, but him, too, with the help of Michael, Israel's champion, I shall overcome [GEJER].

21. *noted in the scripture of truth* — in the secret book of God's decrees (^{<4D>}Psalm 139:16 ^{<651>}Revelation 5:1), which are truth, that is, the things which shall most surely come to pass, being determined by God (compare ^{<817>}John 17:17).

none ... but Michael — To him alone of the angels the office of protecting Israel, in concert with the angelic speaker, was delegated; all the world powers were against Israel.

CHAPTER 11

27103 DANIEL 11:1-45.

THIS CHAPTER IS AN ENLARGEMENT OF THE EIGHTH: THE OVERTHROW OF PERSIA BY GRECIA: THE FOUR DIVISIONS OF ALEXANDER'S KINGDOM: CONFLICTS BETWEEN THE KINGS OF THE SOUTH AND OF THE NORTH, THE PTOLEMIES AND SELEUCIDAE: ANTIOCHUS EPIPHANES.

1. **I** — the angel (2708 Daniel 10:18).

first year of Darius — Cyaxares II; the year of the conquest of Babylon (2705 Daniel 5:31). Cyrus, who wielded the real power, though in name subordinate to Darius, in that year promulgated the edict for the restoration of the Jews, which Daniel was at the time praying for (2701 Daniel 9:1,2,21,23).

stood — implying promptness in helping (4346 Psalm 94:16).

strengthen him — namely, Michael; even as Michael (2702 Daniel 10:21, “strengtheneth himself with me”) helped the angel, both joining their powers in behalf of Israel [ROSENMULLER]. Or, *Darius*, the angel “confirming him” in his purpose of kindness to Israel.

2. **three kings in Persia** — Cambyses, Pseudo-Smerdis, and Darius Hystaspes. (Ahasuerus, Artaxerxes, and Darius, in 4346 Ezra 4:6,7,24). The Ahasuerus of *Esther* (see on 2701 Daniel 9:1) is identified with Xerxes, both in Greek history and in Scripture, appearing proud, self-willed, careless of contravening Persian customs, amorous, facile, and changeable (2702 Daniel 11:2).

fourth ... riches ... against ... Grecia — Xerxes, whose riches were proverbial. Persia reached its climax and showed its greatest power in his invasion of Greece, 480 B.C. After his overthrow at Salamis, Persia is viewed as politically dead, though it had an *existence*. Therefore, 27103 Daniel 11:3, without noticing Xerxes' successors, proceeds at once to Alexander, under whom, first, the third world kingdom, Grecia, reached its culmination, and assumed an importance as to the people of God.

stir up all — Four years were spent in gathering his army out of all parts of his vast empire, amounting to two millions six hundred and forty-one thousand men. [PRIDEAUX, *Connexion*, 1.4, 1.410].

3. mighty king ... do according to his will — answering to the he-goat's "notable horn" (²⁷⁸⁸Daniel 8:6,7,21). Alexander invaded Persia 334 B.C., to avenge the wrongs of Greece on Persia for Xerxes' past invasion (as Alexander said in a letter to Darius Codomanus, *ARRIAN, Alexander*. 2.14.7).

4. kingdom ... divided toward ... four winds — the fourfold division of Alexander's kingdom at his death (²⁷⁸⁸Daniel 8:8,22), after the battle of Ipsus, 301 B.C.

not to his posterity — (See on ²⁷⁸⁸Daniel 8:8; ²⁷⁸²Daniel 8:22).

nor according to his dominion — None of his successors had so wide a dominion as Alexander himself.

others besides those — besides *Alexander's sons*, Hercules by Barsine, Darius daughter, and Alexander by Roxana, who were both slain [MAURER]. Rather, besides *the four successors* to the four chief divisions of the empire, there will be other lesser chiefs who shall appropriate smaller fragments of the Macedonian empire [JEROME].

5. Here the prophet leaves Asia and Greece and takes up Egypt and Syria, these being in continual conflict under Alexander's successors, entailing misery on Judea, which lay between the two. Holy Scripture handles external history only so far as it is connected with God's people, Israel [JEROME]. TREGELLES puts a chasm between the fourth and fifth verses, making the transition to the final Antichrist here, answering to the chasm (in his view) at ²⁷⁸²Daniel 8:22,23.

king of ... south — literally, "of midday": Egypt (²⁷⁸⁸Daniel 11:8,42), PTOLEMY Soter, son of Lagus. He took the title "king," whereas Lagus was but "governor."

one of his princes — Seleucus, at first a satrap of PTOLEMY Lagus, but from 312 B.C. king of the largest empire after that of Alexander (Syria, Babylon, Media, etc.), and called therefore *Nicator*, that is, "conqueror." Connect the words thus, "And one of his (PTOLEMY'S) princes, *even* he (Seleucus) shall be strong above him" (above PTOLEMY, his former master).

6. in ... end of years — when the predicted time shall be consummated (²⁷⁸³Daniel 11:13, *Margin*; ²⁷⁸⁷Daniel 8:17 12:13).

king's daughter of the south — Berenice, daughter of Ptolemy Philadelphus of Egypt. The latter, in order to end his war with Antiochus Theus, “king of the north” (literally, “midnight”: the prophetic phrase for the region whence came affliction to Israel, ²⁴⁰¹³Jeremiah 1:13-15 ²⁴¹²³Joel 2:20), that is, Syria, gave Berenice to Antiochus, who thereupon divorced his former wife, Laodice, and disinherited her son, Seleucus Callinicus. The designation, “king of the north” and “of the south,” is given in relation to Judea, as the standpoint. Egypt is mentioned by name (²⁷¹⁰⁸Daniel 11:8,42), though Syria is not; because the former was in Daniel’s time a flourishing kingdom, whereas Syria was *then* a mere dependency of Assyria and Babylon: an undesigned proof of the genuineness of the Book of Daniel.

agreement — literally, “rights,” that is, to put things to rights between the belligerents.

she shall not retain the power of the arm — She shall not be able to effect the purpose of the alliance, namely, that she should be the *mainstay* of peace. Ptolemy having died, Antiochus took back Laodice, who then poisoned him, and caused Berenice and her son to be put to death, and raised her own son, Seleucus Nicator, to the throne.

neither shall he stand — The king of Egypt shall not gain his point of setting his line on the throne of Syria.

his arm — that on which he relied. Berenice and her offspring.

they that brought her — her attendants from Egypt.

he that begat her — rather as *Margin*, “the child *whom she brought forth*” [EWALD]. If *English Version* (which MAURER approves) be retained, as Ptolemy died a natural death, “given up” is not in his case, as in Berenice’s, to be understood of giving up *to death*, but in a general sense, of his plan proving abortive.

he that strengthened her in these times — Antiochus Theus, who is to *attach himself to her* (having divorced Laodice) at the times predicted [GEJER].

7. a branch of her roots ... in his estate — Ptolemy Euergetes, brother of Berenice, succeeding *in the place* (*Margin*) of Philadelphus, avenged her death by overrunning Syria, even to the Euphrates.

deal against them — He shall deal with the Syrians at his own pleasure. He slew Laodice.

8. carry ... into Egypt their gods, etc. — Ptolemy, on hearing of a sedition in Egypt, returned with forty thousand talents of silver, precious vessels, and twenty-four hundred images, including Egyptian idols, which Cambyses had carried from Egypt into Persia. The idolatrous Egyptians were so gratified, that they named him Euergetes, or “benefactor.”

continue more years — Ptolemy survived Seleucus four years, reigning in all forty-six years. MAURER translates, “Then he for several years shall *desist from* (contending with) the king of the north” (compare ²⁷¹¹⁹Daniel 11:9).

9. come into his kingdom — Egypt: not only with impunity, but with great spoil.

10. his sons — the two sons of the king of the north, Seleucus Callinicus, upon his death by a fall from his horse, namely, Seleucus Ceraunus and Antiochus the Great.

one shall ... come — Ceraunus having died, Antiochus alone prosecuted the war with Ptolemy Philopater, Euergetes’ son, until he had recovered all the parts of Syria subjugated by Euergetes.

pass through — like an “overflowing” torrent (²⁷¹²²Daniel 11:22,26,40 ²⁷¹²⁸Isaiah 8:8). Antiochus penetrated to Dura (near Caesarea), where he gave Ptolemy a four months’ truce.

return — renew the war at the expiration of the truce (so ²⁷¹¹³Daniel 11:13).

even to his fortress — Ptolemy’s; Raphia, a border-fortress of Egypt against incursions by way of Edom and Arabia-Petraea, near Gaza; here Antiochus was vanquished.

11. the king of the south ... moved with choler — at so great losses, Syria having been wrested from him, and his own kingdom imperilled, though otherwise an indolent man, to which his disasters were owing, as also to the odium of his subjects against him for having murdered his father, mother, and brother, whence in irony they called him *Philopater*, “father-lover.”

he shall set forth a great multitude — Antiochus, king of Syria, whose force was seventy thousand infantry and five thousand cavalry.

but ... multitude ... given into his hand — into Ptolemy’s hands; ten thousand of Antiochus’ army were slain, and four thousand made captives.

12. when he hath taken away — that is, *subdued* “the multitude” of Antiochus.

heart ... lifted up — instead of following up his victory by making himself master of the whole of Syria, as he might, he made peace with Antiochus, and gave himself up to licentiousness [POLYBIUS, 87; JUSTIN, 30.4], and profaned the temple of God by entering the holy place [GROTIUS].

not be strengthened by it — He shall lose the power gained by his victory through his luxurious indolence.

13. return — renew the war.

after certain years — *fourteen years* after his defeat at Raphia. Antiochus, after successful campaigns against Persia and India, made war with Ptolemy Epiphanes, son of Philopater, a mere child.

14. many stand up against the king of the south — Philip, king of Macedon, and rebels in Egypt itself, combined with Antiochus against Ptolemy.

robbers of thy people — that is, factious men of the Jews shall exalt themselves, so as to revolt from Ptolemy, and join themselves to Antiochus; the Jews helped Antiochus army with provisions, when on his return from Egypt he besieged the Egyptian garrison left in Jerusalem [JOSEPHUS, *Antiquities*, 12:3.3].

to establish the vision — Those turbulent Jews unconsciously shall help to fulfill the purpose of God, as to the trials which await Judea, according to this vision.

but they shall fall — Though helping to fulfill the vision, they shall fail in their aim, of making Judea independent.

15. king of ... north — Antiochus the Great.

take ... fenced cities — Scopas, the Egyptian general, met Antiochus at Paneas, near the sources of the Jordan, and was defeated, and fled to Sidon, a strongly “fenced city,” where he was forced to surrender.

chosen people — Egypt’s choicest army was sent under Eropus, Menocles, and Damoxenus, to deliver Scopas, but in vain [JEROME].

16. he that cometh against him — Antiochus coming against Ptolemy Epiphanes.

glorious land — Judea (²⁷¹⁴Daniel 11:41,45 ²⁷⁸⁹Daniel 8:9 ²⁸¹⁶Ezekiel 20:6,15).

by his hand shall be consumed — literally, “perfected,” that is, completely brought under his sway. JOSEPHUS [*Antiquities*, 12:3.3] shows that the

meaning is not, that the Jews should be utterly consumed: for Antiochus favored them for taking his part against Ptolemy, but that their land should be *subjected* to him [LENGKERKE]. GROTIUS translates, “shall be perfected by him,” that is, shall flourish under him. *English Version* gives a good sense; namely, that Judea was much “*consumed*” or “*desolated*” by being the arena of conflict between the combatants, Syria and Egypt. TREGELLES refers (²⁷¹¹⁴Daniel 11:14), “robbers of thy people,” to the Gentiles, once oppressors, attempting to restore the Jews to their land by mere human effort, whereas this is to be effected only by divine interposition: their attempt is frustrated (²⁷¹¹⁶Daniel 11:16) by the wilful king, who makes Judea the scene of his military operations.

17. *set his face* — *purpose* steadfastly. Antiochus purpose was, however, turned from open assault to wile, by his war with the Romans in his endeavor to extend his kingdom to the limits it had under Seleucus Nicator.

upright one — *Jasher*, or *Jeshurun* (⁴⁶²¹⁵Deuteronomy 32:15 ²³⁴¹²Isaiah 44:2); the epithet applied by the Hebrews to their nation. It is here used not in praise; for in ²⁷¹¹⁴Daniel 11:14 (see on ²⁷¹¹⁴Daniel 11:14) they are called “robbers,” or “men of violence, factious”: it is the general designation of Israel, as *having God for their God*. Probably it is used to rebuke those who ought to have been God’s “upright ones” for confederating with godless heathen in acts of *violence* (the contrast to the term in ²⁷¹¹⁴Daniel 11:14 favors this).

thus shall he do — Instead of at once invading Ptolemy’s country with his “whole strength,” he prepares his way for doing so by the following plan: he gives to Ptolemy Epiphanes his daughter Cleopatra in marriage, promising Coelo-Syria and Judea as a dowry, thus securing his neutrality in the war with Rome: he hoped through his daughter to obtain Syria, Cilicia, and Lycia, and even Egypt itself at last; but Cleopatra favored her husband rather than her father, and so defeated his scheme [JEROME]. “She shall not stand on his side.”

18. *isles* — He “took many” of the isles in the aegean in his war with the Romans, and crossed the Hellespont.

prince for his own behalf shall cause the reproach ... to cease — Lucius Scipio Asiaticus, the Roman general, by routing Antiochus at Magnesia (190 B.C.), caused the reproach which he offered Rome by inflicting injuries on Rome’s allies, to cease. He did it *for his own glory*.

without his own reproach — with untarnished reputation.

19. *Then he shall turn ... toward ... his own land* — Compelled by Rome to relinquish all his territory west of the Taurus, and defray the expenses of the war, he garrisoned the cities left to him.

stumble ... not be found — Attempting to plunder the temple of Jupiter at Elymais by night, whether through avarice, or the want of money to pay the tribute imposed by Rome (a thousand talents), he was slain with his soldiers in an insurrection of the inhabitants [JUSTIN, 32.2].

20. *in his estate* — in Antiochus' stead: his successor, Seleucus Philopater, his son.

in the glory of the kingdom — that is, inheriting it by hereditary right. MAURER translates, "one who shall cause the tax gatherer (Heliodorus) to pass through the glory of the kingdom," that is, *Judea*, "the glorious land" (²⁷¹¹⁶Daniel 11:16,41 ²⁷⁸⁰⁹Daniel 8:9). Simon, a Benjamite, in spite against Onias III, the high priest, gave information of the treasures in the Jewish temple; and Seleucus having reunited to Syria Coelo-Syria and Palestine, the dowry formerly given by Antiochus the Great to Cleopatra, Ptolemy's wife, sent Heliodorus to Jerusalem to plunder the temple. This is narrated in II Maccabees 3:4, etc. Contrast Zechariah 9:8, "No oppressor shall pass through ... any more."

within few days ... destroyed — after a reign of twelve years, which were "few" compared with the thirty-seven years of Antiochus' reign. Heliodorus, the instrument of Seleucus' sacrilege, was made by God the instrument of his punishment. Seeking the crown, in the absence at Rome of Seleucus' only son and heir, Demetrius, he poisoned Seleucus. But Antiochus Epiphanes, Seleucus' brother, by the help of Eumenes, king of Pergamos, succeeded to the throne, 175 B.C.

neither in anger, nor in battle — not in a popular outbreak, nor in open battle.

21. *vile* — Antiochus called Epiphanes, that is, "the illustrious," for vindicating the claims of the royal line against Heliodorus, was nicknamed, by a play of sounds, Epimanes, that is, "the madman," for his mad freaks beneath the dignity of a king. He would carouse with the lowest of the people, bathe with them in the public baths, and foolishly jest and throw stones at passers-by [POLYBIUS, 26.10]. Hence, as also for his crafty supplanting of Demetrius, the rightful heir, from the throne, he is termed "vile."

they shall not give ... kingdom: but ... by flatteries — The nation shall not, by a public act, confer the kingdom on him, but he shall obtain it by artifice,

“flattering” Eumenes and Attalus of Pergamos to help him, and, as he had seen candidates at Rome doing, canvassing the Syrian people high and low, one by one, with embraces [LIVY, 41.20].

22. *shall they be overflown ... before him* — Antiochus Epiphanes shall invade Egypt with overwhelming forces.

prince of the covenant — Ptolemy Philometer, the son of Cleopatra, Antiochus’ sister, who was joined in covenant with him. Ptolemy’s guardians, while he was a boy, sought to recover from Epiphanes Coelo-Syria and Palestine, which had been promised by Antiochus the Great as Cleopatra’s dowry in marrying Ptolemy Epiphanes. Hence arose the war. Philometer’s generals were vanquished, and Pelusium, the key of Egypt, taken by Antiochus, 171 B.C.

23. TREGELLES notes three divisions in the history of the “vile person,” which is continued to the end of the chapter:

(1) His rise (²⁷¹²¹Daniel 11:21,22).

(2) The time from his making the covenant to the taking away of the daily sacrifice and setting up of the abomination of desolation (²⁷¹²³Daniel 11:23-31).

(3) His career of blasphemy, to his destruction (²⁷¹³³Daniel 11:32-45); the latter two periods answering to the “week” of years of his “covenant with many” (namely, in Israel) (²⁷⁰²⁷Daniel 9:27), and the last being the closing half week of the ninth chapter.

But the context so accurately agrees with the relations of Antiochus to Ptolemy that the primary reference seems to be to the “league” between them. *Antitypically*, Antichrist’s relations towards *Israel* are probably delineated. Compare ²⁷⁰⁸¹Daniel 8:11,25, with ²⁷¹²²Daniel 11:22 here, “prince of the covenant.”

work deceitfully — Feigning friendship to young Ptolemy, as if he wished to order his kingdom for him, he took possession of Memphis and all Egypt (“the fattest places,” ²⁷¹³⁴Daniel 11:34) as far as Alexandria.

with a small people — At first, to throw off suspicion, his forces were small.

24. *peaceably* — literally, “unexpectedly”; under the guise of friendship he seized Ptolemy Philometer.

he shall do that which his fathers have not done — His predecessors, kings of Syria, had always coveted Egypt, but in vain: he alone made himself master of it.

scatter among them ... prey — among his followers (I Maccabees 1:19).

forecast his devices against ... strongholds — He shall form a studied scheme for making himself master of the Egyptian fortresses. He gained them all except Alexandria, which successfully resisted him. Retaining to himself Pelusium, he retired to Judea, where, in revenge for the joy shown by the Jews at the report of his death, which led them to a revolt, he subdued Jerusalem by storm or stratagem.

for a time — His rage shall not be for ever; it is but for a time limited by God. CALVIN makes “for a time” in antithesis to “unexpectedly,” in the beginning of the verse. He *suddenly* mastered the weaker cities: he had to “forecast his plans” more *gradually* (“for a time”) as to how to gain the stronger fortresses.

25. A fuller detail of what was summarily stated (^{<2112>}Daniel 11:22-24). This is the first of Antiochus’ three (^{<2113>}Daniel 11:29) open invasions of Egypt.

against the king of the south — against Ptolemy Philometer.

Subsequently, Ptolemy Physcon (the Gross), or Euergetes II, was made king by the Egyptians, as Ptolemy Philometer was in Antiochus hands.

great army — as distinguished from the “small people” (^{<2113>}Daniel 11:23) with which he first came. This was his first *open* expedition; he was emboldened by success to it. Antiochus “entered Egypt with an overwhelming multitude, with chariots, elephants, and cavalry” (I Maccabees 1:17).

stirred up — by the necessity, though naturally indolent.

not stand — Philometer was defeated.

they shall forecast, etc. — *His own nobles* shall frame treacherous “devices” against him (see ^{<2113>}Daniel 11:26). Euloeus and Lenoeus maladministered his affairs. Antiochus, when checked at last at Alexandria, left Ptolemy Philometer at Memphis as king, pretending that his whole object was to support Philometer’s claims against the usurper Physcon.

26. they that feed of ... his meat — those from whom he might naturally have looked for help, his intimates and dependents (^{<2114>}Psalms 41:9 ^{<2115>}John 13:18); his ministers and guardians.

his army shall overflow — Philometer's army shall be dissipated as water. The phrase is used of overflowing *numbers*, usually in a victorious sense, but here in the sense of *defeat*, the very numbers which ordinarily ensure victory, hastening the defeat through mismanagement.

many shall fall down slain — (I Maccabees 1:18, "many fell wounded to death"). Antiochus, when he might have slain all in the battle near Pelusium, rode around and ordered the enemy to be taken alive, the fruit of which policy was, he soon gained Pelusium and all Egypt [DIODORUS SICULUS, 26.77].

27. *both ... to do mischief* — each to the other.

speak lies at one table — They shall, under the semblance of intimacy, at Memphis try to deceive one another (see on ²⁷¹¹⁸Daniel 11:3; ²⁷¹²⁵Daniel 11:25).

it shall not prosper — Neither of them shall carry his point at this time.

yet the end shall be — "the end" of the contest between them is reserved for "the time appointed" (²⁷¹²⁹Daniel 11:29,30).

28. (I Maccabees 1:19,20, etc.).

against the holy covenant — On his way back to Syria, he attacked Jerusalem, the metropolis of Jehovah's covenant-people, slew eighty thousand, took forty thousand prisoners, and sold forty thousand as slaves (II Maccabees 5:5-14).

he shall do exploits — He shall effect his purpose. Guided by Menelaus, the high priest, he entered the sanctuary with blasphemies, took away the gold and silver vessels, sacrificed swine on the altar, and sprinkled broth of the flesh through the temple (II Maccabees 5:15-21).

29. *At the time appointed* — "the time" spoken of in ²⁷¹²⁷Daniel 11:27.

return — his second open invasion of Egypt. Ptolemy Philometer, suspecting Antiochus' designs with Physcon, hired mercenaries from Greece. Whereupon Antiochus advanced with a fleet and an army, demanding the cession to him of Cyprus, Pelusium, and the country adjoining the Pelusiac mouth of the Nile.

it shall not be as the former — not successful as the former expedition. Popilius Loenas, the Roman ambassador, met him at Eleusis, four miles from Alexandria, and presented him the decree of the senate; on Antiochus replying that he would consider what he was to do, Popilius drew a line round him with a rod and said, "I must have a reply to give to the senate

before you leave this circle.” Antiochus submitted, and retired from Egypt; and his fleets withdrew from Cyprus.

or as the latter — that mentioned in ^{<7142>}Daniel 11:42,43 [TREGELLES]. Or, making this the *third* expedition, the sense is “not as the first or as the second” expeditions [PISCATOR]. Rather “not as the former, so shall be this latter” expedition [GROTIUS].

30. ships of Chittim — the Roman ambassadors arriving in *Macedonian Grecian* vessels (see on ^{<3429>}Jeremiah 2:10). *Chittim*, properly *Cyprian*, so called from a Phoenician colony in Cyprus; then the islands and coasts of the Mediterranean in general.

grieved — humbled and dispirited through fear of Rome.

indignation against the holy covenant — Indignant that meantime God’s worship had been restored at Jerusalem, he gives vent to his wrath at the check given him by Rome, on the Jews.

intelligence with them that forsake the ... covenant — namely, with the apostates in the nation (I Maccabees 1:11-15). Menelaus and other Jews instigated the king against their religion and country, learning from Greek philosophy that all religions are good enough to keep the masses in check. These had cast off circumcision and the religion of Jehovah for Greek customs. Antiochus, on his way home, sent Apollonius (167 B.C.) with twenty-two thousand to destroy Jerusalem, two years after its capture by himself. Apollonius slew multitudes, dismantled and pillaged the city. They then, from a fortress which they built commanding the temple, fell on and slew the worshippers; so that the temple service was discontinued. Also, Antiochus decreed that all, on pain of death, should conform to the Greek religion, and the temple was consecrated to Jupiter Olympius. Identifying himself with that god, with fanatical haughtiness he wished to make his own worship universal (I Maccabees 1:41; II Maccabees 6:7). This was the gravest peril which ever heretofore threatened revealed religion, the holy people, and the theocracy on earth, for none of the previous world rulers had interfered with the religious worship of the covenant-people, when subject to them (^{<2708>}Daniel 4:31-34 6:27,28 ^{<1506>}Ezra 1:2,4 7:12 ^{<1428>}Nehemiah 2:18). Hence arose the need of such a forewarning of the covenant-people as to him — so accurate, that PORPHYRY, the adversary of revelation, saw it was hopeless to deny its correspondence with history, but argued from its accuracy that it must have been written *subsequent* to the event. But as Messianic events are foretold in Daniel, the Jews, the adversaries of Jesus, would never have forged the prophecies which confirm His claims. The ninth chapter was to comfort the faithful Jews, in the midst of the “abominations” against “the covenant,” with the prospect of Messiah who

would “confirm the covenant.” He would show by bringing salvation, and yet abolishing sacrifices, that the temple service which they so grieved after, was not absolutely necessary; thus the correspondence of phraseology would suggest comfort (compare ^{<2192>}Daniel 9:27 with ^{<2113>}Daniel 11:30,31).

31. arms — namely, of the human body; not *weapons*; human forces.

they — Antiochus’ hosts confederate with the apostate Israelites; these latter attain the climax of guilt, when they not only, as before, “forsake the covenant” (^{<2113>}Daniel 11:30), but “do wickedly against” it (^{<2113>}Daniel 11:32), turning complete heathens. Here Antiochus’ actings are described in language which reach beyond him the type to Antichrist the antitype [JEROME] (just as in ^{<2121>}Psalms 72:1-20 many things are said of Solomon the type, which are only applicable to Christ the Antitype); including perhaps Rome, Mohammed, and the final personal Antichrist. SIR ISAAC NEWTON refers the rest of the chapter from this verse to the Romans, translating, “after him arms (that is, the Romans) shall stand up”; at the very time that Antiochus left Egypt, the Romans conquered Macedon, thus finishing the reign of Daniel’s third beast; so here the prophet naturally proceeds to the fourth beast. JEROME’S view is simpler; for the narrative seems to continue the history of Antiochus, though with features only in type applicable to him, fully to Antichrist.

sanctuary of strength — not only naturally a place of strength, whence it held out to the last against the besiegers, but chiefly the *spiritual* stronghold of the covenant-people (^{<2101>}Psalms 48:1-3,12-14). Apollonius “polluted” it with altars to idols and sacrifices of swine’s flesh, after having “taken away the daily sacrifice” (see on ^{<2101>}Daniel 8:11).

place ... abomination that maketh desolate — that is, that pollutes the temple (^{<2102>}Daniel 8:12,13). Or rather, “the abomination of the desolater,” Antiochus Epiphanes (I Maccabees 1:29,37-49). Compare ^{<2192>}Daniel 9:27, wherein the antitypical *desolating abomination* of Rome (the eagle standard, the bird of Jupiter, sacrificed to by Titus’ soldiers within the sacred precincts, at the destruction of Jerusalem), of Mohammed and of the final Antichrist, is foretold. I Maccabees 1:54, uses the very phrase, “the fifteenth day of the month Casleu, in the hundred forty-fifth year, they set up the *abomination of desolation* on the altar”; namely, an idol-altar and image of Jupiter Olympius, erected upon Jehovah’s altar of burnt offerings. “Abomination” is the common name for an *idol* in the Old Testament. The Roman emperor Adrian’s erection of a temple to Jupiter Capitolinus where the temple of God had stood, A.D. 132; also the erection of the Mohammedan mosque of Omar in the same place (it is striking, Mohammedanism began to prevail in A.D. 610, only about three years of

the time when Popery assumed the temporal power); and the idolatry of the Church of Rome in the spiritual temple, and the final blasphemy of the personal Antichrist in the literal temple (⁵¹⁰⁴²2 Thessalonians 2:4) may all be antitypically referred to here under Antiochus the type, and the Old Testament Antichrist.

32. (I Maccabees 1:52).

corrupt — seduce to apostasy.

by flatteries — promises of favor.

people that ... know their God — the Maccabees and their followers (I Maccabees 1:62,63).

33. *they that understand* — who know and keep the truth of God (²¹¹⁰²Isaiah 11:2).

instruct many — in their duty to God and the law, not to apostatize.

yet they shall fall — as Eleazar (II Maccabees 6:18, etc.). They shall be sorely persecuted, even to death (⁵¹¹³⁵Hebrews 11:35,36,37; II Maccabees 6,7). Their enemies took advantage of the Sabbath to slay them on the day when they would not fight. TREGELLES thinks, from comparison with ²⁷¹³⁵Daniel 11:35, it is *the people* who “fall,” not *those of understanding*. But ²⁷¹³⁵Daniel 11:35 makes *the latter* “fall,” not an unmeaning repetition; in ²⁷¹³³Daniel 11:33 they fall (die) by persecution; in ²⁷¹³⁵Daniel 11:35 they fall (spiritually) for a time by their own weakness.

flame — in caves, whither they had retired to keep the Sabbath. Antiochus caused some to be roasted alive (II Maccabees 7:3-5).

many days — rather, “*certain days*,” as in ²⁷¹⁸²Daniel 8:27. JOSEPHUS [*Antiquities*, 12:7.6,7] tells us the persecution lasted for three years (I Maccabees 1:59 4:54; II Maccabees 10:1-7).

34. *a little help* — The liberty obtained by the Maccabean heroes for the Jews was of but short duration. They soon fell under the Romans and Herodians, and ever since every attempt to free them from Gentile rule has only aggravated their sad lot. The period of the world times (Gentile rule) is the period of depression of the theocracy, extending from the exile to the millennium [ROOS]. The more immediate reference seems to be, the forces of Mattathias and his five sons were originally *few* (I Maccabees 2:1-5).

many shall cleave to them — as was the case under Judas Maccabeus, who was thus able successfully to resist Antiochus.

with flatteries — Those who had deserted the Jewish cause in persecution, now, when success attended the Jewish arms, joined the Maccabean standard, for example, Joseph, the son of Zecharias, Azarias, etc. (I Maccabees 5:55-57; II Maccabees 12:40 13:21). MAURER explains it, of those who through fear of the Maccabees' severity against apostates joined them, though ready, if it suited their purpose, to desert them (I Maccabees 2:44 3:58).

35. to try them — the design of affliction. Image from *metals* tried with fire.

to purge — Even in the elect there are dregs which need to be purged out (⁴⁰⁰⁷1 Peter 1:7). Hence they are allowed to fall for a time; not finally (⁴⁴²⁹2 Chronicles 32:31 ⁴²²⁹Luke 22:31). Image from wheat cleared of its chaff by the wind.

make ... white — image from cloth (⁶¹⁰⁹Revelation 7:9).

to ... time of ... end — God will not suffer His people to be persecuted without limitation (⁴⁶⁰³1 Corinthians 10:13). The godly are to wait patiently for “the end” of “the time” of trial; “for it is (to last) yet for a time appointed” by God.

36. The wilful king here, though primarily Antiochus, is antitypically and mainly Antichrist, the seventh head of the seven-headed and ten-horned beast of ⁴⁶³¹Revelation 13:1-18, and the “beast” of Armageddon (⁴⁶⁶³Revelation 16:13,16 19:19). Some identify him with the revived French emperorship, the eighth head of the beast (⁴⁶⁷¹Revelation 17:11), who is to usurp the kingly, as the Pope has the priestly, dignity of Christ — the false Messiah of the Jews, who will “plant his tabernacle between the seas in the holy mountain,” “exalting himself above every god” (⁵¹⁰⁴2 Thessalonians 2:4 ⁴⁶³⁵Revelation 13:5,6). This last clause only in part holds good of Antiochus; for though he assumed divine honors, identifying himself with Jupiter Olympius, yet it was for that god he claimed them; still it applies to him as *the type*.

speak marvellous things against ... God of gods — so ²⁰²⁵Daniel 7:25, as to the “little horn,” which seemingly identifies the two (compare ²⁰²⁵Daniel 8:25). Antiochus forbade the worship of Jehovah by a decree “marvellous” for its wickedness: thus he was a type of Antichrist. Compare ²⁰⁰⁸Daniel 7:8, “a mouth speaking great things.”

indignation ... accomplished — God's visitation of wrath on the Jews for their sins (²⁰⁸⁹Daniel 8:19).

that ... determined — (²⁰²⁶Daniel 9:26,27 10:21).

37. Neither ... regard ... the desire of women — (Compare ³⁵⁴⁶Ezekiel 24:16,18). The wife, as the *desire* of man's eyes, is the symbol of the tenderest relations (⁴⁰⁰²2 Samuel 1:26). Antiochus would set at naught even their entreaties that he should cease from his attack on Jehovah's worship [POLANUS]. MAURER refers it to Antiochus' attack on the temple of *the Syrian Venus, worshipped by women* (I Maccabees 6:1, etc.; II Maccabees 1:13). NEWTON refers it to Rome's "forbidding to marry." ELLIOTT rightly makes the antitypical reference be to *Messiah*. Jewish women desired to be mothers with a view to Him, the promised seed of the woman (⁴¹²³Genesis 30:23 ⁴⁰²⁵Luke 1:25,28).

nor regard any god — (⁵¹⁰⁴2 Thessalonians 2:4).

38. God of forces — probably Jupiter Capitolinus, to whom Antiochus began to erect a temple at Antioch [LIVY, 41.20]. Translate, "He shall honor the god of *fortresses on his basis*," that is, the base of the statue. NEWTON translates, "And the god 'Mahuzzim' (*guardians*, that is, saints adored as '*protectors*' in the Greek and Roman churches) shall he honor."

honor with gold, etc. — Compare ⁶⁷⁰⁴Revelation 17:4 as to Antiochus' antitype, Antichrist.

39. NEWTON translates, "*to be defenders of Mahuzzim* (the monks and priests who uphold saint worship), together with the strange god whom he shall acknowledge, he shall multiply honor." *English Version* is better: He shall do (exploits) in the most strongholds (that is, shall succeed against them) with a strange god (under the auspices of a god which he worshipped not before, namely, Jupiter Capitolinus, whose Worship he imported into his empire from Rome). Antiochus succeeded against Jerusalem, Sidon, Pelusium, Memphis.

cause them — Antiochus "caused" his *followers and the apostates* "to rule over many" Jews, having "divided their land" (Judea), "for gain" (that is, as a *reward* for their compliance).

40. The difficulty of reconciling this with Antiochus' history is that no historian but PORPHYRY mentions an expedition of his into *Egypt* towards the close of his reign. This ²⁷¹⁴⁰Daniel 11:40, therefore, may be a recapitulation summing up the facts of the first expedition to Egypt (171-170 B.C.), in ²⁷¹²³Daniel 11:22,25; and ²⁷¹⁴³Daniel 11:41, the former invasion of Judea, in ²⁷¹²⁸Daniel 11:28; ²⁷¹⁴²Daniel 11:42,43, the second and third invasions of Egypt (169 and 168 B.C.) in ²⁷¹²³Daniel 11:23,24,29,30. AUBERLEN takes rather PORPHYRY'S statement, that Antiochus, in the eleventh year of his reign (166-165 B.C.), invaded Egypt again, and took Palestine on his way. The "tidings" (²⁷¹⁴⁴Daniel 11:44) as to the revolt of

tributary nations then led him to the East. PORPHYRY'S statement that Antiochus starting from Egypt took Arad in Judah, and devastated all Phoenicia, agrees with ^{<27145>}Daniel 11:45; then he turned to check Artaxias, king of Armenia. He died in the Persian town Tabes, 164 B.C., as both POLYBIUS and PORPHYRY agree. Doubtless, antitypically, the final Antichrist, and its predecessor Mohammed, are intended, to whom the language may be more fully applicable than to Antiochus the type. The Saracen Arabs "of the south" "pushed at" the Greek emperor Heraclius, and deprived him of Egypt and Syria. But the Turks of "the north" not merely *pushed at*, but destroyed the Greek empire; therefore more is said of them than of the Saracens. Their "horsemen" are specified, being their chief strength. Their standards still are *horse tails*. Their "ships," too, often gained the victory over Venice, the great naval power of Europe in that day. They "overflowed" Western Asia, and then "passed over" into Europe, fixing their seat of empire at Constantinople under Mohammed II [NEWTON].

41. Antiochus, according to PORPHYRY, marching against Ptolemy, though he turned from his course to wreak his wrath on the Jews, did not meddle with Edom, Moab, and Ammon on the side of Judea. In I Maccabees 4:61 5:3; etc., it is stated that he used their help in crushing the Jews, of whom they were the ancient enemies. Compare ^{<23114>}Isaiah 11:14, as to Israel's future retribution, just as the Maccabees made war on them as the friends of Antiochus (I Maccabees 5:1-68). Antitypically, the Turks under Selim entered Jerusalem on their way to Egypt, and retain "the glorious land" of Palestine to this day. But they never could conquer the Arabs, who are akin to Edom, Moab, and Ammon (^{<0162>}Genesis 16:12). So in the case of the final Antichrist.

42, 43. *Egypt ... Libyans ... Ethiopians* — The latter two, being the allies of the first, served under Antiochus when he conquered Egypt. Antitypically, Egypt, though it held out long under the Mamelukes, in A.D. 1517 fell under the Turks. Algiers, Tunis, and other parts of Africa, are still under them.

at his steps — following him (^{<02108>}Exodus 11:8, *Margin*; ^{<00403>}Judges 4:10).

44. *tidings out of the east and out of the north* — Artaxias, king of Armenia, his vassal, had revolted in the north, and Arsaces, leader of the Parthians, in the east (I Maccabees 3:10, etc., I Maccabees 3:37; TACITUS, *Histories*, 5.8). In 147 B.C. Antiochus went on the expedition against them, on the return from which he died.

great fury — at the Jews, on account of their successes under Judas Maccabeus, whence he desired to replenish his treasury with means to

prosecute the war with them; also at Artaxias and Arsaces, and their respective followers. DE BURGH makes the “tidings” which rouse his fury, to be concerning the Jews’ restoration; such may be the antitypical reference.

45. *plant ... between the seas* — the Dead Sea and the Mediterranean.

tabernacles of ... palace — his palace-like military tents, such as Oriental princes travel with. See on ^{<2714>}Daniel 11:40, as to the time of Antiochus’ attack on Judea, and his subsequent “end” at Tabes, which was caused by chagrin both at hearing that his forces under Lysias were overcome by the Jews, and at the failure of his expedition against the temple of Elymais (II Maccabees 9:5).

holy mountain — Jerusalem and Mount Zion. The desolation of the sanctuary by Antiochus, and also the desecration of the consecrated ground round Jerusalem by the idolatrous Roman ensigns, as also by the Mohammedan mosque, and, finally, by the last Antichrist, are referred to. So the last Antichrist is to sit upon “the *mount* of the congregation” (^{<2343>}Isaiah 14:13), but “shall be brought down to hell” (compare *Note*, see on ^{<2023>}Daniel 7:26; ^{<5118>}2 Thessalonians 2:8).

CHAPTER 12

DANIEL 12:1-13.

CONCLUSION OF THE VISION (TENTH THROUGH TWELFTH CHAPTERS) AND EPILOGUE TO THE BOOK.

Compare ²⁷¹⁸Daniel 12:4,13; as ²⁷¹⁸Daniel 12:6,7 refer to ²⁷⁰³Daniel 7:25, that is, to the time of Antichrist, so the subsequent ²⁷¹⁸Daniel 12:8-12 treat of the time of Antiochus (compare ²⁷¹⁸Daniel 12:11 with ²⁷¹³Daniel 11:31), thus putting together in one summary view the two great periods of distress. The political resurrection of the Jews under the Maccabees is the starting-point of transition to the literal resurrection about to follow the destruction of Antichrist by Christ's coming in glory. The language passes here from the nearer to the more remote event, to which alone it is fully applicable.

1. at that time — *typically*, towards the close of Antiochus' reign; *antitypically*, the time when Antichrist is to be destroyed at Christ's coming.

Michael — the guardian angel of Israel ("thy people"), (²⁷⁰³Daniel 10:13). The transactions on earth affecting God's people have their correspondences in heaven, in the conflict between good and bad angels; so at the last great contest on earth which shall decide the ascendancy of Christianity (⁶¹²⁷Revelation 12:7-10). An archangel, not the Lord Jesus; for he is distinguished from "the Lord" in ⁶¹⁰⁹Jude 1:9.

there shall be — rather, "it shall be."

time of trouble, such as never was — partially applicable to the time of Antiochus, who was the first subverter of the Jews' religion, and persecutor of its professors, which no other world power had done. Fully applicable to the last times of Antichrist, and his persecutions of Israel restored to Palestine. Satan will be allowed to exercise an unhindered, unparalleled energy (²³⁵¹Isaiah 26:20,21 ²⁸¹⁰Jeremiah 30:7 ⁴¹²¹Matthew 24:21; compare ²⁷¹⁸Daniel 8:24,25 11:36).

thy people shall be delivered — (⁶¹²⁶Romans 11:26). The same deliverance of Israel as in Zechariah 13:8,9, "the third part ... brought through the fire ... refined as silver." The remnant in Israel spared, as not having joined in the Antichristian blasphemy (⁶¹⁴⁹Revelation 14:9,10); not to be confounded with

those who have confessed Christ before His coming, “the remnant according to the election of grace” (^{<6116>}Romans 11:5), part of the Church of the first-born who will share His millennial reign in glorified bodies; the spared remnant (^{<23021>}Isaiah 10:21) will only know the Lord Jesus when they see Him, and when the spirit of grace and supplication is poured out on them [TREGELLES].

written in the book — namely, of God’s secret purpose, as destined for deliverance (^{<4508>}Psalms 56:8 69:28 ^{<4011>}Luke 10:20 ^{<6115>}Revelation 20:15 21:27). Metaphor from a muster-roll of citizens (^{<4016>}Nehemiah 7:5).

2. many ... that sleep — “many *from among* the sleepers ... *these* shall be unto everlasting life; but *those* (the rest of the sleepers who do not awake at this time) shall be unto shame” [TREGELLES]. Not the *general* resurrection, but that of those who share in the first resurrection; the rest of the dead being not to rise till the end of the thousand years (^{<6118>}Revelation 20:3,5,6; compare ^{<4523>}1 Corinthians 15:23 ^{<3006>}1 Thessalonians 4:16). Israel’s national resurrection, and the first resurrection of the elect Church, are similarly connected with the Lord’s coming forth out of His place to punish the earth in ^{<3309>}Isaiah 26:19,21 27:6. Compare ^{<2306>}Isaiah 25:6-9. The Jewish commentators support TREGELLES. AUBERLEN thinks the sole purpose for which the resurrection is introduced in this verse is an incitement to faithful perseverance in the persecutions of Antiochus; and that there is no *chronological* connection between the time of trouble in ^{<2111>}Daniel 12:1 and the resurrection in ^{<2112>}Daniel 12:2; whence the phrase, “at that time,” twice occurs in ^{<2111>}Daniel 12:1, but no fixing of time in ^{<2112>}Daniel 12:2,3; II Maccabees 7:9,14,23, shows the fruit of this prophecy in animating the Maccabean mother and her sons to brave death, while confessing the resurrection in words like those here. Compare ^{<5135>}Hebrews 11:35. NEWTON’S view that “many” means *all*, is not so probable; for ^{<6115>}Romans 5:15,19, which he quotes, is not in point, since the *Greek* is “*the many*,” that is, all, but there is no article in the *Hebrew* here. Here only *in the Old Testament* is “everlasting life” mentioned.

3. wise — (^{<2113>}Proverbs 11:30). Answering to “they that understand” (^{<2113>}Daniel 11:33,35), the same *Hebrew*, *Maskilim*; Israelites who, though in Jerusalem when wickedness is coming to a head, are found intelligent witnesses against it. As *then* they appeared worn out with persecutions (typically, of Antiochus; antitypically, of Antichrist); so *now* in the resurrection they “shine as the brightness of the firmament.” The design of past afflictions here appears “to make them white” (^{<4138>}Matthew 13:43 ^{<6119>}Revelation 7:9,14).

turn ... to righteousness — literally, “justify,” that is, convert many to justification through Christ (^{<39E3>}James 5:20).

stars — (^{<4354>}1 Corinthians 15:41,42).

4. shut up ... seal the book — John, on the contrary, is told (^{<620>}Revelation 22:10) not to seal his visions. Daniel’s prophecy refers to a *distant* time, and is therefore obscure for the immediate future, whereas John’s was to be *speedily* fulfilled (^{<600>}Revelation 1:1,3 22:6). *Israel*, to whom Daniel prophesied after the captivity, with premature zeal sought after signs of the predicted period: Daniel’s prophecy was designed to restrain this. The *Gentile Church*, on the contrary, for whom John wrote, needs to be impressed with the shortness of the period, as it is, owing to its Gentile origin, apt to conform to the world, and to forget the coming of the Lord (compare ^{<1253>}Matthew 25:13,19 ^{<4132>}Mark 13:32-37 ^{<688>}2 Peter 3:8,12 ^{<620>}Revelation 22:20).

run to and fro — not referring to the modern rapidity of locomotion, as some think, nor to Christian missionaries going about to preach the Gospel to the world at large [BARNES], which the context scarcely admits; but, whereas now but few care for this prophecy of God, “at the time of the end,” that is, near its fulfillment, “many shall run to and fro,” that is, scrutinize it, running through every page. Compare Habakkuk 2:2 [CALVIN]: it is thereby that “*the knowledge* (namely, of God’s purposes as revealed in prophecy) shall be increased.” This is probably being now fulfilled.

5. A vision of two other angels, one on one side of the Hiddekel or Tigris, the other on the other side, implying that on all sides angels attend to execute God’s commands. The angel addressing Daniel had been *over* the river “from above” (^{<2716>}Daniel 12:6, *Margin*).

6. one — namely, of the two (^{<2715>}Daniel 12:5).

man ... in linen — who had spoken up to this point. God impelled the angel to ask in order to waken us out of our torpor, seeing that the very “angels desire to look into” the things affecting man’s redemption (^{<612>}1 Peter 1:12), as setting forth the glory of their Lord and ours (^{<480>}Ephesians 3:10).

How long ... to the end of these wonders — This question of the angel refers to the final dealings of God in general, Antichrist’s overthrow, and the resurrection. Daniel’s question (^{<2718>}Daniel 12:8) refers to the more immediate future of his nation [AUBERLEN].

7. held up ... right ... and ... left hand — Usually the right hand was held up in affirmation as an appeal to heaven to attest the truth (⁴²³⁰Deuteronomy 32:40 ⁴⁶¹⁶Revelation 10:5,6). Here *both* hands are lifted up for the fuller confirmation.

time, times, and a half — (See on ²⁷⁰²Daniel 7:25). NEWTON, referring this prophecy to the Eastern apostasy, Mohammedanism, remarks that the same period of three and a half years, or 1260 prophetic days, is assigned to it as the Western apostasy of the little horn (²⁷⁰²Daniel 7:25); and so, says PRIDEAUX, Mohammed began to forge his imposture, retiring to his cave, A.D. 606, the very year that Phocas made the grant to the bishop of Rome, whence he assumed the title, The Universal Pastor; Antichrist thus setting both his feet on Christendom together, the one in the East, and the other in the West. Three and a half is the time of the world power, in which the earthly kingdoms rule over the heavenly [AUBERLEN]. “Three and a half” represents *the idea of spiritual trial*; (besides this certain *symbolical* meaning, there is doubtless an accurate *chronological* meaning, which is as yet to us uncertain): it is half of “seven,” the complete number, so a semi-perfect state, one of probation. The holy city is trodden by the Gentiles forty-two months (⁴⁶¹⁶Revelation 11:2), so the exercise of the power of the beast (⁴⁶¹⁶Revelation 13:5). The two witnesses preach in sackcloth 1260 days, and remained unburied *three days and a half*: so the woman in the wilderness: also the same for a “time, times, and a half” (⁴⁶¹⁶Revelation 11:3,9,11 12:6,14). *Forty-two* connects the Church with Israel, whose haltings in the wilderness were *forty-two* (⁴⁶¹⁶Numbers 33:1-50). The famine and drought on Israel in Elijah’s days were for “three years and six months” (⁴⁰²⁵Luke 4:25 ⁴⁵¹⁷James 5:17); there same period as Antiochus’ persecution: so the ministry of the Man of Sorrows, which ceased in the midst of a week (²⁷⁰²Daniel 9:27) [WORDSWORTH, *Apocalypse*].

scatter ... holy people — “accomplished” here answers to “the consummation” (²⁷⁰²Daniel 9:27), namely, the “pouring out” of the last dregs of the curse on the “desolated holy people.” Israel’s lowest humiliation (the utter “scattering of her power”) is the precursor of her exaltation, as it leads her to seek her God and Messiah (⁴²³⁹Matthew 23:39).

8. understood not — Daniel “understood” the main features of the vision as to Antiochus (²⁷⁰¹Daniel 10:1,14), but not as to the *times*. ⁴⁰¹⁰1 Peter 1:10-12 refers mainly to Daniel: for it is he who foretells “the sufferings of Christ and the glory that should follow”; it is he who prophesies “not unto himself, but unto us”; it is he who “searched what, or what manner of *time* the Spirit of Christ in him did signify.”

9. Daniel's desire of knowing more is thus deferred "till the time of the end." John's Revelation in part reveals what here is veiled (see on ⁽²⁷¹⁰⁴⁾Daniel 12:4; ⁽²⁷⁰⁸⁵⁾Daniel 8:26).

10. There is no need of a fuller explanation as to the *time*; for when the predictions so far given shall have come to pass, the godly shall be "purified" by the foretold trials and shall understand that the end is at hand; but the wicked shall not understand, and so shall rush on to their own ruin (⁽²⁷¹¹³⁾Daniel 11:33-35) [MAURER]. The "end" is primarily, of Antiochus' persuasion; antitypically, the end of Antichrist's. It is the very clearness in the main which renders necessary the obscurity. The fulfillment of God's decree is not a mere arithmetical problem which the profane may understand by arithmetical calculations, but a holy enigma to stimulate to a faithful observance of God's ways, and to a diligent study of the history of God's people [AUBERLEN]. To this Christ refers (⁽⁴¹⁴¹⁵⁾Matthew 24:15), "Whose readeth, let him *understand*."

11. ***from ... sacrifice ... taken way ... abomination*** — (⁽²⁷¹³¹⁾Daniel 11:31). As to this epoch, which probably is prophetically germinant and manifold; the profanation of the temple *by Antiochus* (in the month Ijar of the year 145 B.C., till the restoration of the worship by Judas Maccabeus on the twenty-fifth day of the ninth month [Chisleu] of 148 B.C., according to the Seleucid era, 1290 days; forty-five days more elapsed before Antiochus' death in the month Shebat of 148 B.C., so ending the Jews' calamities [MAURER]); *by pagan Rome*, after Christ's death; *by Mohammed*; *by Antichrist*, the culmination of apostate Rome. The "abomination" must reach its climax (see AUBERLEN's translation, "summit," ⁽²⁷⁰²⁷⁾Daniel 9:27), and the measure of iniquity be full, before Messiah comes.

thousand two hundred and ninety days — a month beyond the "time, times, and a half" (⁽²⁷¹¹⁷⁾Daniel 12:7). In ⁽²⁷¹²²⁾Daniel 12:12, forty-five days more are added, in all 1335 days. TREGELLES thinks Jesus at His coming will deliver the Jews. An interval elapses, during which their consciences are awakened to repentance and faith in Him. A second interval elapses in which Israel's outcasts are gathered, and then the united blessing takes place. These stages are marked by the 1260, 1290, and 1335 days. CUMMING thinks the 1260 years begin when Justinian in 533 subjected the Eastern churches to John II, bishop of Rome; ending in 1792, when the Code Napoleon was established and the Pope was dishonored. 1290 reach to 1822, about the time of the waning of the Turkish power, the successor to Greece in the empire of the East. Forty-five years more end in 1867, the end of "the times of the Gentiles." See ⁽⁴¹³⁵⁴⁾Leviticus 26:24, "seven times," that is, 7 X 360, or 2520 years: 652 B.C. is the date of Judah's captivity, beginning under Manasseh 2520 from this date end in 1868, thus nearly

harmonizing with the previous date, 1867. See on ^{<2784>}Daniel 8:14. The seventh millenary of the world [CLINTON] begins in 1862. Seven years to 1869 (the date of the second advent) constitute the reign of the personal Antichrist; in the last three and a half, the period of final tribulation, Enoch (or else Moses) and Elijah, the two witnesses, prophesy in sackcloth. This theory is very dubious (compare ^{<1266>}Matthew 24:36 ^{<4007>}Acts 1:7 ^{<5162>}1 Thessalonians 5:2 ^{<6102>}2 Peter 3:10); still the event alone can tell whether the chronological coincidences of such theories are fortuitous, or solid data on which to fix the future times. HALES makes the periods 1260, 1290, 1335, begin with the Roman destruction of Jerusalem and end with the precursory dawn of the Reformation, the preaching of Wycliffe and Huss.

13. rest — in the grave (^{<3817>}Job 3:17 ^{<2502>}Isaiah 57:2). He, like his people Israel, was to wait patiently and confidently for the blessing till God's time. He "received not the promise," but had to wait until the Christian elect saints should be brought in, at the first resurrection, that he and the older Old Testament saints "without us should not be made perfect" (^{<5814>}Hebrews 11:40).

stand — implying *justification* unto life, as opposed to condemnation (^{<3005>}Psalm 1:5).

thy lot — image from the *allotment* of the earthly Canaan.